

THE MEDIUM AND



DAYBREAK.

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. 181.—VOL. IV.]

LONDON, SEPTEMBER 19, 1873.

[PRICE ONE PENNY.]

THE PRESENT, AND HOW TO USE IT.

This was the subject of Mr. Morse's morning address in Manchester on Sunday week. Mr. Fitton conducted the service, which took place in the Temperance Hall, Grosvenor Street. After a devout invocation, Mr. Morse, while entranced, delivered an eloquent and practical discourse on the teachings and influence of Spiritualism in regard to making the present life useful, happy, and harmonious.

Mr. Morse, or rather his spirit-guide, first expressed the hope that in turning another page of the volume of life they might be able to read some of the lessons inscribed thereon, and by the help of the great Father embody these lessons in good deeds and noble actions. In considering the problems of life, including man's position and relations, he compared the universe to a vast and complicated piece of mechanism, the intelligent conception of the unities of which by man seemed to be infinitely removed—a very riddle of the Sphinx, which humanity could not unravel. The main lever which governed this grand machine was in the hand of its omnipotent Creator, and He alone was able to control and govern its movements. The entire machinery of being moved on in fulfilment of the very letter of its destined purpose, man having no power to check or alter its working. He would endeavour to draw a lesson from the parable which had been read that morning, of the woman who had seven husbands, and of whom the inquiry was made, "Whose wife shall she be in the spiritual world?" Now, many men passed through various phases of belief during their life, and at the end seemed to be as far from having the religious wants of their nature supplied as at the commencement; and it might be asked of such, "Whose shall they be when they pass into the world of souls?" or, in other words, "Who shall be their religious husband in the after-life?" "Who shall be their religious parent?" Why, in heaven they have no religions, save the one grand religion that worships God and loves humanity. In heaven, religiously speaking, "they neither marry nor are given in marriage."

Coming to the consideration of how to get through this life profitably, and enter into the future life with happiness, the speaker was brought face to face with the question to be dealt with that morning, which was, "The Present, and How to Use It," guided by the light of modern Spiritualism. This was an all-important question. Spiritualism, besides solving many old problems, might throw the light of new facts and arguments upon this subject. To some persons the evidence to be advanced might seem inconclusive. He did not ask anyone to accept conclusions which did not accord with their convictions. This question of "the present" involved a brief analysis of man and his nature. We must know what man really is before we can supply the requirements which will best develop and advance his nature. The nature of man was usually said to be threefold—bodily, mental, and spiritual. So far as the bodily nature was concerned, the prime essential was to take care of it. He who endowed man with this bodily nature, with its various powers and capabilities, added the solemn duty of protecting it from defilement and contamination in the mud of sensuality, and living a life of purity in body, mind, and spirit. God our Father, in giving us this human nature, imposed upon us the absolute and undeniable necessity of attending to its requirements. The gifts of God need cultivation and conservation, in order that they may be unfolded, beautified, and strengthened. Think you that so delicate an instrument as the human body for receiving sensuous impressions and expressing mental emotions, must be allowed to take care of itself, while you direct the whole of your attention to the salvation of your soul? He was almost inclined to say, that if humanity would save its flesh, its soul would take care of itself. The soul was a divine reality—a gift of God straight from the infinite life itself, and could not be marred or destroyed, but would ever be a bright and priceless treasure. But humanity's body was a thing of time, subject to contending influences, alike able to be lifted to the highest pinnacles of health and happiness, or sunk to the depths and darkness of sickness and disease. If you wish to be happy and enjoy the present, if you wish to know that you really are a human being in the full and true sense of the word, do everything in your power, by every lawful aid and agency, to maintain the health and integrity of the body God hath given

you. Of the mental nature of man little could be said. Divines had raved against it from time to time, and said that the reason and intellect of man were the greatest curses, because they were continually propounding questions which had for their object the overthrow of divine revelation, which would subvert true religion and morality, and convert humanity into a race of infidels. Who had benefited the world most, those who had been wrapped up in creedal darkness and dogmatic error; they who had been the puppets of some theocracy; they who had been ruled over by some pope; they whose mental nature had been so shackled and fettered that they dared not express even the facts that they knew; or they who had stricken from their minds all bonds and fetters, who had trampled over the boundaries of sectarian religion, and proclaimed what they knew to be facts, though they had earned thereby the title "infidel"? Who had benefited the world most? Was the illustration of Galileo obliterated from their minds? In spite of anathemas and charges of infidelity, let them, like Galileo, still demonstrate the facts of the science of Spiritualism. There were different kinds of infidelity. There was an infidelity which made men loyal to the truth, while for ever discarding creed and dogma; and there was that other infidelity which made men throw over one form of creedalism that they might create another. This kind of infidelity must be warred against, for it was dangerous, because it only substituted one series of dogmatic propositions for another. The infidelity which merited the severest condemnation was that which denied the existence of God, the immortality of the soul, and all that was good and true belonging to man's spiritual nature and experience. The intellectual nature of man was the result of observation and reflection, built up by the sensuous experiences of the natural body on the one hand, and the intuitive apprehensions and spiritual reflections of the real man upon the other. Now, seeing that the intellectual data was, as it were, the playground of two forces, we could easily perceive that if the natural body were not in a condition of healthfulness, whereby the internal man would be able to understand existence in its true relationships, the intellect from the natural side might become misinformed upon many problems. Thus the intellect being misinformed from misapprehension of the facts of our being, false systems or codes of morality and ethics arose. Intellectual truth was one of the greatest salvators that humanity could possess, but it alone would not restrain man's sensual passions. The mere intellectual apprehension of a truth was not sufficient to make man either moral or religious; it was not even sufficient to make him revere and respect the truth. The emotional as well as the intellectual appreciation of truth was necessary to assist humanity's intellect towards the fair day of its purification. He did not for one moment decry intellectual truth; that would be to fall into as grave an error as to place all reliance upon intellectual truth. All truth must come to the soul of man through his intellect; but the mistake was in the intellect not being thoroughly discussed and understood, and it became elevated as the sublime good, and had duties imposed upon it which it was not adequate to sustain.

We come now (continued the speaker) to the third, or spiritual department of man's nature. Who shall tell us of that? Who shall unroll the chart so rich in golden and illuminated characters, so bright and pure in itself, so effulgently glorious that the eye of sight, as it were, fails to gaze for very brilliancy upon the letters therein inscribed? Who shall say, "O man, I have read the secrets of thy soul; I have discovered the mysteries of thy spiritual nature: here read them spread before you"? The world answers, "No one, save God. The mysteries of human hearts are alone known to the Creator of those hearts." The common elementary facts of science disprove that statement entirely; for it is known that, under certain conditions, those whom you call the "disembodied," those who are sometimes called the "dear departed," the "dead and gone," when they return from the future world, when they hold sweet communion with their friends, being in spiritual rapport with them, they may read your innermost and most secret thoughts. Thus we find that the living are related to the dead. If every heart realised and felt the full force and majesty of this fact, who then would dare to do a base and ignoble action? Who

would even dare to conceive within his own mind a scheme of wickedness and follow out a line of conduct which it would not for any consideration have followed when his dear friend was alive and in his sight? For instance, a son loses his mother, and she is able to recognise the facts of that son's life. That son, while his mother was living, would have shrunk as from the contact of a serpent from doing anything that was mean or despicable. The mother's restraint is removed, and the human nature of the son being incapable of self-restraint, there is a possibility of his doing, after his mother is gone from his sight, that which he would never have thought of doing while she was alive. Did that son recognise that his mother was not dead, that she loved him and watched over him still, and had the same interest in his well-being, the same solicitous sympathy on his behalf, then that glorious fact striking to his heart, he would indeed feel that life was glorious, that God was good, and that the love of another survived the shock of death and lived beyond the grave.

The spiritual nature of man, then, is capable of being read. The facts of man's spiritual being can be classified and arranged, can be brought forward in an orderly and methodical manner—and this in reality is the mission of Spiritualism. This is the purpose of spirit-communication; this is the object that God had in view (at least such is our deduction) when He ordered existence so that man should be able to hold communion with those of his friends who had gone beyond the river; for that fact of spirit-communication remaining, man thereby knowing of his spiritual nature, we are justified in stating that the object God had in that communion was that man in his human career should know of the nature of the world to which he was tending, and thus be able to use his means and opportunities in the present that he might fit himself to enter therein. Here, then, we have briefly sketched the three departments of man's nature, and we can see the all-importance of using these powers and attributes wisely, and the duty of humanity taking the best care of its bodily structure. These are the three handles of the mechanism of human life; these are the three levers that mankind has to watch; these are, we might almost say, the three main wheels of humanity's piece of mechanism, and on the right revolution, the easy balance and consecutive action thereof, will depend the amount of happiness that humanity can enjoy. The present is replete with infinite lessons of eternal wisdom, and therefore the object of humanity's existence now comes before us.

As we have stated that humanity incurs grave responsibility for the right use of its body, we must also now state that humanity incurs further grave responsibility on account of existing in a world of a certain constitution. Humanity being a rational existence, capable of reasoning and deducing from facts and arguments a certain rational formula, we cannot by any possibility conceive that humanity was placed in this world of yours to go forward in a continual round of money-grubbing, slandering, petty tale-bearing, the creation of petty schemes of vanity, the elaboration of vast vindictive schemes that ultimate in national bloodshed. If we conceive that the whole object of human life is that one class may gain the upper hand of another, that one section may be elevated over another section, that some men may have the power to crush others beneath their feet, then should we say that the whole scheme of existence would be a libel upon what is preached every Sunday from one end of the land to the other upon the love of God our Father. But if, on the other hand, we can detect a rational and glorious purpose in life underlying the apparent chaos upon its surface; if we realise in our heart that man has other duties to perform—for what are called duties are oftentimes not duties at all—if in those other duties we can realise that the purpose and power of God are the advancement and unfoldment of humanity, then we may say that the love of God is a personal and omnipresent fact, and the duty of life, the duty of the present, comes intimately before us. There is no necessity to shirk the question, as is too often done, by saying, "Oh, I have my religious adviser, and he tells me what I am to do; and if I do what he tells me, I shall be sure to enjoy happiness hereafter." Why, don't you know, friends, that this is purchasing happiness by proxy, and getting to heaven by false pretence? don't you know that if you attain to and enjoy happiness under such conditions, you have no more right to it than the greatest pagan? Don't you know, in a word, that it is despicable and mean beyond conception to attain to heaven upon no other condition of merit than simply because you have done what you have been told to do? Why, if humanity had a spark of manliness and nobility in it, it would for ever cast such a despicable notion on one side, and realise by its own action that if it will have happiness in the hereafter it must work and earn that happiness in the present. Therefore, in considering the question of the duty of life, or "The Present, and How to Use It," we say that man being placed in this world of God's creation, his duty is to search out all the grand problems of existence, to unravel every mystery, to solve every problem; in a word, to act like a man; to be a rational being; to put forward some faint shadow of the divine purpose reposing within his spiritual nature. If he did this, good-bye to all anarchy and discord; farewell to all factions; farewell to all political divisions; farewell to all racial distinctions, and all those things that keep humanity asunder and make brothers into enemies; farewell to all that can destroy humanity's good feelings; and in the place of these things removed would be established one vast brotherhood of common sympathy and love, where all humanity, being bent upon the acquisition of the truths of God, would have no time to elaborate within its own heart petty schemes of envy, hatred, and revenge. Some will say that the world realises this fact, that it is taught from one end of the land to the other—that for man to attain to happiness and make the best use of the present, he must worship God always. And how do they worship God? By their actions? By their thoughts? If the worship of humanity as a whole in these characteristics be acceptable to God, then we must for ever dissent from such a God, disunite ourselves from Him, for humanity's thoughts and actions furnish, as a rule, the very quintessence of selfishness—except once a week, when it is very good, or at least appears to be very good—when it comes out of its hard incrustation of selfishness and stands upon the altars of piety and religion, and for a few hours offers up praise and thanksgiving to God for the blessings that it receives. It might almost put up a prayer in this shape:—"O God, how thankful am I that, despite all our rascalities, Thou hast preserved us for another seven days." These may seem hard and harsh words to some, but we

challenge their disproof. We know full well that Christianity borrows its standing before you in the quiet privacy of your home, in the busy bustle of your exchange, and the quietude of the fields, he is for ever shut out from your hearts except once a week. If, indeed, the gentle Jesus, the man of sorrows, the man of love, who laboured for the advancement of the hard hearts of his age, were a living and practical every day and moment of your lives, do you think you would possess criminal asylums, jails, workhouses, and all the paraphernalia of civilisation? No; the bonds of love would bind humanity together and draw it up straight to heaven itself. We know that we are harsh; but the duty of the moral reformer, like that of the physician, is oftentimes to apply the knife, despite the cries of the patient.

But there are other questions to be considered. In the present state we have certain social, political, and religious relationships; now in the light of Spiritualism what have we to say on these heads that may assist us to lead a higher life and make better use of our present conditions and requirements, and thus stem the tide of human selfishness that threatens to engulf us? We have this much to say—analyse your social conditions, trace them to their very root and foundation, and what are they? hollowness and falsehood, whitened sepulchres that contain the decaying bones of the dead of other generations.

The speaker proceeded to give an illustration of the contrast between Sunday profession of brotherly love, and week-day practice of hatred and unkindness. On the Sabbath will be preached from many a pulpit the necessity of kindly love and Christian forbearance, the necessity of doing unto others even as we would have others do unto us; and tomorrow it may be that a woman, the daughter of one of those who to-day has listened to the words of Christ, as proclaimed from the pulpit, of love and charity to all mankind—the daughter of this man will, in the language of society, disgrace herself, will lose what is called her fair name, and be involved in the lurid consciousness of a burning shame, and this good Christian man will drive her forth into the streets with harsh words and blows it may be—such things have happened among good Christians—will drive her out upon the ocean of life either to sink or swim, to be wrecked, to be battered and broken, and ultimately to be sent down into the grave a mass, it may be, of leathsome disease. Christianity, where is it, when the most tender relationship, the dearest and truest tie that can bind two souls together, that of parentage, is so rankly abused? Then it may be a son commits some act that stamps him as a rogue and villain, and this good Christian world turns its back upon him, drives him forth to sink or swim, live or die, to starve it may be, careless and regardless, while Christ says, "I came to save all humanity," whose words shall sound like the clarion tones of angels' trumpets to many a heart to-day. And yet the world shall not imitate the example of its Divine Master, who would not see one soul, the most degraded and lost, pass away from the power and possibility of God's love; who, in the day of his darkness, when he was passing from the sight of men at the period of his crucifixion, could even then descend and preach to the spirits in prison.

Now, friends, we will say this, that if Christianity were a practical fact in the land to-day, these things we have spoken of could never have an existence. This is the gospel of Spiritualism: if thy brother offend thee seventy times seven times, labour thou for his advancement and reclamation. This is how to bring about the age of peace and goodwill among men. Why, friends, the hollowness and bitterness of society in its well-ordered and respectable portions, especially in that particular division which is commonly called the aristocratic department, the deceit and craft and envy and hatred therein, characterised by the pastors and masters of the people, is something too horrible to speak of. Now, this exercises an injurious influence upon the remainder of the community, for imitation is the homage of inferiority. So far as the natural condition of man is concerned, we have seen that it is not what it should be; the consequence is anarchy, and discord, and mutual distrust. If this were changed, how happy mankind would be. Let us, then, endeavour in our own persons to cherish love, truth, and kindness for all humanity, even the vilest. Let us trust that our friends here this morning will henceforward find it in their hearts to labour for those who are beneath them morally and socially; then they will be able to say, "Even as I go to happiness, so trust I that thou shalt come with me." It may be said that this has little to do with Spiritualism. We contend that what we have stated this morning is the very essence of Spiritualism, the very power and force that underlie the whole philosophy of the question. What have we to say of the political condition of humanity? The political aspect of human life is a panorama of all the basest and blackest passions of human nature; still, hideous as it is, it serves as a monument or danger-signal of the evils it were best for humanity to avoid. The political condition of humanity is a further development of its social state. If the social state be pure, the political condition will be pure also.

And now for the religious condition. We have seen that the social, commercial, and political conditions of society are in a very bad state, and the religious condition of the people is also not what it ought to be. We think no one will dispute this proposition, else why these continual efforts at evangelisation amongst professing Christians by the machinery of ecclesiasticism? Why is the religious condition of the people not what it should be? For the simple reason that humanity has not yet realised in its heart and daily practice that God is an ever-present reality, that existence is a sublime and majestic fact, and that man's bounden duty is so to employ all the faculties and attributes of his being that he may become a perfect soul. Man does not recognise the glorious fact that he is immortal. We know very well that people who profess and call themselves Christians believe that they are immortal; but they believe it is a gift, they believe it is earned by the power and at the expense of another; instead of which it is a gift straight from God, to be enjoyed by laborious efforts in well doing in this life. Did they recognise this, they would be better able to answer the question of "The Present, and How to Use It." We find, then, that the present is full of that which can make humanity happy and wise, intellectually strong, and spiritually beautiful, if humanity will only take the trouble to gather the fruit for itself. Our arguments are based upon a rational philosophy which is co-existent with the very facts of spirit-communication. This is the truth that the angel-world is continuously impressing upon humanity

by all the agencies at its command. The Spiritualist really knows that even as he is, so is God; that he cannot exist without God; and he recognises that the attributes of this godhead are eternal wisdom, justice, and love. We will take the last attribute first—love. God, loving all existence, desiring, we might say, to enjoy the fruits of his own power, created that sublime piece of mechanism—the universe—the dual universe, natural and spiritual; but desiring still further to manifest his own power and ability, He creates man, orders this mechanism so that it shall elaborate and individualise the humanity that you now enjoy. The love of God is further shown in the provision of all that is required for man's bodily sustenance. The justice of God is requited by man with the rankest injustice—namely, by reversing the law that the strong should help the weak, by trampling under foot the instincts of human nature, and saying that the strong shall take care of themselves, and the weak shall go to the wall. The things that should contribute to the well-being of millions are held in the hands of hundreds; inconceivable wealth is held for the benefit of a few, while the many languish in sorrow and want; and when the many dare to protest and crave that which is theirs by right, by the justice of God, they who have held it for years by the injustice of humanity call them the scum of the earth, and would, if possible, stamp them out of existence.

True philosophy, which accords with the facts of Spiritualism, teaches that man should follow the justice of God, the golden rule, and accord to his fellows all that he would have accorded to himself. As the nature of all sections of humanity is identical, we come to the conclusion that all men are under the providence of God. The inconceivable wisdom of God is evidenced in the construction and regulation of the universe. How is this wisdom imitated by man? By the sheerest folly and downright idiocy—in sensual gratifications. Mankind needs happiness. Alas! the plans pursued too often result in failure and disaster. By following the right course in the use of the present, humanity would enjoy that priceless boon, good physical health; the bodily structure would be harmonious in every department; all its powers would operate freely and unimpeded, and would blossom forth in beauty and in vigour. What does this mean? It means the purity and beautification of the natural body, and the creation of a pure race of human beings. Thus the deterioration of the race would be arrested, and humanity would gain in physical strength and vigour and beauty. Thus to the individual our philosophy of "The Present and How to Use It" would bring about an advanced condition of the bodily nature. Then would necessarily follow a corresponding improvement in man's mental and spiritual condition, and he would be able to worship God in spirit and in truth, and love our common humanity. This is Spiritualism. This is what Spiritualists ask you to do. This is what the angels are continually urging upon you. And is it not worthy of consideration? Spiritualism affords solid ground on which to build a purer and nobler life, a life of love and use. Then why should those who hold to this elevating and consoling doctrine be maligned and reviled?

The address, of which this is an abridgment, closed with an eloquent peroration. In the evening the subject was continued under the title of "The Future, and How to Gain It."

MR. MORSE IN GLASGOW.

To the Editor,—Sir,—The recent visit of Mr. J. J. Morse to the "second city of the empire" has been an event alike important to Spiritualism here and to Mr. Morse himself. To Mr. Morse it was so, inasmuch as it was the first time he had the honour of setting foot on Scottish soil, and beholding in its rugged magnificence the "land of the mountain and the flood," and of clasping hands with those who, during the last eight years, have stood forth here as the representatives of the most glorious movement of modern times. As an epoch in our own history, too, his visit has been of no small importance. We had long heard of the rich treat which the trance orations of Mr. Morse afforded, but were scarcely prepared for such a feast—shall I say such a surfeit?—of substantial spiritual nourishment as that which it has been our good fortune during the past week to enjoy.

To our friend and brother Mr. Bowman are we indebted in chief for this result, as it was he who, taking all the financial responsibility upon his own shoulders, invited Mr. and Mrs. Morse to Glasgow, and entertained them while here. The association ably and energetically co-operated, and each and all seemed determined to make, if possible, the visit one worthy of being long remembered. About ten days before, large posters announced to the public the fact of Mr. Morse's engagement, and that he would deliver a course of five trance orations, beginning on Sunday, August 31st, in the Trades' Hall. On the Saturday evening previous a private gathering of the leading Spiritualists here met by special invitation at Mr. Bowman's, to be introduced to Mr. Morse, and before parting they were entertained, shall I say, by that most unique and inimitable exhibition of wit and wisdom from the "Strolling Player" which many of your readers are already familiar with.

The Sunday-evening effort was a grand success. The Hall was packed in every corner, despite the torrents of rain which fell all day, and threatened to damp in more ways than one the entire proceedings. As it was, only the bodies got saturated, and that too in no small degree; and fortunate were those who succeeded in gaining even standing room, for hundreds were turned away who could not possibly find accommodation, or come within earshot of the speaker. For considerably over an hour that audience of 800 dripping and steaming people listened to the close the very argumentative and philosophical discourse on the "Philosophy of Immortality," which in one unbroken stream of eloquence flowed from the lips of the entranced medium. I cannot attempt here to give a digest of that grand oration, nor is it necessary. I may state that it was verbally reported and appeared next morning, occupying about four columns of the *North British Daily Mail*, where it would be read by tens of thousands, and thus prove a guarantee of the fact that Spiritualism was still a vital phenomenon, and one not likely soon to become defunct.

The succeeding lectures were delivered on the evenings of Monday, Wednesday, Thursday, and Friday in the City Hall Saloon, on the platform where Dr. Sexton figured a few months ago. On each night the attendance was large, though from the fact of there being a stated charge for admission they were not of course so well patronised as on Sunday evening,

when there was only a collection invited. The subjects of discourse were—1st, "The Facts of Spiritualism;" 2nd, "The Science of Spiritualism;" 3rd, "The Philosophy of Spiritualism;" 4th, "The Value of Spiritualism." Each was handled in the most masterly manner, and commanded the rapt attention of the listeners. The control was on each night most perfect, the whole being delivered with remarkable fluency and power. To quote the words of the *Herald's* reporter: "He stated his arguments so well, and became so eloquent, as to provoke rounds of applause from the audience." Many no doubt who came out of mere curiosity to behold a medium in a trance, and whose knowledge of Spiritualism had been derived merely from newspaper paragraphs, must have been remarkably impressed with the thought that after all the Spiritualists, or at least the spirits, could make out a very good case in support of their theory. Besides being a novelty, it must have been a matter of astonishment to many to witness a young man with eyes closed, and with impassioned gestures and persuasive eloquence, commanding the most earnest attention, in some cases for an hour and a half at a time, upon a topic which, if handled by an individual under ordinary circumstances, would have sent the greater portion of them off to sleep. That which appeared, however, to give the greatest satisfaction was the manner in which the medium was made to respond to the questions propounded at the close of each oration. As intimated on the bills, this was done in writing through the chairman, and gave the most thorough satisfaction to all. Altogether, during the four nights (for this privilege was not afforded on Sunday evening) there were nearly forty questions asked and answered. To be sure, many of these were of a most frivolous and commonplace character, and required no great effort to dispose of them; such, for instance, as that offered by a very anxious inquirer: "Where is Robert Hunter, late of Jamaica Street?" which met with the rejoinder, that the sphere of the said Robert Hunter's spiritual habitation could possibly be discovered by the interrogator putting himself into relationship with the subject of his inquiry by forming a circle at home and inviting him to communicate his present whereabouts. Many of the questions, on the other hand, were of a thoroughly important and philosophical character, and called forth a corresponding interest and attention from the controlling spirit. At no time was the medium the least affected in his dignified equanimity, any more than he had been during the delivery of what many no doubt supposed to be a long-studied, well-learned piece of elocution. The answers were so apt and to the point, and in many cases so impressive in their conclusiveness, that frequently a loud burst of applause would testify of the satisfaction with which they had been received. Only in one instance was there any attempt at hissing, and that was when the controlling spirit, in reply to a question, denied the existence of an eternal punishment for the great mass of humanity. Some people, Mr. Editor, are so wedded to their dogmas that they would howl at the extinction of hell and the extirpation of the devil. And these are the godly saints, the rigidly righteous of the earth. Fortunate it is that a good God, rather than they, holds in his omnipotent and merciful hand the destinies of the souls of men.

It is not my purpose to enlarge much further. I know your space is limited. The lectures all, with the exception of one, were taken down phonetically, and it is our purpose to have them published, together with the questions and answers. I can only say that the audience's behaviour on each evening was of the most exemplary character. Mr. Morse seemed to command their respect. More especially was this manifested on the concluding evening, after he had come out of the trance, and when the chairman (your humble servant on that occasion), in moving a vote of thanks to the medium, bore testimony to the apparent incapacity of Mr. Morse in his normal condition to utter such eloquent discourses, being both mentally and physically incapable; and when Mr. Morse rose to reply to the hearty and unanimous response then offered, it was fairly evident that the words of the chairman were not belied. In a few words appropriate to the occasion, he thanked the meeting for the cordial thanks they had bestowed, and assured it that, as a personal matter, Spiritualism had been his salvation, and that it was his purpose to go on promulgating and promoting the cause in every way it seemed good, being happy that he was in some measure instrumental, under the guidance of the invisible people, so to do. He trusted also that it would not be the last time he would appear before a Glasgow audience, which sentiment was cordially re-echoed on the part of the meeting. Thus, with mutual good wishes, this most interesting and instructive course of lectures concluded.

I should state, before concluding, that Mr. Morse had a good opportunity of making the acquaintance of the Glasgow Spiritualists. We got up one of our little social gatherings, for which we are by this time famed, similar to that held in honour of Mrs. Hardinge some few years ago, and in our own rooms we had a merry night of it. We were favoured on the occasion with a visit from the "Strolling Player," whose ready wit and sagacious reflections threw the whole company alternately into fits of humour and seriousness. He also favoured us with a specimen of his dramatic powers, which must have been of no mean order if that effort was a fair representation of his capabilities before he shuffled off the mortal coil. We had also a speech from Mr. Morse on the occasion, which clearly bore the stamp of Mr. Morse, and no other spirit. There was no one present but could perceive the marked individuality of the two spirits, Mr. Morse proper and his attendant guide. The meeting was enlivened throughout by songs, recitations, and instrumental accompaniments, and at the conclusion votes of thanks and of confidence were carried with acclamation to Mr. Morse, the guest of the evening, and to Mr. Nisbet for presiding. An assembly thereafter, prolonged till an early hour in the morning, finally brought the proceedings to a close.

On the night previous to Mr. Morse's departure, by the cordial invitation of Mr. Bowman, about a score and a half of the friends of Spiritualism gathered together to have a parting word from the "Strolling Player." He had beforehand announced his intention to meet with us, and we were therefore prepared to have a treat. A treat accordingly we did get, and such an one as shall not soon be forgotten by any whose good fortune it was to be present on that occasion. His address to us was characterised by that practical sound philosophy, combined with that rare fund of ready wit and humour, which so specially belong to him, and which, for my part, I never saw equalled before, by mortal or spirit, and scarcely expect to see again but from the same source. It is quite

impossible, as you know, Mr. Editor, to reproduce the effect created on the mind by personal contact with that spirit through the medium of pen and paper, and it would be therefore great folly in me to attempt it. I must bear my testimony, however, to the supreme satisfaction I had in making the acquaintance of the "Player." I never yet listened to sounder sense and more practical wisdom from any source. He is altogether a unique manifestation of Spiritualism. I can well believe his assertion that he bears a considerable part in the public efforts of Mr. Morse, and aids in the wonderful success which seems to accompany his medium wherever he goes.

Both Mr. Morse and the spirits by whom he is controlled have completely captivated the affections of the Spiritualists of Glasgow. That they may be soon back amongst us is the universal desire. Our good wishes accompany them wherever they may be. I am proud to have made Mr. Morse a particular friend. He, by his efforts here, has done an immense good to the cause we have all at heart; and personally I feel the better for the blessed influences that seem to surround him.

We all parted with him with mutual regrets, which, be it hoped, shall yield to a greater satisfaction when he shall return again, with his dear lady and his spirit-guides, to the "second city of the empire."

163, Hospital Street, Glasgow,
September 9, 1873.

JAMES BROWN,
Corresponding Secretary.

MATERIALIZED SPIRIT-FORM IN LIVERPOOL.

To the Editor of the Medium and Daybreak.

MY DEAR SIR,—Arago says that "he who outside of pure mathematics pronounces the word 'impossible,' lacks prudence." Spiritualism of to-day forcibly illustrates the truth of this. Anyone who has followed up the record of spiritual manifestations, as published in the MEDIUM during the last few years, must have observed that phenomena which were once looked upon as marvellous and incredible are now among the ordinary experiences of investigators, and that as they become so, fresh wonders and new marvels are being continually unfolded, each of a more extraordinary character than the last. Pausing by the way, and looking backwards over the ground he has travelled, the Spiritualist, of all others, may well hesitate to pronounce the word "impossible." Commencing with the tiny rap or table-tilt, upwards through all the varied phases of spirit-communication, to the visible spirit-form, it is difficult to conceive of what more can be done, or what more need be done, to convince the most obdurate sceptic of the reality of the incorporeal and intelligent existences which surround him.

I have frequently had the privilege of reporting, in the columns of your paper, progress at my own circle, with Mr. Egerton's mediumship, and I am glad now to be able to chronicle another step in advance. On Sunday evening, September 7th, we had a seance, or rather two consecutive seances, first with Mr. Tom Eves as medium, and afterwards with Mr. Fegan-Egerton. There were present, when we first formed circle, Mr. H. Pride, Mr. G. Jackson, Mrs. Jacobson, Mrs. Banks, two children, myself, and Tom Eves, the medium. We had erected a temporary cabinet, consisting merely of light stretchers, over which we hung bed-quilts, so as to form a recess to enclose the medium. On the light being extinguished, we were favoured with very powerful manifestations from the controlling spirit who attends Mr. Eves, and who gives the name of "George Holt." The tubes and tambourine were manipulated and carried about the room, the latter beating excellent time to a tune whistled, and the direct voice greeted us from the cabinet, the medium being still at the table. The spirit then proceeded to dissect the temporary structure, bringing the quilts, and throwing them over the sitters. "George Holt" is a jocular, humorous spirit, with a great dislike to what he terms "the dismal," so he usually tries to keep us alive with his sallies and jokes. On the present occasion, however, during a control, he complained of his medium being very unwell, or he would have done much more for us. Mr. Eves is a very powerful medium for almost every phase, but perhaps the most remarkable is the direct spirit-writing, some of which we receive at almost every seance. This is generally done in a very few seconds, in total darkness, on blue lined paper, yet is beautifully written, straight on the lines, and the composition and spelling generally faultless. On a recent occasion we received a piece consisting of 178 words, which did not occupy more than one minute to write. To return, however, we had just got the usual signal to close at about nine o'clock, having been sitting since seven, when Mr. Fegan-Egerton arrived, and the circle was at once re-formed to have a word with our old friend "Jack Todd." He was evidently in full power, for the moment we were seated, and before the light was extinguished, the table rose clear from the ground, and remained suspended during the space of half a minute, and this was several times repeated.

On the light being extinguished, the more powerful phenomena at once commenced; but I will not trespass on your space to detail all that occurred, as many other of your correspondents have already published accounts of experience in the presence of this medium. I may, however, state that each one of the circle was in turn grasped by a large powerful hand, and all fell in for a good share of smart raps on the head with the tubes. The direct voice was very clear, and the words unusually distinct in the articulation, sometimes so loud as to be almost deafening. We were told to sing, and upon doing so, "Jack" and the Yankee spirit, "Silas Wade," joined in, each trying to outvie the other in the noise they produced, until a complete Babel of sound was the result. When any of us broke down with laughter, and that was pretty often, the tubes were at once vigorously applied to the delinquent's cranium, and again and again we were told to "sing together." This was kept up for some time, until we were thoroughly tired of singing, when both "Jack" and "Silas" commenced a loud "Ha! ha! ha!" as if highly amused at our discomfiture. "Jack" then told us he would give us some writing, which was echoed by "Silas," and immediately we heard a rapid scratching of the pencil upon the paper which we had placed on the table, and after the lapse of about a minute one piece of paper was placed into my hand, and another into Mr. Jackson's; upon immediately lighting up, we found on the paper in my hand a long poem, consisting of 218 words, and beautifully written and punctuated, the faint blue lines on the paper never once deviated from, and signed "Jack." On Mr. Jackson's paper was

a humorous communication, in remarkable orthography, written backwards, so that the paper had to be reversed and held up to the light in order to be read.

"Jack" then, speaking to me by name, commenced referring, to my astonishment, to a curious dream I had had the night previous, and which I had not mentioned, saying he caused me to dream it as a reward for me, and that it would be fulfilled in about twelve months. Of course its fulfilment remains to be seen.

During the evening an accident occurred, which is perhaps worth mentioning, as showing how anxious the control is not to hurt the sitters, even during the most boisterous manifestations. The table (a heavy four-legged one) rose in the air, and was thrown down with tremendous force, but unfortunately a sharp corner at the top of one leg caught me in its descent on the cap of the knee, causing me some excruciating pain, and I really thought the knee-cap was broken, and went out for a light. "Jack," however, shouted "No," and almost immediately I felt a small light spirit-hand placed on the knee with a gentle pressure, and passes were made for five minutes at least, and completely removed all pain, nor have I experienced any ill effects since. This hand was said to be that of the little brother of the medium, who died some years ago.

"Jack" then (speaking through the tube to each of us in turn) told us to meet him on Tuesday evening, and he would fulfil a promise he made to us twelve months ago, and let us see him. We were to have the cabinet completed, and he would bring his own light. He also promised soon to stand in his materialised form for me to take a photograph. He has never yet made a promise that he has not fulfilled sooner or later, so I hope to have that pleasure yet. The latter part of the seance was occupied by a control by a spirit whose vagaries have been both troublesome and curious, who states that he committed suicide, some fourteen years ago, in the house I am now living in. Much that is instructive might be said about the controls of this spirit, but I must pass on to the Tuesday evening seance, when we got the materialised form and lamp of "Jack Todd."

There were present on that occasion Mr. Pride, Mr. Griffin, Mr. Banks, two children, myself, and the medium, Mr. Egerton. "Jack" lost no time, but instructed the medium to go into the cabinet, which consisted of the same stretchers, with black canvas nailed on, and an aperture cut in the centre. Mr. Egerton had brought a cord with which he wished to be bound, but this I declined, as I have sat too often with him to require any such test, and there were no sceptics present. "Jack," however, was determined that it should be so, and at once bound the medium, in a manner which, as we afterwards found, would lead one to suppose that although controlling spirits might be very careful of the sitters at the circle, they do not consider the comfort of their medium. We were told to sing, and "Jack" at once commenced to tear off the canvas from the front of the cabinet, which did not suit him. After an interval of about fifteen minutes, a small bright light, like a spirit-light, was seen in the cabinet, which flickered a few seconds and then went out. The light shortly appeared again, nearer and brighter, but we could see nothing beyond. A third time it appeared (this time close to myself in the room), and by bending towards it I got a faint glimpse of a face behind, while a voice low and solemn asked, "Can you see me?" On the rest saying they could not, it disappeared, and we were again told to sing. After singing five minutes it appeared again in the room brighter than before, and illuminated the face of "Jack" so that all but one saw it most distinctly. On hearing that Mr. Pride had not got a good view, "Jack" said he would try again, and shortly he reappeared; the light, this time being very vivid, illuminated his face and part of his figure with great distinctness, and so remained speaking to us fully two minutes, asking if we all could see him. The form then slowly rose up towards the ceiling and gradually faded away. This concluded the most extraordinary seance I have ever attended. The light answers somewhat the description given so often of that produced by "John King," but was kept carefully hidden from us in the palm of his hand, whilst he moved it about to show us his whole features and part of his form. "Jack" as he appeared to us is a magnificent specimen of a man, with a swarthy complexion, prominent nose, slightly aquiline, heavy moustache and beard of a jet black, and large piercing eyes. His body was swathed *à la toga* with white material of some kind. His manner was stern and serious, as if fully impressed with the difficulty and importance of what he was thus for the first time attempting. We received no other manifestation that night excepting a vigorous acknowledgment of our thanks and gratitude through the table.

We have often heard and read of the materialised form of "John" and "Katey King," but few in the provinces have an opportunity of witnessing this the most wonderful and startling of all physical phenomena. Similar causes produce similar effects; and there is no greater proof of the reality of the phenomena than the similarity of the results when the proper conditions are at hand; and I trust that the success that has attended our investigations will encourage and incite others to endeavour to continually progress towards higher results, and thus obtain a nearer and clearer glimpse of that glorious and brighter land to which all our footsteps are tending.—Yours fraternally,

EDWIN BANKS.

P.S.—We have just had another seance with Mr. Egerton, nine persons present, and again had the materialised figure of "Jack" shown to us several times. He also held the light for me to look at. I also saw a sister of my own who passed away fourteen years ago. It appeared as if "Jack" was holding the light to her face as she stood in the room. My wife's mother also tried, but was unsuccessful, being only very partially and faintly seen.

79, Boundary Lane, Liverpool, Sept. 14th, 1873.

MR. MORSE'S RETURN.—Mr. and Mrs. Morse arrived in London on Saturday evening, and left for Paris on Wednesday, where they will remain for about three weeks. As soon as Mr. Morse returns to England he will commence arrangements for a tour in the provinces, and those who desire a visit from him should institute preliminaries immediately. The great success which has attended Mr. Morse's efforts lately has so far enhanced his services that it is probable in a few weeks it will be difficult to receive a visit from him without long waiting, as there will no doubt be a great influx of applications.

CHRISTIAN SPIRITUALISM.

To the Editor.—Sir,—Allow me to offer a very simple solution of the difficulty which some of your correspondents seem to experience as to the term, "Christian Spiritualism." I do not intend to attempt to interpret the meaning of those who adopt the above designation in describing their peculiar creed, but I wish merely to give my own view of the question, and I shall be pleased if I succeed in throwing a ray of light on the subject.

"Christian Spiritualism" seems to me an incongruous union of words—a contradiction of terms—if we understand the first to represent the Christianity of the present day, which has no relation to, and no sympathy for, true Spiritualism; but "Christianity" may very properly bear another construction—that is to say, it may mean the religion of Christ himself, as taught in his precepts and exemplified in his life: those teachings and that example are far more in accordance with the higher belief and life of Spiritualists, than they can be said to agree with the tenets and practices of the majority of those who call themselves "Christians" in the present day.

Jesus taught the religion of love—love and obedience to the Father, love to one another; he never courted homage on his own account: on the contrary, he reproved those who attempted to exalt him unduly—"Say not unto me, Lord, Lord, but do the will of my Father which is in heaven," and many more passages to the same effect.

I just throw out the above suggestion, as it may direct discussion on the question, "What is Christian Spiritualism?" into the right channel.

—I am, Sir, yours, &c.,

Sept. 18th, 1873.

SENSITIVE.

To the Editor.—Dear Sir,—I call Christian Spiritualism the endeavour to carry out in this life the principles of personal righteousness and purity, so beautifully taught by Jesus, embracing supreme love to God and a spirit of unselfish love towards mankind.

In so far as I perceive, this righteous or holy order of life is taught by the good spirits, and is received as truth by Spiritualists. With this fundamental basis for harmony, why should Spiritualists manifest strife in relation to other forms of thought about which they may not be of like opinion?

Our real state and character can only be formed by what, as personally belonging to us, manifests itself in the words and deeds of life, and for which it is we ever stand at the bar of judgment. If low states of character develop a low order of life, it is the striving for the pure and the good which can alone save from such a state, by delivering from those conditions, and in which God's ministering spirits of love, as witnessing us, ever aid by their influences.

If Jesus was appointed to become the saviour from sin and evil of all men, it must have been an absolute and unflinching appointment of infinite goodness to reach all men because their conditions require the goodness of such salvation; therefore will his power be certainly applied, and be all-sufficient to that end, whether men previously believe it or otherwise.

Can men know of a truth Jesus to be to them a saviour, until known as having saved them by the exercise of his influence and power? And then, knowing, will they not believe? Cannot he be, in such case, as interested in affording proof of this his saving power as we should wish him, that we may rejoice therein with him?

O. T. P.

ANONYMOUS LETTER WRITERS.

To the Editor.—Dear Sir,—I dislike to contend with masked men; as a rule, masked men are not trustworthy. "Sartor" still continues "Sartor"; therefore, I do not think him worth replying to, except to say that in the four gospels no mention is made about "Westminster" nor "Joshua Davidson." The attributes of the infinite, as illustrated in the life of Christ, are the ideal Christians believe in, and should and do, more or less, attempt to copy. "Sartor" would be much more usefully employed if he were finding out wherein Christians or anti-Christians agree, and so attempt to band Spiritualists instead of disbanding them. Wolves in sheep's clothing are not desirable.

J. ENMORE JONES.

MRS. BUTTERFIELD AT SALTBURN.

Dear Brother Burns,—Business required my presence in Saltburn last Friday, and by pure accident my conversation with a friend in that place gradually drifted to the mention of Mrs. Butterfield's address, delivered just a week that day since to an audience that would have reflected credit upon a town three times the size of this, my native town, Darlington; but when we find a small place like Saltburn mustering its two hundred anxious listeners to a voice from the bright spirits of a higher sphere, pouring down deep into the hearts of poor humanity a flood of wisdom and of love, it makes a heart like my own (and yet only one amongst many in this place) rebound with joy and gratitude at having had the opportunity to assist in paving the way to such glorious results as have manifested themselves in the little town of Saltburn on the evening of the address. Suffice it to say that Mrs. Butterfield's address has created a profound impression upon the minds of those who had the opportunity of listening to her, that time can never obliterate nor eternity recall.

As our sister has been impressed with the necessity of searching after a fresh field of usefulness, our earnest wish is that she may not long remain idle, but soon rattle up the dry bones of some other place where the spirit of true religion has almost become extinct.—Yours ever fraternally,

THOS. P. HINDLE.

18, Horsemarket, Darlington.

THE MEETINGS IN CAVENDISH ROOMS.

To the Editor.—Sir,—I am a little given to the sometimes inconvenient habit of making comparisons, and moreover, have a weakness of trying to detect points of harmony in things that differ. This latter proclivity of mine was painfully exercised on Sunday evening last after listening to the masterly oration of Dr. Sexton on Protoplasm. It was in this wise. Cavendish Hall was thronged with well-dressed people, who testified their appreciation of the discourse by loud

and prolonged applause. They were people, for the most part, who, on the occasion of making a purchase at a West-end shop, would probably have received their "small change" neatly wrapped in paper, that their hands or gloves might not be soiled. And yet, on passing out, I observed the contents of the plates held by the friends on either side of the door to consist almost entirely of "costermongers' coin." The sixpences (and I saw nothing of higher value) were few and far between, like oases in the desert of inferior metal. My difficulty, Sir, is to reconcile a profusion of copper with unimpeachable broadcloth and ample silk skirts.

May I suggest that, instead of plates being held at the door, and thus easily evaded by sordid souls, they be passed along the rows of sitters at the termination of the address. I am in favour of secret voting as a political institution, but some processes succeed better when conducted under the wholesome stimulus of public scrutiny.—Your obedient servant,

HENRY A. BECKETT.

Camden Town, September 16, 1873.

MR. ADAMS'S ORATORICAL AND MUSICAL ENTERTAINMENT.

The attendance at the Spiritual Institution on Friday evening last was not large, but very appreciative. After Mr. Adams had ended his entertainment, he was unanimously requested to give a similar evening that night two weeks. The programme consisted of choice readings and songs. Mr. Adams's reading and singing is very dramatic and impressive, and the poems of his own composition recited by him are much appreciated. There will no doubt be a much larger attendance this night week, when another entertainment will be given.

AN HOUR WITH LOTTIE FOWLER.

To the Editor.—Dear Sir,—With all the possibilities of fortune-telling trickery in my mind, and, of course, prepared to meet a crafty, shrewd, gipsy-looking vixen, I was somewhat surprised to meet about as simple and unsophisticated-looking a specimen of Eve's descendants as eyes could well look upon—in short, a young woman whose want seemed to be a mind of her own. Knowledge of my past history or present circumstances was out of the question. Having taken the clairvoyant's hand, she passed into the trance state in about five minutes. I was now addressed in broken English by what seemed a little girl, who often broke out into exclamations of surprise at the pictures presented to her view. She first described an incident which happened when I was seven years old. I fell overboard from a ferry boat, which was anchored about a hundred yards from the shore, my mother being with me, but no one seeing me fall; I was missed by my cap being seen floating on the water. And now the whole scene is reproduced in its minutest details—the men groping under the boats with boat-hooks, the mother, with dishevelled hair, in the utmost distress, and can scarcely be restrained from jumping out of the boat. But this only forms the prelude to this eventful hour. When the leading events of forty-three years pass in all the lights and shades of actual reality before the mental vision on this strange panorama, what strange emotions agitate the mind as one event after another is called up, many of which had long been buried in forgetfulness! Off to sea, suffering all the horrors of fever and ague in the West Indies, with its after effects. Now the scene is changed to shipwreck and its consequences. I am told here a curious fact, that during my ten years' experience of seafaring life I never went a second time in the same ship, and its cause, viz., love of change and desire to see fresh scenery.

Now the scene changes—courtship and marriage, early difficulties, many of which I thought were only known to two individuals; but here is a third, who seems quite conversant with what I thought was secret. And now, as that strange panorama passes, events which almost crushed the spirit or thrilled our being with delight pass again before my vision with stereoscopic distinctness. Here I lie among a mass of locomotive wheels with crushed body and broken limbs, suffering and buffeting with poverty and pain for long months; business life, with its ebbs and flows, follow; domestic life, with its sunshine and shadow; delineations of my own and friends' characters, friends whom this medium never saw, true to the life. Even present position and engagements were not passed over in this strange interview. But methinks I hear someone say, that's all mind-reading. Indeed, but what of those matters which had yet no place in the mind? It is now nine months since this interview, and some of the glimpses into the future dealt with on that occasion have already turned out true to the letter. But these are matters which, for obvious reasons, I cannot lay before the public.

But what is mind-reading, I would ask? Oh, it's clairvoyance. Indeed, and what's clairvoyance? I again ask. I know the facts of this wonderful gift have been dealt with by scientific men, but how unsatisfactory their explanations; and, turning to our lexicographers, they tell us that clairvoyance is the pretended discernment of concealed objects by mesmeric influence. Readers of the *Monitor*, how unsatisfactory this explanation, is it not, especially to those who have disposed of the pretence-theory by experiments with their wives and children? But, lest I weary you, let me conclude by simply stating what the spirit who controlled Lottie said in reply to my question, "How are you able to describe the events of my history?" "You have always spirit-friends with you; they show me the pictures, and I describe them to you." Trusting, dear Mr. Editor, that this communication (which falls far short of the reality) may not be too long for insertion, I am, yours for the truth,

JOHN LAMONT.

Fairfield, Liverpool.

W. H. G.—There are no circles in Brighton that we know of, but many Spiritualists. Would it not be well to form a circle? We shall be glad to be the medium of introduction between those who desire to do so. At her public sittings the spirits controlling Mrs. Olive address each visitor separately if there be time, when they can put such questions as may seem desirable, and sometimes very good answers are received. Those who have visited Mrs. Olive privately inform us that their relatives in spirit-life speak through her as naturally as when on earth, and give the fullest satisfaction as to identity. We could heartily recommend you to try Mrs. Olive's mediumship.

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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.; Curtrie and Co., 13, Catherine Street, Strand, London, W.C. John Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

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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 19, 1873.

GERALD MASSEY'S RECEPTION IN AMERICA.

A letter from A. J. Davis contains the following remark:—"Gerald Massey will be received in good spirit." Mr. Massey sails from Liverpool next week.

RESPECTING a paragraph which we published intimating that arrangements were being made for Mr. Gerald Massey to lecture in Liverpool, Mr. N. Fabian Dawe writes: "The following are the facts—I, considering Mr. Massey's passing through Liverpool an excellent opportunity of making good use of him for lecturing, corresponded with a gentleman there on the subject, and an intimation of the same was conveyed to Mr. Massey by myself about the 2nd of this month, but at once declined by him, for he considered the notice too short to enable him to make the necessary arrangements, he leaving England for America the 23rd instant; where, instead of Liverpool, he is advertised to lecture the middle of October.

MRS. CORA L. V. TAPPAN.

The forthcoming meeting at St. George's Hall has been the all-engrossing event of the week, the half of which is not yet gone at the time we write; and yet nearly sufficient tickets have been applied for to fill St. George's Hall, without any other publicity than that which our pages have afforded. This demonstrates very clearly that Mrs. Tappan is extremely popular, and that the MEDIUM is universally read by Spiritualists, of whom there seems to be no inconsiderable number in London. It would almost appear as if an under-current of publicity respecting Mrs. Tappan had been at work in London for some time. This has indeed been so, though not on the plane of physical existence. Mrs. Tappan's work in London has been long contemplated by her spirit-friends, and may it not be that those events that are well elaborated in spirit-life assume such a wide degree of popularity as soon as announcement of them is made to those who exist on the physical plane?

At one of the meetings with her committee, Mrs. Tappan was entranced, in which state she walked to the harmonium and accompanied herself to a hymn, which she sang in a very beautiful manner. She afterwards addressed her committee as "workers in this movement," whom the spirits thanked for the efforts being made to supplement their work.

"It is not by chance," said the entranced lady, "that our medium is amongst you, and that these meetings are being held. These have been long contemplated. When she came to this country so weak as scarcely to expect to work more, we knew that she would find strength to speak in London. Your spirit-bands and hers have brought this meeting about, to uplift those who have worked so long and continuously. If you knew the many minds on our side that want these words to go forth to famished souls, minds who are longing for truth, you would take fresh courage in your work."

Mrs. Tappan was then controlled by "Ouina," whose story is told in a volume of poems given through Mrs. Tappan. Indeed, it is through the influence of this Indian maiden that the greater part of Mrs. Tappan's poetical improvisations have been given to the world. "Ouina's" control is charmingly simple and cheerful. She said, "My medium is called 'Whiteflower.' Oh! you don't know how nice it is to be dead, and come back and talk in someone's mouth, and make folks feel so happy!"

The conversation turned on physical mediumship, when "Ouina" said, "Yes, I know 'John King,'—knew him when 'Whiteflower' was a little girl, and when 'John King' was with the Davenportes. He often goes to America now. Spirits go in this way:—They fasten a wire into someone's *thinks* (mind or brain) here, and into

someone's *thinks* in America; and on that wire they go backwards and forwards when they please. I have put a wire into all your *thinks*, and I can come and have a look at you at any time."

But it was objected by a lady—"We don't wish you, perhaps, to see all our *thinks*." "Oh!" replied "Ouina," "you can have a secret corner, if you please. It is only those *thinks* that interest us that we care to see."

She talked of the cab as a "canoe," and said that "Whiteflower" had come across the big waters in a "fire-canoe." The railway train was, in her phraseology, a "fire-buffalo." A gentleman present said he had been reading, that morning, Mrs. Tappan's volume of poems entitled "Hesperia," which had made his mind very cheerful and happy. "Ouina" at once pointed out passages which she had communicated, and said that her influence caused the mental exhilaration referred to.

"But," it was asked, "suppose twenty people were reading at the same time, could you then influence them all?" Her reply was, "Oh, I don't need to be there all the time. I can go from place to place as quickly as that," making, at the same time, a series of taps with the medium's hand.

"And when you have thus visited a reader, can your influence remain to sustain the action of his mind?" "Yes," said "Ouina," "when I have made a wire into his *thinks*. I can send my influence to a great many places at the same time. Some people say, How can Franklin control many mediums at the same time in various parts of the world? A big fire-arrow man [electrician] like Franklin can send his *thinks* to a great many places at once. When the atmosphere of a room gets full of our influence it can sometimes be communicated to the nervous systems of animals, such as birds; horses and dogs can also be influenced, and this is how these creatures seem to participate so readily in the mental actions of those near them."

These remarks were called forth by observations made by various members of the committee. "Ouina" concluded by improvising "a song woven of gladness." On another occasion Mrs. Tappan was entranced, and one of her guides gave the following little poem:—

THE NEED OF THE WORLD.

The world has need of healers,
For the earth is sick and sore,
Like a weary, fainting pilgrim,
Who hath wandered o'er and o'er
The desert, without one fountain
To quench his thirst and pain.
Oh, the world hath need of healers
To make it well again!

The world hath need of teachers,
For 'tis young in thoughts of truth,
Like a tender, struggling infant,
It reaches up to youth,
And it longs for some strong master
To guide its wandering way;
Oh, the world hath need of teachers
To point the better day!

The world hath need of Saviours,
Grown strong through suffering sore,
Made martyrs for their goodness;
Hath need ever more and more
For those who touch high heaven
With brows grown snowy white,
And bear with loving patience
The anguish of death's might.

And healers, teachers, saviours,
Are found in every way;
The byeways and the highways
Contain them; every day
Some sweet voice of loved childhood
Breathes forth the words sublime
And the world is full of saviours
Around you all the time.

By the time this is in the hands of the reader, sufficient tickets will have been distributed to crowd St. George's Hall to the ceiling. It is to be hoped the committee will continue these meetings, for which there seems such a genuine demand that it is absolutely impossible to keep people away. To carry on a series of free meetings will take a considerable sum of money, and the action of the committee will necessarily depend very much on the subscriptions they receive. Hitherto, the response has been encouraging, as the following list shows:—

Following are shown:											
		£	s.	d.				£	s.	d.	
Miss Dickson	...	2	0	0	"Inquirer"	...	...	5	0	0	
Miss E. Dickson	...	2	0	0	Mrs. Watts	...	...	1	0	0	
Mr. Gray	...	1	0	0	Mrs. Berry	...	...	2	0	0	
Mr. Weeks	...	1	0	0	Mrs. Parnell	...	...	1	1	0	
Mr. Crisp	...	1	0	0	Mr. Coleman	...	...	1	0	0	
Miss Hay	...	0	10	0	"Sensitive"	...	...	2	0	0	
Mrs. Cowper	...	1	0	0	Col. Greek	...	...	1	0	0	
Mr. Harper	...	0	10	0							

To accommodate those who may desire to contribute, the committee have determined on offering facilities after the lecture, that those who attend may give their aid to the undertaking. This arrangement should not be overlooked by our friends, who should come prepared to extend their co-operation to the committee, and suggest to those who apply for tickets of them to do the same.

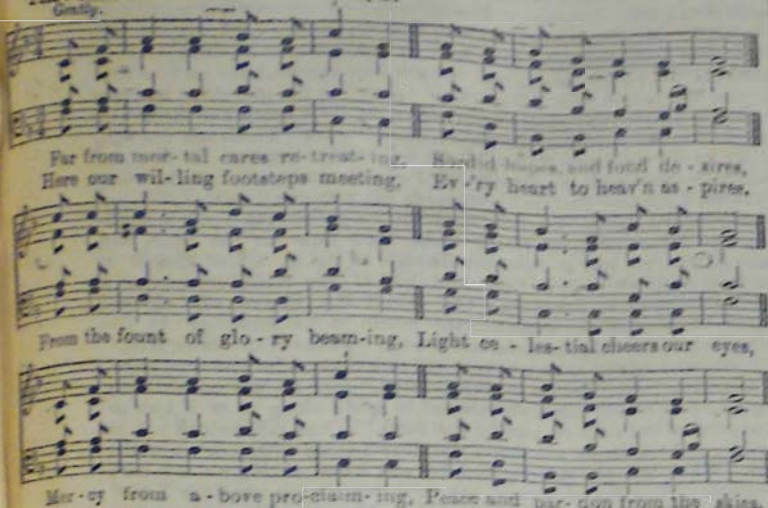
Our next number will contain a verbatim report of Mrs. Tappan's oration.

That the singing may be more general on Sunday evening, we

print the hymns with the tunes to be used. Those who do not possess "The Spiritual Lyre," from which these hymns are taken, may join in the singing by taking the MEDIUM with them. Mrs. Hicks has kindly consented to come from Brighton to lead the singing. Mr. Hicks will attend likewise, and play the organ. Mr. Gurney and his assistants will sustain the singing, and, seeing that we supply the means, the whole congregation may join in.

HYMN No. 1, "SPIRITUAL LYRE."
87, D.

TRIVOLI.
Gently.



- 2 Who may share this great salvation?
Every pure and humble mind,
Every kindred tongue and nation,
From the dross of guilt refined:
Blessings all around bestowing,
God withhold his care from none;
Grace and mercy ever flowing
From the fountain of his throne.

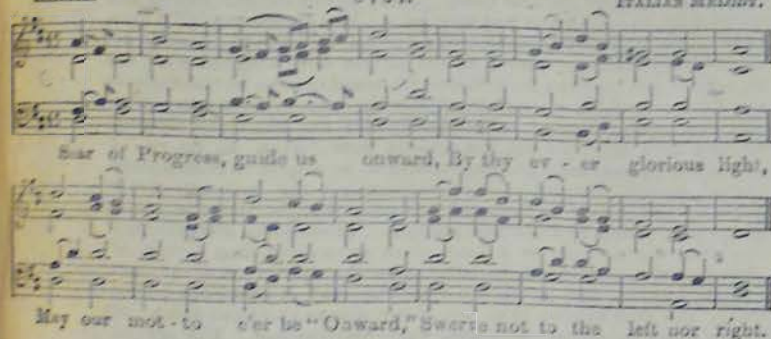
- 3 Every stain of guilt abhorring,
Firm and bold in virtue's cause,
Still thy providence adoring,
Faithful subjects to thy laws,
Lord, with favour still attend us;
Bless us with thy wondrous love;
Thou, our sun and shield, defend us:
All our hope is from above.

HYMN No. 75, "SPIRITUAL LYRE."

ALMA.

8787.

ITALIAN MELODY.



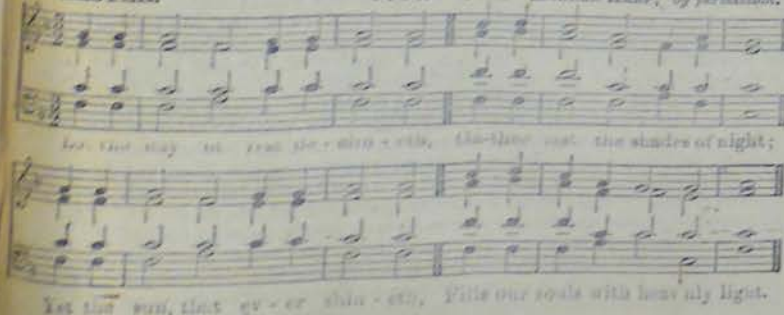
- 2 Oh, hush our souls when sorrow
Gathers clouds around our hearts,
"Show to us the joyous morrow,
Which but life and joy imparts.
- 3 Oh, we greet thy beams with gladness,
Promise of a brighter day,
Which shall chase away all sadness,
While bright glories round us play.
- 4 Shine thou on, thou starry token,
Of the joys that are to come,
When by love's bright chain unbroken,
We shall all be gathered home.

HYMN No. 79, "SPIRITUAL LYRE."

8787.

From "MODERN HARP," by permission.

CHESTER.



- 2 While, thus our love addressing,
Thus our parting hymn we sing,
Father, with thine evening blessing
Rest we safe beneath thy wing.

DR. SEXTON IN LANCASHIRE AND YORKSHIRE.

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."

We hear that arrangements are being made for Hull. Those who engage Dr. Sexton on this tour will not be charged travelling expenses. Address: Dr. Sexton, 17, Trafalgar Road, London, E.C.

DR. SEXTON AT GOSWELL HALL.

On Sunday evening next, September 21st, Dr. Sexton will deliver an oration on Spiritualism, at the Hall, No. 86, Goswell-road, a little way from the Aldersgate Street station of the Metropolitan Railway. Admission is free, and the service commences at seven o'clock. It is the inaugural lecture of a series which the St. John's Association of Spiritualists intend holding in that hall. We hope there will be a crowded meeting, and that our friends in the east of London will co-operate with the committee in making this laudable effort a complete success.

MR. WOOD'S FIRE TEST.

To the Editor.—Dear Sir,—In reply to the query in the MEDIUM, No. 179, added to the paragraph headed "Spiritualism at Bury,"—an exact copy from the Bury Weekly News I submit, but inaccurate in one or two particulars nevertheless—permit me to give you the facts of the case. About twelve years ago Mr. Wood, of Halifax, was speaking in the trance state in a farmhouse at Diggle, Saddleworth; a kettle filled with water was placed on the top bar before the fire, and simply left there until Mr. Wood had done speaking, so that tea might be prepared immediately after he had finished. Towards the close of his address, Mr. Wood, speaking of faith in God, remarked that if a fire were heated ten times hotter than wont, it would fail to have any effect upon the body if we had only sufficient faith. He then deliberately thrust his hand into the red-hot fire behind the kettle, and gradually drew it out again. The Wesleyan local preacher who witnessed and reported this, in company with others, being very sceptical, carefully examined the hand of the medium, and even suspected that he might have possibly prepared his hand with some chemical liquid for such a severe and unusual test. Mr. Wood's hand was not in the least affected or injured by being thrust into the fire. It was never stated that the water in the kettle boiled in a few minutes, or that Mr. Wood held his hand in the fire twenty-five minutes. This circumstance opens up the question as to how far spirit-force can repel and hold in subjection materialistic agency?

We, the undersigned, chairman of the meeting held at Bury and witnesses of the above fact, testify that the preceding is a correct report.

(Signed) JOHN AINSWORTH, Washington Cottage, Bury;

DANIEL AMOS, Cross Lane, Radcliffe, near Manchester.

We have to crave the indulgence of numerous correspondents for whose kind contributions we cannot this week find space.

YORK.—A circle in York would be glad to be visited by a good physical or seeing medium, who could aid them in the work of development.

Mrs. JOSEPH WYLLIE, Haggs Lane, informs us that his circles have been discontinued, on account of Mrs. Wyllie's ill-health. Mr. Wyllie is willing to lecture on Spiritualism or Temperance.

Mrs. KNOWLES, 50, Canterbury Road, Kilburn, has commenced a weekly seance on Thursday evenings, at 8.30. He can accommodate two ladies to help to balance the sexes in the circle.

On Wednesday evening Gower Street Rooms were crowded right out into the street. Mr. Monck and Dr. Sexton were the chief speakers. The opposition was there in full force, and several noisy interruptions occurred. Dr. Sexton delivers a lecture at the same place on Wednesday evening.

We have received a splendid portrait of Gerald Massey, which will appear in a double number of the MEDIUM next week or the week following. This will be followed up by a series of other portraits. We hope our friends will not forget to see that our subscription list is duly extended.

DEBATE ON SPIRITUALISM.—On Tuesday evening, September 23rd, at Alfred Hall, Roman Road, Old Ford, a debate will take place between Mr. Joseph Stephens and Mr. Hales; subject: "Does Spiritualism prove a future existence?" Mr. Stephens will take the affirmative, Mr. Hales the opposite.

MISS FOWLER arrived at Liverpool on Monday, after a rapid and pleasant voyage. She speaks highly of the comforts of the Allan line of steamers, and great attention paid to the passengers by the officers of the Company. From her advertisement it will be perceived that she has taken up her abode at Mrs. Lamont's. After remaining in Liverpool a few weeks she may call at other provincial towns on her way to London.

THE Rev. GEORGE J. PROCTOR, successor to the Rev. T. T. Lynch, at Mornington Church, thus concludes a sermon referring to Mr. Stratton, deceased: "Gathered to the fathers, he lives with them, as they live with God; now to watch the conflict of the ages, and with deep interest to trace the triumphs of goodness on earth. And this is surely true, that, if they live, they are stirred with human feelings and sympathies, which will lead them to be helpful to us in various ways."

HERE TOUGHAN forwards us his announcements from Hull, styling "himself a Spiritualist;" but his assertions and pretensions have no claim upon our regard. It matters but little to us, or to Spiritualists generally, what conjurers can do or cannot do. We know that spiritual manifestations are genuine, and that is enough for us. It also seems rather fortunate for conjurers that the phenomena are real, for it affords them a substantial basis on which to trade upon public credulity.

THE SPIRIT "PETER" MATERIALISES HIMSELF.

Since the return of Mr. Williams from the coast his seances have been very much crowded, and even more successful than before his departure from town. The physical condition of the medium has very much to do with the power and distinctness of the phenomena.

On Saturday evening the attendance was so large that, besides the circle round the table, there was an outer circle half way around the room. After the dark seance the usual cabinet seance was held, and the medium's hands were very carefully tied by investigators. It was some time before the light streamed from the cabinet, when, to the astonishment of the circle, instead of "John King" there appeared "Peter." He managed the light very well, and showed his figure quite clearly; but, unlike "John King," instead of maintaining a dignified silence or answering in short sentences, he was, as usual, somewhat talkative. He said that the "Boss" had prepared the lamp for him, and left him to exhibit, as he had to leave for some other appointment. The sitters said, "Show your face a little better, 'Peter'; we cannot see you." "Peter" replied by word and action. He held the light towards his face, and remarked that as he had not the time nor the power to make up his face very perfectly, the sight of it might not be very gratifying. It would be impossible to have an interview with "Peter" without the passage of the jocular element. Mr. Henly desired him to return the couple of photographs which had been taken away at a seance held at the Spiritual Institution. "Peter" said that if Mr. Henly would attend another seance at the same place, possibly they might be returned. "And, please stamp them with your seal," interposed another sitter; "Or rather," another of the circle added, "drop upon them a little of your lamp-oil." This effort to get the better of "Peter" in the way of joking rather stopped his vivacity; and when asked to throw his lamp to the further side of the room, when it would be thrown back again, he manœuvred with it till he upset it, and his light was out for the evening. Before he retired, and while he was addressing the sitters by name, he was asked if he would not say a word to Mr. Macintosh, from India, who had been introduced by Mr. Peebles, and whose fellow traveller he had been on the passage to Egypt. Mr. Macintosh accordingly saluted "Peter" in Hindustanee, and the spirit immediately responded. Another gentleman present also spoke Hindustanee, and "Peter" was asked in effect whether he had been used to going out shooting in the woods. "Peter" replied by a short expression, and a powerful beating of the walls of the cabinet, almost sufficient to knock it down, and by hallooing as if engaged in the chase. This power on the part of "Peter" to speak Hindustanee was quite surprising to the circle, as neither Mr. Williams nor any person present understood the language except the two gentlemen who were acting as investigators. We have heard that "Peter" had visited India when in earth-life, which is an additional test of the perpetuity of human individuality after death.

EXTRAORDINARY PHYSICAL MANIFESTATIONS AT ROCHDALE.

On Tuesday night last, September 2nd, it was my pleasure to be at a seance held at the house of Mr. Langley, Water Street, when very pleasing spirit-manifestations occurred for the first time in the dark, such as the moving and floating about of paper tubes (which had only been made a few minutes), by which every sitter was rapped and touched many times; a book taken off the table and gently thrown on to a gentleman's knee; various and encouraging messages through the table, by means of loud and distinct knocks underneath the table, and which were so satisfactory that we resolved to sit again the following night, i.e. Wednesday, when we had indeed glorious power manifested, and in considerable abundance. After sitting down, we were immediately requested by our dear spirit-friends to sing to harmonise the meeting, which we did right heartily, and were accompanied by them with loud raps under the table. The paper tubes were again in action, gently tapping each and every one of us. Then the table began to move, which they put down on its side and lifted it up again with the greatest ease; then several of us began to be touched with spirit-hands, by which some had their hair gently pulled, some were touched on the hands with warm and others with quite cold hands; then the spirits were asked if they could not bring us something on to the table, and they answered "Yes," and instantly we were startled by a heavy thud on the table, followed at once by a large tablecloth thrown round the writer's head, and various other articles of wearing apparel thrown at other sitters. Again another great thud on the table, accompanied by a shower of material objects, which continued for several minutes, when we were requested to light up; and such a scene met our eyes that some of us are not likely soon to forget, for piled on the table were a great quantity of things, comprising two large family Bibles weighing upwards of twelve pounds, small books, all kinds of clothing from various parts of the house. Altogether the power manifested was wonderful; so much so that our esteemed friend Mr. Meredith, of Liverpool, who was present at both seances, and who has had considerable experience at various seances, declared he never was more delighted. I have omitted to mention the medium's name is Mrs. Langley. Our success was so great that we have determined to continue our sittings regularly for her development, and I think we have had great encouragement to do so.—I remain, yours fraternally,

JAMES SUTCLIFFE.

21, Elliott Street, Rochdale, September 8th, 1873.

MORE WONDERFUL MANIFESTATIONS AT NEWCASTLE-ON-TYNE.

To the Editor,—Dear Sir,—I am known in our society as being very sceptical regarding many of the manifestations which have occurred at our rooms. I have been frequently told that they, the spirits, would knock my scepticism out of me; that, of course, remains to be seen. On Sunday evening last we held a seance at the Old Freemasons' Hall, Newgate Street, present about thirty, including members and strangers. We formed an inner circle of those whom we knew and in whom we had confidence; in the outer circle the remainder of the members and strangers sat, holding each other's hands. The inner circle included the medium, Miss Fairlamb, Miss Wood, the Misses Harrison, and Mr. Brown, a gentleman about sixty years of age, of a kind, affable disposition, and Mr. Rankin, who will, I think, become a powerful

medium. Other persons more or less mediumistic composed the circle. The results were to me of an extraordinary kind. During the time the company were singing several beautiful hymns the mediums became more or less entranced, when the spirits known by the names of "Jack" and "Joe" announced themselves by loud raps on the table. The accordion was played vigorously; the tambourine and bell floated above our heads, and were violently thrown on to the table. One of our active members, Mr. Bonnar, and his wife, were delighted at an unexpected visit from a little daughter, "Maria," who had departed this life some time ago. Mr. Bonnar and his wife held an audible conversation with their dear child, and they were told to hold seances at home, and she would attend them. I need not tell you how thankful the parents were at this unexpected visit. Our friend "Jack" in the meantime was very active, and vigorously slapped the sitters on their heads and faces with the tube. The mediums prevailed upon "Jack" to thrash me well, which he did not forget to do. I was frequently struck on the face and side of the head with the tube, which I confess made me a little nervous; however, I got over that, and afterwards felt very comfortable. We had some beautiful lights. I asked "Jack" if we should get him a musical-box, and he replied by giving three loud raps on the table, and immediately we had a splendid display of lights, which floated in eccentric motions to the right and left of the table, resembling a miniature display of fireworks. Our friend Mr. Brown, who did not appear to be able to communicate much to us excepting in the enthusiasm of his delight, exclaimed loudly, "Praise Him! bless Him!" You will understand that we were all this time under test conditions. I exclaimed, "Mr. Brown is being lifted," and he was immediately dragged on to a long table, and seemed to glide along it as if two or three persons had hold of him by the head. I was determined not to leave go, and the result was that I was drawn along with him on to the table. When the gas was lighted, he was found sitting on my back entranced. Thus ended one of the most remarkable meetings I ever attended. I need not say that the visitors who were there were very much surprised. I have been careful not to overstate the facts, but rather to understate them. Much more occurred.—Yours very truly,

September 7th, 1873.

A MEMBER.

[The writer of the above is well worthy of the confidence of our readers.—Ed. M.]

LAST week we gave publicity to information received respecting a forthcoming meeting at Newcastle, thinking that the meeting was a public demonstration, whereas it was a seance merely. It was intended to be kept as private and quiet as possible. A correspondent says: "The paragraph drew the attention of a number of persons, and in consequence there was a great demand for admission, which I am sorry to say in some cases we had to refuse. The number was larger than we anticipated. About fifty to sixty persons were present, too large, as you are well aware, to hold a truly satisfactory meeting. The manifestations were of an ordinary character, but very satisfactory to those who understood the nature and conditions of these kind of meetings. According to promise, we purchased for 'Jack's' use a musical-box, which was placed on the table for the first time. 'Jack,' to our delight, wound and rewound it up, and the effect was very good; he appeared to lift it from one end of the table to the other. We had bell-ringing, the tambourine lifted and thrown about, several of the sitters were touched with the tubes, a chair was removed from the medium and thrown to the opposite side of the table, which seemed to startle our friends unaccustomed to seances very much. Several called loudly for the gas to be lighted, which was done after we got the consent from 'Jack' to do so. I believe, if the visitors had kept the conditions, we should have had some very good results. Several of the visitors left the hall apparently dissatisfied with the proceedings, and evidently thought that the manifestations were caused by interested persons. Some good, however, has resulted from the meeting, as I have since ascertained that several of the friends have determined to investigate the matter at their own homes. I presume that is all the result we may expect from public seances." It would appear that the MEDIUM is an excellent means of giving publicity to events connected with Spiritualism. The special investigators should arrange another private seance. We think the results extremely good under the circumstances.

EXPERIMENTS IN SPIRITUALISM.

To-night (Sept. 5th, 1873) about 8 o'clock myself and two friends agreed or were influenced to sit at a small round table to see what would follow. In a few minutes the table began to move, and it shortly spelt out the names of five deceased persons well known to us, one relative of each, and two female friends. After about a quarter of an hour of alphabet communications, one of our party began to shiver as it were with cold, and a peculiar chattering of the mouth quickly followed. After a few minutes a female voice—one of the spirit-friends present—was easily recognised by myself, although over ten years have passed away since I last heard it. There were certain peculiarities which were unmistakable, and rendered it certain as evidence that the spirit was that of our female friend. A little longer, and she was able to clearly enunciate a few words, and she asked for music—"Concertina." On taking an instrument of this kind, which was at the other end of the room, I asked what I should play; the "Emperor's Hymn" was desired in distinct words. This could not be remembered, and it was asked whether the well-known tune "Ever of thee" should be substituted, when immediately an almost shriek of approval was uttered, and the table danced and leapt about in the most excited and evidently joyful manner; several times it sprang from the floor to an elevation of fully two feet, and it was with difficulty that we could hold it down; more than once it overcame our efforts to do so. Faint lights were seen, and one of our party was gently touched on the hand. After about an hour of this procedure, the table spelt out "Good-night." The spirits were obliged to leave us, but before doing so one of them desired me to write an account of what had taken place, to be sent to the MEDIUM, saying, "Do this to-night, for it is of more importance than you think for."—Yours truly,

PARALLAX.

24, Leighton Road, Kentish Town, London, N.W.

P.S.—The following are the names of the other two gentlemen of the party, the spirits desiring that they should sign them, myself preserving my *nom de guerre*.

ARTHUR A. COLMAN.

W. J. WEST.

THIRD ANNUAL MEETING OF THE DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

It was about eight o'clock before the members and friends of this association had fully assembled at 74, Navarino Road, on Monday evening, to hold their third annual meeting, previous to which hour Miss M. Blyton played several airs on the piano.

The president, Mr. Lovell, occupied the chair, and various notable Spiritualists were present. The rooms were filled, there being about sixty persons present.

During the evening the musical and recitative departments were sustained as follows:—Recitations: Mr. Standon, "The Heart's Charity," by Eliza Cooke; Mr. P. Tredwin, "Resignation," by Long-fellow. Music: Mrs. C. Bassett, "I Heard a Spirit Sing," &c.; the Misses Cooke, Mrs. Lovell, the Misses Maltby, Miss M. Blyton, duets, &c., on the piano.

Proceedings were commenced by Mr. T. Blyton reading letters of excuse for non-attendance, &c., that had been received, and among these were letters from Mr. Burns and Mr. Monck.

The president made a short speech, in which he noticed that the association was established on the 15th September, 1870. Its main purpose was investigating Spiritualism, and since that date they had applied themselves to all the usual modes of phenomenal research. The results arrived at fully established the hypothesis. The local press had lately adopted a better tone towards the subject than formerly. Thanks were due to various life members for supporting the association financially and otherwise, and the library had been judiciously selected.

Mr. Luxmore rejoiced at the success of their association. Many had been totally ignorant of the subject who had become members through being seasonably talked to. But it was almost impossible to get very good phenomena where they had mixed and changeable circles. It was necessary to sit with the same people, yet there was other good derived from their meeting together. Perhaps there was quite as much good done by reading books on the subject as by seeing phenomena. People ridiculed table-rapping, &c., but every system or science needed an alphabet with which to meet the uninitiated. From this Spiritualism went on to higher forms, and proved the immortality of the soul. He (the speaker) was twelve years in being convinced. Most other sects believed in the immortality of the soul, but Spiritualists knew it to be a fact. Great was the difference between belief and knowledge. If they persevered in the line they had taken up, they would benefit both Spiritualism and themselves, and thus be led on to the glories of the future life.

Mr. Morse was glad to meet the association that night for two reasons: first, because he was present with them the previous year, at the house of Mr. Dornbusch; and second, because he was present at the time the association had its birth. Wherever he went, he was continually hearing the name of the Dalston Association and of its usefulness. It was the most respectable association of any he was acquainted with, and if other societies were similarly regulated there would be more good done to Spiritualism. Spiritualism was on the increase in the country, and a great and important fact was that he could now stand before an audience who would listen with good behaviour throughout, and at the close would put intelligent questions, instead of making appeals of derision. He referred to the great success he had had in Glasgow; and the only solution of the rapid and general growth of Spiritualism in this country was that the angels, our friends, were now labouring for us as they never laboured before. We were thus becoming more amenable to Spiritualism. Spiritualists were not to be impatient of non-success at first. In some respects phenomena here were superior to those of America, and an American had said that if reliable test phenomena were wanted, they should go to England. But one element of sorrow was that in England they were deficient in the facts and philosophy of the subject, and in that the Americans certainly did "take the shine out of us." The three things to be apprehended were—the existence of God, the fact of immortality, and the necessity of a good life.

At the close of this address an interval was allowed for refreshment and conversation, after which the meeting was very briefly addressed by Mr. Dunphy, who expressed pleasure at their great success and continued prosperity, and he hoped they would continue to add to their numbers.

Mr. Morse was now controlled by the "Strolling Player," who expounded a fable of an old woman sowing wheat, of a young person disbelieving in the resulting ear of grain, and of the subsequent discomfiture of the scorner on beholding the field of corn. This was easily applied to Spiritualism. Many beautiful ideas were expressed with a flow of humour that lent a lightsome charm to the mode of conveying the deepest truths.

A dark seance ensued, and Mrs. Lovell was controlled by a spirit who seemed to be writhing under intense emotion at the death-bed of her husband. Again she was controlled by a musical spirit, and the piano was dexterously manipulated in total darkness. Someone else beside her was controlled to sing, and at the other end of the room a medium was the subject of the spirit "James," whose gruff voice was very notable.

The whole proceedings were characterised by the utmost harmony and appreciation of the many points of interest presented to the meeting. Mr. Thomas Blyton, secretary and treasurer, maintaining his usual zeal and energy in conducting affairs.

Mr. Morse proposed the vote of thanks to the chairman and officials, and the association dispersed at a little past eleven o'clock.

W. W.—Received per Mr. Morse, with thanks, as subscription to the MEDIUM, 5s.

BLACKBURN.—On Friday evening last Mr. Morse addressed, in the trance state, a crowded meeting in the Co-operative Hall, Simmons Street, Blackburn. It was the first trance address which had been delivered publicly in that town; and the fact that it was so numerous attended, at admission fees of 6d. and 3d., indicates the great public interest in Spiritualism. The address was listened to with profound attention, and at the close a considerable spirit of inquiry manifested itself, that led to a great deal of discussion, which, however, concluded amicably; and the meeting closed with a hearty vote of thanks to Mr. Morse for his services.

DR. SEXTON ON PROTOPLASM.

It is quite evident that to continue the Sunday evening meetings in Cavendish Rooms is an impediment to Spiritualism rather than a means of extending it. There is scarcely room to admit those who are regular attendants; and, however much gratified these may be by listening to the orations delivered there from week to week, yet it is obvious that the purpose for which such meetings are held should be to enlist the attention of fresh inquirers. To fully accommodate such has been of late quite impossible. On Sunday last all seats were soon occupied, and every inch of standing room appropriated; and even after no further additions could be made to the audience, many had to go away unable to gain admission. The subject was not a very exciting one neither; it was

PROTOPLASM.

This was purely a matter of intellectual inquiry, and it speaks well for the tendency of Spiritualism that a text of the kind should draw together a larger number of listeners than if the topic had been of a more imaginative and unreal character. Dr. Sexton acquainted his hearers that Professor Huxley had not originated the term protoplasm, which was first used in Germany, and had been transplanted into English science by Professor Huxley, with whose name it had thereby become so closely associated, and chiefly from his having used it in his celebrated lecture on the "Physical Basis of Life." Dr. Sexton dwelt considerably on Professor Huxley's inconsistency in saying he was not a materialist, and that materialism was a philosophical error; while the whole force of his arguments went in another direction. It appeared as if the professor did not believe in his own facts, or pretended not to do so, in order that he might conciliate public prejudice. Dr. Sexton pointed out the difference between living and dead matter; the former was capable of resisting external agencies—chemical, atmospheric, or mechanical; whereas the latter succumbed thereto. The lowest form of life was the cell, which was generally supposed to consist of three parts,—a thin transparent bag or membrane containing a fluid, in which was suspended a small body called the nucleus. Some cells had no such nucleus. Protoplasm, then, was neither the nucleus nor the membrane, but this fluid which had the power of leading to the construction or multiplication of cells. No one had seen heat, light, electricity, nor other forces converted into life, nor was such a supposition at all capable of demonstration, nor even rational conception. The rearrangement of the particles of matter might give new qualities, but life bestowed new powers upon matter, showing that it was not a derivative of molecular arrangement or of natural forces. The question was—Whence did life come? If it were replied—From the organism; then the question remained—Whence did the organism come? Life, indeed, was eternal, and, like intelligence, was without beginning, and had preceded all forms of life. Dr. Sexton ridiculed, at great length, the idea of protoplasm bestowing life, for he showed that a dead animal was protoplasm as well as a living animal, and if they were both protoplasm, why was there such a difference between them? This was a distinction which the materialist could not explain. Modern science had associated with death in the dissecting-room, till its professors believed there was no life at all, but only dead structure. This teaching was destroying out the life of humanity, till men regarded nothing except that which would weigh, measure, or bring money. The lecturer further criticised the protoplasm theory by asking why it was that organic life manifested so many distinct and individual forms. Were it not for the existence of some principle other than the physical basis alluded to, then, instead of wheat, a crop of cats and dogs might come up indiscriminately. He asked why it was that the kidneys did not think, or the brain secrete bile, seeing that both organs were made of protoplasm, and the ultimate structure of all organs was in reality the same. The materialistic theory did not even explain the lowest forms of life, and the lecturer denied that thought was the result of molecular change, which phenomenon was not the cause, but simply the consequence of thought. Spiritualism was controverting all this materialism, and bringing man back to the recognition of God, the soul, and religion. It had opened up a flood of light from the spirit-world, and changed and enlightened the minds of men while they remained dogmatising on man's spiritual nature. It was the greatest movement of this age, or of any age, showing us the true nature and destiny of mankind, that we have our origin in spirit, are the children of God, responsible to Him for the deeds done in this world, that our conduct here will shape our destiny in the hereafter. The whole universe teemed with life and spirituality—the God in whom we lived, and moved, and had our being.

MR. ASHWORTH, of Halifax, kicks against the tyrannical vaccination laws. He writes to the newspapers, and asks:—"What shall I do with my young fairy? Shall I hide him in an ark of bulrushes, or flee into Egypt to save the young child's life from the hard-hearted Pharaohs or the bloodthirsty Herods? I myself would fain come under the lash of the law and offer up myself as a sacrifice for the innocent babe, but I have no chance, because almost any of the doctors will cut the child if the mother will take it, especially if she will pay them, and the public vaccinator will do it for nothing. I think the State have just as much right to interfere with the parents as to what kind of food they shall give to their children, or as to what kind of clothing they shall wear, as both of these are essential to health; yea, more, because upon these things we are more agreed. But vaccination is cruel and unnatural, and even those parties that enforce it must acknowledge that it is not an absolute preventive of small-pox."

A TEMPERANCE TALE IN VERSE.

"THE TRIAL OF SIR JASPER." By S. C. Hall, F.S.A.B., Barrister-at-Law, F.S.A., editor of the *Art Journal*, author of "Book of Memories of Great Men and Women of the Age, from Personal Acquaintance," &c.

Of this work upwards of 20,000 were subscribed for before the day of publication. It is illustrated by twenty-three distinguished artists; the engravings, twenty-five in number, being executed by eight of the leading engravers of the day.

SPECIMEN OF THE ENGRAVINGS.



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Whose painted sermons he who runs may read ;
Who speak the tongue of all mankind, indeed.
Blessed be they who use God-given powers
To till the soil—to plant the pregnant seed
That lends the moral desert fruit and flowers."

This elegant work is written in an impressive yet highly poetical and flowing style. It answers this appeal:

"Laws will not do the work which has to be done. We want men for that, and these men must see their work before they do it. Among all the writers, all the talkers, all the preachers, all the workers, all the names we see blazoned in the roll of English fame, are there none that will set about to abate this nuisance and scandal—OUR NATIONAL DRUNKENNESS?"—*Times* (Leading Article, 9th Aug., 1872).

The art illustrations portray the beauties of innocence and sobriety, as well as the horrors of vice and intemperance. As a picture book, it is worth more than the money asked for it. The author is well known for his experience as an investigator of Spiritualism; and out of compliment to him as such, we commend this poem to his brother Spiritualists. To promote its sale, we make this offer: that when purchasers club together for copies, we will supply them at the rate of 9s. per dozen. We hope many of our readers will get up clubs and invite their friends to join. A penny or twopence per week paid into the club would place the book in the hands of the poorest at trade price.

ANTI-VACCINATION.—The Prince de la Paix, medical reformer, &c., announces his intention of holding a great anti-vaccination demonstration in Hyde Park to-morrow (Saturday) at 3 o'clock p.m.

A GENERAL OVERSIGHT.—We are not at all niggardly, as all our readers know, for our transactions often proceed at an inverse ratio to our own profit—and this for the good of the cause, although such could not be done *ad libitum*. It would be very mindful, therefore, of those who should write to us making mere inquiries to enclose a stamp for reply.

IN REPLY to correspondents who have written to us respecting a seance at the St. John's Association, we state that we cannot see what we can do or say in the matter. Everyone is responsible for their own actions, and sometimes it is much better to try to understand the causes of inharmony and remove them, than to become vituperative over the results.

ENEMIES WITHIN AND WITHOUT.

It would almost be imagined that in the investigation of a universal law like spirit-intercourse and its attendant phenomena there would be no necessity for personal bickerings and selfish ambition, but rather that all who took the matter up would do what they could to elicit truth, and aid their co-labourers to do the same. This is the view from a spiritual standpoint, but when looked at from the arena of actual human endeavour the aspect is very different. We have from the first tried to know the facts and understand them. In that work we have earned the credit of being somewhat successful, and have thereby merited not cordial aid but puny attempts at interruption from those who do not like to understand the subject as the facts teach it, or who are sorry that any success or consequent reward should pass their own door. Of the first class is a semi-theological contemporary, who delights in washing our soiled linen in front of his readers almost every month. Recently our errors have been particularly heinous. When Mr. Herne was ill we had the wickedness to befriend him. Why did not we damn him, and cast him out, ejaculated our holy contemporary with pious horror at our act? Our fault has since changed to one of simple inconsistency for saying about a man certain things and then befriend him in the face of it. We said nothing about the man in question, but simply repeated his own statements in such a way as to prevent them from doing himself or others further harm, and we are ready to repeat the process to our pious friend when he requires it.

Another contemporary belongs to the second class. From his earliest essays at criticism his acridity has been more amusing than painful. His recent distemper has taken the form of ignoring certain phases of our existence to the exaggerated extension of others, and recently he has introduced a new feature into our character—viz., that of telling lies. He charges us with misstating the number of persons at the Liverpool Conference for "trade purposes." Now, we did not happen to make any misstatement, and we could not have been above fifty wrong even if we had said there was no Conference at all. But the "trade purposes" fairly puzzle us, and apparently have been such a nut to our contemporary that he does not even himself attempt to crack it.

This is not the extent of the evil. Following a visit of our editorial friend, the same distemper has been communicated to certain parties at Liverpool. The secretary of the late Conference was not only a non-Spiritualist, but an opponent of Spiritualism of the worst type, his connection with the phenomena being chiefly to hold mock seances, to show that mediums were impostors. The consequence is that, according to Mr. Chapman, a number of such experimenters have been expelled from the society, and altogether matters have been so unpleasant that other societies have been instituted to afford more eligible association for the friends of Spiritualism.

If Spiritualists can thus systematically scandalise each other, and if "National" operations may be administered by a scowler, need we be astonished at the contents of a telegram received from Dr. Hitchman on Saturday?—"That paragraph about me and spirit-control is a wicked and injurious falsehood." Mr. John Lamont says there is not a word of truth in the statement that Dr. Hitchman was controlled as stated. Mr. Chapman says it is the work of some "low scamp" who cannot be found; and Mr. A. Lamont desires us "to give a direct contradiction to the paragraph in last week's MEDIUM, signed M. Williams, professing to give an account of a seance at my house, at which Dr. Hitchman was entranced, the whole of the said paragraph being an infamous fabrication." The fact that Mr. Lamont's name was used caused us to suppose that he had commissioned a friend to report the proceedings.

Now such conduct as that is so contemptible as to be scarcely worthy of regret. We feel sorry that Dr. Hitchman should be in the least annoyed, and are certain that he is too much of a gentleman to trouble himself with that which must have been the childish trick of some person endowed with a lack of self-respect. For ourselves we have no word of harshness to utter against any of the parties above alluded to. Such conduct should arouse our pity rather than our anger. The words cannot injure Dr. Hitchman, and the polite attentions of our contemporaries are a positive gain to us, and presently it might suit our "trade purposes" to subsidise them to abuse as mildly. There are scavengers in every community, and why should the Spiritualists not have dealers in dirt?

GAUTHORPE.—To the Editor,—Dear kind Friends,—It is with feelings of pleasure that I address myself to your numerous readers, through the medium of your valuable paper, concerning the opening of another spiritual meeting-room in this locality. On Saturday, August 30th, we opened the room with tea, when a goodly number of our friends from Gawthorpe, Batley, Batley Carr, Ossett Common, Haggis Lane, &c., visited us. After tea a meeting was held, presided over by Mr. H. Pickard, when, it is said, a sublime invocation was given through J. K.; addresses were given through Mrs. Addy, Batley Carr, Mrs. Swift, Gawthorpe, and the writer. On Sunday, 31st, two services were held in the same room, the address in the afternoon being given through the writer, and in the evening a beautiful address was given through Mrs. Addy, and one through Mrs. Swift. On the Sunday the people of Ossett were taken by surprise, they did not know that Spiritualism had got such a footing in their midst; and when they saw so many well-dressed, intelligent people pressing towards the meeting-room, they were quite astonished. I am glad that we have got such a nice little room, so comfortably fitted up, and a few energetic workers in the cause, so that you may expect to hear from us again soon,—Yours fraternally,
JOHN KITSON.—Sept. 9th, 1873.

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

SUNDAY, SEPTEMBER 21, Oration at St. George's Hall, Langham Place, by Mrs. Tappan, at 7 o'clock. Admission by ticket only.

Oration by Dr. Sexton at 85, Goswell Road, at 7. Admission free.

MONDAY, SEPTEMBER 22, Mr. Herne at 8 o'clock. Admission 2s. 6d. See advertisement.

WEDNESDAY, SEPTEMBER 24, 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 25, Mr. Herne, at 8. Admission, 2s. 6d. See advt.

FRIDAY, SEPTEMBER 26, Oratorical and Musical Entertainment, at 8 o'clock.

SEANCES IN LONDON DURING THE WEEK.

SATURDAY, SEPTEMBER 20. Mr. Williams. See advt.

SUNDAY, SEPTEMBER 21, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

MONDAY, SEPTEMBER 22, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road Mile End Road, at 8 o'clock.

Mr. Williams. See advertisement.

TUESDAY, SEPTEMBER 23, Seance at the Temperance Hall, Tyssen Street, Bethnal Green Road, at 8.

THURSDAY, SEPTEMBER 24, 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. Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, SEPTEMBER 21, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.

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, Union Chambers, 15, Dickenson St., Mount St., at 2.30.

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

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

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

HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.

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

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

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

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Newgate Street, at 8 p.m.

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

BATLEY, at Mr. Parkinson's, Taylor Street, at 2.30 and 6 p.m.

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

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

ROCHDALE, River Street Hall, afternoon and evening.

BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, Well Street, Hockley, for Spiritualists only, at 7 p.m. Physical and Incipient Trance-Medium, Columbus Perks (boy medium, twelve years of age).

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

GLASGOW Association of Spiritualists. Public meeting, 11 a.m. and 6.30 p.m., at 164, Trongate. Seance at 5 p.m.

MONDAY, SEPTEMBER 22, HULL, 42, New King Street, at 7.30.

GLASGOW Association of Spiritualists. Seance at 164, Trongate. Doors closed at 8.30 p.m.

TUESDAY, SEPTEMBER 23, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, SEPTEMBER 24, BOWLING, Spiritualists' Meeting Room, 8 p.m.

MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.

OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.

DARLINGTON Spiritualist Association, same place as on Sundays. Public Developing Circle at 7.30 p.m.

GLASGOW Association of Spiritualists. Public meeting at 164, Trongate, at 8 p.m. Occasional seances during the other nights of the week.

THURSDAY, SEPTEMBER 25, BOWLING, Hall Lane, 7.30 p.m.

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

WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.

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

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

FRIDAY, SEPTEMBER 26, 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.

INFORMATION FOR INVESTIGATORS.

RULES TO BE OBSERVED AT THE SPIRIT-CIRCLE, by Emma Hardinge. 1d. ON THE SPIRIT-CIRCLE AND THE LAWS OF MEDIUMSHIP. A Lecture by Emma Hardinge. 1d.

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Letter of introduction from ROBERT DALE OWEN:—"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 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."

"Boston, United States of America, April 15th, 1873." (Signed) "ROBERT DALE OWEN."

N. P. WILLIS, the distinguished poet, critic, and scholar, in an editorial in his journal, said of her, among other equally approving words:—"Believe what you will of her source of inspiration, whether she speaks her own thoughts, or those of other spirits, it is as nearly supernatural eloquence as the most hesitating faith could reasonably require. I am, perhaps, from long study and practice, as good a judge of fitness in the use of language as most men; and, in a full hour of close attention, I could detect no word that could be altered for the better, none indeed (and this surprised me still more) which was not used with strict fidelity to its derivative meaning. The practical scholarship which this last point usually requires, and the curiously unhesitatingly and confident fluency with which the beautiful language was delivered, were critically wonderful. It would have astonished me in an extempore speech by the most accomplished orator in the world."

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