



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

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

No. 180.—VOL. IV.]

LONDON, SEPTEMBER 12, 1873.

[PRICE ONE PENNY.]

OUR NEW HEADING.

Our little paper this week displays for the first time an illustrative heading which has been long in preparation. We hope it will afford gratification to our numerous and increasing patrons, and extend the usefulness of our paper. We have done our best to secure an artistic design, and to have it executed in a respectable manner. The earthly side of life is seen towards the left, where the well-stocked library indicates the intellectual and literary tendencies of Spiritualism, a study which, to grasp its merits aright, requires a knowledge of the most extended kind. The globe, at once the symbol of science and universality, represents the facts upon which the spiritual student leans, deeply engaged in thought, while beside him sits an intuitional or clairvoyant medium, who describes passing phenomenal occurrences which his reason is more adapted to interpret. The church in the distance indicates the religious idea, while in the foreground is a troop of benignant messengers from the higher sphere, their bodies beautiful with the perfection of spiritual life, and their heads radiant with love and wisdom from the brighter land. This advancing column is seen to stretch far away into the realm of light, beyond the circle of the rising sun itself, bathing the physical plane of human existence with a brilliant light, more glorious than the dawn of the orb of day.

May we ask that our ceaseless efforts to gratify our patrons and render our paper useful may be seconded by cordial reciprocity from all who find the MEDIUM of service in the great work of Spiritualism?

RECEPTION GIVEN TO MRS. CORA L. V. TAPPAN BY THE SPIRITUALISTS OF LONDON.

On Friday evening, the 5th instant, a well-attended and sympathetic meeting assembled at the Spiritual Institution, 15, Southampton Row, to extend a hearty welcome to Mrs. Cora L. V. Tappan, so well known as an inspirational speaker. Mrs. Tappan has been for some time in England, prostrated by a very serious illness, from which she is just recovering, and has arrived at that degree of convalescence which enables her once more to appear in public. A few days ago she called at the Spiritual Institution with the following letter of introduction:—

“Boston, United States of America, April 15, 1873.

“I beg to commend to the good offices of my friends in England generally, and especially to all who take an interest in spiritual studies, my excellent friend Mrs. Cora L. V. Tappan, of New York.

“We have not, among the women of America, any more enlightened, more judicious, or more eloquent exponent of the principles of what, in modern phrase, is termed Spiritualism, than this lady; and I am sure that those who have thought deeply on the subject will be much gratified by making her acquaintance. (Signed)

“ROBERT DALE OWEN.”

This letter, with an invitation, was sent to a number of London Spiritualists, who very cordially responded, either by letter or in person. The time was so short that a general attendance could not be expected, so that the large company which crowded the rooms in every part indicated but a small portion of the interest felt in Mrs. Tappan's appearance amongst us. A great number of letters were received expressing regret at not being able to be present, and hopes that further opportunities would be presented.

Shortly after eight o'clock Dr. Sexton was called to the chair, and, after a song by Mr. Ganney, he called upon Mr. Shorter to propose the following resolution:—

“That this meeting extends a warm welcome to Mrs. Cora L. V. Tappan, so favourably known in America as an inspirational medium for the advocacy of Spiritualism, and expresses hearty satisfaction at the prospect of the movement in this country being assisted by her able services.”

Mr. Shorter said it was a pleasant duty to welcome friends from distant places, but more particularly from America, with which country we had so much in common, and whence we had derived so much in connection with Spiritualism. Mrs. Tappan had come introduced by one who had special claims on our regard. He (the speaker) had

known Robert Owen many years ago, and it was his privilege, in a humble way, to work with that great philanthropist in those reforms which had made his name so famous. In Robert Owen's son Mr. Shorter had found the same kindly and genial nature, but polished and tempered with a high degree of culture and learning, presenting qualities which endeared him to all who had the pleasure of his acquaintance. When Mr. Owen felt it to be his duty to introduce anyone from the other side of the Atlantic, we might depend on the statements made by him as being true to the letter, as he was not given to idle talk or exaggeration. Mrs. Tappan came amongst them, then, very highly recommended, but her own career had made her well known in this country through American journals, and a volume of hers which had appeared long ago. He (Mr. Shorter) thought that such advocacy and such productions did very much to raise the estimate of mediumship. He was pleased to observe that in welcoming her amongst them they were glad to see that she was willing to place her talents at the disposal of this movement.

The Rev. W. F. Monck, LL.D., seconded the resolution, and in welcoming their sister to our shores, he expressed himself as struck by the kindly sympathy of Spiritualists of all shades of opinion. This he had experienced since his connection with the movement, which had brought him much trial, and he was glad to observe that the same kindly attentions which he had received were being extended towards their visitor. They all met on the common ground of Spiritualism, and for one purpose—to teach the people that man is immortal, and after leaving earth can commune with those left behind, manifesting all the old loves and sympathies. He was glad to see the ladies so prominent in that great Church, for he looked upon Spiritualism as a Church, and he thought it ought to command their services more than any other movement. Their sister, he hoped, would remain with them for a long time, and help on in the cause.

Mr. Enmore Jones had read Mrs. Tappan's poetry years ago, and enjoyed it, but for some time he had been so much immersed in English Spiritualism that he scarcely knew there was any such a place as America. He esteemed their visitor for her work's sake years gone by, and when he read Robert Dale Owen's statement, he said he would go and see her, and he must say that he was well pleased with her now that he had seen her. They had to thank American mediums for what they had introduced to them. The amount of information derived from that country had been of great use here. There was a point upon which he could stand and agree with them all—to support the resolution for the lady's own sake, and also for the statements of Robert Dale Owen, which commanded his full regard.

Mr. Harper did not wish to detain the meeting, which would be anxious to hear the talented lady whom he had heard so much of in America. She was one of the finest speakers on the platform of Spiritualism, and he was struck with the fact that in America the higher thoughts and deeper principles of Spiritualism were more prevalently recognised than in this country.

Miss Hay heartily welcomed Mrs. Tappan. She had heard her once or twice in America, and was glad to make her acquaintance on this side of the Atlantic.

The Chairman put the resolution to the meeting, which, he said, was simply a formal matter, as no doubt it had their cordial assent, when it was carried with acclamation, and he conveyed the same to Mrs. Tappan, observing that there were thousands upon thousands who would reciprocate every word of welcome now extended to her, and be glad to see her at work amongst them for the cause which they all had so deeply at heart.

Mrs. Tappan then rose, and proceeded in her normal state to respond to the resolution. She said it was impossible for her personally to express her feelings on that occasion. She was ill in health, and at the same time no words could convey the feelings of gratitude with which she received the welcome that had been accorded to her that evening. She did not take it to herself as an individual, for all her words on behalf of Spiritualism, whether spoken or written, were inspired into her mind by those beings who had been revealed to the world by modern

Spiritualism. Spiritualism was of no age, clime, nor sect, but had one word to give to the world—the immortality of the human soul. Greeds and theological speculations did not occupy its inspired tongue. She had come to England utterly prostrated, but the genial climate had so far restored her that she felt she could not return to her own country without tendering her services on behalf of Spiritualism. Mrs. Tappan then paused and passed her hand slowly across her brow, when her eyes became fixed, and she began to speak with more emphasis and in a different manner from what she had just done. She was then under spirit-control, and said, "The words of our medium must needs be few and feeble. We, too, must thank you. The world of spirits is anxious for such kindly utterances as you have this evening given to this medium-worker. Give all such a loving welcome. Sustain and support them, and then there will be no lack of evidence of spirit-power and of the truth of human immortality. Spiritualism is the solvent of sects, and lends the soul to a consciousness of its own immortal life. It is not by study alone that the truths of Spiritualism can be grasped, but you must look within for the intuitive voice which tells you of spiritual life. This alone gives you power to understand what you see, hear, or experience in connection with Spiritualism, or there is no awakening sense of spiritual life. We thank you, not for welcoming a person, but for the light, and willingness to receive light, there is in your minds. We thank you for giving encouragement to a voice that proclaims there is no death. We shall speak to you again through this instrument, whom we have reared from childhood to this work."

Mrs. Tappan then recited very beautifully a poem given by the spirits for the occasion, after which she resumed her seat and returned to her normal condition.

Mr. J. Burns expressed his pleasure at the occasion which welcomed Mrs. Tappan by such a goodly gathering. He would remind them that the resolution which had been passed not only welcomed their visitor, but acknowledged the fact that she was desirous of labouring amongst them for the promotion of the cause. They could not expect her to take halls and advertise meetings as well as address them. It was their business to give her the facilities for exercising her talents amongst them. Unless they did so forthwith their words of welcome were empty sounds, and their friendship would be entirely baseless and without meaning. He thought the Spiritualists of London should not carry on their work in such a hole-in-the-corner style. In Glasgow, last week, Mr. Morse addressed 800 persons, while in London scarcely 200 could be got together. The present occasion should be taken advantage of to elevate the platform of Spiritualism to a more conspicuous position. This he would not do for Mrs. Tappan alone, but for all others who stood upon it. He suggested that a committee should be formed that evening for the purpose of promoting Mrs. Tappan's labours in England, and more particularly in London; and that an effort should be made to secure a larger hall, and such an audience as would be worthy of the advocate they had now the pleasure of placing before the public.

Mr. A. Leighton, of Liverpool, pointed out that many who seemed to be absorbed in the duties of mortal life might yet be working for spiritual purposes. He thought there was a spiritual base to all the manifestations of life; and that, without knowing it, the humblest worker was carrying out a spiritual destiny. He concluded by reciting a poem by a near relative of his, entitled "Lowly Work."

Mr. Slater rose and spoke under spirit-influence. The speaker, in welcoming the sister, would put all to a test. Mr. Monck had said, a few nights ago, that it was not wise to put a candle under a bushel; and, if so, it could not be wise to put a lamp under a bushel. He asked those present to go fearlessly forward, engage the largest and most commodious halls in which that sister could and would be aided by the most powerful influences which had ever found utterance in this city. As to means, they would not fail. They might form a committee, engage the place, and their spirit-friends would provide the means. They would have proof of this ere two days passed over their heads. They were to arrange their committee ere they dispersed that evening. The spirit proceeded: "We are not used to speak through our brother, but while we see the lack of concentration and organisation we desire, we step in and give such feeble utterances as we have expressed."

The spirit energetically enforced the advice that a place should be taken where all might receive the truth and light, where they could pay for admission or not. "Despair not," he said, "the pounds, shillings, and pence will not be a barrier."

Mr. Glendinning observed that in Glasgow the large audiences were got together by an effective and proper form of organisation.

Dr. Sexton said that meetings were more easily assembled in the country than in London. He regretted that any difference of views should separate Spiritualists. He would be at Gower Street on the 17th instant to answer any questions which might come from non-Spiritualists. There were sufficient Spiritualists in London to support a dozen places like Cavendish Rooms, if they would come to the front. He agreed with Mr. Monck that Spiritualism was a Church, and its truth should be taught as freely as the doctrines of the Church. People in the country were astonished at the smallness of Cavendish Rooms, and at the tardiness of London Spiritualists in not making greater efforts in the cause.

Mr. Harper expressed himself as willing to work for the promotion of Mrs. Tappan's services.

Mr. Barber said the St. John's Association had taken a hall in Goswell Road, to hold Sunday evening meetings in that district.

Amongst further discussion, Mr. Burns remarked that the efforts of London Spiritualists had hitherto been highly successful, and he saw no reason why they should feel discouraged at the present time. The Sunday services had gone on, and they were now nearly self-supporting. Indeed, there was so little demand on account of the movement, that Spiritualists were not awake to the fact that anything was going on at all. He thought a little more hardship would be an advantage. Mrs. Hardinge's labours had been successful. Gerald Massey's lectures on a large scale had resulted in a surplus, and he saw no reason why better things should not be done now with Mrs. Tappan, seeing that the cause had progressed so much of late. He thought they should act there and then, and not postpone effort till another time.

Miss Euphemia Dickson desired her name to be put down for £2; also Miss Dickson for a similar sum. Mr. Gray subscribed £1; Mr. Weeks, £1, with the understanding that a new hall should be erected

for the use of Spiritualists; Mr. Crisp, £1; Miss Hay, 10s.; Mrs. Cowper, £1; Mr. Harper, 10s.; "Inquirer," £5; Mrs. Watts, £1. Mrs. Borey, £2; Mrs. Parnell, £1 1s.

Mrs. Tappan withdrew before the meeting was over, as she felt exhausted, and had to return to the country. The proceedings were deeply interesting, and passed off with great enthusiasm.

ORTHODOXY AND CHRISTIAN SPIRITUALISM.

It might, perhaps, have been desirable if Mr. Enmore Jones, in coming forward as the champion of Anglican orthodoxy, had placed himself under a little restraint, and abstained from indulging in the strong invective asperities unfortunately so peculiar to the class he was opposing. He, however, knows best how to conduct his case, and if he believes that he can strengthen his position or aid his cause by such displays as he has made in last MEDIUM, I shall offer no objection. I shall merely observe that Mr. Jones's sneer at those whom he designates "enervated Secularists" comes with an ill grace from anyone who professes to be a humanitarian, still worse from one professing to be an orthodox Christian, and worst of all from a Spiritualist.

Thinking men and women will, however, distinguish between those who humbly and dutifully accept as their religious creed whatever is enjoined upon them by their pastors, and who contentedly swallow such a spiritual fodder as their shepherd supplies without daring to inquire into its nature, and those, on the other hand, who accept no man's dictum, but investigate for themselves, striving only after the truth, and when found ardently embracing it, even though it be at the cost of their being offered upon the altar of Christian respectability. God forbid that people who adopt their opinions so ever for a moment be classed with those who inherit their opinions. From Mr. Jones's urgent appeal to his Christian brethren to attach their names to their lucubrations, and his depreciation of those who do not, one who did not know him would almost think that he belonged to that simple class who value ideas, not for what they are in themselves, but from the standing of the person who enunciates them; who accept a syllogism from plain Sally Brown as something vastly inferior to the same thing from Lady Clara Vere de Vere; who would scarcely listen to a truism by an itinerant preacher, which if uttered by an archbishop would be found to be replete with evidence. Mr. Jones's letter proves one thing—viz., that the addition of a genuine signature to a letter does not necessarily stamp it as a model of either courtesy, argument, or Christianity. And here I leave the man, and stop for a moment to examine his allegations.

We are told that it is "false" that orthodox Christians believe in the doctrines formulated in the *Confession of Faith*. In my estimation the most forcible dogma that I quoted from these standards was that in which it was asserted that no man could be saved were he ever so diligent to follow the religion that he professed (not being the so-called Christian religion), much less could he be saved by following the light of nature, and that an affirmation to the contrary was "very pernicious and to be detested." But I find the same dogma among the articles of faith of the Church of England. It runs thus:—"They also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature." Seeing that I am quoting from the Thirty-nine Articles, in which every member of the Church of England is supposed to believe, I venture to say that a denial of this dogma as an item of the orthodox faith is a greater proof of courage than erudition.

The belief of eternal punishment in a physical hell is, as I have shown, very unmistakably enunciated in the *Confession of Faith*, but not with a modicum of the force with which it is asserted from some of the pulpits belonging to the Wesleyans, Congregationalists, and Baptists of London. I have heard sentiments so atrocious coming from the lips of an East-end Independent minister as to make one's flesh creep at his blasphemy against the Creator. By blasphemy I mean that which holds a good God up to the detestation and contempt of man. And what estimate must be formed of a God who can consign an honest doubter of the truths of a modern creed to an everlasting abyss of war, and can so attune the hearts of "believing" fathers and mothers that they can not merely acquiesce in the sentence which consigns their children to endless torments, but, with a holy smile on their face and a "glory be to God" on their lips, can complacently see them buried headlong into the pit. These are not Scotch but English sentiments, and were enunciated in my hearing by a well-known minister of a Congregational chapel. Alas! these sentiments are not peculiar to him. They are, in a more or less modified form, peculiar to all "orthodox" religionists; hence said I not well when I asserted that orthodoxy and Spiritualism were irreconcilable?

In these times we hear a great deal about "Christian Spiritualism." I wish that some of those able exponents of Spiritualism who omit few opportunities of proclaiming their adherence to *Christian Spiritualism* would tell us what they mean by the term. I shall pave the way for them by inquiring—What is Christianity? What constitutes a Christian? Was Jesus of Nazareth a Christian? Was Paul one? Let us see. A Christian, I shall probably be told, is one who follows the example and teachings of the great Jewish reformer, the son of Joseph, the humble carpenter. Very well; I accept the answer, and again inquire, To what extent should we follow the example of Jesus Christ? He shunned the rich and respectable, and associated with the outcast. Truly he was a brave, fearless, uncompromising man, who scrupled not to "call a spade a spade;" but would his habits and practices coincide with those of a devout, respectable Christian folks of the nineteenth century? Just imagine for a moment that if he were living in London at present, who among the godly would have him for a guest? Would any of our bishops, or even Mr. Enmore Jones himself, be forward to extend hospitality to one who might possibly now, as formerly, be the associate of the democrat, the Communist, the outcast, the moral leper, the ticket-of-leave man, nay, our frail, sinning, and sinned-against Magdalenes? What! a respectable Christian, who never allows his children to be brought under any but respectable influences, to entertain a revolutionary of this kind—a man who had no adequate idea of what was due to respectability—a man who, so far from using honeyed words to his hearers, might address them as "a generation of vipers"—to harbour a

man who had so little regard to the conventionalities of Christian society as to denounce the rich, and enjoin upon them the necessity of selling all they had for the benefit of the poor! What would the Archbishop of Canterbury say to such a man? Would he receive him, think you? Would the godly (or those who think themselves so) ask him to dinner? Would they not excuse themselves on the ground that he did not wash himself before sitting down at the table, and fear that, reading the minds of those present, he might reply to their astonished looks, as he is reported by Luke in his Gospel to have done, by denouncing as fools the host and his friends, and using language replete with fierce invective and bitter scorn? No; if Jesus were true to himself, respectable church-going Christians would give him the cold shoulder, and vote him to be dangerous, a subverter, a setter forth of strange doctrines.

Since writing the above I have seen a recent anonymous work of great power, "The Life of Joshua Davidson," in the preface to which the author, speaking of the same subject as that which I am now discussing, says,—and Spiritualists will thank me for the quotation, for which I do not apologise,—“Let us ask ourselves candidly what would be the manner of man, the course of action, and what the reception Jesus Christ would meet with if he came among us now in circumstances parallel to those of his own times. He would be a working man, and he would speak with a provincial accent; he would attack the capitalist, the political economist, the Sabbatarian, and the bench of bishops; he would live at the East-end among the roughs and gaol-birds of Tiger Bay, who are our lepers, and he would denounce the luxury and respectability of the West-end, as he formerly denounced Dives and the Pharisees; he would teach the duty of indiscriminate charity, without inquiring too closely whether this man had sinned or his parents, and the board of guardians, the Charity Organisation Society, and the Mendicity people would in turn denounce him; he would fraternise with the ‘enemies of society,’ as the discontented poor are called by those who fear to lose, and refuse to share with sinners, suspected persons, and despised sects; he would be unorthodox in faith and a reformer in politics; he would lecture in the Hall of Science; and he would be, not crucified or beheaded, but written down with the whole force of the press. It is not profane thus to realise the life of Christ as a fact of the present day. He was a man, and he lived among men as one of themselves, in a society as realistic and amid class antagonisms as strong as our own. He was not a voice from the clouds, nor a burning bush, nor a mere appearance, but a reality, a man; and if his doctrine is divine, his acted life must be divine. We have suffered our posthumous reverence to obscure by excess of worship the everyday aspect of his life, and religious art has helped in this treacherous idealisation.”

But, says the modern Churchman (pardon the word, I have had to make it; no other applies so well), what of the love, even to our enemies, inculcated by Christ? Are not the love principle and the Christ principle inseparably associated? Does not the essence of Christ's teachings lie in the injunction that we do to others as we would that they should do to us? I reply in the words of a Latin phrase loosely translated, “Let justice be done though the heavens should fall.” Confucius lived several hundred years before Christ, and we find among his teachings to his disciples this:—“See that ye do to another that which ye would have another do to you, and see that ye abstain from doing to another that which you would not have him to do you. This is the sum of what I have taught you.” To Confucius, therefore, belongs the credit of being the first to enunciate this sentiment, which thinking men must know lies at the root of every religion. The religion of love was known long anterior to the advent of Christ, although he exemplified it in a very great degree; but it is not peculiar to his teachings.

This letter is already too long. I shall resume my strictures on Christian Spiritualism, for I am anxious to know if the people who call themselves Christians are really deserving of the name, and if those who are loudest in their denunciations of Christianity may not perchance be most in brotherly accord with Christ.

Wood Green.

SANTOR.

WHAT IS CHRISTIAN SPIRITUALISM?

To the Editor.—Sir,—I must say that I sympathise deeply with your correspondent of last week, and that your answer to his query does not much enlighten me. The term “Christian Spiritualist” must be defined before it can convey to our minds any idea of the “opinion of the speaker who uses” it. If we were to canvass all the self-styled Christians in England, I doubt whether or no we should find more than one in ten who would allow that half the number had any claim to the title at all, while that more charitable one would find himself more emphatically out off by his brethren from all hope of salvation and more unanimously damned than the other nine. Clearly these ten brethren would give ten very different definitions of the term Christian, and would hold ten very different opinions.

It seems to me that when a man uses the term “Christian” without giving a special definition of it we are bound to understand him to mean what the vast majority of those who call themselves Christians mean by it—to wit, one who believes that Jesus Christ was God, the only God, manifest in the flesh; that He was His own Father; that His mother was a virgin at the time of His birth; that He died to atone, to His angry self, for our sins; that by His death alone we are any of us saved from the just effects of His wrath; that those only who are so peculiarly constituted as to be able to believe all this can be saved; and that the rest are damned, to burn in hell to all eternity.

Unless in calling himself a Christian Spiritualist Mr. Monck means to endorse the above creed, he ought to define the term every time that he uses it.—I am, sir, your obedient servant,

IOTA.

Westminster, Sept. 6, 1873.

One of your correspondents in the MEDIUM, No. 178, seems pretty certain that our Saviour was only a highly-developed medium; but a friend of mine, through “Planchette” and developed mediums, obtained the repeated answer that the name of God is that of our Saviour—viz., Jesus Christ. How far may we believe spirits with regard to such an

important question? And how can we distinguish the true from the false if there is such diversity of opinion among the invisible ones?

How can the Rev. Mr. Monck join the Arians, who is himself a Christian Spiritualist?

A CORRESPONDENT.

[Our definition of “Christian Spiritualism” was that it represented the “doxy” or personal opinion of the speaker, and consequently changed with each person devoted to it. The same is true in respect to spirits. The way to solve theological questions is to investigate their origin. In *Human Nature* is appearing a series of articles by the author of the “Book of God,” which may be found of service. Every well-informed person knows that the Christian dogmas are the grossest superstition, and it is part of the work of Spiritualism to substitute for them some form of knowledge approximating at least to the truth. The moral and spiritual truths which are associated with Christianity are not Christian but human—universal. All that is essentially Christian has its basis in the ignorance of those who entertain it.—Ed. M.]

FORTHCOMING MEETINGS AT GOWER STREET.

I have been asked by several persons, Will ladies be allowed to be present? The prompt answer was, “Of course; why should they be excluded? Ladies have attended seances, and state they have seen many strange phenomena. If they feel disposed to narrate any of them, why should they not?” Personally, I hope husbands will show their love for their helpmates by bringing their wives. Let wives bring their husbands. There are few families but have had the death-stroke. To such the continued life of the smitten is a life-thought.

This movement is led by so-called “Christians,” but sectional theology will have no place in it. Trinitarians, Unitarians, Mohammedans, Parsees, and any other class of sectional thinkers may sit and speak to the proofs that man passes out of his body a living intelligent substance, and that man can, and often does, watch over and assist those related to him by the ties of affection.

On the 17th of September, at half-past seven o'clock (see advertisement), the Rev. Dr. Monck will speak. The subject of the evening will be, “The Phenomenal Phases of Spirit-power.” Speakers for and against allowed. On the 24th, Dr. Sexton will speak. The subject will be, “Spirits.”

On the 1st of October, oxy-hydrogen light on screen will show up pictures of the natural in harmony with the supernatural. I will exhibit and explain. On the 8th of October, the Rev. Frederick Young, of Swindon, will speak. The subject, “Ministering Spirits.”

Enmore Park, S.E.

J. ENMORE JONES.

[We are glad to see from Mr. Jones's letter of last week that a theological basis is to be presented at these meetings. There are those who want to know what “the spiritual head of Christian nations” is, and how he came to “be leader of Britain's hosts,” or what these notions have to do with Spiritualism. We say we are glad, for there are willing hands and clear heads ready to attend these meetings, and defend Spiritualism from any form of compact with theologic superstition. The sooner the matter comes up for discussion the better.—Ed. M.]

A MESMERIST or healing-medium who would suit a particular case would find a month's useful employment in Edinburgh. Those who can entertain this proposition may write to the editor of the MEDIUM.

Mr. Cross has presented the “Dialectical Report” to the Leeds Public Library, and intends offering a copy to the Bradford Philosophical Society. Who else has given “Reports” to libraries?

The newspapers report an “uproarious Spiritualist meeting at Bolton,” which crowded the Temperance Hall. A trance medium spoke, and the disorder was entirely due to the ignorance of the audience. Will our Bolton friends not make an effort and invite Dr. Sexton to their Temperance Hall?

THE *New Era* for August, edited by Dr. Sexton, contains a long, elaborate, eloquent, and philosophical address, delivered before the Medical Reform Association at Sheffield, by Dr. Hitchman, of Liverpool. It is one of the most splendid defences of Spiritualism which it has ever been our fortune to read. The *New Era* can be had from Mr. Burns.—*Christian Spiritualist*.

HULL ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—This society, which is in its infancy, and only contains the small number of twelve members, is highly favoured with five mediums, viz., two trance-speaking, and three physical; and although the latter are only partially developed, astounding phenomena have been produced. Since the organisation of the society we have had tables lifted from the floor bodily without contact of human agency. We have also on one occasion had spirit-forms seen by three of the sitters.—J. GRAHAM, Secretary. [Mr. Bland has been in London, and bought a goodly parcel of books to form a library. We hope this society will find many friends.—Ed. M.]

THE *Sporting Gazette* has an amusing article on the “John King” number of the MEDIUM, and in a previous issue gave an article, in which the writer said: “It is wonderful how Spiritualism holds its own in spite of all the efforts of scientific men to bring it into ridicule. Private seances are regularly held once or twice a week in many houses that I know of, not merely to gratify curiosity, but to obtain substantial assistance and advice from the spirit-world through the agency of a medium. Dr. Lynn and Messrs. Maskelyne and Cooke profess to expose the humbug of Spiritualism, but it is a significant fact that they have not accepted a challenge offered by an enthusiastic Spiritualist. They do not prove that the feats of mediums are sheer humbug. They merely prove that some of the phenomena of Spiritualism can be produced by what they assert to be natural means. And those who have witnessed, as I have, the extraordinary performances of clairvoyants and mediums, will still confess that there is much in Spiritualism which Messrs. Maskelyne and Cooke leave unaccounted for, and which even their skill is unable to reproduce.” The conjurers have not “reproduced” any one phenomenon of mediumship. No medium professes to get out of a box by the aid of a “faik” in one of the air-holes. It is only those who know nothing of Spiritualism who for a moment suppose that its manifestations can be accomplished by trickery.

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Six copies and upwards, in one wrapper, post free, 1d. each per week or 4s. 4d. 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. Pittman, 20, Paternoster Row, London, E.C. Curtice and Co., 13, Catherine Street, Strand, London, W.C. John Haywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

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

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Rifts in the Cloud—Mr. Monck at Cavendish Rooms—Spiritualism at Oldham—Does Dr. Lynn "Expose" Fishing or Spiritualism?—A Practical Suggestion—The Jews and Immortality—The Rev. W. F. Monck, LL.D., F.A.S.—A Special Number for Wesleyans—Turf, Flowers, and Fruit brought to a Seance—What is Christian Spiritualism?—"John King's" Light—Proof Positive—Organisation of a Spiritual Society in Hull—

SPECIAL NOTICE.

Inquirers and Investigators desiring further information may state their wants freely to Mr. J. Burns, Spiritual Institution, 15, Southampton Row, London, W.C., who is generally able to afford introductions to experienced investigators.

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 12, 1873.

MRS. TAPPAN AT ST. GEORGE'S HALL.

GRAND DEMONSTRATION OF THE SPIRITUALISTS OF LONDON.

This year has been productive of many accessions to the working force of London Spiritualists, and the movement has been in a corresponding degree accelerated.

Dr. Sexton's advocacy has rendered Cavendish Rooms quite insufficient to accommodate all who would desire to hear him. Indeed, we have refrained from making efforts to secure a general audience, knowing that there was not space to accommodate it.

Mr. Monck's accession has in no degree diminished this interest, but rather increased it; and upon the cresting billows of those waves of success and power has come opportunely Mrs. Tappan, highly recommended, sustained by a self-earned reputation, and delivering her addresses in the abnormal state, which always lends a charm to the advocacy of Spiritualism, especially when the medium is a lady. Her reception at the Spiritual Institution last week resulted in business of a very important kind. Upwards of £18 was subscribed on the spot, for the purpose of promoting Mrs. Tappan's advocacy in London. A committee of spirits and mortals was forthwith drawn together, and it was decided that Mrs. Tappan should first appear before a London audience on Sunday week, September 21st, in St. George's Hall. The Spiritualists of London are respectfully invited to attend in full force, and make the occasion a memorable one. The hall is capable of accommodating somewhere about a thousand persons; and as the admission will be free by ticket, we apprehend very little difficulty in securing a full attendance. The tickets are now ready at the Spiritual Institution, and all who feel interested in our movement may have such supplies as they may require for themselves and friends while there is one left. Admission will be by ticket only, and these should be applied for at once that no disappointment may be experienced. The tickets will be on distribution at Cavendish Rooms on Sunday evening. By prompt circulation of handbills and tickets it is hoped that a sufficient number of persons will be got together to fill St. George's Hall, without going to the expense of extensive advertising. Sceptics and inquirers will be welcome. We have not been informed of the subject on which Mrs. Tappan will speak. She is in the habit of speaking on topics selected by the audience, and announced to her for the first time after she has taken her position on the platform. It is not likely that this method will be adopted on Sunday week, but that the spirits be left to give such a discourse as they may perceive to be adapted to the occasion.

In conclusion, we hope we do not exceed our duty in urging upon all to let nothing stand in their way in making this forthcoming demonstration a genuine success. The little labour expended in attending and introducing the matter to friends will be amply repaid by the great treat which may be expected. Mrs. Tappan is universally acknowledged to be one of the foremost advocates which Spiritualism possesses, and, after what we know of American inspirational speakers, through our acquaintance with Mrs. Hardinge, that is certainly saying a great deal, and ought to attract an overflowing attendance. If this announcement is responded to in proper fashion, it is probable that it may lead to a very different style of bringing the subject of Spiritualism before the inhabitants of London.

OUR NEXT NUMBER

Will be a "Morse" number. From Mr. J. Brown, Corresponding Secretary of the Glasgow Society of Spiritualists, we have received a most enthusiastic and deeply-interesting account of Mr. Morse's visit to that city. We have also been furnished with a copious report of Mr. Morse's oration in Manchester on "The Present, and How to Use it," showing the use of Spiritualism to mankind here on earth. The number will also contain a variety of matters which have been crowded out this week. It will be particularly useful for distribution, and we shall be glad to receive orders for special quantities before Wednesday evening, price 6d. per 100.

PORTRAIT OF GERALD MASSEY.

We have in preparation a superb engraving of Mr. Massey, which we will print in a double number of the MEDIUM of sixteen pages. If the artist is in time, we shall give it next week. The number will contain a series of epigrams by Mr. Massey, an engraving from Mr. S. C. Hall's new work, a sketch of Mr. Massey's life-work and connection with Spiritualism. This special illustrated number we desire to issue to commemorate Mr. Massey's visit to America, our new heading, and the new machinery the trial trip of which was to print the MEDIUM of last week. We expect a great number of special orders for this double issue.

DR. SEXTON IN LANCASHIRE.

We are now able to state that Dr. Sexton will commence his tour as follows:—

MANCHESTER, SUNDAY, OCT. 5TH:—

Morning: "The Claims of Modern Spiritualism upon Public Attention."

Evening: "An Answer to the Question, What is the Use of Spiritualism?"

Monday Evening, Oct. 6th: "Theories Invented by Opponents to Account for and Explain Spiritual Phenomena."

This is a favourable opportunity for other towns to have the benefit of Dr. Sexton's services, as he will charge no travelling expenses if his appointments can be arranged continuously. This will reduce the expenses about one half. Now is the time for Preston, Bolton, Southport, Bury, Oldham, and Rochdale to apply for lectures; and if the friends now commence to agitate the matter they need not fear the result. Those who fail with such meetings have themselves to blame. They incur great expense by having the lecturer on a special visit, and they think by a blaze of bills for a few days to command the attention of the public. The proper plan is to get the friends to co-operate, and save money by doing a little more work. Get the tickets out a month in advance, and if twenty of the friends have a pocketful to sell, and small handbills to give away, sufficient money may be taken to pay expenses before the day of meeting comes round.

Mr. Bland desires to invite Dr. Sexton to Hull. There are some Hull Spiritualists who do not want to appear in public, yet they might rally round Mr. Bland to help in this important matter. Dr. Sexton's address is 17, Trafalgar Road, London, S.E.

PROTOPLASM.

This will be the subject of Dr. Sexton's oration on Sunday evening at Cavendish Rooms, Mortimer Street, Langham Place. The popular mind is rather vague as regards that apocryphal substance—protoplasm; so that the audience may expect something new and instructive. We may just observe, however, that this said protoplasm occupies a prominent position in the godhead of the materialists, and we may expect a severe handling of the doctrines of Professor Huxley and other materialists.

BEFORE A SEANCE.

Father, now we seek thy guidance
Through this still and solemn hour;
Bless us with a recognition
Of thy wisdom, love, and power.

May thy kindly spirits meet us,
And our loving teachers be;
So may we hold sweet communion,
And in all things worship Thee.

W. W.

MATTER AND SPIRIT.

The following is an extract from a mediumistic communication:—
"All that you call visible, sensible, or material nature is but a partial development of matter in its untold and incomprehensible modes and forms of existence. It suffices not to talk of it as schoolboys do, as being solid, fluid, or gaseous, developing the ideas of length, breadth, and thickness; or assuming the attitudes and bearings of suns, moons, planets, and comets, with all their tenantry moving in illimitable space—without top or bottom, without beginning, without end. All this suffices not to unfold the secrets—the worlds and wonders of a material or spiritual universe—and satisfies not the desires of man; and could you examine every form and mode of its existence, wherever found—in the vegetable, mineral, or animal kingdoms—still you could not comprehend one of its atoms in all its essence, laws, and modes of existence. Still we presume to negative all its essence, all its laws, accidents, and properties; and tell you concerning spirit that it is yet more sublime, wonderful, and mysterious. Spirit is susceptible of personality, of an infinite variety and number of personalities, as distinct from each other in spiritual, in intellectual, and moral peculiarities as are the forms, modes, and characteristics of matter; hence we can speak to you of as many families of spiritual personalities, of as many ranks and orders and individualities in the spirit-world, as in the material world."

WHAT IS TRUTH?

The torrents of rain which fell on Sunday evening did not prevent Cavendish Rooms from being well filled to hear Dr. Sexton's oration. The service was conducted by Mr. Monck, who apologised for the state of Dr. Sexton's health, as that gentleman was suffering from a very severe cold. When the doctor rose he spoke with some difficulty, but his voice ultimately cleared up, and the oration was to the point, and deeply interesting, as if nothing had impeded the mind of the speaker.

Man, he said, naturally loved truth; but civilisation had introduced many conventional falsehoods. When we live close to truth we live close to God, and adopt the best means of benefiting society. He then reviewed a series of philosophical propositions stating absolute truths, and then introduced the questions of Free Will and Necessity. He regarded all phenomena as expressions of the will of God, and that there is no such thing as accident. Man is free to act within a certain circle, and the lecturer indicated that the circle was capable of being extended at the will of man. But we must leave this part of the discourse till it is written and published in a separate form. Man had a knowledge of his own existence, a knowledge of the Deity, and of the external world. No number of finite existences could produce infinitude. There is a boundlessness in regard to space and time; and, in connection with this subject, he spoke favourably of Mr. Gillespie's "Argument *à priori*." Many answers had been given to the question, What is truth? and yet it remained a question to this day. Though the Bible contained much valuable truth, yet there were also errors, and no book could contain all truth. The sects condemned each other, and if they were all right in so doing there would be no truth at all. The truth lay deep down in human nature; and, if a man were honest to his convictions, though these might not be absolutely true, he should be considered a lover of the truth. The sphere of truth was very much enlarged by intercourse with the spirit-world, and the noblest business of mankind was to give enlarged conceptions of truth.

At the close Mr. Slater, under spirit-control, said he had heard mentioned the name of Robert Owen in connection with Free Will. The position was not so clearly stated as the spirits desired. What Robert Owen had said was that man is compelled, from his original constitution, to receive his feelings and convictions independently of his will. "Such," said the spirit, who was understood to be "Robert Owen," "were my convictions in earth-life. Now it is my knowledge, and as my knowledge is more extended, so is my happiness increased. Truth is the highest attribute of God." Mr. Monck said he had seen several spirits, and one in the vicinity of Mr. Slater answered to the description of Robert Owen.

A SUNDAY SERVICE FOR THE EAST OF LONDON.

We learn with pleasure that the St. John's Association of Spiritualists, Clerkenwell, have taken the Goswell Hall, 86, Goswell Road, for the purpose of holding Sunday-evening meetings free to the public. This series will be opened on Sunday week, the 21st instant, when Dr. Sexton has tendered his services gratuitously to deliver an oration on "Spiritualism." On the 28th Mr. Monck will officiate, and we hope the course will be carried on with vigour and do much good. It is really in the centre of Secularism, and it is hoped that the adherents of that system will be induced to listen to Dr. Sexton, when no doubt they will appreciate Spiritualism more than they do now. Service will commence at seven o'clock.

NEWCASTLE-ON-TYNE.—On Sunday evening a meeting will be held, at which will be present Miss Heath, the celebrated tragedienne, who has read on several occasions before Her Majesty; Dr. Sims, from America; the Rev. Mr. Payne, Unitarian minister; Mr. T. P. Barkas, and others. If the more wealthy adherents in Newcastle would rally round the working party, much more good might be done. We shall report some wonderful phenomena next week which have lately occurred in Newcastle.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—It is anticipated that a large gathering of members and friends will assemble in response to the summons issued for Monday evening next, the 15th inst., at the rooms, 74, Navarino Road, Dalston, E., to commemorate the third anniversary of this association. Among the replies to invitations already received promising to contribute towards the proceedings, are—the Misses Florence E. and Kate Cook, Mr. and Miss Sparey, Miss Houghton, the Misses Emily and Agnes Maltby, Mr. J. Briley-Orton, Mr. and Mrs. Bassett, Mr. J. J. Morse, and others. As the accommodation of the rooms is somewhat limited, members are particularly requested to endeavour to arrive early, in order to prevent any confusion. Persons not members of the association, or not having a special letter from the undersigned, will not be admitted without the usual letter of introduction from a member.—THOMAS BLYTON, Secretary. September 9, 1873.

AN ATHENIAN FUNERAL MONUMENT.—There has recently been dug up at Athens and placed in the Temple of Theseus a tombstone of the Periclean epoch, or perhaps later, a simple slab of Pentelican marble, carved to commemorate the death of a Greek girl named *Ameinocleia*. It is a modest and safe judgment to declare that among all our British funeral monuments there is none, not excepting *Chantrey's*, so lovely, eloquent, and fitting as that little maiden's gravestone. We are all too familiar with the weeping willows, the ridiculous tea-urns, the broken columns, and the other ugly or foolish symbols of sorrow which fill our cathedrals and cemeteries. This Athenian undertaker, when he got his order, cut for the family a beautiful bas-relief, simply representing *Ameinocleia*, sweet and graceful as she lived, putting forth her hand to be tied by her favourite slave, upon whose head she rests her little hand, with a quiet but smiling look on her fair countenance. In the background stands her father—the undertaker's customer—watching this calm preparation for the long journey which he cannot share. The surpassing beauty of the work cannot be conveyed by description; but the soft and restrained fancy which inspired it is in as sharp a contrast with our dull and troubled handling of such topics as our best memorials are inferior in art to the style of that simple slab.—*Daily Telegraph*.

A SPIRIT BRINGS TO A PRIVATE CIRCLE IN MANCHESTER A GOLD BREAST-PIN, ALSO A QUANTITY OF TOFFEE, THROUGH CLOSED DOORS.

When I last informed you, about two months ago, of the progress of our circle in physical phenomena, we had, I then thought, done very well. Since that time our spirit-friends have made it a grand success, manifestations having increased in wonder and variety. We have now the audible direct spirit-voice. It is a great pleasure to us to be able to converse with our spirit-friends in this way, and we thank God for the glorious reality of Modern Spiritualism. We have at present two spirit-friends who can speak in the direct voice, and three (including the two who speak in the direct voice) who favour us with direct writing. One singular fact in respect to the direct writing is that one of the spirits so far has always written his communications to us in capital letters; another of our spirit-friends at times brings his own red pencil with him to write with. Some weeks ago this spirit wrote with his own red pencil that he had brought to the circle, "I will bring thee something, lad." A week after he said in the audible voice, "You have not got your present yet, but I will bring it." Our next sitting, a week later, August 21, was almost devoted to direct writing. During this evening's seance we were told to light up, when to our surprise I found a small paper parcel lying on the table. We were not long, I can assure you, before we ascertained its contents. To our astonishment it proved to be a very nice gold breast-pin. On the inside of the paper wrapper was written, "Will this do, J. J.?" At our next seance, two days after, this spirit, whose name is named "Jim Wood," showered down upon the table a quantity of comfits (toffee). These sweets, we were told by our spirit-friends, had been brought from Leeds, and the gold breast-pin from Yorkshire. The toffee we ate, and the few friends who got a little of it declared it to be real and substantial as any they ever had. The gold breast-pin not being eatable, I sometimes wear it as a present from our spirit-friend. Many other wonderful manifestations of spirit-power we have been favoured with of late.

JAMES JACKSON.

Manchester, September 8th, 1873.

MATERIALIZATION AT LIVERPOOL.

To the Editor.—Sir,—I was one of a party of six at Mr. Banks's house last evening, when the materialised spirit-form of "Jack Todd" was clearly made visible to all present. I will not do more than merely announce this event, as full particulars will be sent for next week's MEDIUM. The sight was one which impressed me very much, and which I shall not soon forget.—Yours truly,

T. B. GRIFFIN.

Sept. 10th, 1873.

SPIRITUALISM IN FRANCE.

An eight-paged journal (bi-monthly), called *Le Messager*, published at Liège, is now in its second year. Its Spiritualism is of the proper and untrammelled class, with the exception of being somewhat tinged with that devotion to hero-worship which is so immensely obvious in countries where Roman Catholicism is supposed to stalk under government patronage. Notwithstanding its slight chroma in that respect, however, it is verbally opposed to the religious bigotry and tyranny of the age, and regards Roman Catholicism as the bane of any country. Its reasoning as to the obsession of mediums is good, and it argues very cogently upon mediumistic qualification, which it simply esteems as based upon spiritual affinity between the medium and the spirit, and irrespective of any moral status. Thus arguing, it has evidently arrived at the *ultima thule* of the general question. Details next are the tortuous paths where guide-posts must be erected.

SPIRIT-INFLUENCE.

That there's a startling life beyond earth's ken,
Working unseen to mortal men below,
All feel upon the lonely midnight, when
The thrilling influences round us flow.

We may deny by day, yet sure as light
Flies from the earth, the chilly fear steals through,
When, starting from the darkness with affright,
We trembling own, despite our scoffs, 'tis true;

That space is peopled with the souls of those
Whose fettering frames to nature earth hath gone;
And 'tis in solitude they best disclose
The truth that man can never be alone.

HERRIS HUME.

ADMISSION FREE to the oratorical and musical entertainment by Mr. Adams this evening at the Spiritual Institution at 8 o'clock.

MISS LOTTIE FOWLER writes to say that she intended sailing from Quebec for Liverpool in the Royal Mail steamer *Scandinavian*, on Sept. 6th. She intends stopping in Liverpool a month before proceeding to London. Many will be glad to see her.

ANY medium or party wishing to investigate the phenomena of Spiritualism, can find an opportunity any Wednesday evening at half-past eight at 21, Gloucester Street, Clerkenwell, where there is every convenience for private or public seances.

MR. J. SIMPSON sends us an account of a seance with Miss Kate Wood Newcastle-on-Tyne. He states: "The medium was then controlled. We asked the name of the spirit, and the answer was, 'Your mother. Now, sir, when my mother was on earth she was a great worker of samplers, and as a test I requested her, through the medium, to give me a proof of her presence, when the enclosed was worked with your initials upon it while the medium's eyes were blindfolded, and we had instructions to send it to you.' The needlework referred to, and which accompanied Mr. Simpson's letter, is on a piece of perforated card, mounted on red ribbon, and bearing the words, 'Love on, J. B.,' worked neatly with red silk, and an ornamental scroll underneath. We should be glad to know if the medium is an adept at sampler work in her normal state."

THE LIVERPOOL SOCIETY OF SPIRITUALISTS.

A society with the above title has been formed at Liverpool, the following being the names of the office-bearers:—President, Mr. William Wall; vice-president, Mr. Edwin Banks; treasurer, Mr. Thomas Evans; librarian, Mr. George Wilson; secretary, Mr. Henry Pride. The rules, when finally fixed, are to be prefaced by a few words of explanation and appeal, as here follow:—

"The Office-bearers and Committee of the Society are Spiritualists.

"They claim to have certain knowledge of the continuity of the life of man in a real spiritual world.

"They claim certainty, on the ground that Spirits themselves are the demonstrators.

"The aim of the Society is to serve as a centre whence information respecting the methods of spirit-communication may radiate, and to which all Spiritualists may be attracted who feel the need of fraternal sympathy and encouragement.

"The Office-bearers and Committee, on behalf of the Society, earnestly appeal to all who have the well-being of humanity at heart, to seek, by the means here offered, a like certainty of man's spiritual destiny with their own. They regard these means as the highest gift of God to man on earth, and the diffusion of the knowledge of them as a most sacred duty."

The first seance of the Society was held, after the necessary business had been transacted, last Tuesday evening, Sept. 2nd, in the Camden Rooms, Camden Street. Spirit-presence was soon announced by raps upon the table. By their aid questions were answered relating to the positions of the sitters, to the gas, singing, &c. The table was tilted very powerfully; brilliant spirit-lights were seen by all. Mr. T. Evans was controlled by the spirit "George Holt," who expressed regret at having been able to do so little for the friends assembled. He objected to the room as being too large, and also complained of an escape of gas. By his advice the circle was broken.

The success which even thus early has waited upon the efforts of the promoters of this Society, proves that not only are there men glad to array themselves in the open field round a banner clearly inscribed and with an unfaltering battle-cry, but that there are others also, not yet strong enough to bear arms in the front, who yet are willing to stand not very far off, quite near enough to share in the discomforts of the campaign, though not in the glory. A true man gives as bright a light in these days as in any day; and in all ages there are darkened multitudes whom the faintest ray can waken to dim consciousness of a more blessed life—multitudes to whom it is happiness to bask in reflected rays, as a great step towards direct participation in the beams of the Sun of Truth. Let Spiritualists look to it. Thousands have in former ages been swayed heart and soul by men who turned their faces Godward, and felt that they were right, and gave no sign. Shall Spiritualists now hold back, who not only themselves have the inner light and the outward sign, but can also prove the reality of their possession, and point out sure means for its attainment by others? HENRY PRIDE, Sec.

8, Grampian Road, Edge Lane, Liverpool, Sept. 3rd, 1873.

The half-yearly report of the Liverpool Psychological Society has been forwarded by Mr. John Chapman, honorary secretary. We extract as follows:—

"During the half-year there have been twenty-six ordinary weekly meetings held, and the same number of committee meetings, together with eight special meetings. There have been fifty-two Sunday services held (afternoon and evening), and these latter have been the means in a great measure of drawing the attention of the outside public to the subject. Your committee regret, however, to report that in connection with the Sunday services several unseemly disturbances have occurred, arising principally out of the rule (since repealed) which permitted questions and discussion at the close of the service, and your committee trust that no discussion will be allowed at the future Sunday services.

"Your committee notice with pleasure that Mr. Fegan-Egerton has been holding weekly seances for physical manifestations, and a great number of private ones in various parts of the country, and these have resulted in convincing a great many sceptics, and satisfying investigators of the truth of spirit communion.

"Amongst these (local mediums) your committee may refer to Mr. Hickling, who has developed into a good platform speaker, Mrs. Groves, Mrs. Garland, Mrs. Dinsdale, Mrs. Lamont, and Miss Shepherd, who have all proved valuable auxiliaries to the movement. Whilst upon the subject of local mediums, your committee would recommend for consideration the advisability of setting apart, say, one Sunday in the month for local mediums to occupy the platform.

"The public bookstall in the society's room has been the source of a considerable amount of good. A large quantity of pamphlets, books, and tracts are sold every Sunday to members and strangers, and the spiritual literature of the day has thus been spread abroad, which would otherwise have remained upon the bookshelves of the publishers; and your committee, in recognition of the disinterested services of Messrs. Chapman and Meredith in this department, have recorded a vote of thanks to these gentlemen for their united labours in this direction.

"Since the beginning of the year a number of new members have been admitted into the society, and the number at present on the roll is 130.

"From the auditor's report it appears that the assets of the society on the 30th of June, 1873, consisting of books and pamphlets, furniture, &c., amount to £58 11s. 9d., against liabilities amounting to £31 4s., thus leaving a balance of £27 7s. 9d. to the credit of the society."

Several important events and substantial aids to the society's operations are omitted. Policy should never be made to do services for the truth.

Mr. W. Williams, Stafford Street, Liverpool, writes, complaining of another "promoter of burlesque seances" being elected to a local official position. Officialism will always occupy "the seat of the scornful" while men are put in position by the old-fashioned method of election rather than by a spiritual fitness which causes each to gravitate to his appropriate sphere. Our correspondent proceeds:—

"Taking the above fact in connection with the miserable failure of the conference, need we wonder at the falling-off of the members, Mr. Fegan-Egerton's resignation, and the starting of rival societies?"

Speaking of a new society our correspondent remarks:—"W. Williams, Esq., M.D., F.R.S., author of 'Lectures on Spiritualism and Anthropology,' delivered in the theatre of the Anthropological Institute before highly respectable audiences in Liverpool and elsewhere, has been requested to become one of the presidents of the new society. Dr. Hitchman is not only a Spiritualist of the highest rank, but a gentleman whose scientific attainments are of no mean order. At a private seance recently held at Mr. A. Lamont's the learned doctor was under spirit-control for the first time. The sitters, I need hardly inform you, were highly edified with the learned Anthropologist's remarks whilst under the spirit-control. The spirit-guide of Dr. Hitchman, we were informed at the sitting, the father of medicine, Hippocrates. I regret very much that I was not able to take down his remarks that fell from the learned doctor's lips whilst under spirit-control. There is a treat in store yet for Liverpool Spiritualists. Dr. Hitchman appears on our platform under the control of 'Hippocrates.'"

MEDIUMSHIP AT PORTSMOUTH.

A gentleman at Southampton sends us the paragraph from the *Hampshire Advertiser*, given below. He also tells us the names of the parties in spirit-life, whose initials are only given in his published paper. The circumstance shows the usefulness of our weekly publication of seances. The gentleman was detained at Portsmouth by the breakdown of a railway engine:—

"AN AFTERNOON WITH SPIRITUALISTS.—A correspondent writes from Southampton, a few days since between Southampton and Brighton he had a few hours to spare at Portsmouth, and lounged about the town. Accidentally he found himself opposite a house in Middle Street. He remembered the name of the party residing there, having read it in the paper MEDIUM AND DAYBREAK. Having heard that seances were held at the house, he knocked at the door. A good-natured-looking woman answered it, and he asked her if she would object to enlighten him about Spiritualism. Her husband then came, and begged him to enter the parlour. We give what follows in our correspondent's own language:—"I learnt from them that they held a seance once a week, also a weekly service, and that any friends were welcome to those meetings. The daughter had frequent intercourse with the spirits of the departed, and the son was a trance medium, his controlling spirit being his grandfather and a Rev. —, who passed away 102 years ago. They also stated that they had several mediums who were employed in the dockyard, one being quite an unlearned man who was controlled by an Italian, as that though he (the medium) knew not a word of Italian, he sang in that language and spoke in broken English. The people of the house also stated that in the dark seances spirits were heard in all parts of the room. Although the countenances of these good people were beaming with simplicity, I could not help thinking what they said was too much to believe, so I asked them to allow me to trouble them further by asking them to show me how to obtain manifestations by a table. I was then leaning on a round table, which I tried to raise with my elbow, but could not accomplish it. Myself and two others then placed our hands upon it, and in a few seconds the table raised itself. I asked 'Will you spell your name?' The table answered 'Yes' by rising, and afterwards spelt the name 'Lucia Oliver' in a like manner, also 'Annie Thompson,' who informed us that she passed away in Belgium; then 'Admiral O—,' now buried in the Isle of Wight, gave his name. Being asked whether he knew the stranger, he replied 'No.' I asked him if he had anything to tell me. His answer was 'Come and hear Eliza.' I asked 'Who is Eliza?' The answer was 'The daughter of Mr. S—, who is controlled by the Admiral.' The 'Admiral' then wished us 'Good-bye' by tilting the table in a very rough way, which made us laugh. What most astonished me, however, was what followed. Mr. and Mrs. S— (the parties residing in the house), knew nothing of me, or whether I came from Southampton or not. I asked whether there was a spirit present who knew me. An affirmative answer having been given, the words were spelt:—'I am A—, of Southampton. My trade was —. I followed you here. You were in danger of an accident on the railway, but I guarded you.' 'Who sent you?' I asked. 'Father sent me,' was the reply. 'I thank you,' said I. 'Don't,' was the reply, 'it was my duty.' I then expressed a wish to shake hands with him, and the table began to leap frantically about the room. Such, says our correspondent, is a brief account of what he saw in open daylight, and he vouches for there being no possibility of trickery. We give insertion to it because the seance referred to took place in this locality."

HOW A PRIMITIVE METHODIST BECAME A SPIRITUALIST.

To the Editor.—Sir, I have now been a Spiritualist three years. My first step was to go and hear Mr. Peebles deliver a course of lectures on the subject. The idea which first arrested my attention was the grand and ennobling one of the ultimate redemption of humanity to peace and happiness. At the close of the lectures I took the opportunity to ask Mr. Peebles privately if all the spirits taught the great doctrine of eternal progress in the spirit-spheres. Mr. Peebles, with a pleasant smile, answered in the affirmative. I could see the plausibility and the rationality of such a doctrine, but I was not convinced that the Bible taught it. Mr. Peebles showed me that the Bible was inconsistent, that it taught both the doctrine of eternal punishment and that of eternal progress. To give you an idea how zealous I was to be convinced of the truth, I may state that after opposing Mr. Peebles several times in the body of the hall I mustered courage to go on to the platform to oppose him, but Mr. Peebles had such an effect on my mind that when I got on the platform I could not speak what I intended, but repeated a favourite text. I must say Mr. Peebles dealt kindly with me. My second engagement was with the table. I sat down to it by myself one night from eleven o'clock till ten minutes past one. In a short time the table commenced creaking, and I expected to see it move, but as it was midnight and I feared I might see a spirit, I desisted. I could not determine whether I produced the creakings of the table or whether it was the work of a spirit. My third course was with the spirits at the Spiritualists' meeting. I went to ask questions, and I became somewhat shaken in my mind in respect to my religious opinions. My next step was to attend a social tea-meeting, where mediums were shaken very much by spirits, yet they seemed to enjoy

to their hearts' content. This set me thinking. These persons were clothed and in their right minds; they did not look like lunatics; they were not bound in chains and fetters, and in danger of throwing themselves into the fire or into the water, neither were they out in the wilderness, nor among the tombs, cutting themselves with stones. These considerations gave my mind a little ease. During the evening's entertainment Mr. Wood was entranced by a spirit who spoke, and while I listened the innermost feelings of my soul were drawn out in rapport with the spirit. I never experienced such an exalted feeling in all my life; it was really a day of Pentecost to my soul. Previous to this time I had been living in the valley of dry bones, subsisting on creeds and dogmas; the spirit was here breathing into me newness of life, and I became a new creature, being baptised with the baptism of the Holy Ghost. The following day I went and told my friends that I had heard the spirit of "Lord Bacon" speaking through a medium; but, like unto those of old, they believed not. It was also on this memorable day (Good Friday) that I purchased the first MEDIUM, which was as manna sent down from heaven to my soul. I read the paper with wonder and amazement. I read of spirits coming and singing beautiful hymns, playing music, &c., and at last I resolved to join the Spiritualists, so that I might give myself a better opportunity of becoming thoroughly satisfied about the matter, and be better able to judge concerning these things than the outsiders. My next stage was the spirit-circle. Well might Peter, James, and John say unto Jesus, Build us here three tabernacles, for it is good for us to be here. This was my experience. I had jumped out of the Primitive Methodist class-meeting right into the spirit-circle, and soon realised what it was to be in the "upper room." I have experienced the rushing winds from heaven; I have also seen the fire as of cloven tongues resting upon mediumistic persons, and have heard them speak various languages; and persons of my acquaintance have been filled with the "Holy Ghost" and spoken as the spirit gave them utterance. Thus some parts of the Bible were made more clear to my comprehension. I remember one of my Primitive friends saying to me that I should be going back to them before long with a load of sins on my soul (I had been alike famous for getting "converted" and for back-sliding). The greatest difficulty with me while I professed the orthodox religion was to keep up that amount of filial fear, faith, fancy, or feeling which I thought was requisite. I had just begun to feel tired and ashamed of this repeated confession and "conversion," and had partly resolved to be "converted" no more: my eye of reason was just beginning to open, which disturbed the visionary objects seen by the eye of faith, which, as a consequence, was leaving me in doubt and despair. Spiritualism has been to me the one thing needful. I can now go and visit my old associates with thirty-two pounds' weight less on my body and more than a hundredweight less on my mind; I have taken heed to the spirit-doctor's advice as to diet as well as to matters of conscience. I don't eat slices of flesh cut from a slaughtered animal, neither do I drink liquids of an intoxicating nature. Previous to becoming a Spiritualist I was like a man of seventy years going down the hill of life, and when in winter I was troubled with coughing and shortness of breath I was asthmatical in body and dogmatical in mind. Now I experience none of these things, but could run a race or jump over a wall. I have no more angry God before my face, with the sword of orthodox justice in his hand ready to cut me down at any moment; neither am I tormented with the rattling of the chains nor the howling and prowling of that great monster demon called the devil behind my back. Neither am I troubled with the false doctrine of human depravity, with a vein of corruption running down from the crown of my head to the soles of my feet, thereby putrifying every good motive or action of my life, which was said to be an abomination in the sight of God. Some persons might ask me what is my religion now. I should simply say that I am a law unto myself, and if I break or violate any of the laws of my being I must suffer in consequence of the breach of that law, and thereby reap what I myself sow, both in this life and in the spirit-life. Thereby I shall learn from past experience, ever increasing in wisdom and knowledge as long as I retain my conscious existence.—Yours ever,

ROBERT ASHWORTH.

6, North Street, Halifax, July 10th, 1873.

The person who says that he takes "forty copies of the MEDIUM weekly," and will discontinue taking them unless we can follow his editorial instructions, is hereby informed that he is very welcome to please himself, but that his threats are quite misapplied when sent to us.

COMMUNICATION THROUGH THE HAND OF J. M. SPEAR.—"An interesting spectacle is observed at this moment. A single woman, aided by a handful of persons, has caused great commotion in the domestic relations of life. Many who had felt secure from observation in their secret chambers, feel now that righteousness and judgment are at the door. They beg to be let alone in their evil practices, and they begin to feel that the secret whispering of the night may be proclaimed by day on the housetop, or to the world by an almost omnipresent pen. Written at Philadelphia, May 14th, 1873."

If the spirit "of" Charles Dickens is writing a book, where is the real Charles Dickens, and what is he doing?—T. C. D. We suppose the name "Charles Dickens" is intended to denote the physical representation of the man when on earth, whereas after translation to the spirit-world the real man is regarded as "the spirit of" that which was phenomenally known on earth as "Charles Dickens." Perhaps a more correct term would be "the spirit, Charles Dickens;" but the other expression is intended to convey the idea that the spirit is identical with the man who was known on earth by that name.

Punch ridicules the assumed names and preposterous pretensions of the present crop of conjurers amongst us:—"The great Basilikon Thaumaturgist" disappeared only to reappear with some other title elsewhere, probably in America, as a Lieutenant, a Colonel, or a Doctor, for it is noticeable that these peripatetic legerdemainists are nothing unless dubbed with some military or learned prefix. Had I but known five tricks, three with cards and two without, I would have given an evening with Colonel Flix. I should have chosen this title, it's so vague—Colonel Flix, the Celebrated Double-handed Isaurian Trompy-douxellist and Spiritualistic Asmodeusexmachinistical Delusoriast; with (of course) 'testimonials from all the Crowned Heads of Europe who have witnessed my astounding performances.'"

The Lancaster Examiner of last week contains a long account of spiritualistic experiences of rather an elementary kind.

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 SUNDAY, SEPTEMBER 14, Service at Cavendish Rooms, Mortimer Street, Langham Place, at 7 o'clock. Dr. Sexton will deliver an oration on "Protoplasm."
 MONDAY, SEPTEMBER 15, Mr. Herne at 8 o'clock. Admission 2s. 6d. See advertisement.
 WEDNESDAY, SEPTEMBER 17, Afternoon Seance at 3 o'clock, by Mr. Herne. Admission 2s. 6d. See advertisement.
 Mrs. Olive, Test and Trance-medium, at 8 o'clock. Admission 2s. 6d.
 THURSDAY, SEPTEMBER 18, Mr. Herne, at 8. Admission, 2s. 6d. See advt.

SEANCES IN LONDON DURING THE WEEK,

SATURDAY, SEPTEMBER 13. Mr. Williams. See advt.
 SUNDAY, SEPTEMBER 14, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
 MONDAY, SEPTEMBER 15, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road Mile End Road, at 8 o'clock.
 Mr. Williams. See advertisement.
 TUESDAY, SEPTEMBER 16, Seance at the Temperance Hall, Tyssen Street, Bethnal Green Road, at 8.
 WEDNESDAY, SEPTEMBER 17, Weekly Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8.30.
 THURSDAY, SEPTEMBER 18, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
 St. John's Association, 7, Corporation Row, Clerkenwell, at 8. Free.
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