



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

SPIRITUALISM.

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MRS. TAPPAN AT MANCHESTER.

The Spiritualists of Manchester are at last being favoured with a series of inspirational addresses through the mediumship of Mrs. Cora L. V. Tappan; and it is only justice to this gifted lady to state that the visit would have been made earlier if a suitable room could have been obtained. Expectation had been aroused even amongst non-readers of the *MEDIUM*, and the Temperance Hall, Grosvenor Street, was crowded at the first meeting on Sunday morning last. The chairmanship devolved on Mr. Thomas Ellis, another notable accession from the ranks of secularism. Mr. Fitton led the singing, which was as hearty as the meeting was throughout harmonious. In accordance with the public announcement, the audience selected the subject of the oration. This was done by first nominating five gentlemen, who retired, and during singing and the reading of the 9th chapter of the Acts of the Apostles, wrote down three subjects, and the majority of the audience chose as the most fitting and instructive topic, "Growth and Recognition in Spirit-Life;" or, as it was worded, "Is there growth and change in the spirit-world, and do the departed recognise those whom they have known here?" "Mrs. Tappan proceeded, in a clear and unfaltering voice, . . . to discourse upon the subject thus chosen for her." So stated the *Manchester Guardian* in its report next morning. We are told that this is the first time the leading newspaper in Manchester has noticed local spiritual meetings. The report of the discourse and questions extended to nearly half a column. Of the impromptu poem the reporter admits this much: "The piece was cleverly put together." As might be expected; there is an attempt to ignore spiritual control. The best reply is the oration itself, for our report of which we have to thank our friend Henry Pitman.

INVOCATION.

Our Father! Thou infinite Spirit! Thou source of all light and love! Thou divine and perfect Spirit, we turn to Thee in praise and thankfulness. Upon the altar of thine infinite love we lay the offerings of our devotion—hearts filled with praise, souls responsive to thy light and love, thoughts and aspirations for truth and goodness—these are the offerings that we would bring to Thee. We know that Thou, as a kind and indulgent parent, wilt receive every offering that thy children may bring. Some there may be laden with sorrow, upon whom the hand of life falls heavily, who are bowed down with affliction, and if these bring their offerings of tears, Thou, O loving soul, wilt receive them, and show them a way through the dark clouds, that they may behold the morning of joy. Some there may be who bring mourning and tears, from whom death has taken dearly loved ones, who do not see the light beyond the grave, nor hear the voice that calleth them from the spirit-land. Be thy ministering angels their comforters; let them see where above the tomb the glorious light of immortality bursts: let their souls be comforted, for there is no death, only life eternal. We would all bring Thee praise—praise for life, fraught with its manifold blessings; praise for death as the gateway to that higher and better life; praise for the day and the night, for the changes of the seasons, the winter time and the harvest, and all material blessings; praise for the thought of man, endowed with thine image, uplifting itself beyond time and sense, and seeking in the avenues of thought and inspiration the golden beauties of the higher world. Oh, greater than the suns and stars, greater than the worlds that Thou hast set in the spaces, are the thoughts of those immortal beings, crowned with thy life, glorified by thy image, set above all time and space within the world of souls, praising Thee. Let us join our voices with those angelic beings that sing for evermore thy praise in deeds and words of lovingkindness. Let us praise Thee, God, Father, Spirit, Soul of Life, evermore!

GROWTH AND RECOGNITION IN SPIRIT-LIFE.

Mrs. Tappan, immediately the subject was announced, again rose and spoke as follows:—

It is frequently supposed that death is the final change, and that, being the final change, everything that pertains to the soul, to its future life, to its preparation therefor, must be accomplished in this, or the material world. The authorities upon this subject we shall of course refer to—the sacred record called the Scriptures, upon which Christians predicate their belief in a future state, and their knowledge of what that state shall be—the testimony of seers who were not in existence in the time of the writing of the Scriptures, but who have witnessed at various times spiritual beings and held converse with them—the testimony of logic and reason, which illustrate what would be probable concerning a future state, if the mind exist at all—and finally, the testimony of Spiritualism with reference to spirits themselves and those who have seen and conversed with them concerning the future state. We take the record of the ancient Scriptures first, leaving outside those Scriptures or records that are not considered authentic, and that do not form a part of the authority of Christendom, although multitudes of beings in the far East give their adherence and faith to other books than the Christian Bible; and although the testimony of these books might be valuable, it still does not pass for authority in the Christian world theologically. We shall therefore leave the Koran, Shashtra, the Zend Avesta—the sacred books of the Indians of the far East—to those nations, and give what we consider to be the testimony relied upon in Christendom.

The Hebrew Bible contains very little concerning the future state, and it is a matter of great speculation among impartial theologians as to whether the Hebrew religion really teaches a future for the souls of men. It is true that there is a picture of a future heaven, or New Jerusalem; it is true that that New Jerusalem is supposed to be the immortal place of abode of the just and good and chosen ones; but it is believed by the Hebrews to-day, and was believed, we think, in ancient days, that only the select and chosen of God should inhabit the New Jerusalem, and that the New Jerusalem, or city of heaven, would be a place on earth, a restoration of the Jews to their original kingdom, with a temporal king who should rule over them, and that the immortality and eternal happiness pictured for these is the immortality of residence upon the earth, free from death and sin, while all the wicked are to be consumed—destroyed utterly. This, we believe, is a fair statement of the condition which the Hebrew religion depicts for the future of those who are to be the chosen of God, who are to inherit the right to abide here for ever, while the wicked are to be utterly destroyed.

It was reserved, however, for Christianity to reveal a more spiritual interpretation of this religion; and without entering in the least degree into the merits of various theological points of discussion, we may state what we consider to be the foundation in the New Testament for belief in a future state and in its conditions. First, Christ himself represented the future state as a spiritual state, and the kingdom of Heaven as a spiritual kingdom; and all that he taught relating to that kingdom appertained to the spiritual nature of man. He distinctly affirms, according to the record, that "the kingdom of heaven is within you;" showing that it must be a state of the mind, not a distinctive locality necessarily. The next reference that he makes specifically to the future state is when he is parting from his disciples and followers. Commending them to the various affectionate proofs that he has given, he says: "In my Father's house are many mansions; I go to prepare a place for you." This would refer to a condition of future life wherein there might be grades or conditions of existence, seeing that all

even in the Father's house would not occupy precisely the same position. Another indication of what the future state may be is in reference to little children, where he blesses them and distinctively says, "Forbid them not to come unto me, for of such is the kingdom of heaven;" warning those who surrounded him not to injure one of those little ones, for their angels always behold the face of the Father in heaven. "Their angels" is a term we shall revert to again. The next specific and distinctive reference is made, of course, in his resurrection, and in the illustration it affords to all Christendom of the continued existence beyond the earthly life. But we shall not here dwell upon the fact whether it be a temporal or spiritual resurrection, but only upon the fact that it afforded proof of existence beyond death. At the Mount of Transfiguration there appeared Moses and Elias, seemingly in spiritual or bodily-spiritual form. We have the only connecting links in these various references afforded by Christianity concerning the future life. These afford the proofs offered by Christ himself; first that there is a kingdom of heaven, that there is that state of man, that there are children in heaven, that there are many mansions in heaven in the Father's house, and that he has prepared a place to meet his disciples who were dear and near to him.

It was left, however, for Paul to distinctively enumerate and enunciate the conditions of spiritual life, more expressly where he refers to the resurrection of the spiritual body, to its being raised in power, and where he refers to one star differing from another in glory, typifying conditions of spiritual resurrection. We do not know that there is any distinctive passage or teaching that relates to the future growth of the spirit, or to whether the mind will continue to improve, excepting the ones we have referred to. Christian denominations have varied in their interpretation of, and in their opinions concerning, the future state. While in the early church and among the first founders of the Roman Catholic faith there were undoubtedly considered to be degrees of spiritual existence; and while it was thought that the spirit could change its condition after death, that faith seems to have died out in later years, and with the introduction of the Reformation and its severer teachings there came to be an idea prevalent in Christendom that in the future state there could be no change, and hence that the soul must either be at once absorbed into a condition of happiness or condemned to a condition of misery, whenever the judgment should be pronounced upon the soul. But the complicated systems of different theologies do not point out what becomes of the spirit in the intermediate state. Some of them considered that the soul is sleeping before the judgment-day. Some consider that it exists in an intermediate state of semi-happiness, corresponding to the purgatory of the Roman Catholic Church. Others consider that there is no existence whatever until the spirit shall be awakened with the body from the tomb. But we believe there have been sufficient evidences in the visions of persons to show that the soul does not sleep in the tomb until the resurrection takes place: for when John upon the Isle of Patmos saw the angel and would have fallen down and worshipped him, he enjoined him to do it not, for he was one of his fellow-servants and of his brethren the prophets, showing that he must have been a spirit. Whence also came Moses and Elias if the dead were to sleep until the judgment-day? and the ministering spirits who attended upon Christ and his disciples? and the hosts and clouds of witnesses that encompassed them round about, as described by Paul? These are proofs that the spiritual intelligences were not condemned to remain within the grave during the entire slumbering of the body, between the interval of death and the supposed resurrection of the body. But we do not think there can be any doubt in the candid and inquiring mind concerning the interpretation to be put upon the resurrection itself, and upon the spiritual nature of that resurrection, and upon the different degrees of spiritual life. The points most intimately connected with the question that we have to determine are, whether the spirit continues to advance, whether children have growth in spirit-life and change in their appearance, and whether, in the successive stages of spiritual growth, there will be such change as to destroy the identity or recognition of friends? These are important questions for consideration, and the answers to them have been revealed in later experiences, especially in the revelations of Swedenborg, who distinctively portrays the conditions of spiritual life, portrays the growth of spirits in that life, and shows that the methods of recognition are not physical merely, but belong to the spiritual nature.

All persons who have witnessed departed spirits, held converse with them, and made record of those conversations, testify that when children enter the spiritual state at an early age, they increase in spiritual knowledge and unfoldment as they would have done on earth, the spiritual form growing proportionately as the physical form would have grown here. It is customary for the mother to think of her departed child as a babe; but if you reflect on the strong impulses of nature you will see that had a child been separated from you by any external means, such as removal to a distant land, so that it could not be with you in outward form, you could have deplored nothing more than that the child should for ever remain an infant. Now, when you consider that the spiritual life must be, if it exist at all, a natural life, a continuation of the existence of the mind here, nothing would be more to be deplored than that an infant, endowed with the faculties that you see an infant possesses, should always remain an infant through the unending ages of eternity. And when Christ says, "Except ye become as little children, ye cannot enter the kingdom of heaven," it undoubtedly refers to the

innocence and purity of the child-like mind, and not to the state of infancy in which you recognise childhood; and their angels always beholding the face of the Father we consider to refer to the more profound subject in connection with the soul itself, which probably means this—that the soul or the angelic nature of the child, although the child exist in outward form, is not changed, and is not utterly and absolutely perverted even by any external form of temptation in outward life. So that when children pass to spiritual existence in early years, it was considered by the Church as a most fortunate circumstance, releasing them from the temptations of external existence. We do not consider it so; we consider that earthly life is intended for the benefit, advancement, and growth of the human spirit; but we also consider that nature and the laws of the Deity have provided compensations, and that if a child be removed in early life, there are spiritual methods of growth in knowledge, so that that child is not deprived utterly of whatever advantages might accrue from external knowledge, observation, and culture. We know that nothing is more continuously developed by Swedenborg, by the various spiritual writers, by those who have seen and conversed with spirits, by modern Spiritualism itself, than the fact that a child in spirit is transferred to spiritual teachers or guardians, who take control of its education and culture in spiritual life; and it is a solemn fact which it would be well for you to remember here, that there are no orphans in spirit-life; that is, if souls pass out from earth, leaving behind them their earthly parents, there are those provided in spiritual existence who take charge of them in spirit-life. There are no paupers—little waifs that go wandering about upon the surface of spiritual existence without habitation or home; but there are always kind and beneficent angels and ministering spirits whose appointed work is to take charge of those souls that pass out by violence, by illness, sometimes by starvation and fraud, from earthly life. Therefore, we state that this growth of spiritual intelligences must inevitably be continued in spiritual life, or the functions, and properties, and purposes of individual identity cannot be perfected; and when they are not permitted to be perfected in external life, nature, ever kind, and God, ever loving, in his wise beneficence, has provided the methods of spiritual instruction.

If then the spirit shall change, and the babe shall grow, and spirits continue to improve, you naturally ask, "How shall we recognise one another in spiritual life?" The mother, whose son leaves her at the age of 12 or 14, does not expect when his apprenticeship is expired, or when his voyage is terminated, that he will return to her as a lad; but her loving thought follows him through the awakening stages of early manhood, her prayers follow him to protect him through the temptations of those early years, and she expects when he returns that he will not be a child but a man. Yet she scarcely ever fails to recognise him. Even if the form be changed, and seem at first strange to her, there is something in the eye, something in the intuition, something in the spiritual recollection that does not permit her to be mistaken. We believe that in spiritual life these methods of recognition are still stronger. It is not a matter of physical vision; it is not a matter of physical conformation; but it is a matter of thought that shapes itself to the unfolding spirit, and whoever is bound by ties of affection on earth cannot fail to recognise in heaven; for that recognition which comes from the spirit is not mistaken, is infallible, is not governed by outward signs and tokens, but by loving chains of thought that become palpable to each in the world of souls and develop the chain of family recognition. There is scarcely a loving mind or spirit losing a friend that does not picture in what is called imagination or dream the changes that will transpire to that spirit in spiritual life; and there are often fears and forebodings lest the new-found existence shall be so full of happiness or joy as to take the dear one utterly away from all consciousness of earth, and separate you from them entirely. But if you had faith in love, faith in the constancy of friendship, faith in the enduring ties of the spirit, you would know that that which is real on earth cannot be divided by death; you would know that no change, or growth, or circumstance, or time, can separate the spirit and mind from those to whom it is really bound by ties of spiritual affection; and you would know that the methods of recognition must be far different from those you are accustomed to rely upon here, namely, outward appearances, external circumstances, change in the conditions of material life; that the real recognition is a recognition of spirit, a similarity of thought, a comprehension of intellect, the methods and manners of those who think like you, feel like you, are like you spiritually.

That the laws concerning the spiritual life are capable of being distinctly portrayed in the science of spiritual unfoldment we shall clearly show to you; that while the recognition in heaven has been a part of the distinctive hypothesis of the Christian religion, still the sometime lingering doubt as to whether you would meet the loved ones in heaven, or whether the state and condition of mind might not be changed so as to prevent you from meeting them, is now absolutely solved by the still more subtle science of the soul itself; for whatever belongs to the spirit is in its nature eternal; whatever is absolutely a part of its growth cannot perish, and any possession which belongs to it spiritually cannot be severed or wrested from it by any outside circumstance or change at death. That the method of spiritual existence is distinctively and absolutely governed by laws—laws as inviolable and as decisive in their nature as those that govern the revolution of the heavenly bodies—and that if there be a spirit bound to you by ties of affection upon earth, the very inevitable law of spiritual existence makes them bound to you in spirit-life. It is not external compulsion; it is

not outward circumstance, as it is oftentimes on earth; it is not the mere tie of consanguinity; it is something more than this: that the child that is yours, the possessor of your spirit, the outgrowth of your mind, is inevitably linked to you by a spiritual tie; and that that tie, far from being weakened by death, is made stronger as the body that divides you is lessened and weakened by death. This which you call life, or the circumstances which govern you here, often does separate you from your loved ones, but death brings them nearer to your spirits, makes it possible for them to hold near communion with you, awakens your spiritual sympathies and energy, and prepares by constant aspiration the habitation of your spirit with theirs. Death is the awakener, and not the destroyer, of love and affection. Death is that subtle spiritual agent that brings souls nearer together that were divided by space and time and sense and matter. It has been revealed, as we state, by the subtle process of clairvoyance, psychometry—Spiritualism—that these chains of intelligence, that the laws of mind continue their operation, advancement and perfection in spiritual existence.

The change commonly called death has been so far misunderstood that it has perverted the entire meaning of existence. Instead of being a destroyer it is a life-awakener; instead of being death it is but a process of life; and it is known that, chemically, the body even does not perish, but only changes its atomic form; it is known that, chemically, no atom of which the physical form is made can ever perish, but passes again into the substance of earth. Mentally, the chemistry of thought proves that no thought can perish, but that at death each thought is taken up and forms a part of the spiritual existence and spiritual life; and that whatever is the thought and mind on earth, whatever has been the daily prayer and aspiration and deed, that becomes a reality in the world of souls and meets you face to face on entering the spiritual body; and that if the thoughts be of love, of kindness, of sympathy, of purity, of aspiration, the spiritual body is bright and radiant in proportion; and if the thoughts have been unworthy and full of doubt and cruelty and hatred and revenge, the spiritual body is shadowy and darkened, clothed around with mist-like vapours, shaped according to the fashion of the soul itself; and that in proportion as the spirit aspires even after death so shall its cloudy and mist-like shape disappear, and it shall become an angel of light with corresponding aspirations.

There has been a strong tendency on the part of theologians to deny this possibility of change after death. They quote frequently the proverb that "as a tree falls, so it shall lie," failing to recognise that the tree does not lie that way for ever, that it decomposes, that its atoms change into other forms of life, and that it is really a fallacy to say that the tree lies as it falls, for it does not. Then, again, they state that there can be no change in the grave. But even that is a mistake, for the body of a man, good or bad, decomposes and goes back to the earth, the atoms entering again into the formation of new phases of life. A wonderful and distinguished man was placed in the grave, and there grew up a sublime tree. When excavations were being made to change the form of the city, it was discovered that the roots of this tree had penetrated the casket and had gained thrift and nourishment from the body of the splendid man who had been laid there. The friend who found this tree hailed his departed friend in the leaves and branches of the waving forest tree above his head. Had he possessed spiritual vision he might have hailed the spirit of his friend in another and higher sense in the branches of thought waving far above him and even within his mind, doubtless prompting him to his wonder and expression of reverence. So even this illustration falls short of being literally true; whilst as far as the spiritual change is concerned—if you must have authority—what does it mean? During the three days that Christ was in the sepulchre he is said to have gone and visited the spirits in prison, those who were disobedient in the days of Noah. If they could not profit by his teaching, did he go to tantalise them? And if he went to preach to them for their improvement, does it not show improvement after death?

What is possible for those spirits in prison is possible for all spirits in prison, bound, tethered, and fettered as they may have been by the external senses. No soul goes out from earth so entirely free as not to bear some impress of physical suffering and temptation. No soul goes out from earth so utterly bad as not to be capable of receiving some impression, even in the prison of their souls; so that there comes a time in the history of every spirit when some angel of light, or some spirit of truth from the Comforter, enters the prison-house of their soul's habitation, and releases them from the bondage of the recollection of the material senses and external sins. If it were not for this, mankind might be hopeless about the future state; for who goes into the world of souls fully prepared for spiritual existence? Who goes with a full consciousness of spiritual light and heavenly existence? What enlarged mind, what thinking mind can grasp the whole meaning of eternity? And are you not to unfold in eternity? Are you to remain blind and deaf and voiceless and silent to the great and wonderful truths that are to be revealed to you there merely because you have not acquired the knowledge or capacity here? Eternity were a mockery if the spirit were to remain for ever voiceless and deaf and blind to the great meaning of its spiritual existence. On the contrary, it has been taught by many recent theological denominations that there may be a change in spiritual life, that the soul may go on from glory to glory, from new knowledge to new knowledge, and that there never will be a time in all the history of eternity when there will not be some new thought, some truth more radiant and brighter for the soul to grasp. This it is that uplifts the spirit, that points it onward with hope and aspiration to eternity, without which

heaven itself would be void and lifeless; for the perpetual and unceasing monotony of an absolute state of complete happiness would wear away even the souls of the angels if they could not see a greater knowledge before them. To the finite spirit there can be no finality. Even that which you consider to be the uttermost state of knowledge will pale before the loftier splendours of spiritual vision. Why should John upon the Isle of Patmos worship the angel? Had he known what the angel really was, he would have known that it was not God. But even his awakened spiritual vision did not see the completeness of the splendour, and he would have worshipped a lesser light, thinking it the glorious orb of day. So you, could you gaze upon some spiritual beings in their heavenly abodes, might fall down and worship, thinking them God; but as you advance, and your souls become aware of the angels in their spheres, you will find Deity beyond and beyond; for even through spirits, angels, cherubim and seraphim and all the orders of spiritual intelligences, you still cannot comprehend the fulness and completeness of the glory and power that await you.

It may be said that we draw a picture too brightly of the future state; it may be said that we present for the human understanding that which is most flattering and gratifying. Shall we draw you the other picture? Shall we show you that out of the souls that pass from earth ninety-nine hundredths, nay, perhaps nine hundred and ninety-nine thousandths are clouded now and shaded in their spiritual vision? The spiritual world is made up of just such spirits as are daily going out from your midst, from your crowded cities, from your dens of vice and crime, from all the places of temptation and sin within the world, and these are grouped together in spiritual existence, clothed upon with shadowy vapours, surrounded by the memory of earthly temptations, and the dread and fear and malice that have driven them out thus from the external world. But the great blessing is that this is not their permanent state; for no imprisoned soul is so dark, and no spiritual state so permanent and confirmed in darkness that a ray of light, or the prayer of an angel-mother, or some word of love may not reach even there and penetrate through the mists of their darkened abodes. You might see a man upon the gallows, condemned by the laws of man to be hung, going out with curses upon his lips; and if there came to him at his dying hour his mother, and breathed upon him the words of love that he was wont to hear in childhood, we do not believe there is a criminal so hardened that that ray of hope would not reach his soul. When he passes out into spiritual life, there is some angel-mother or some spiritual being whose light and love and affection can penetrate even through the darkened mists of outward condemnation; and we believe no soul is so utterly dark that there comes not a time when this ray of light shall reach and rescue him.

The recognition of friends, then, is only a matter of thought and of love. If the tie that binds you together is more than mere external circumstance; if they are really the chosen spiritual friends of your soul; if the child is yours in love and kindness; then the tie that binds you is but a prophecy of that tie that shall unite you more and more completely in spiritual form. There be those on earth, perhaps, who, through cruelty and ignorance, cannot be termed parents; there are those who abide in the same household that may not be called brothers and sisters; there are those linked together by ties of consanguinity that perhaps may burst asunder the chains as soon as circumstances release them; but the genuine thought that links brother and sister together, the genuine tie that unites parent with child looses not, but is strengthened in eternity; and even though lost to your sight, the spiritual philosophy and religion teach that every aspiration and prayer concerning them reaches them in their abode; that they are ever on the wings of thought, of mercy, and of love, to invite your prayers and thoughts heavenward; and that the two worlds are only severed by the thin film and mist of outward life, that, like the blindness of Paul, drops as the scale from the eyes when touched by the spirit of awakened truth. The blind poet, Milton, saw with vision of the mind these millions of beings walking the earth. Hesiod, the Greek poet from whom he quotes, saw countless myriads of beings walking the earth. Socrates ever had his good demon by his side prompting him to aspirations of virtue, and warning him of the dangers or of the joys that awaited him. The great and good of every tongue and clime have taught the presence of the gods and of the angels; and the prompting voice of humanity to-day, coupled with the proofs that belong to actual vision and unimpeachable testimony, asseverate that spiritual beings in their abode continually and for ever gain new knowledge, which it is their delight and occupation to impart to other souls; that the employment of spirits in spirit-life consists in receiving knowledge and in imparting knowledge; and that no joy in heaven is so complete that it could be a joy if it were not shared by some other soul; and that no angel is so high in the celestial abodes that they do not seek to impart their knowledge and wisdom to those who are beneath them, and that, handed down through the various states of spiritual existence, these waves of thought, in shining globules, descend to the earth and make fruitful the barren wastes and wildernesses of time, awakening here flowers of immortal hope, creating the impulses of aspiration, and pointing to the future life as the fulfilment of that which is but sown here, but gathered there.

We will now invite the audience—the committee first—to propose any questions which the discourse may have suggested to their minds, and if there are any points which we have failed to touch upon in so fruitful a theme of discussion, we shall be most happy to answer further questions concerning them.

Mr. Bond, the gentleman who propounded the subject of the

discourse, said he had not thought of it before, nor had he any acquaintance with Mrs. Tappan, whose able and lucid treatment of the subject elicited his admiration.

The first question was: As it has been proved that recognition will exist in heaven, will not the knowledge of loved ones being in hell prove a source of miserable feeling to those of their relations who are in heaven?—A. We certainly hope so for the sake of humanity. We do not know of any heaven so high, nor so perfect, nor so far away that beings inhabiting it would not be made unhappy by the knowledge that not only their loved ones, but that any human being, were irrevocably in hell. If, however, the gentleman wishes to ask how they can be thus wretched, we answer that the fact of our loved ones being in a state of unhappiness will increase the efforts that the spirit will make to raise them from that state of unhappiness; and in this consists the work of the angels, who always do the will of their Father which is in heaven.

A Swedenborgian quoted the statement of the Swedish seer to the effect that when a man's affections were wholly confirmed in evil there was no restoration. Mrs. Tappan replied that doubtless Swedenborg thought that such persons could not be reached by divine truth and light; but those who believe in the infinite goodness of an all-wise Father could not conceive the possibility of finite beings so alienating themselves from Infinite Goodness as to render it impossible for that Infinite Goodness to reach them. Swedenborg stated the opinion at his hazard that any beings continued to eternity in irredeemable sin, and not because he had seen them, for he could not see the whole of eternity with his finite vision.

Q. The Scriptures being considered an authority, did not such terms as "everlasting" imply that punishment would be eternal?—A. It was shown that other meanings attached to the word "everlasting." Outside the gates of Jerusalem was a burning pit for consuming offal, called Gehenna, or hell-fire—the eternal pit—and it was probable that the word used to describe the state of the wicked was an allegorical expression derived from this eternal pit; that it did not refer to the absolute condition of any individual soul, but rather to the eternal moral law, any violation of which must inevitably meet its punishment and condemnation.

A gentleman in the audience next inquired whether the medium was indebted to her own intellect or to spirit-agency for the discourse she had given; to which Mrs. Tappan replied that the meeting was not asked to form any distinctive opinion concerning Spiritualism, or spiritual control, from the lectures which she gave; but the medium and her friends, and all Spiritualists, recognised that she was not speaking from her own but from the knowledge of her "controlling spirits." This, however, was a question upon which a conclusion could be reached only after a study of the whole subject of Spiritualism. The querist asserted that Mrs. Tappan's discourse might just as easily have been delivered by one uninspired. Mrs. Tappan pointedly replied: Spirits in speaking through a medium do not claim to present arguments or thoughts differing in any way from human intelligence, inasmuch as spiritual intelligence and existence, if anything, are a continuation of human intelligence and existence; and if the gentleman himself were to pass out of his body to-day and to speak through a medium to-morrow, in what earthly way could his friends recognise him if he did not speak with a human intelligence?

"Why do Spiritualists, with the lofty aspirations of the lecturer, become parties to manifestations of a puerile character, such as the moving of furniture?" Mrs. Tappan answered with telling effect, Why does an author, with lofty aspirations and poetic fancies, require the quill of a goose to write down his thoughts? Or why is a musician, with song bursting within his heart, compelled to play upon an instrument composed of wood, and strings, and intestines of animals? The instrument that a spirit makes use of is no matter; but the reason why they do it, if the gentleman really wishes to know, is because mortals will have it—they must have material evidence, of spiritual presence. The audience were next invited to suggest subjects for an impromptu poem. "God is love," "What should be our rule of right?" "The heart," "The depth of woman's love," "Gethsemane," and "Sympathy of souls," were submitted, and the second subject was selected, and without a minute's pause, Mrs. Tappan delivered a beautiful poem on the "Golden Rule," and which we hope to publish next week.

BENEDICTION.

May ministering spirits and the friends you love attend you; may all spiritual truth enlighten and uplift you; may God the Father be ever near you. Amen.

MRS. TAPPAN'S PROGRESS.

Two meetings held at Bolton on Sunday week were so successful as to induce the friends to arrange for another on Thursday evening, particulars of which we give under another heading. The *Bolton News* devotes about two and a-half columns to the Sunday meetings, and the comments are courteous and to the point. Mr. J. Ainsworth of Bury presided on both occasions. In the afternoon the subject of discourse was "The Origin of Species." Mrs. Tappan is reported to have said:—

But the higher thought and position which they could fathom to-day was, that no distinctive species of existence had ever been evolved either from the lower species, from the merging of two species, or from any evolution whatever connecting two species together, that nature never loses her distinctive and absolute individuality of types, and that all orders of existence were the result of primary impulses of creation,

dictated and governed by intelligent law, each species being the result of the fulfilment of that law; and that if the time were to arrive upon the earth's surface when the atmosphere, the earth and all chemical combinations were compatible, no doubt a higher order of beings could be developed than that of man to-day; but that he, representing the spiritual as well as material half of the universe, contained the possibilities that belonged perhaps to a race of angels, but that were now dimly visible through the night of materialism and passion and ignorance and darkness that enveloped the earth.

In the evening the subject was "Eternal Punishment." The views of Mrs. Tappan's guides on this question have been already expressed in our columns.

On Monday evening of last week Mrs. Tappan addressed a meeting at Bury. Mr. John Duckworth presided, but having to attend another meeting, he deputed the presidency to Mr. J. Ainsworth. The subject selected by the audience was "Man Physically and Psychologically Considered." The *Bury Times* gives a copious report of the discourse. Respecting the visit of Mrs. Tappan we have received the following communication:—

As anticipated, Mrs. Tappan's visit has been a success financially, but principally spiritually considered. At all of the gatherings we have had select, intelligent, and appreciative audiences. We succeeded in selling all the 200 Tappan numbers of the *MEDIUM*, to the purchasers of which we presented one of the back numbers of the *MEDIUM* you kindly sent us, besides disposing of other literature. The sale of these 200 *MEDIUMS* is a proof to what extent Mrs. Tappan has been appreciated here. All the local papers, including those which have hitherto given very adverse criticisms, sneering and unfavourable reports of our meetings, have been compelled to do us justice by eulogising Mrs. Tappan's classical, scientific, and philosophical style of dealing with the subject prepared by the audience. In her (as a medium) we have one of the ablest exponents of modern Spiritualism grasping its highest teachings and noblest truths in language alike suitable for the professor and pupil, and in a strict analogical method she leads the scientific mind to the grander and diviner truths which the bright realm of spirit reveals. She has won even from the bitterest opponents to Spiritualism profound respect and rapt attention while she eloquently and argumentatively discoursed upon her unpremeditated and previously-unacquainted themes. Her replies to interrogations are at once pithy, telling, and logically crushing, however skillfully these may be formed by her opponents. When this great mediumistic luminary is necessitated to retire to the "far West," the divine and enlightening rays shed here will, we trust, be reflected in the many grateful hearts beating in responsive throbbings to the great source of all truth, life, and love; but before this does take place, may Mrs. Tappan's eloquent voice, pleading in heavenly strains for Spiritualism in its truest sense, be heard in almost every city and town in England!—Yours truly,

JOHN AINSWORTH.

Bury, August 15, 1874.

As to Manchester, the oration which we publish on our introductory pages and accompanying remarks give ample information. The *Evening News* gives a descriptive report, in which the following opinion of Mrs. Tappan's oration occurs:—

The result was an agreeable surprise, for instead of hearing an unintelligible jargon relative to mediums and their powers, there was served up for the benefit of the large audience a purely theological sermon, with many points of interest and many more of controversy.

The *Evening Mail* occupies nearly two columns, but the writer, from an overweening opinion of himself (a common failing with penny-a-liners), mistakes his own pert comments for a straightforward account of what took place.

MRS. TAPPAN ON SWEDENBORG.

Mrs. Tappan gave two orations in Bolton on Sunday week, and the *Bolton Chronicle* says in consequence of the success which attended these proceedings Mrs. Tappan was invited to return on Thursday evening and give another inspirational discourse. The behaviour of the audience at the Sunday meetings was highly creditable; but on Thursday the Boltonians determined to re-establish their reputation for being uproarious at spiritual meetings. Mrs. Tappan was asked to discourse on "The History of Religion in Bolton," but the spirits refused, by saying that "they did not profess all knowledge on all subjects in all localities," and that Mrs. Tappan was not a test medium. This episode we think was highly instructive to the audience, for the people at large have the most preposterous ideas of what the powers of spirits ought to be. The question then submitted was "Materialism and Spiritualism, as illustrated in the lives of John Stuart Mill and Emanuel Swedenborg." Mrs. Tappan's discourse appears to have been sound and comprehensive, and indeed communicating information respecting Swedenborg which is not generally known by the biographers of the seer. The grasp of the discourse may be judged from the following question put to Mrs. Tappan. We quote from the *Bolton News* report:—

The Rev. J. C. Nesbitt asked whether the medium would solemnly declare on her honour whether the subject matter of the discourse had been often given before, or whether the nicely-balanced antitheses, and the various exact quotations from Huxley, Brougham, and others were suggested by the spirits themselves or had they come within the range of her studies.

The medium stated that the substance of the present lecture had not been studied by Mrs. Tappan, and the antitheses, &c., had not been given before, but were from her spirit-guides and not from her own mind, and she had not pursued any study in her normal state connected with materialism or science in any way whatever.

Respecting her remarks on Swedenborg, we quote further from the newspaper report:—

Mr. Dakayne asked Mrs. Tappan's authority for stating that Swedenborg had had intercourse with spirits from the earliest time?

Mrs. Tappan replied that she believed that it was contained in his

history that when an infant those attendant upon Swedenborg distinctly beheld a singular spiritual light within his eyes. She believed that when a child Swedenborg was known to gaze into the heavens as though holding converse with spiritual beings, and that as early as the age of twelve he distinctly enunciated his intercourse with spiritual beings.

Mr. Dakeyne said he had been a reader of the works of Swedenborg, but he was not aware that Swedenborg stated that he had intercourse with the spiritual world from the earliest time. He believed if they referred to the history of Swedenborg they would find that it was only after a certain period, and after he had concluded his scientific writings, that Swedenborg stated that he had held converse with the spiritual world. He distinctly challenged the medium to point out any written authority for her statement, either by Swedenborg or any of his biographers.

Mrs. Tappan said she accepted the gentleman's challenge. Would he give her time to fulfil this promise, that the spirit would through the medium send him a book in which it was stated that the light to which she had referred was seen in Swedenborg's eye when a child, and that he had left records of the visions he had when a child?

Mr. Dakeyne said he had put the question as a test of Spiritualism, and submitted that if Mrs. Tappan was controlled by spirits she ought to be able to answer it now.

A voice: Why not answer now instead of at some future time.

Mrs. Tappan: We cannot bring books flying through the air; we shall send them to him. The gentleman can publish the challenge in all the newspapers, and also his answer, so that it can have greater publicity than within this hall. The gentleman has said there is no such record in existence, no such proof.

Mr. Radcliffe alleged that Mrs. Tappan must have read the work she had promised to send to Mr. Dakeyne, otherwise she could not have known it was in existence.

Mrs. Tappan: That is the gentleman's opinion. It is no proof whatever. I will leave the public to judge between his opinion and the positive statement that she has not read it, that she has never read it in her life, and that the spirit-guide controlling her knows it to be in existence.

Mr. Dakeyne again said he challenged Mrs. Tappan to produce authority for her statement.

Mrs. Tappan: We will send the gentleman the authority.

The interrogator added that if she was always controlled by the same spirit it was easy to account for Mrs. Tappan not being able to answer the question relating to Swedenborg; but if the medium was controlled by different spirits for the different subjects she treated, then he should say, the spirit of Swedenborg himself was controlling her that night.

Mrs. Tappan: Does the gentleman think the town of Bolton specially attractive to Swedenborg? (Loud laughter). She added that she was controlled by a circle of spirits, and that they did not profess to be acquainted with the distinctive localities she visited, and local operations.

Mr. Porter insisted upon Mrs. Tappan giving the title of the work to which she had referred. He contended that the spirit which qualified her to make the statement she had made ought to qualify her to state in what work the authority was contained.

Mrs. Tappan: We have answered the question already. We will send the work to the gentleman.

Mr. D. Cordingley contended that Mr. Dakeyne had asked too much from the medium, and more than Swedenborg himself could fulfil.

We subjoin Mrs. Tappan's reply which has been sent to the Bolton papers. After Mrs. Tappan left Bolton, she received a letter, still calling for the name of the book in which the corroboration could be found. The reply shows that her guides were as good as their word.

To the Editor of the "Bolton Chronicle."

SIR,—Would the Swedenborgian *savant* of Bolton, rejoicing in the name of Dakeyne, be surprised to hear from Lord Coleridge or any other source the innocent statement of a spirit in the phenomenal world called matter, or a yet higher plane of existence yelet spirit, that, notwithstanding his "tests of Spiritualism" and his prodigious learning in metaphysics from "reading the works of Swedenborg," he has not the superior intelligence upon the contents thereof that the higher vertebrata usually possess after diligent application and study? Of course there are stupid dogs and clever dogs; ill-tempered materialists and good-tempered Spiritualists, as there are illiterate men and clever women; ill-tempered, hasty controversialists, and good-tempered and well-behaved truth-seekers whether in science or ethics. Withal, might I ask him one question? Can he distinguish the physical characteristics of a stupid bee and a clever bee? or between a hasty-tempered wasp and an agreeable wasp? It is useless to pause for his Boltonian reply, because even Dr. Carpenter would probably admit that all the mental phenomena of such *waspish* animals are prompted by an unseen "psychic force," or the immateriality of instinctive intelligence. Even so. He will find when he is acquainted with the works of Swedenborg that the great Spiritualist writes as follows to his friend Dr. Beyer ("True Christian Religion," No. 16, 1776. Liepsig): "From my fourth year my thoughts were constantly engrossed in reflecting on the spiritual nature of man. Even then my eyes were filled with fiery, miraculous lights, and I often revealed things in my discourses which filled my friends with amazement, and made them declare to others, 'certain it is that the angels were speaking through the mouth of the child Emanuel.'" Again, in "Life and Writings of Swedenborg," by William White, London, 1868, p. 119, it is stated: "Not without many presages did the spiritual world open to Swedenborg. From his childhood his breath, when on his knees at prayer, was curiously holden within him, and strange lights from the sun of another country from time to time had broken through the darkness." Were it necessary for the control of Mrs. Tappan, or that lady herself to lecture *specially* on the Spiritualism of Swedenborg, it would be a facile process to demonstrate to Mr. Dakeyne some *further* specimens of the fact that a fiery, spiritual light was frequently observed by *non-spiritualists* to illuminate the early childhood as well as later manhood of the great seer of Sweden; since, in various existing documents to be found in the university of Upsala, reference is frequently made to the "unnatural" brilliancy which at certain periods was visible in the eyes of that spiritual philosopher! Indeed,

throughout his scientific works—and their name is legion—Swedenborg often adds, "I could write no more, being overcome with the flames of fire burning in *my eyes*." Moreover, Märt Sturtzenbecher, in his "Philosophy of Nature," published at Stockholm in 1817 (perhaps the chief of Swedenborg's disciples); states, p. 23, "From early childhood, if not from infancy, his eyes seemed to reflect spiritual light," &c.

Need I say more? Verily, to possess all knowledge it were necessary for God to be the spirit, Nature the medium, and the universe an audience.—I am, &c.

C. L. V. T.

[The above was forwarded by request of my guides to the editors of the Bolton papers.]

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS, AND ITS CONFERENCE.

"Be sure on what foundation you build, whether it be of God or not."

Mr. Editor.—It would be well that anyone who attempts to review a matter should be acquainted with the same from its beginning; it is those alone who have endured the campaign from its beginning who are truly enabled to recount its struggles and successes, and to estimate its present standing. My subject is, Spiritualism and its National Conferences in England. Before the commencement of these conferences in 1865, Spiritualism had its local organisations more or less active and definite in many places; but it had no literary and spiritual centre or executive by which to co-relate them, and furnish a means of correspondence and news. The object of the first conference, held at Darlington in 1865, was to originate such an order, and to give it such support as the individuals who attended the said conference should be enabled to give from time to time. This object was accomplished by the first conference, and individualised in the labour of Mr. James Burns and Mrs. Burns, or in connection with their literary and publishing firm, which, I admit, was then in comparative infancy. But in order to extend and to accelerate the movement of this national order, it was deemed prudent to hold a series of these national gatherings; hence, by appointment and by voluntary assent of their representatives, annual conferences were held in Newcastle-on-Tyne, London (1867-8), and at Manchester, and again at Darlington in 1872, which was called "The National Jubilee Conference," it being the seventh year since the commencement of the National Spiritual and Literary Order. The object of this conference was, of course, to celebrate the order which had existed seven years, and to rejoice, and to congratulate each other and the nation of Spiritualists on account of the vast increase of Spiritual phenomena, both in quality, kind, and quantity, since the beginning of the national order; also to receive Mr. Burns's report and review of the past seven years, and of the then standing of Spiritualism in the nation, and in the world at large; and thirdly to complete a measure (which was already in operation) by which to collect voluntary aid in behalf of the National Spiritual Institution and its organ THE MEDIUM AND DAYBREAK. The object of the Jubilee Conference was not an attempt to establish a national organisation, as stated in "the report of the secretaries," read by Mr. Algernon Joy on the 4th inst., at "the soirée at the Beethoven Rooms;" its labours were in support of an order already existing, and which is still in existence, doing immense good as a spiritual centre and as a publishing firm, and by publishing by far the best organ of the spiritual movement in England—THE MEDIUM AND DAYBREAK.

The statement referred to by Mr. Joy, that the labours of the jubilee conference held at Darlington had entirely failed because its recommendation was not formally carried out, is sheer nonsense and untruth. Subscriptions have ever since the conference been taken up in accordance with its suggestions, as will be seen by reference to the conference report (page 24), and to the accounts of subscriptions in the MEDIUM. Messrs. Hinde Brothers delegated Mrs. Butterfield to make the statement referred to by Mr. Joy to the Liverpool conference last year, but it was denied, and I can here state distinctly that the wish was father to the statement, but these friends were in a measure excusable, as they had but lately come up out of the fogs of sectarianism, and had just begun to labour with very creditable zeal in the spiritual movement. But "we who" have been in the movement since its commencement "see more clearly what is doing" (whether it be in Darlington, Liverpool, or in the metropolis), "and we can protect ourselves from all" such over-zeal and "charlatanism."

After receiving Mrs. Butterfield's statement, and otherwise endeavouring to satisfy themselves that "the Spiritual Institution" or order, and the local bodies of Spiritualists in sympathy with the same, had no real existence, or at most had but a ghostly existence, the conference of 1873 at Liverpool, whose existence was authorised by the '72 conference held at Darlington, proceeded, and resolved "itself into a National Association," and elected "from its own body an executive council to administer the plans" of the conference, or now New Association, for the coming year. But in the face of this Mr. Joy tells us, in his first paragraph, that the "British National Association of Spiritualists," which had convened the conference to which he was speaking, "derives its existence from certain resolutions passed at the national conference held at Liverpool." It will thus be seen that the Liverpool conference did not resolve itself into the National Association after all, or at least not into "the British National Association of Spiritualists." Its executive council could exceed its dear papa by far; at one fell swoop it could derive its existence "from certain resolutions," constitute itself "the British National Association," centralising in itself all power, spiritual and executive, thus ignoring not only Darlington, but even Liverpool, who did the first dirty and unprincipled work of the party who came down from London to the '73 conference; but now Liverpool has been discharged and paid off with their own coin by London, who, of course, must attempt (at least) to be the head of all movements of a national character in England. I am almost glad that the Liverpool friends (together with Dr. Clark) almost felt the insult designed and perpetrated by the Londoners.

But what was the Gower Street conference? Hitherto the conferences of the spiritual movement met to legislate, to adjust differences, and to transact business; but in the present case all this had been accomplished—cut and dried—by the great central power vested in the professed servants or executive council appointed at Liverpool, and henceforth, members of national conferences of Spiritualists need to meet only to read previously approved papers, and to have (within certain prescribed limits) a little chit-chat over the same, bear their ex-

penses cheerfully and honourably, and return home to meditate. Such has been the great hoax lately inflicted upon old and tried friends and upon the national spiritual sentiment by "the (so-called) British Association of Spiritualists."

Now I liked the thing very well. I like to hear good papers read, to chat about them, and to enjoy the company of kind and intelligent friends as well as anyone, but let it be done at the right time and place and under true colours; do not usurp my manhood and insult my integrity by means of the term "national conference" as sheep's clothing embosoming the principle of the wolf. I will now venture to warn "the British Association of Spiritualists" and all Spiritualists that spirit-being is not organic. Spirit is an element or substance, which may even be formed into an immortal body by the Creator, but it demands in said form infinity for its freedom. Associated with eternal principles the spirit can alone be free. The associations of men in all their workings are finite; hence the soul who is truly quickened by the Holy Spirit of our Father in heaven will not—cannot—come in to be under them. The institutions of men in mortality and of all men and angels in heaven have ever been oppressive and an affliction to the spirit, and to all who have ever been blessed by its vital ministrations; and hence dispensations of order or organisation during all ages have been reaped or withdrawn from the earth, that in the true freedom of fresh beginnings mankind might ever have a taste of spiritual and real freedom, until such time as he shall learn to practise the lesson of the eternal principles. Then, indeed, he is become a law unto himself, and his spirit is at once in harmony with, and subject unto, him, the principles of God being eternal and infinite in themselves. The assumption that mankind by specific organisation can do more to elevate mankind to this great end is baseless! You may spread your butter and your bread to a greater number in the meantime than by individual effort, but when done they and you must rise to the higher order. Being must precede doing, hence you can have no essential advancement or progress in universal essential being; but by rising from order to order, from animal to spirit, and from beneath spirit to principles of eternal being. Now this process is a kind of self-denial; to deny the supremacy of the animal that the spiritual may bear rule is the second stage of being—the Church or the kingdom of Christ: deny the spiritual supremacy that the eternal principles—the "eternal life"—in the individual may be, and you will not only see, but you will be in the kingdom of God. There is, then, no law unto you: you are a law unto yourselves, and free in the infinite kingdom.

All advanced Spiritualists, then, will prefer local co-operative efforts for the spreading of a knowledge of the truth in their respective districts, and they will prefer the Spiritual Institution and its organ *THE MEDIUM AND DAYBREAK* as their national order, since it really has no power over them (and it assumes none), nor over their co-operative local orders. What if Brother Burns should tell you very plainly that he has need of help and must have it, and that it is your duty to give it? Can you not tell him back again that you have no duties in the matter, but that you have loves, love for the work he is doing for needy man, and love for the good which his labour is doing you in presenting to you good reading matter and the spiritual news of the nation and of the world at a very cheap rate? Love is a higher sense than that of duty, and I am sure Mr. and Mrs. Burns cannot resist it, especially if you will express it by giving your mite to the extent that you are able, to assist them in the great and good labour in which they are so zealously engaged.

Some of the readers of this paper may think I have digressed from my subject, making it into a begging letter for the National Spiritual Institution; but I repudiate the idea—I am appealing, by principles, truth, and facts, to men of mind and of holy principles. It appears to me that now is a fitting time for a thorough reviewing of the National Spiritual Institution of voluntarism and freedom, and of the specific and political association which has just started into being in London, and is called "the British National Association of Spiritualists," whose members are its subjects, and whose action holds all non-members as its subjects also. I know of no one to whom such criticisms or reviewing are more distasteful than to Mr. Burns, nor do I know that he will insert this paper in the *MEDIUM*, to which I now address it; but it should and must be done for the sake of truth and progress, and I desire him to publish it every word—it may perhaps do for atlicking-post for "the buffaloes," so mote it be; there must always be means used to initiate into higher and more elysian sensations, until the order sphere or status of holy principles shall be attained to by every soul in created existence.

In conclusion, it should be observed that there is nothing in the nature or in the high standing of the association which has just attempted, in connection with the Liverpool Psychological Society, to steal from the nation its National Spiritual Order of Conference, to prevent the calling of a National Spiritual Conference in connection with the Spiritual Institution whenever it is best or there may be need of doing so. If there is no conference before, we hope to have another jubilee national conference at Darlington in due time. We hope to perpetually build on the foundation of God, on which the Finite on earth and in the spirit-world must eternally rest either in voluntarism or *volens volens*. It must be better to become educated up to a life in harmony with eternal and unchanging principles.—I beg to subscribe myself, yours in truth and progress,

18, Chapel Street, Darlington.

D. RICHMOND.

RALPH FORSTER'S FUNERAL.

AUGUST 10, 1874.

Dear Mr. Burns,—Ralph Forster, one of our number, has just passed on to the higher life. His mortal remains were interred in the cemetery here last Monday afternoon. At the request of his brothers I went through our burial service, and gave an address on that occasion in the chapel. A Wesleyan interment came just after ours, with a minister and local preacher in attendance. Owing, however, to our being first to arrive, our service took precedence; the attendance, consequently, was large for such an event, and the mixed audience (Wesleyan and Spiritualist) numerous. I enclose you the address given, which is at your service for extracts or otherwise.

As you will be aware, Brother Ralph Forster was an active worker in the spiritual movement, buying and distributing copies of the *MEDIUM AND DAYBREAK* weekly wherever he thought good might be done by

diffusing such literature. As a working man in a humble station of life, he did his utmost to advance the truth among his fellows; and for his earnestness and manly honesty of purpose he gained the esteem and fraternal regard of all who knew him. He takes the comforting thought with him to the better life that he was the means of assisting many to a knowledge of the truths of spiritual communion, and strengthened by this, from another and higher standpoint, he will still endeavour to aid the mighty reform confessedly so dear to him on earth.—I remain, yours faithfully,

G. R. HINDE.
Eight Street, Eastbourne, Darlington, August 16, 1874.

MR. HINDE'S ADDRESS AT THE FUNERAL.

Friends, Brothers, Sisters—all sons and daughters of our Divine Father,—We are met together to celebrate on this occasion a re-union: the mortal body with the parent soil from which it has been some time divorced, and the soul of a brother who has ascended—been promoted—to a higher, more heavenly sphere of life and labour. That the spirit-world is a scene of labour or activity may seem strange to some; yet this is, nevertheless, true. Souls in any state of life are wretched who have nothing to do—no good work to perform. The happiness, the joy of all the angelic hosts, mainly springs from the good they do and the usefulness of their lives to others and to all.

It may be well for us—a source of pleasure, comfort, and instruction—to briefly consider some of the noble traits of character and articles of belief which our ascended brother carries with him into the great world of souls. Unquestionably the journey from one world to another will need some preparatory course or instruction to prepare the traveller for the advantages to be gained by such a change of life and location. We have no sympathy with the priest who would tell us there is a great soul-world beyond the grave, but we must not seek to pry into its secrets, we must not endeavour to fathom any of its mysteries; what God hath hid we should not seek to uncover. We do not believe that God hath hid aught that man can discover, else he would not discover it. Had God closed the door of entrance to the spirit-world from mortals, they could not enter there to gain information respecting its inhabitants and condition of life; but what are the facts before us? Undoubtedly we have many gifted souls still wearing the garment of flesh—the robe of mortality—who have been and are in the constant habit of inducing a state of mental perception or vision called spiritual whereby they behold very many of the various states and conditions of life which spirits and angels are now experiencing, and with whom they hold conversations, and impart the results of those extraordinary experiences to us who are in accord with this spiritual philosophy and in sympathy with those gifted seers who form the connecting links between the heavens and the earth, or, in Bible phraseology, mediators or mediums between God and man.

God gave those illuminated souls to the world in times past, as all the sacred writings of the ancients do testify, the Bible standing very prominent among the rest. They were endowed with the gift of spiritual sight, clairaudient or spiritual hearing, the gift of strange tongues when controlled by a spirit who on earth spoke them; interpretation of tongues when under the influence of a spirit who understood that branch of human knowledge by the same means was imparted to otherwise ignorant people—mostly fishermen. The word of wisdom, the word of knowledge, faith, the working of miracles (that is, effects incomprehensible at that age, but better understood now), the power of prophecy, or ability to foretell future events, and the seeing or discernment of spirits; and as it is said that history is uniform in her testimony, what was, is, and is to be, the same principle operating in nature and the human soul which in times past and in the period of Paul's earthly life was sufficiently potent to develop those different classes of remarkable persons can do so now, and more, after the lapse of 1,800 years and the greater diffusion of human knowledge.

As the present should be a season of hopeful joy rather than one of abject sorrow, we will give some of our reasons for so thinking as we carry you along in our thoughts. Our Brother Forster, while with us, was subject to all the ills that flesh is heir to; and, while it is important to recognise the fact that it is absolutely necessary for all souls to live in a house of clay in order to perfect the organisation which we call an individual spirit, it is also important to know that once organised thus, the spirit is capable of an existence separate and independent of its earthly habitation, as the accumulated facts and phenomena of Spiritualism abundantly and, we think, conclusively prove.

Now, while it is a good thing to be a mortal, and live on the surface of the earth, in the full enjoyment of all the animal senses as well as powers of mind which belong to that condition of life, which we would call external, or on the mere threshold of life only, it is far better, having rightly used the condition of life just named, and fulfilled the laws thereof, to enter in at the great vestibule of life itself, and behold from an inner and spiritual standpoint the divine processes which are everywhere visible in that world apparent to the eye of the spirit. While it is true that we but perceive the external and ever-changing surface of material things, it is also true that spirits and angels who are disrobed from the flesh, with their spiritual eye continually behold the inner and subtle processes which constitute the life and soul of the mineral, vegetable, animal, and human kingdoms of earth; the God-life within each and all is palpably visible to the eye of an advanced spirit, and what we mean by advanced is that progress which the spirit is able to make on earth by the proper fulfilment of its earthly destiny. We will now consider some of the traits of character acquired by our risen Brother Forster which tend to show that, so far as in him lay, he had fulfilled this destiny.

While we are prepared to grant that he, with all other human spirits, would enter the spirit-world necessarily tainted with more or less of the imperfections accruing to an early stage of growth and development, we will also affirm that he was possessed of some of the noblest attributes which it has been our pleasure to observe in any we have come in contact with in daily life; to wit, he was ever earnest and thoughtful, sincere and truth-loving, diligently following the sweet allurements of Truth's silvery voice, though she sometimes led him away from friends and ideas which he had cherished as most dear, and which formed almost a part of his own nature. When Truth says to a man, "This is the way; walk ye in it," and proceeds to prove the affirmation to be true, it is hard for us to give up and retrace step by step the

advances we have made under a false system of religious education and culture; to follow truth and live out your soul's convictions often implies loss of friends who differ from you, loss of influence and association, and often a great loss of material wealth and support from those who hitherto have sought your welfare; but bear in mind those losses are but temporary, and belong only to the earthly state of life. The truth, when inviting us to follow, never seeks to allure us from aught worth having, as our brother will now fully realise. She points to us the right method how to obtain the true riches, the wealth of mental and spiritual attainments, which qualify us to take our place in the ranks of heaven—the aristocracy of God's upper house, from whence proceed the laws and enactments which hold and sway the destinies of nations. The innate love of knowledge and truth which our risen brother possessed induced him a while ago to try and sift some of the methods and mysteries of what has been called Modern Spiritualism, the ocular demonstrations of which, coming under his immediate observation, forthwith led him to reject many of the illusions and fallacies of the popular orthodox faith of the people, and embrace the only religion which claims to be, and is, based upon the immutable laws of nature—the facts of science and all existence, as well as all true revelations of the past—and, moreover, one that is in harmony with the truths and principles of every other religion practised upon the face of the earth and believed in by our common humanity.

We are informed that it is due to the Wesleyan denomination to ascribe such religious training and culture Brother Forster received up to the time he stepped out from and advanced beyond that earnest body of devout worshippers, believing, as most others who have been cautious to adopt a seemingly new faith, he was careful not to let go the old and tried paths of religious life until something decidedly superior presented itself, until something better should loom across his path. He heard of Spiritualism, and was arrested at the thought of a possibility of holding intelligent converse with disembodied souls; if this be true, it is worthy of investigation; the revelations given by angels or spirits in the past for man's more perfect guidance to the realms of immortality may yet be repeated and realised in the nineteenth century; if not, why not? Prove all things, hold fast that which is good.

Our brother did pry into the mysteries of the life beyond, did get into communion with the angels of the higher life, and to the day of his death to all things physical, he blessed God for the glories and prospects which the angels had taught and revealed to his mental view; and why should he not? The glorious truths taught by the spirits are infinitely superior to the dogmatic utterances of modern theology, which consigns about eight or more out of every ten of God's children (for all humanity are his offspring) to a place of woe, the exact locality of which they have never been able to discover, and we are persuaded they never will. And all this eternity of torment is to be meted out to unfortunate wretches, reared mostly in the back slums of our large cities, without the slightest opportunity for the development and culture of their higher nature—no fault of their own this, but one which society will have to answer for.

Our dear brother found Spiritualism all that it claimed to be, after a vast amount of earnest, practical investigation, reading, and thought on the subject. The fruits of his life most plainly evidenced the firmness and stability of his convictions. By their fruits ye shall know them still, and ever will hold good. He of whom we speak, and who is doubtless now in our midst unseen, was ever ready with hand and purse to help along, so far as in him lay, the great cause of human redemption from all error, ignorance, folly, and sin. He led those by whom he was surrounded, by the influence he brought to bear upon them, onward and up the heights of the hill of Difficulty, sweeping away by his strong will the doubts and uncertainties, the incomprehensible doctrines and teachings, so common in the system which bears the name of Christian. but, we venture to say, little else but the name, for oftentimes have we pined for an evidence of the true Christ-spirit and principle in the lives of the great bulk of the followers of Jesus. But alas! we find it not. Our good brother in listening to the spirit-world learnt that error is always complicated and mysterious; truth simple and pure; consequently the differences of opinion and belief so universally indulged in by all religionists were entirely put on one side and neglected for the observation and gathering of the facts of our spiritual philosophy. His mind belonged to the type which we usually denominate progressive and radical; he was at once prepared to cast aside any old garment of thought which was uncomfortably too strait for his unfolding spirit. His manly fulfilment of the duties of life plainly showed his desire to clothe his spirit with truth and righteousness, a condition eminently qualified to prepare him for the life of eternal progression upon which he has just entered.

During a period of two years or more he had gathered, while sitting at the spirit-circle, and therein holding intimate communion with those whom the world calls dead, he had learnt from themselves some of the sublime truths which the angels are even now waiting to teach unto all men; to wit, "That there is no death in God's wide world." What seems so is but change of life and condition. The principle of life in all its forms never dies, but simply passes out of lower to higher stages of existence. That man is an organised substantial spirit, and will survive in a happier state the dissolution of his physical body; that his immortality consists of an infinite series of social, moral, and intellectual progressions; that all spirits advance from lower to higher degrees of existence as they advance in love, knowledge, and wisdom; that this world is not a vale of tears, a fleeting show for man's illusion given, but a necessary stage in the commencement of his eternal and glorious career; that the popular doctrine of "total depravity" is false; that mankind as well as nature is progressive, ascending from every kind and shade of imperfections; that the popular doctrine of "hell punishment" is false; that, instead, each individual is obliged by a law of his own nature to work out, either in this life or the next, his own salvation from error and all manner of sinfulness, the result of his ignorance. No vicarious atonement can avail, because punishment and pain is the legitimate and inevitable result of transgression. Such are a few of the teachings of the angels in this age, whatever may be represented to be their teachings in the past, and the practical benefits to be derived therefrom we have found, by experience, to be inexpressibly superior to those taught by modern theology. An eminent writer says: "Modern Theology cannot prove the immortality of the soul, nor can it demonstrate anything to the satisfaction of intelligent minds

save this: that it originated in the East, in the darkest recesses of tradition and superstition, and that in its present form it has proved itself quite incapable of blessing and harmonising mankind, which can be proved unquestionably in the amount of wretchedness and crime that exist, as well as the dissensions prevalent among nearly all the various denominations calling themselves followers of the Prince of Peace, a theory very good in itself, but would be immeasurably better if practised."

After the above brief survey of the teachings coming to man from the spirit-world, which teachings our good brother had cordially embraced, we need not wonder that he said previous to his change that he was just as well pleased whether he had to go or stay here a while longer. I closely questioned him on one occasion recently as to which he would prefer if it were optional. To this he replied, if he had his choice he would rather stay with us a little longer, so that he might fulfil such duties of life as were yet unfulfilled. This clearly showed to my mind that the influence of Spiritualism upon his past life had been real and not visionary; its tendency had been toward practical goodness, not vague and shadowy flights into dreamland, as some are apt to assume Spiritualism to be. One thing we are well assured of, which is this—that our friend and brother just vanished from among us is prepared eminently for the state of life he has just entered upon—prepared by becoming somewhat acquainted with its laws and conditions of life beforehand, and by receiving from its inhabitants such instructions by the way which enabled him more clearly to see what kind of life to lead on earth to fit him for the highest enjoyment in spirit-life beyond, sometimes called heaven; and this we know he did, for his labour and works do follow him.

And now may the peace of the loving Spirit of the Heavenly Father and His bright angels abide with you all, and the life that knows no death bear you on to the immortal world! Amen.

LEAVE HERE FOR THE GRAVE SIDE.

[We find these interment services carry a high degree of interest to Spiritualists, and we are glad to see that the plan is being so frequently adopted. Ralph Forster in his communications was so generous and high toned, that his personal characteristics would have adorned any station in society. He called at our office a few months ago, as he had taken a trip with the steamer to London. His modesty and dignified bearing betokened the true gentleman, and his hard hand told of heavy work at the iron furnaces. He was not of the iron temperament, and so died of consumption. Physiology and psychometry will yet teach men how to choose occupations congenial to their health. Some of our ambitious Spiritualists would do well to learn their behaviour of such men as Ralph Forster, and instead of wasting their breath in making a noise, expend it in the performance of useful work.—Ed. M.]

MRS. FAY'S SEANCES.

The Hanover Square Rooms continue to be well attended, both afternoon and evening. The utmost facilities are allowed for investigation; a couple of gentlemen act as committee during part of the seance, after which they are assisted by another selection from the audience. Occasionally ladies are invited to come forward and search Mrs. Fay, to see if she be supplied with any hidden means of producing the manifestations. Mr. Fay drops the screen on Mrs. Fay and the ladies, and the examination takes place in private, but right before the audience, and on the spot where Mrs. Fay is immediately tied up after the searching process has been completed. The report of ladies who thus officiate is in all cases to the effect that they can find nothing concealed on Mrs. Fay's person to enable her to perform the manifestations witnessed in her presence.

The arrangements for the dark seance are very complete. The sitters are selected from certain rows by pre-arrangement, so that there is no rush or confusion. All hands are scrupulously held, and the attendant, who remains near the audience to light the gas, is also held by a party deputed by the audience. After the dark seance is over Mr. Fay describes what has taken place, asking the ladies and gentlemen who assisted therein to correct him if he does not make an accurate statement. In this way the whole hall can, to a certain extent, participate in the dark seance. Persons of influence are constantly to be found at these meetings. They are not attracted thither by a morbid love of the marvellous, as would be the case in going to a conjuring exhibition, but they are evidently bent on knowing something of the inscrutable power which in Mrs. Fay's presence performs acts which no conjurer would attempt under the same conditions. The Persian Ambassador was present a few evenings ago.

THE GLASGOW MINISTER.

Dear Sir,—I shall send a copy of the MEDIUM to the Glasgow minister, and ask his permission to give his name publicly. I have his permission to write to the Perthshire minister. Ministers are dependent on their congregations for income, and they are not called on to injure themselves. They can help much in the pulpit by not joining a movement much used by anti-Christians to assail Christianity.—I am, yours truly, J. ENMORE JONES.

The foregoing is my answer to letters requesting name. The churches are loaded with mediums, but they shrink from publicity, and will, till non-Christian Spiritualists are less bigoted.—J. E. J.

[The great want of the age is not mediums, but honest men, who will not sell their souls for a mess of pottage. Jesus had not a place to lay his head. What a reprobate he must have been, according to the modern Christian spiritualistic policy!—Ed. M.]

NEW ORLEANS AGENCY.—The MEDIUM, *Human Nature*, and all our publications may be obtained through Mr. C. C. Haley, bookseller and news-dealer, 19, Commercial Place, and 153, Poydras Street, New Orleans.

HECKMONDWIKE.—I am very glad to inform all friends that we have had Miss Keeves and Miss Record, of London, down in Yorkshire. They gave us a call on Sunday at our meeting-room, and gladly we invited Miss Keeves to occupy our platform, which she kindly did, and gave us an excellent address to a good audience, and spellbound them all through the address. Through your columns we thank the ladies for their kindness, hoping they will give us another call soon.—J. DENT.

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. Curdice 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 21, 1874.

DR. SEXTON'S MEETINGS.

The meeting at Marylebone Music Hall on Sunday evening was the most encouraging of the series. A large proportion of the audience is usually composed of entire strangers to the theme, and the lessons they receive from Dr. Sexton are calculated to impress them very deeply on behalf of the subject. It is the astonishment of all Spiritualists and strangers alike to observe the profound attention which is paid to every word which falls from the speaker's lips. There is no such interest manifested in the Church, except in very rare instances. It is evident that those who come to hear Dr. Sexton do not do so to pass away an idle hour, but to get at as much truth as possible. Great credit is due to the committee for the energy and tact they have displayed in advertising the meetings so effectively as to induce the attendance of so many fresh minds. But this process is not one which brings in expenses. It cannot be expected that outsiders will "support the cause," and the aspect must be gloomy indeed if professed friends fail in so doing when so much good is being effected. The simple fact is that the committee have incurred considerable responsibility, and as they are all working men, so to speak, they have not the means to be at a loss of say £2 each. Unless some help comes in before Sunday the meetings must be discontinued, which would be a great pity, as the advertising expenses already incurred would pave the way for a long series as well as for a short one. The meetings now increase of their own intrinsic vitality, and hence if the committee could receive a little assistance they would be enabled to go on, and shortly the meetings would become self-supporting, or nearly so.

These meetings are a genuine effort on the part of earnest workers who are making laudable exertions to promote the cause, and we can, with the greatest confidence, issue the strongest appeal on their behalf to which it is possible for us to give expression. A large number of London Spiritualists will read this paragraph before Sunday, and we hope everyone will be his mite, and keep the light burning which has been so auspiciously kindled by the devoted conduct of a few faithful Spiritualists. Subscriptions should be sent to Mr. C. White, 46, Dorset Street, W.

A MUSICAL AND PHRENOLOGICAL ENTERTAINMENT.

It has been already announced that a special entertainment would be given at the Spiritual Institution to raise £5 to pay for tuning and repairing the harmonium which has been used at the Sunday Services. It will take place on Wednesday next, August 26th. Ample preparations have been made to produce a first-class and novel entertainment. The basis of the proceedings will be phrenological. Mr. Burns will not hold his usual phrenological seance on Tuesday evening, but will transfer his services to the Wednesday's meeting. These services will consist of reading the characters of persons chosen by the audience by an examination of the organism on the scientific principles which have been expounded for so many weeks at the phrenological seances. The musical portion will be chiefly sustained by Mr. John Gummer and friends forming a quartett, who will sing the following pieces:—"A Morning Prayer" (Mendelssohn); glee, "Thy voice, O Harmony" (Webbe); "From Oberon in Fairyland"; "Love never Sleeps" (composed by Mr. John Gummer to words in the "Spiritual Lyre.")

Mr. Gummer is making arrangements to commence a weekly class for the practice of singing at the Spiritual Institution, and this occasion will furnish the opportunity for introducing Mr. Gummer to the friends of Spiritualism. Madame Tascas has also kindly offered to be present and perform some instrumental music in the highly-finished manner for which she is so justly celebrated. There is not the least doubt but a first-class and varied entertainment will be supplied; and seeing the object for which it is given, we hope it will be well patronised.

The tickets are now ready, price 2s. 6d. each. A few at 1s. are prepared for the back room, so that all may be enabled to participate. The entertainment will take place at 15, Southampton Row, on Wednesday evening, August 26th, at 8 o'clock.

JUDGE EDMONDS'S PORTRAIT.

We have just received from the engraver the wood-cut of the portrait of Judge Edmonds. It is a telling likeness and a beautiful work of art. It is being printed to place at the beginning of the Memorial Edition of the "Tracts and Letters," which now awaits the final operation of the binder to prepare it for publication. If possible we shall give the portrait in the MEDIUM next week, which we know will be a pleasure to all of our readers. Now that we have said that we care for no more subscribers, orders for the Memorial Edition crowd in upon us more rapidly than ever. Six copies of the paper-covered edition may be had for 5s.; four copies of the cloth edition for 6s. We will receive orders at these rates for one week longer.

MR. HUDSON'S SPIRIT-PHOTOGRAPHS.

We called the other day to see how Mr. Hudson was getting on with printing spirit-photographs for the September number of *Human Nature*. We found that he had quite a large pile of fine prints ready for mounting. These specimens of recognised photographs are intended to illustrate the article by "M. A." which is to appear in the next number of *Human Nature*. While we were at Mr. Hudson's a gentleman called to sit for a spirit-photograph from having read "M. A.'s" article and our note to it, published last week. For the guidance of those who desire to pay Mr. Hudson a visit, we repeat our directions for finding him:—"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 look 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. The address is 2, Kensington Park Road, W."

WHAT IS SAID ABOUT HUMAN NATURE.

A letter has been received at this office from a well-known philosophical writer, which contains the following paragraph:—

"Will you allow me to request your acceptance of £10 for the direct beboof of your periodical, *Human Nature*? I regard this magazine as performing a much more useful office than that which is performed by the cloud of (so-called) religious periodicals. When I look at them I sigh at the folly which seeks to perpetuate utterly worn-out and dead notions. When I look at your monthly, I behold an effort to rise above old things into a better life."

These are generous words from a man who is not a Spiritualist, and shows the beneficial influence which *Human Nature* must be exercising over the highest class of minds. The donation comes at an opportune time, when a heavy expense is being incurred to illustrate the September number with two genuine spirit-photographs. May we ask the kind co-operation of Spiritualists in the work of making this forthcoming *Human Nature* of great use to Spiritualism?

MISS CHANDOS'S Mesmeric seance came off on Wednesday evening. Full attendance and good success under the circumstances. We shall report next week.

The phrenological seance was crowded on Tuesday evening, there being many strangers from the country present. A number of heads were examined. An American gentleman presented himself, and as Mr. Burns proceeded with the examination a lady interrupted him by asking if he had known the gentleman before. Mr. Burns said he had only seen him for a moment on the previous day, and did not even know his name, and did not know whether what he was stating as to the gentleman's character were correct or not. The lady replied, "It is correct. I am his wife, and you speak as if you had known him for the last twenty years." This is an example of the wonderful power of reading character and even the history of individuals possessed by those who study the science which Mr. Burns teaches on Tuesday evenings. Next week the phrenological evening will be on Wednesday, as stated in another announcement.

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. WHITE, 46, Dorset Street, W.

ON SUNDAY EVENING, AUGUST 23rd,

DR. SEXTON

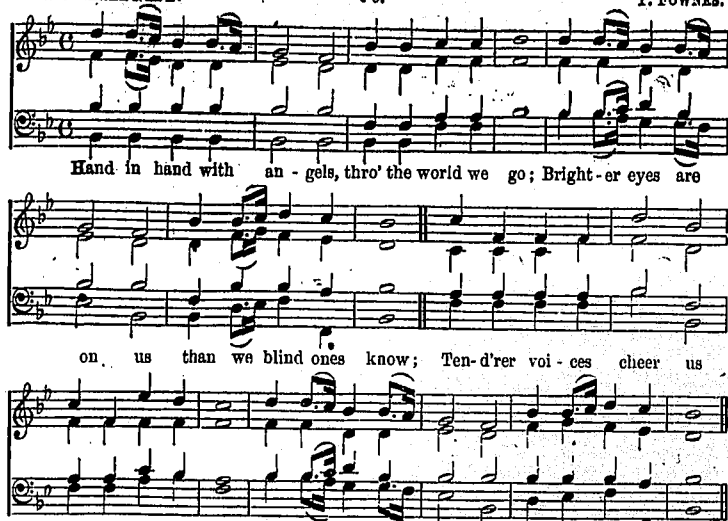
Will Lecture on

"Objections to Spiritualism Stated and Examined."

HYMN 93, in "SPIRITUAL LYRE." Tune—
STARLIGHT.

65.

T. FOWNES.



Hand in hand with an - gels, thro' the world we go; Bright-er eyes are
on us than we blind ones know; Ten-d'r'er voi - ces cheer us
than we deaf will own; Ne - ver, walk-ing heav'nward, can we walk a - lone.

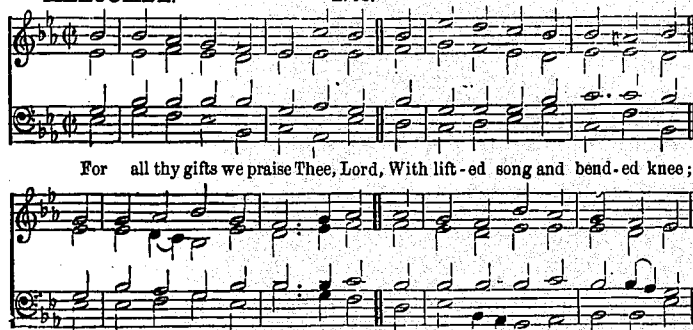
- 2 Hand in hand with angels; some are out of sight,
Leading us, unknowing, into paths of light;
Some soft hands are covered from our mortal grasp,
Soul in Soul to hold us with a firmer clasp.
- 3 Hand in hand with angels, walking every day,
How the chain may brighten none of us can say;
Yet it doubtless reaches from earth's lowest one
To the loftiest seraph standing near the throne.
- 4 Hand in hand with angels, ever let us go;
Clinging to the strong ones, drawing up the slow.
One electric love-chord, thrilling all with fire,
Soar we through vast ages, higher—ever higher.

HYMN 39, in "SPIRITUAL LYRE."

MELCOMBE.

L. M.

S. WEBER.



For all thy gifts we praise Thee, Lord, With lift-ed song and bend-ed knee;
But now our thanks are chief-ly pour'd For those who taught us to be free.

- 2 For when the soul lay bound below
A heavy yoke of forms and creeds,
And none thy word of truth could know,
O'ergrown with tares and choked with weeds;
- 3 The monarch's sword, the prelate's pride,
The church's curse, the empire's ban,
By one poor monk were all defied,
Who never feared the face of man.
- 4 Half-battles were the words he said,
Each born of prayer, baptized in tears;
And routed by them, backward fled
The errors of a thousand years.
- 5 With lifted song and bended knee,
For all thy gifts we praise thee, Lord,
But chief for those who made us free,
The champions of thy holy word.

HYMN 84, in "Spiritual Lyre."

CHESTER.

8787.

From "MODERN HARP," by permission.



Part in peace! is day be-fore us? Praise his name for life and light;
Are the sha-dows length'n'ing o'er us? Bless his care who guards the night

- 2 Part in peace! with deep thanksgiving,
Rendering as we homeward tread,
Gracious service to the living,
Tranquil mem'ry to the dead.
- 3 Part in peace! Such are the praises
God, our Maker, loveth best;
Such the worship that upraises
Human hearts to heavenly rest.

Mr. ASHMAN's new work on Psychopathic Healing sells rapidly. Letters ordering it come pouring in from all parts of the country.

"J. D." SHOULD join a circle where a few sit privately for investigation and development. He should not sit in mixed circles where there is a constant change of sitters.

MRS. TAPPAN AT LIVERPOOL.—The second visit of this eminent medium will take place on August 26, 27, and 28, when addresses by her guides will be given in the Concert Hall, Lord Nelson Street.

MRS. TAPPAN AT OLDHAM.—We hope the Oldham friends will be well supported on Sunday and Monday, on which days Mrs. Tappan will make her fourth visit to the town, and speak in the Temperance Hall, Horse Edge Street.

MR. CALDWELL will give a seance on Friday evening next, at the Spiritual Institution, for investigators specially. He is a medium for tests with the usual movements of the table. The seance will commence at eight o'clock; admission 1s.

SUNDERLAND.—Mr. Morse addressed the first public meeting on Spiritualism in the Victoria Hall on Monday evening. The audience was good, and in every way the affair may be written down satisfactory as a beginning. We hope to hear more of our Sunderland friends.

SOUTH LONDON SECULAR SOCIETY, 132 BLACKFRIARS ROAD.—A discussion on Spiritualism has been going on for several Sunday evenings. Mr. Joseph Stephens of Hackney says the room has been quite full on some occasions, and he has taken part in the proceedings.

MR. MORSE AT BRADFORD.—We are requested to call special attention to Mr. Morse's visit to Bradford. It is hoped that the West Riding will turn out in a body to fill the Alhambra Music Hall, Westgate, Bradford, on Sunday afternoon at half-past two, and evening at six o'clock. Admission, 3d., 6d., and 1s.

OSSETT.—The members of the local Spiritual institution will hold a public tea-meeting on the last Saturday in August; tea on the table at five o'clock. Mr. John Kitson and others are expected to take part in the after proceedings, and all Spiritualists are affectionately invited to be present and exchange thoughts and feelings over a social cup of tea. CHARLES HALLGATH, Secretary.

MESSEURS. BASTIAN AND TAYLOR.—Removal.—We are desired to announce that these mediums have removed to more eligible rooms at 26, Montague Street, Russell Square, just behind the British Museum. They have had some good seances, and the "corner seance" in the light gives great satisfaction. The spirit-forms appear more or less perfectly in a light sufficiently powerful to make all things distinctly visible.

DIRECT SPIRIT-WRITING.—Next week we hope to publish in the MEDIUM a fac-simile of direct writing given through the mediumship of Mrs. Kate Fox-Jencken at the residence of Mr. Enmore Jones. On the same sheet is the attestation of Mr. Jones reproduced in his handwriting. As the original has been reproduced by a peculiar photographic process, it has the merit of being absolutely perfect, though somewhat reduced in size.

MR. TOM EVES of Liverpool, the well-known medium for materialisations and physical manifestations, is at present sojourning in Lakeland. He has given some excellent seances at Ulverston, where he has caused a great sensation amongst many who knew little or nothing of Spiritualism. He has invitations for Barrow-in-Furness, Coniston, and elsewhere. We shall give a full report of his seances in this district in a future number.

"THE ancient spirit, through Mr. Cogman, in a long address last Sunday evening," says a correspondent, "spoke on the subject of reincarnation. He said 'it was neither in accordance with fact nor in the nature of things true; that the spirits and ourselves who believed in it were deceived. John the Baptist, whom the reincarnationists believe to have been Elias, came only in the power and spirit of Elias, and was no reincarnation.'"

HALIFAX.—Mr. J. J. Morse, trance medium, of London, will give an inspirational address at the Hall of Freedom, Back Lord Street, Lister Lane, Halifax, on Monday evening, the 24th of August. Doors open at 7 o'clock, to commence at 7.30. Subject, "The Soul: its Attributes and Destiny." Also Mrs. Butterfield, of Morley, near Leeds, will give two addresses on Sunday, the 30th. Afternoon at 2.30, evening at 6 o'clock. —CHARLES APPLEBY, Hon. Sec., 7, Concrete Street, Lee Mount, Halifax, August 17th, 1874.

A CORRESPONDENT says:—"I always advocated broad views, but lately I have found myself almost unwittingly sinking into thorough atheism. I must say that certain phenomena witnessed at seances have blasted my theory to the roots, and laid bare this truth—that disembodied intellects do exist, and, moreover, exist in their own individual distinctions." Our correspondent adds, that he manifests forms of mediumship, especially when he is defending the truths of Spiritualism; then he is somewhat shaken, and he awaits the formation of a circle for development.

DR. MAURICE DAVIES, author of "Unorthodox London," is preaching on Sunday mornings and evenings at St. John's Church, Great Marlborough Street, and advertises as the subjects of next Sunday's discourses, "Professor Tyndall's Belfast Address" and "The Eve of St. Bartholomew." Dr. Davies is also about to join the Pontigny pilgrimage, for the purpose of adding a chapter to his new series of "Unorthodox London." He represents, we hear, more than one London newspaper at the pilgrimage. This erratic parson will have the Bishop down on him with the Public Worship Regulation Bill if he ventures so far out of the old ruts and grooves.

MR. HERNE'S SEANCES.—The recent accessions of mediumistic power in London have not had the slightest effect in diminishing the attendance at Mr. Herne's seances. On Monday evening about twenty persons were present, many of them investigators, having the slightest acquaintance with the subject. Mr. Herne was in good power, and an excellent seance was the result, and all went away highly satisfied and making further inquiries on the subject. The spirit-voice was so powerful that "Peter" could be heard talking quite distinctly in the office below. Mr. Herne's arrangements may be learnt from his advertisement. He is often asked to give private seances, and frequently leaves London from Friday till Monday on country engagements.

WHAT A NON-SPIRITUALIST SAW AND HEARD

AT A SEANCE HELD WITH MR. TOM EVES, AT THE CALEDONIA HOTEL, STAFFORD STREET, LIVERPOOL, 5TH AUGUST, 1874.

Having long entertained a desire to witness some physical manifestations, and having noticed an advertisement in one of the local papers headed, "Spirit-Forms and Faces," I went at the appointed time and place, when, after waiting some time, I was informed that as only three others besides myself had come, Mr. Egerton would not hold a seance that evening, but if I would come again on the day above named, a seance would be held by Mr. Eves punctually at the same hour. Accordingly I presented myself at the place, where I found a gentleman and Mr. Eves. The latter invited me to be seated, informing me that he had issued tickets for sixteen, that I was early, no doubt the others would come later on in the evening. They soon began to arrive, and among the first I noticed a distinguished member of the medical profession, who remarked that the appointed time had arrived. On counting those present we found we numbered fourteen. Preparations were at once commenced by pinning a thick tablecloth over the window to exclude the daylight, over which the curtains were likewise drawn. Two gentlemen and a lady now made their appearance, having come from some distance to be present, and, just as the door was about to be closed, three other persons arrived, who begged the medium would allow them to remain, making in all twenty. A cloth having been placed over the door, to exclude all external light from admission, the chairs were now placed round the table. Three ladies and seven gentlemen of the company formed the circle. They placed their hands on the table, on which likewise were placed a small drum, some pieces of paper, a pencil, two paper trumpets, and an iron ring. After being seated for a few minutes, no manifestations taking place, the medium asked if the circle were properly adjusted; in reply a single tap was heard, indicating a negative. He then requested each sitter, commencing on his right, to ask if he or she were rightly placed, resulting in one lady and two gentlemen having to change. This alteration being effected, the medium once more inquired if the circle were properly formed. Three raps were given in response, indicating an affirmative. Then the medium informed us that those who were not in the circle should join hands outside round it, requesting that if anyone had occasion to loose his hold, he should announce the fact immediately; he also requested that no one should attempt to grasp at anything that might appear; he now requested that the gas should be put out.

After these preparations had been completed, we waited in the dark about five minutes, when we heard a slight convulsive movement in the direction of where the medium was seated, caused by his entrancement, and immediately afterwards a dim flash of pale light rose from the centre of the table, followed by another of longer duration and of greater brilliancy, succeeded by brilliant points or sparks of light appearing at different places in quick succession, and then in turn by a brilliant, bright patch of light, that remained suspended apparently about two feet above the table for a few seconds, and it then gradually faded away. Immediately afterwards the feeble voice of a querulous old man was heard, saying, "Good evening, gentlemen," announcing that his name was "George Holt." He said that strangers were present, when someone exclaimed, "You do not like strangers, do you, 'George'?" "No, I do not; but they are welcome. Is the sturdy sceptic here to-night who was here last time?" To which someone answered, "Yes, I am, 'George,' and I come in a fair spirit to investigate the phenomena." "George" then said, "Do not keep so deep a silence; talk or sing." At this point the trumpets on the table began to move about, as well as the drum. Several said that they had been touched. One gentleman requested that if he should be touched that he might receive three smart raps in succession. The writer asked if the trumpets were supposed to be sailing about the room, to which "George" replied, "Later on you shall see them." While this was taking place, three very smart blows alighted on the gentleman who had asked for them. Then the drum began to sound. An inquiry from someone was made, "Is that you, 'Robert'?" Someone then whistled a tune, to which an accompaniment was well beaten on the drum; it appeared to be traversing the room, the sound appearing to proceed first from one part then from another. Various tunes were given, accompanied by the drum, until someone whistled a tune that either "Robert" would not or could not play an accompaniment to, for the drum was thrown suddenly on the table with violence. This spirit did not speak. "George" now said that if some phosphorus were placed upon the trumpets they would be visible while traversing the room, and added that Tom had some in his pocket in a bottle; also that he would go, but would return as soon as the trumpets were prepared. The medium awoke from his trance, the gas was re-lighted, and he was informed of what "George" had said. Putting his hand into his pocket, he produced the bottle, and applied the phosphorus to the trumpets. The gas was again put out, and the medium became entranced. The trumpets were then seen sailing about the room over the heads of the company, sometimes high up, at others about the table, and finally one remained suspended in the air over the table.

At this juncture "George" said, "Now, if you will comply with the conditions, I will endeavour to show myself to you, but I have to request that no one will touch me, for it might be attended with serious consequences to Tom. I will go away for ten minutes, and then I will return." The medium became disentranced, the gas was re-lighted, when we found the paper trumpet that appeared to have been suspended in mid-air delicately poised upon the chandelier. In a corner of the room stood a cabinet made of thin deal boards, about 4½ ft. wide, 5½ ft. high, and 2½ ft. deep, with two folding doors, which had in the upper part of them two holes about 18 in. long and a foot wide. The time having expired, Mr. Eves opened the doors; he placed a cane-bottom chair inside, on which he seated himself, closing the doors after him, having previously directed that the small deal table that stood in the room should be removed, and that the company should arrange the chairs in front of the cabinet at a small distance, giving the ladies the front row, the gentlemen seating themselves behind them, the whole forming an impassable barrier across the room. He then ordered the gas to be put out. A hymn, beginning with "How beautiful are the mountains," was sung with good effect, when the usual convulsive sounds attendant upon the entrancement of the medium were heard. The singing continuing, a figure in a white robe and flowing beard, visible from its own light, suddenly appeared in the

midst of us, with a very startling effect, becoming visible, as it did, out of the surrounding darkness. After remaining stationary for a few seconds, it approached each one in turn, to some so closely as almost to touch them. Some said that they could distinctly see the features. For myself, I saw only the form of a draped figure, apparently with a flowing, white beard, but I could not distinguish where the beard finished, as both it and the drapery were of one colour, and equal in light. "George" now asked if we could see him, and he seemed pleased when answered in the affirmative. While going round again he complained that someone had touched him. One person said he did not touch him. "George" replied that he did, to which the person said, "'George,' you touched me." The writer interposed, saying that as there seemed to be a difference between them, "George" had better point out the person; to which "George" replied that it was very wrong to break the conditions that were imposed, remarking that he must now retire, as the power was nearly exhausted, but that he would return, and, if he could regain power, he would show us his lamp.

This form disappeared, but it was immediately replaced by another. This had some portion of his vestment of a dark colour. The outline of the figure to me was very clear, but I did not discern the features. Some said they could perceive them very clearly, and that they were different from the other. While going round in succession to each of the company, another sacred hymn was sung, and shortly after the figure slowly melted away and disappeared. Conversation was now resumed; "George" reappeared with his so-called lamp, showing it to each in succession, bringing it very close to their face, in one instance so close, that being near the gentleman, I could see his nose. He afterwards told me that he felt it at his nose-end. I requested that he would let me see it; whereupon he brought it near my face and described a rotatory motion with it round my head. As I leaned forward, being anxious to get a good view of it, he retreated, actuated, I suppose, by the fear that I might seize it. I remarked that he had alluded to strangers being present; that I was one, but I would on no account break the conditions. I thanked him, and said I had seen it. He replied that, having seen it, I might make and think what I liked of it, and take it for what it was worth. After exhibiting it for a few seconds longer, he said that we should sing a lively tune. Accordingly someone commenced "The Canadian Boat Song," in the chorus of which all joined. "George" then bade us good-night, saying that he could not stay any longer. He received thanks from all; then his lamp gradually grew fainter, until it disappeared altogether. Before going he left a message for Tom that he was not to leave the house for half-an-hour after the termination of the seance. The medium having become disentranced, the gas was re-lighted. Mr. Eves having had the message delivered, received the congratulations of the company. And thus ended this interesting meeting, to the great satisfaction of all who were present.

Having given a detailed narrative of what I saw and heard at the foregoing seance, in conclusion I have only to add that the sound of the taps was different from any sound that I have heard before; the light of the figures seemed to be inherent in themselves, and different from any other that I have any knowledge of. The so-called lamp appeared to me to be about the size and form of a Jargonelle pear, with the small end turned down. The light, white approaching cream colour, mild, soft, free from the least shade of orange and red, semi-transparent, brighter towards the internal and less brilliant in the external parts, contained within itself, did not radiate, slightly furrowed on the outside with longitudinal ridges and corresponding depressions, ending in irregular points, presenting much of the appearance of the flame from an ordinary torch, without the flickering observed in the latter; it did not give out any heat, for the gentleman whose nose was said to be touched informed me he neither felt heat nor cold, but only the sense of being touched. It was not a tuft of illuminated cotton, wool, or silk, for I could not detect the appearance of any fibre in its composition, which I could not have failed to see, having had it so near to me; in fact, it appeared a solid lump of steady light, and was a most beautiful object to behold when travelling about by itself. I could not see that anything was attached to it at either end or underneath it, and I must have seen the connection if there had been any.

In the room, besides the cabinet and small table, were several chairs, two sofas that were partly occupied by the company, a wooden form and a piano. On these last were placed the hats and coats of the company as they arrived, and they were undisturbed at the end of the meeting. I am not prepared to say how these phenomena were produced, but confine myself to giving a strictly correct, detailed account of the phenomena as they occurred, having all my senses stimulated to observe closely all that took place, and wide awake. A NON-SPIRITUALIST.

A BULL'S-EYE LANTERN INVESTIGATOR.

For several weeks the brains of the Novocastrians have been in a state of spiritual ferment, and the bubbles have at last come to the surface. About the 10th of the month the columns of the *Newcastle Chronicle* were deluged with "Notes on the Theory of Spiritualism." A number of writers assailed everything physical and metaphysical to effect their very conflicting purposes; when, amidst all this fine philosophy and biblical exegesis, a long letter appeared in the *Express*, signed "An Investigator of Truth." This person, by hearsay of a friend of his who visited a dark seance, stated that on turning on a bull's-eye lantern, "a Spiritualist with red hair" was seen lying on the floor performing with a violin, and one of the mediums was seen "flying across the circle to her chair." On the same day the following letter appeared in another Newcastle paper:—

DANGERS OF SPIRITUALISM.

To the Editor of the "Daily Chronicle."

Sir,—Spiritualists have often been warned of the impropriety of promiscuous admission to spiritual seances. The more intelligent Spiritualists know the extreme dangers which attend any violation of rules which have empirically been discovered, but, notwithstanding the known dangers they have admitted strangers of all ages, of every degree of culture or non-culture, prejudice or non-prejudice, into their seances.

The extreme danger of such a course was manifested at a seance held

last night in Newgate Street, Newcastle-on-Tyne, when there were present fourteen Spiritualists and six non-Spiritualists. It was a dark seance for physical manifestations, and occurrences of the ordinary remarkable character were taking place, when a person who gave his name as Mr. Auckland, 245, High Street, Gateshead, suddenly turned upon the mediums a lighted lantern which he had secreted upon his person. The result was to reveal the mediums firmly bound as they were left when the gas was turned out. One medium was in a normal condition, and the other in a state of deep trance. The effect upon the medium in the trance was instantaneous; she fell into convulsions, and was strongly convulsed for an hour, at the end of which time she was taken home in a cab, and lay unconscious until eight o'clock this morning. At nine o'clock she again relapsed into a condition of trance, and awoke this afternoon. She is yet (7.30 p.m.) very unwell and in bed. This is the result of silly people following the ignorant and prejudiced suggestions of the editors of one or two of our local papers, who know literally nothing of the subject about which, blinded by prejudice, they so voluminously write.

Permit me to suggest to the Spiritualistic Society to give up entirely and at once the holding of public seances, and to devote the mediumship of their mediums to the use of select investigation committees, consisting of well-known and intelligent citizens. The committees should consist of not more than nine gentlemen, three Spiritualists, and six non-Spiritualists, and every member of the investigation committee should pledge himself to record and publish the result of his observations. By this means the testimony of credible and competent witnesses would be obtained, the mediums would not again be subject to personal injury, and the opinions of these committees of credible and well-known witnesses would be of more value as evidence than the testimony of 10,000 unknown casual observers. This lantern blackguardism is called investigation!—I am, &c.,

T. P. BARKAS.

Art Gallery, August 12, 1874.

In the *Express* of August 13th, "A Resident of Newcastle" denies every statement made by "An Investigator of Truth." He says:—

I was seated at one side of the circle exactly opposite where the two mediums were sitting, and in full glare of the light from the lantern, and had a very favourable opportunity of witnessing any movement when the light was thrown on to the mediums. I had also the opportunity of unstrapping the medium who was supposed to do all the tricks.

The following letter has also been published:—

THE LANTERN SEANCE.

To the Editor of the "Daily Chronicle."

Sir,—We beg to inform your numerous readers and all who are interested in the present controversy respecting the genuineness of the phenomena known as "Spiritual Manifestations" that we were present at the seance held in Weir's Court, Newgate Street, on Tuesday evening last, and that when Mr. Auckland suddenly turned on the lantern that both mediums were sitting in their chairs, and that when we examined the hands of the mediums we found them both strapped to the chairs as they were when the sitting commenced.

We also declare that each sitter in the circle, with the exception of Mr. Auckland, who freed one hand, was in his usual position, each person holding the hands of his neighbours.

(Signed) FENWICK PICKUP, 32, Newgate Street.
B. G. NICHOL, 56, Falconer Street, Shieldfield.
F. E. K. NAIRN, 52, Sycamore Street,
J. WRIGHT, 185, Scotswood Road.
W. RANKIN, 79, Albert Street.
E. J. BLAKE, 16, Stamfordham Place.
THOMAS B. MARR, 2, Westgate Hill Terrace.
M. MARR, 2, Westgate Hill Terrace.
H. A. KAY, 371, Westgate Road.

August 14th, 1874.

As several of the persons who were present live some distance from Newcastle there has not been an opportunity of seeing them.

B. G. Nichol, a non-Spiritualist, states that the letter of "An Investigator of Truth" is "an imposture" and "a false description," and "must be seasoned with an enormous quantity of salt." He goes into details corroborating those given by the Spiritualists above, and thus concludes:—

My only object is to place before the public a protest against a series of flagrant falsehoods tending to destroy, without sufficient reason, confidence in the veracity of others. I sincerely desire that these alleged supernatural phenomena shall stand on their own merits, and that those by whose agency they are claimed to be produced, shall have justice, but no more than strict, evenhanded justice.

The opposition reply in saucy letters, in which they make no statements, but threaten to tell their story before the Newcastle magistrates. A local Spiritualist writes us on August 16th:—

A seance was held on Tuesday evening last; a man took the liberty of introducing a "bull's eye" lantern into the meeting, the effect of which caused one of our mediums a great amount of pain for about twenty-four hours. The most objectionable feature of the affair is the untruthful statement he has caused to be printed in our papers of the meeting.

He also states that an application for summonses against several of the Spiritualists will be made for obtaining money under false pretences. He asks the following questions:—

Have any objections been made to societies for receiving small sums for admission?

Is it lawful to receive money for admission to seances?

If the summonses are granted it will be a very important matter for other public and private mediums to look into.

MR. H. D. JENCKEN, of the Middle Temple, has undertaken the duties of general secretary of the Association for the Reform and Codification of International Law, which will meet at the Hotel de Ville, at Geneva, on the 7th of next month.

THE DUAL MEDIUMS.

"Upon my life, this spirit, dumb to us, will speak to him."—HAMLET, Act 1.

The brilliant advent of Messrs. Bastian and Taylor in our midst is a matter of congratulation to all who feel an interest in the great cause of Spiritualism, and the further development of its impressive phenomena. The manifestations of these gentlemen are of such a startling and convincing character that the most hard-headed sceptic is staggered; and although there still exists that class of clever, know-everything sort of people, who would fain buttonhole you upon the slightest pretext, and mysteriously whisper that the whole thing is a "do," and insinuate that the operator begins by quietly administering a thimbleful of chloroform to each sitter, so producing a state of coma, which allows the medium to produce the desired effect; and that as to guitars, musical-boxes, and that sort of thing, why, of course, they are provided with secret springs and cunningly-contrived wings, which enable them, like Mohammed's coffin, to be suspended "twixt heaven and earth," or, in the more familiar phraseology of an undistinguished professor of the magical art, "that's how it's done."

Without occupying valuable space to answer these learned pundits, or going over the ground traversed by yourself in the *Medium* of last week, when some of the phenomena special to Messrs. Bastian and Taylor were so ably handled, I will, with your kind permission, point out what I conceive is likely to become a novel and prominent feature at seances—namely, double manifestations proceeding from each medium, at one and the same time. Let me explain. At a sitting last week with these gentlemen, your talented correspondent "Scribo," myself, and three others were present—the same order as to the arrangement of the circle as already described by you took place, except that not only were the doors locked, but pieces of gummed paper fastened across the openings of the doors, thereby excluding the notion of "duplicate" keys, &c. Mr. Bastian sat facing the circle. The gas was extinguished, and immediately the guitar and musical-box began to discourse sweet music. The guitar floated around and above our heads, and at one period of its flight it stopped and rested on my right arm, and in that position accompanied the circle in "Shall we gather at the river?" in a most surprisingly correct manner. My face and different parts of my body were touched by invisible hands whilst Mr. Bastian was clapping his hands, and Mr. Taylor at the other end of the circle was exercising his special faculty of describing the features and distinctive marks of the various spirit-forms present. It will, therefore, be apparent to the most prejudiced mind that no collusion of any sort or kind could possibly exist between the two gentlemen mediums. Mr. Taylor was sitting at one end of the circle, and I at the other, when he suddenly exclaimed, "They have taken my ring." At that very moment I felt a ring glide on my finger, and after the seance I found that I was, as lawyers say, in the "unlawful" possession of Mr. Taylor's property. I had a leaf of *begonia carminata* in my buttonhole at the commencement of the sitting, and whilst both mediums were "fixed" I distinctly felt it going. I never after saw that *begonia* leaf; it had gone "never more to return." I have heard of spirits bringing flowers, &c., but I never heard of them taking any away.

What particularly struck me at this seance was the beautiful soft music emitted from the guitar. At other seances I have heard the guitar "play" under similar conditions, but the proper term would be "twanging" in comparison with Mr. Bastian's instrument. "George Fox" came and gave us some friendly greetings, and shook me by the fingers several times. Just one word of advice to those who may propose to attend these seances. "Don't snatch away you hand," but keep as placid as possible, as these sudden snatches and jerks on the part of the sitters tend to destroy the conditions of success.

The light seance was a great success. Spirit-hands of various shapes and forms (but all of a tawney colour) were visible to every sitter, under conditions similar to those already described by you. One good sitting in the light, with this particular class of manifestation, I venture to think, would do more good for the cause than twenty dark seances put together. To a non-believer in the phenomena dark sittings have drawbacks of the most serious character, as invariably the question is put, "Why can't it be done in the light?" and it is difficult to clear away the cobwebs that enshroud the mind of this class of investigators, as they consider that some deception is being practised, which could be detected but for the darkness. I think this question is worthy the grave consideration of physical mediums, as I feel strongly persuaded that by gradual and progressive degrees these manifestations which now take place in the dark can, with time and patience, be seen in the bright noonday. Mr. Bastian is a striking example of this theory.

The length of this communication forbids my going further in the question at this moment, but I hope, with your permission, to do so at some future time. In the meantime let me say to all who take an interest in the phenomena, Go see, and judge for yourselves.

VERITAS.

Messrs. Bastian and Taylor have been interviewed by representatives of the London press. The *Camberwell and Peckham Times* describes the arrangements of the "Corner Seance" and says:

"Under these conditions the musical instruments recommenced to play, and above the screen, in the glare of the gaslight, could distinctly be seen spirit-hands (so-called) moving and flitting around the head of the investigator and the top of the screen for some minutes. The hands, or phantom hands, belonged not to this world, and so thought the investigator, as he soon, in a nervous tone, desired to be released, which was done, and so concluded the seance."

The *South London Press* gives a very lengthy notice, and in respect to the spirit-hands, seen in the light, gives the following:—

"The gentleman who sat with Mr. Bastian behind the tablecloth screen, stated that the touch very much resembled that of human hands, and was rather cold. We distinctly saw the fingers playing about with extraordinary dexterity—not stiffly, nor were they by any means sluggish. I put questions to the gentleman: 'Have you still both hands of the medium in yours?' He answered, 'Yes.' 'Have you ever loosed grasp since the commencement of your sitting there?' Answer, 'No.' 'Are you satisfied that the real hands of the medium have not been withdrawn, to be supplanted by false ones, and thus leave his own hands at liberty with which to simulate those of spirits?' He replied in the affirmative. The tablecloth was taken down, and the hands of the two sitters were locked still."

LIVERPOOL PSYCHOLOGICAL SOCIETY.

The interest attaching to the "Sunday Services," as they are often called, of this Association of Spiritualists is weekly increasing. On every occasion at the present time, whatever may be the cause, there is to be found in Islington Assembly Rooms a large and respectable assembly of thoughtful persons of both sexes, who conduct themselves with a propriety of devout attention and excellency of behaviour such as no orthodox congregation of "miserable sinners" could well surpass either in Liverpool or elsewhere. Last Sunday (August 16th, 1874) the attendance was considerably above the average, good as it usually is, to welcome the visit of Mrs. Butterfield, alike afternoon and evening, and listen to her valuable addresses on "religion of the heart" especially. Exhortations to a life of goodness and individual advancement in physical puritanism, virtue, sobriety, and deeds of love may truly characterise her messages from the Summer-land; but graphic observations at night emanated from a new guide, and was generally spoken of by members subsequently as a brighter and more beautiful array of seraphic inspiration than her loving tongue ordinarily conveys to inquirers after spiritual peace, interspersed with historic examples of second-sight, &c. Mr. Chapman presided in the afternoon, and Dr. Hitchman in the evening, the latter gentleman continuing some former observations of his on topics of thrilling interest to all thinkers, at least those who believe in God, spirit, and immortality, no matter to what sort of denomination they belong. The Doctor is editing a "Cyclopædia of Anthropology" in eighteen volumes, from Belgium, embracing a department for every phase of human nature (in French and English), i.e., spiritual, mental, and physical knowledge, which duty has brought him into frequent communion with some of the first of living minds in Europe and America. The remarks he has made for several weeks past comprise not only the present inquiry of foreign philosophers into the "faith" or facts of Modern Spiritualism, but numerous astounding references to all the different phenomena in ancient and modern languages. This is, indeed, a novel and original idea or step. On Sunday he gave us an epitome of a splendid debate at the Eclectic Society of London, once under the presidency of Lord Brougham, himself a Spiritualist, on the "Interposition of Spiritual Agents," in which such eminent men as Professor Farish, Dr. Gilby, Archdeacon Pratt, Newton, Simeon, Clayton, Scott, Cecil, and others took part. Dr. Hitchman enumerated in his truly characteristic rhetorical style the spiritualistic sentiments of the various speakers in the discussion on Spiritualism in 1807, interspersing them with original comments of his own, very suitably addressed to the times we live in and the company assembled. The audience was fairly enamoured of the authentic intimations of coming "death" he felicitously narrated, especially the surprising instances attested by the Rev. B. Woodd, of Bentinck Chapel, Pentonville. The whole of the different speeches he quoted in essence from the actual minutes of the Eclectic Society, and pointed out the striking adaptation of each to the Spiritualism of 1874—the general conclusion of all the clergymen, Conformists and Dissenters, being, that ours is really a spiritual dispensation, and that God has not withdrawn from this world the sensible interpositions of His "ministering spirits," the general evidence of the appearance of angel-friends to those yet in the flesh being incontrovertibly established. "All are under the Father's control, and that," the Doctor concluded by observing, "is our consolation, faith, hope, and charity." May their example stimulate others to do likewise!

Appropos of proceedings in Liverpool, it is extremely interesting to learn of the continued development of Miss Parry's agency, or mediumship, in the village of Everton. Not only are the materialisations perfecting in a manner never exceeded during the experience of veteran Spiritualists, but percussive sounds of an extraordinary nature, transit of material substances to and fro from Yorkshire, as well as brilliant lights, musical performances, tiny baby-hands ringing bells, conversations in foreign languages, lifting heavy weights, and direct spirit-writing, are of the most satisfactory, unexceptionable, and invincible character, of which latter phenomena the following is the most recent example, which speaks for itself, viz. :—

"From G. CAMPBELL, LL.D., to W. HITCHMAN, LL.D.

"Dear Sir,—I must send my best thanks to you for bringing my medium out to all the world.—I remain, ever yours,

"DR. CAMPBELL."

"I certify that (to the best of my belief) this writing was accomplished by direct spirit-agency. It was brought to the table at Mr. Parry's (142, Spencer Street), underneath a cover, during the circle held this day, August 14th, 1874, at 10.30 p.m. (Signed)

"G. H. MANTON, Expert in Handwriting.

"52, Kilshaw Street."

"I attest the scientific accuracy of the strict rules adopted.

"WILLIAM HITCHMAN, F.R.S. (Naples).

"Witness, H. G. MANTON."

Mrs. BULLOCK'S TRANCE ADDRESS.—In fulfilment of a promise made at the last meeting held at the Athenæum, George Street, Euston Road, Mrs. Bullock spoke on Sunday night on the subject of "Reformation and Organisation." The audience was not large, but from the breathless attention with which it listened to a lengthy discourse, it may be pronounced an appreciative one. Anything more appropriate could scarcely be conceived. The discourse was really eloquent, and furnished matter for future thought, and the only thing to be regretted was the fact that those who stood in so much need of wise council on the subject of organisation, should have lost the benefit by the attraction of even so talented a speaker as Dr. Sexton at the Marylebone Music Hall. At the close of the meeting an attempt was made at organisation in order to lessen the amount of responsibility resting on Mr. Haxby; but this was overruled by the spirit-guide suggesting that those who felt disposed could co-operate with Mr. Haxby by sharing with this worthy brother the expenses of hall and printing. The suggestion was promptly acted upon, and with the promise by Mr. Bullock that other mediums would occupy the platform in conjunction with his wife, the interesting meeting closed. A practical lesson is thus offered to the believer in the spiritual philosophy, and while I ask them to unite with me in wishing the medium and her friend God-speed in their labour of love, I indulge the hope that the example will be followed, and in this way quietly rebuke those who make organised efforts to control or crush.—SAMUEL OWEN.

THE MEETING-ROOM AT MORLEY.

To the Editor.—Dear Sir,—A few weeks ago I sent a report of the meeting-room at Morley, stating that the room had cost over £40, furnishing, &c., and that we had managed to reduce the debt down to about £16. I then made it known to Mrs. Tappan how we stood with our accounts, and that we were all working men. The money was due to those who had done the various works belonging to the room, and she at once promised to give us two lectures to help us out of our difficulties. We engaged the Co-operative Hall at Heckmondwike, and Mrs. Tappan delivered the lectures according to promise on Monday and Tuesday evenings, 15th and 16th June, 1874; but instead of these meetings bringing us a surplus, they sunk us about £2. Mrs. Tappan knowing these to be a failure, she kindly offered to give us two more lectures on a Sunday, and we accordingly made arrangements for them to be delivered in the Temperance Hall, Batley, on Sunday, the 12th July last. By these two meetings we managed to clear off the loss at Heckmondwike, and reduce the debt of our place from £16 down to £10. This has been done through the kind and sympathetic acts of Mrs. Tappan. Not only did she give us the four lectures free of charge, but refused to accept her travelling expenses or those of her companions, and we all return her our heartfelt thanks for the kind and beneficial manner in which she has dealt with us, and we hope at some future time to be able to repay her for the assistance she has so kindly bestowed upon us. Now, as I said in my former letter, we are all working men and few in number, and have not money at our command to clear off this small debt. Besides paying four shillings per week for rent, and all other necessary expenses, we have worked hard and spread the noble cause of Spiritualism in many places, and we are as willing to work as ever; but our funds are exhausted, and unless some kind friend or friends come to our assistance we shall be forced to give up our work, and we are very unwilling to do this. If, say ten, of our well-to-do brethren could subscribe twenty shillings each, or twenty at ten shillings, or forty at five shillings each, the entire debt would be cleared off and no one be any the worse. We should then be able to work with more vigour, and not be held down any longer. All subscriptions will be thankfully received and acknowledged in the various spiritual periodicals. The editor of the MEDIUM AND DAYBREAK will kindly receive donations, or they may be sent to the secretary,

B. H. BRADBURY.

Gisburn House, Queen Street, Morley, near Leeds.

THE SOWERBY BRIDGE LYCEUM.

Mr. John Lamont of Liverpool paid us a visit to our Spiritualist Lyceum on Sunday, August 16th, when he gave two addresses. The subject in the afternoon was "Spiritualism," and in the evening "Spiritualism and Theology." There was a very good attendance both afternoon and evening, and the style in which Mr. Lamont handled the subjects was very good. He gave a little of his experience in the physical phenomena of Spiritualism, which was very interesting. He made a very good impression on his hearers, and through his generous soul poured out a flood of love and light, and by his exertions the handsome sum of nearly three pounds was collected towards the fund for clearing off the debt of our new Lyceum. A few questions were asked at the close of the afternoon service, which were ably answered by Mr. Lamont, and he left the friends of the Lyceum with the hope ere long to see him again.

Sowerby Bridge, August 17th, 1874.

HENRY LORD, Hon. Sec.

LIST OF DONATIONS.

	£	s.	d.
Amount previously acknowledged towards clearing off the debt of the Lyceum	61	5	6
August 9th, Proceeds of Mr. James Burns's two orations	2	2	6
" 16th, Proceeds of Mr. John Lamont's two orations	2	14	4
Mr. Thomas Carr	0	5	0
"J. F. C." (Glasgow)	0	5	0
	£66	12	4

For distribution, three dozen "Spiritualists," from a lady.

APPOINTMENTS FOR THE LYCEUM, SOWERBY BRIDGE.

AUGUST 23RD.—Mrs. Illingworth of Bradford; afternoon and evening.

" 30TH.—Mr. A. D. Wilson of Halifax; afternoon and evening.

SEPTEMBER 6TH.—Mrs. J. H. Butterfield of Morley; afternoon and evening.

The above have kindly given their services, and collections will be made at the close of each service.

A CORRESPONDENT, who finds he can do more for Spiritualism free than with a committee round his neck, says:—"I saw enough to satisfy me that societies avail little for the cause."

THE North-of-England Advertiser does penance by quoting our censure of the remarks of "R. W." on Spiritualism in general and Mrs. Tappan in particular, and apologises by saying that there was (to him) a want of evidence as to Mrs. Tappan's inspiration. He thinks some Newcastle Spiritualist inspired our criticism. Such a process would be "sending coals to Newcastle." The Advertiser is a queer fellow; he sees inspiration without evidence, and blackguards Spiritualists for the same offence as judged by him.

A DOMESTIC TURKISH BATH.—Dear Editor,—I am pleased to notice in a recent number a few remarks in reference to the Turkish Bath. Will you allow me to point out to your readers how they may enjoy this most invaluable luxury in their own houses? Choose the smallest room you have, fix a common iron stove in the centre with the piping so arranged as to give the quickest draught possible, bore two or three holes in the top of the room door for ventilation, and the thing is complete; the ventilation by this means being perfect, as all the foul air, mixed with the gases thrown off by the body, is carried away through the fire. I write this advisedly, having tested it for the last two months; a bucket of warm water to wash in, and a sponge over with cold water in one's bedroom afterwards, is all that is required. When the room is not used for the bath, it is very useful for drying clothes in, and other purposes.—T. L. HENLY.

RECITATIONS OF GOLDSMITH.

At Cambridge Hall on Sunday afternoon Mr. Wilson fulfilled his profession by reciting without a book the whole of "The Traveller" and "Deserted Village" and "The Grandmother's Apology," by Tennyson, in a style that could only be obtained as repeated by heart; and as the three poems took just upon an hour to recite, we may say, considering the complicated and unlinked poetry of Goldsmith, in the absence of story to help the succession, that it was a surprising achievement of memory. Before reciting "The Deserted Village," Mr. Wilson expressed his surprise that it was not quoted and studied by the people, for it was the most radical poem ever written, with the exception of Shelley's "Men of England." At the conclusion he asked permission to recite a dedication he had composed to the memory of Goldsmith, as a tribute of the high estimation in which he held his comprehensive and gentle philosophy, as follows:—

Ah, gentle Goldsmith, monumental stones
Are but the transient tributes to thy fame,
As language shall employ her softer tones,
Under a higher rule proclaim thy name.

Enough thy works to weave thee deathless bays,
To wind thee close around a loving heart,
To teach thy cheerfulness the child displays,
Which felt is then impossible to part.

Yes, he who reads thee proves the better plan;
Yes, he who thinks thee soon foregoes a vice;
Yes, he who acts thee is a gentleman,
And takes "Christ crucified" for his device.

Impressed of a world's millennium, led
To execrate the evils we deplore,
Shall hear "Well done, my faithful servant," said,
When time and universe revolve no more.

SPIRITUAL MANIFESTATIONS IN HULL.

On Monday and Tuesday evenings, August 10 and 11, two seances were held in the Seance Room, 42, New King Street, Hull, when Mr. E. Taylor, trance and inspirational medium, spiritual missionary from Keighley, was present. Materialised spirit-forms were seen at both seances by two or three of the sitters, trance addresses were given by Mr. Taylor under the control of an Indian, an Irish, a French, and English spirits, each spirit speaking in its native language. The Indian spirit afterwards controlled Mrs. Fawson, who is a member of the circle, and spoke at some length through her. One gentleman present, who was suffering severely from sickness, and who had some difficulty in attending the seance thereby, was operated upon by Mr. Taylor in trance, under control of an Indian spirit-doctor, and was so far improved before he left that he could scarcely credit the benefit he had received. The spirit selected others from the circle who were ailing, all of whom received proof of spirit-power.

Mr. Taylor possesses the most extraordinary healing powers, which has led to the conviction of the truth of Spiritualism, and caused the sceptical portion of visitors to his seances to acknowledge in his presence their belief in the astounding facts produced, and led them to further investigate the subject.

On Tuesday night Mr. Bland gave an inspirational address, which is the third or fourth he has given of the kind, though he has been a trance-speaking medium for a number of years. Mr. Taylor stated after the seance that the spirit of "John Wesley" controlled, and that Mr. Bland would make a first-rate inspirational medium.

A treaty is already entered into for the purpose of making arrangements for Mr. Taylor to spend a week with his friends in Hull shortly, particulars of which may be obtained at 42, New King Street.

Having been present at both these seances, I beg leave to subscribe myself yours truly,
J. J. CAINE.

MRS. OHLSEN'S SESSIONS, LIVERPOOL.

To the Editor.—Sir,—Being so well aware of the interest you take in all progressive movements, we are irresistibly tempted to acquaint you and the readers of the MEDIUM about a little effort now made here to extend the sphere of progressive teaching on the part of Mrs. Ohlsen and friends, in the form of a Tuesday-evening meeting at Farnworth-street Lecture Room. The movement originated in the following manner:—Mrs. Ohlsen being gifted with so many phases of mediumship, naturally enough created an appreciation in the minds of those that had the privilege and favour of attending her private seances, that eventually burst the ordinary bonds of selfishness and developed into a conviction that it was a waste of spiritual energy for so few to enjoy; consequently they came to the determination (the most prominent of whom is your esteemed correspondent J. R. Owen, whose developing aid is greatly appreciated by her spirit-guides, and also who has promised to favour the readers of the MEDIUM with a sketch of her mediumship when time permits), of taking Bohn's Stafford-street room, and have admission free by tickets, which determination was heartily and freely consented to by the medium, who most generously offered her services without money and without price, and equally approved by her spirit-guides. However, after three very successful meetings the room was found to be very inadequate for the applications for admission. After some hesitation they ventured to take a larger accommodation, i.e., Farnworth-street Lecture Room, West Derby Road, and which we feel proud to inform you has been exceedingly well attended, the last five meetings held there with apparently appreciative audiences, with very few exceptions, which are necessarily attached to all advanced teachings. Encouraged by such success and by all well-wishers of the cause, Mrs. Ohlsen and friends feel confident, and her spirit-guides also, that some good will be done by enlarging the circle of spiritual knowledge and enlightenment. Trusting that the above may be of some interest to the readers of the MEDIUM and yourself, and that it will not trespass too much on your space, I am, yours fraternally,
P. D., Sec.

MR. MORSE'S APPOINTMENTS.

BRADFORD.—Sunday, August 23rd. The Alhambra Music Hall, West-gate; afternoon at 2.30, evening at 6.30.

HALIFAX.—Monday, August 24th; evening at 8.

LONDON.—Monday, August 31st, at home during the week.

BRIGHTON.—Sunday, September 6th.

RUSHDEN.—Monday, September 14th.

SPECIAL NOTICE.

Mr. Morse will sail for America on Thursday, October 15th. He can receive no more engagements prior to his departure, his time being fully engaged. Special list of farewell engagements in next issue.

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

DR. SEXTON'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sept. 28th, "The Claims of Spiritualism upon Public Attention." Sept. 29th, "How I became Converted from Scepticism to Spiritualism." Sept. 30th, "Spiritual Phenomena; what do they Prove?"

MRS. TAPPAN'S APPOINTMENTS.

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.

MR. BUGUET'S NEXT VISIT TO LONDON.

Letters from Paris ask us to announce to Spiritualists in this country that Mr. Buguet is desirous of closing his lists of applications for sittings as speedily as possible, that he may make arrangements for his promised return to London. We have received some names; and those desiring to secure a sitting with Mr. Buguet, may correspond with any person in the list given below.

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, Grange 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.

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.

THE MEDIUM is now published in monthly parts, stitched in a neat illustrated wrapper. Use them for placing in reading-rooms.

SPIRITUALISM AMONGST THE SURREY SECULARISTS.—Passing down Blackfriars Road on Sunday evening last my eyes caught sight of a placard, setting forth that an adjourned debate on Spiritualism would be resumed at 7.30. I found my way into the room specified (opposite the Surrey Theatre), and was agreeably surprised to find it crowded with not less than 120 intelligent-looking and well-behaved people of both sexes. The debate was opened by Mr. Stephens, who, in a few sensible and concise remarks of his own, quoted, in support of his own views, extracts from Mr. Crooke's published statements. Mr. Stephens was followed by a speaker who, if violent gesticulations and contorted misstatement of facts were recommendatory or conducive to throwing any light on the subject of debate, was evidently a brilliant meteor in the estimation of his friends. He wound up his rant (for it was nothing else) by saying that if he himself were to witness some of the extraordinary phenomena spoken of, he would not believe them. The debate was continued for more than two hours (twenty minutes being allowed to each speaker), and on the part of the Spiritualists it was calmly and logically carried on, evidently by men who had searched into the subject. There was not the slightest attempt made on their opponents' side to debate the question at all. Not one of the Secularist phalanx acknowledged having searched into or investigated the subject, and their speaking was nothing but a continuous tirade of low pot-house personal abuse and vulgar ridicule (buffoonery, I should say). In fact, so much had the opposition abused the time and patience of the audience, that even one of their own party got up and warmly denounced their conduct. We only hope the Surrey Secularists shine more brilliantly on other occasions than they did on Sunday evening last, otherwise we contemptuously pity them and their misguided followers.—VERITAS.

INFORMATION FOR INVESTIGATORS.

- Rules for the Spirit-Circle.** By EMMA HARDINGE. 1d.
- The Spirit-Circle and the Laws of Mediumship.** By EMMA HARDINGE. 1d.
- Spiritualism as a Science, and Spiritualism as a Religion.** By MRS. TAPPAN. 1d.
- Other Orations by MRS. TAPPAN 1d. each. Special lists may be had on application.*
- What is Death?** By JUDGE EDMONDS. 1d.
- The Philosophy of Death.** By A. J. DAVIS. 2d.
- The Creed of the Spirits; or, the Influence of the Religion of Spiritualism.** By EMMA HARDINGE. 1d.
- Mediums and Mediumship.** By T. HAZARD. 2d.
- Spirit-Mediums and Conjurers.** By DR. SEXTON. 2d.
- A list of Dr. SEXTON'S Orations may be had on application.*
- What Spiritualism has Taught.** By WILLIAM HOWITT. 1d.
- Researches into the Phenomena of Spiritualism.** By WILLIAM CROOKES, F.R.S. 1s.
- Human Immortality Proved by Facts.** Report of a Two Nights' Debate between C. BRADLAUGH, Secularist, and J. BURNS, Spiritualist. 6d.
- The Spiritual Lyre.** 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.
- Concerning the Spiritual World, and what Men know thereof.** A Trance Address by J. J. MORSE. 1d.
- A list of other Orations by the same Medium may be obtained on application.*

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

The fullest and clearest statement of the phenomena of Spiritualism and their relation to scientific facts is contained in Mr. Burns's speeches in

HUMAN IMMORTALITY PROVED BY FACTS. Being the Report of a

TWO NIGHTS' DEBATE ON "MODERN SPIRITUALISM,"

Between C. BRADLAUGH, Secularist, and J. BURNS, Spiritualist.

Price 6d., post free, or 3s. per dozen post free.

"Mr. Burns's late argument with Mr. Bradlaugh was, on Mr. Burns's side, a discussion in behalf of every religion that teaches a belief in spirit, and in behalf of every church. For what Mr. Burns has done, all Spiritualists and all churches owe him, in reality, deep gratitude; as, indeed, do the Materialists, for whom only an overwhelming testimony of spiritual facts, from one whose honesty and uprightness they cannot doubt, can be hoped to act with any efficacy at all."—*Rev. Wm. R. Tomlinson.*

This work is adapted for circulation either amongst Materialists or Christians, and will be read with interest where other publications are disregarded.

PHRENOLOGY.

PROFESSOR FOWLER will deliver a Third Course of Twelve LECTURES, on successive MONDAY EVENINGS, on the above subject, from June 29th to September 14th, illustrated by Diagrams and Public Examination of Character, at the GREAT CENTRAL HALL, formerly the City of London Theatre, Bishopsgate Street, E.C.

June 29th—*Four Grades of Humanity.* Man as a Savage, Barbarian Civilised and Christianised—his Types, Strata, and Influences.

July 6th—*John Bull and Brother Jonathan.* Their National Characteristics and Peculiarities phrenologically considered.

July 13th—*Law, Love, and Liberty.* The Value and Importance of each as connected with Man's Career and Destiny in Life.

July 20th—*Fuss and Feathers.* Much Ado about Nothing. Great Cry and Little Wool—A Shell without an Egg.

July 27th—*The Ups and Downs of Life.* Changes and Chances. Accidents, Occurrences, and Daily Events.

August 3rd—*Vanity Fair.* Display, Fashion, Outside Appearances, Artificial Life.

August 10th—*The Choice of Pursuits.* How to make the Decision. What to do and what not to do. Phrenology the best aid to every man and woman.

August 17th—*Men and Monkeys.* Peculiarities of each. Differences and Resemblances. Place of each in the scale of Life.

August 24th—*The Panorama of Life.* Different Stages, Developments, &c., in Man's Career.

August 31st—*Apples of Gold in Pictures of Silver.* A cheap, easy way of doing and saying the right thing at the right time and in the right place.

September 7th—*Instinct and Reason.* Power and Use of both in Men and Animals.

September 14th—*Boys and Girls, Men and Women.* Their Duties, Relations, Place, and Sphere.

Admission—Gallery Seats, 1d.; Body of Hall, 3d.; Reserved Seats, 6d. Commence each evening at 8.

DR. SEXTON'S ORATIONS ON SPIRITUALISM.

- No. 1.—The Claims of Modern Spiritualism upon Public Attention Price 1d.
- No. 2.—How I became a Spiritualist. Price 1d.
- No. 3.—Spirit-Mediums and Conjurers. Price 2d.
- No. 4.—If a Man Die shall he Live Again? Spiritualism and its Critics (A Reply to Lord Amberley). Two orations, price 2d.
- No. 5.—A Defence of Modern Spiritualism, concluding with Twelve Propositions proving that the Spiritual Phenomena can be Explained only by the Spiritual Hypothesis. 1d.
- God and Immortality viewed in the light of Modern Spiritualism. Price 6d.

TRANCE ADDRESSES BY J. J. MORSE.

- What of the Dead? Price 1d.
- The Phenomena of Death. Price 1d.
- Heaven and Hell viewed in Relation to Modern Spiritualism. 1d.
- Spiritualism as an Aid and Method of Human Progress. 1d.
- Concerning the Spiritual World and what Men Know thereof. 1d.
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An Explanation of the Tricks of all Conjurers who pretend to Expose Spiritualism: How to escape from a Corded Box—How to get out of the Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjuror's so-called "Dark Seance"—How to perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience. Price 2d.

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

- MONDAY, AUG. 24, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.
- WEDNESDAY, AUG. 26, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.
- Phrenological and Musical Entertainment, by J. Burns and others. Admission 2s. 6d., at 8.
- THURSDAY, AUG. 27, Mr. Herne, at 8. Admission, 2s. 6d.
- FRIDAY, AUG. 29, Mr. Caldwell, at 8. Admission, 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

- FRIDAY, AUG. 21, Mrs. Bullock, 54, Gloucester Street, at 8. Admission, 1s.
- SUNDAY, AUG. 23, 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. 24, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
- WEDNESDAY, AUG. 26, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.
- THURSDAY, AUG. 27, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 6 p.m. Particulars as to admission of visitors on application to the Secretary.

SEANCES IN THE PROVINCES DURING THE WEEK.

- SATURDAY, AUG. 22, 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. 23, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
- SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 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-AUCKLAND, at Mr. Fauchit'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 3 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 184, 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. B. Station), Service at 2.30 and 6 p.m. John Kitson, medium.
- MONDAY, AUG. 24, BIRMINGHAM. 58, Suffolk Street, at 8.
- TUESDAY, AUG. 25, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
- LIVERPOOL. Farnworth Street Lecture-room, West Derby Road. Mrs. Ohlsen at 8. Admission free by ticket, of Mr. Chapman, 10, Dunkeld St.
- WEDNESDAY, AUG. 26, 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. 27, BOWLING, Hall Lane, 7.30 p.m.
- BISHOP-AUCKLAND, at Mr. Fauchit'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. 28, 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.

SPIRITUALISM.

MRS. BULLOCK, TRANCE-SPEAKER, will deliver a LECTURE at the Athenæum, George Street, Euston Road (near the Gower Street Station), on SUNDAY EVENING. Service at Seven o'clock; Seats Free. The subject may be chosen by the Audience.

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

DEAD ARE STILL ALIVE,

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

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