

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

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MRS. TAPPAN AT ST. GEORGE'S HALL.

In accordance with the announcement made in our issue of Friday last, Mrs. Cora V. L. Tappan delivered her inaugural address in St. George's Hall on Sunday evening. The hall was crowded with a large and intelligent audience, and throughout the evening the most marked attention was paid to the speaker. After a voluntary on the organ, Mr. Slater, a gentleman well known in connection with the spiritual movement, briefly introduced the lectress. Then, a hymn having first been sung by a selected choir led by Mrs. Hicks, the audience taking part in the performance, Mrs. Tappan rose and delivered the following impressive invocation:—

Our Father, infinite Spirit of light and of love, whose name we call God, but whose wondrous power, whose ineffable spirit, filleth every atom of the universe: thou wonderful, thou immortal source of light and love, we praise Thee! No other purpose hath out utterance than to give songs of praise to Thee for life. We praise Thee, O Spirit of Life, for every form of being: for the light and for the darkness; for the morning and for the evening; for the spring's refreshing shower and the winter's icy snow; for the harvest with its rich sheaves and the glory of the earth abounding with plenty. We praise Thee for all gifts of nature: for the rapt voices of solitude that give forth songs unto Thee; for the wilderness teeming with life that praises Thee with its myriad voices; for the songs of wild birds that go up to Thee in rejoicing; for the streamlets that dance and babble in bright sunlight; for the everlasting mountains which reach their hoary heads to the skies in praise of Thee; for the ocean—broad and boundless—which is ever bearing us over its mighty bosom to the infinite; for all the sights and sounds of nature, and for the immortal voices of the lone stars. We praise Thee for the living soul of man, filling earth with the influence of intelligence and art—the products of that thought with which Thou hast endowed him; for science with her rich treasures of knowledge; for art with her manifold industries; for the institutions and governments of men, that, when war is not, bring happiness and peace to the earth—for the governments, reared upon the principles of truth and justice, which Thou hast caused thy children to form, are true forerunners of those diviner governments which are to come. We praise Thee for the thoughts of the living that vivify all time and space, and for those who, living above all worldly motives, seek only Thee and thy loving spirit; for that breathing presence which fills every atom in this room, and far and wide in space fills every living soul with the divine spark of life; for all these do we praise Thee. We praise Thee that this inextinguishable fire, this living spark, can never die, but mounts upwards and onwards through worlds and systems living and developing for ever, instinct with immortality. If loved ones are here whose friends have been snatched away, and whom they have buried as with loving faith, may they here understand those truths that shall bring them the dear ones that are not lost; may they listen until the clouds of despair and the grave are rent in twain, and the life that is immortal opens to their glad vision. O blessed immortals thronging around us here, receive our praises, and let them ascend through circle upon circle of angel ones until, vibrated to the distant orbs, the whole of the glad world of angels join in the praise of our Father.

On the conclusion of this beautiful invocation the choir sang

another hymn selected from the "Spiritual Lyre," when, silence having been restored, Mrs. Tappan again rose and said:—

Friends, we shall address you this evening upon the subject of

**SPIRITUALISM AS A SCIENCE, AND SPIRITUALISM
 AS A RELIGION.**

In the light of modern science all thought, whether that which relates to the philosophy of spirit or mind, or whether that which belongs to mundane or material science, is attributed as the result of organisation,—organisation alone being held responsible for, and organisation alone producing, the wonderful results of human thought, human philosophy, and human religion. For many years science has been at war with religion, and there has been discovered no general solvent that will bring them together. Chemists have found solvents to bring together antagonistic principles of the material world, and through that wonderful system of material science already mentioned the first agents or what we may be allowed to call the spirit of matter have been arrived at; but between mind and matter no one has been able to find a solvent which shall blend the two. Hitherto there has been no super-science—no science beyond matter. It is true that Baron Reichenbach carried on a series of experiments in this sphere of inquiry; and in America Hare and others have investigated the secrets of mind and matter; Professor Faraday investigated Spiritualism until he found it was the result of a nervous force, or force, as it was called, a force similar to what one of your chemists has found to be odylie force. But we must bear in mind that the scientist is under a disadvantage in the investigation of Spiritualism. The formulæ of science are learned in the schools of direct experiment, and if any one wishes to investigate he must first learn the established formula. But in this science of Spiritualism there is no formula; it has no alphabet: how therefore is the scientist to proceed to investigate it? Spiritualists must not be too hasty in blaming scientific men. What is needed is that some scientific man should establish a formula; some one learned in modern thought must take upon himself its investigation. We will give him the first lesson, and that is that for every material substance there is a super-material: you are accustomed to call it supernatural; but everything is natural—even to Deity. But super-material and super-mundane substances are governed by their own laws.

Now, some of the laws which control material substances are known; whereas the laws which control the super-material and super-mundane are not known. To find out these laws, to investigate these and establish a formula, will give a key whereby every manifestation that is known and the form and material of spiritual manifestations can be found out. Everything in nature—wood, metal, &c.—has an aura surrounding it. Clairvoyants have discovered this fact, and if scientists would acknowledge it they would have the key to this phenomenon. When clairvoyance first came into notice it was scouted by all; and when mesmerism came up clairvoyance was used to explain it; then in its turn psychology was attempted to be explained by mesmerism, and now scientists would fain explain Spiritualism by psychology. But the super-atmosphere they attempted to explain Spiritualism by did not reach far enough; it only went so far as the laws of mind, that is, embodied mind, were known. There are two sources of human thought: one is mind embodied in material form, and the other is disembodied mind. Now, whenever a mind embodied in human form acts upon organism it is through volition, or through involuntary action. Thus it is that the mesmeriser or the spirits control another mind. Psychology reveals the involuntary action

of mind on mind. Thus you are involuntarily acted upon by thought; but there is always an embodied source for such a thought. Now it only needs that you take one step farther, that disembodied mind acts upon embodied mind, and even in the light of modern science you will see that the spiritual manifestations have only to be called super-mundane, and the science super-science, to make out a formula in the phraseology of the schools, and establish a general term—and by general term we mean something all scientists will understand—whereby any person wishing to investigate will have the key in his possession. Now this super-science seems to have laws antagonistic to mundane laws. There is said to be a law of gravitation, discovered by Newton, whereby things tend to the centre of the earth; and according to the scientists things cannot be raised from the earth without some mechanical force adequate to counterbalance this physical law. But Spiritualism shows that without any known mechanical force materials are lifted some distance from the surface of the earth. "But that cannot be," says the scientific man: "for it is in opposition to the law of gravitation." But did it never occur to you that there might be some law in opposition to this law, just as the centripetal acts in opposition to the centrifugal force? And did it never occur to you that by ascertaining what this other law is, or by attempting to find out whether there is another law, the first step is taken in the investigation of the science of Spiritualism? Then again; things are lifted and floated in the atmosphere without any apparent mechanical maintaining cause. "That cannot be," says the scientist: "even if I saw it I should know it to be a delusion, because I know there can be no movement of objects without cause." But the super-mundane cause steps in. Don't you know that electricity, the finest of your material substances, often controverts and contradicts your established science? and did it never occur to you that in the realms of space there may be another and more subtle element than electricity, whereon mind may act and produce mechanical results? Here super-science steps in and explains that there is another agency which produces the transportation of bodies through the atmosphere. By its influence persons are moved to write and speak, the organs of the body are controlled and swayed without the agency of individual volition. "But all this is biology," says the scientist. But does biology act involuntarily? and if not, has it been taught in the schools how the subject can transcend the thought of the biologist, giving the thought of the presence of departed friends when he, the biologist, has no such thought? If so, would it not be well for scientists to learn a few things they never learned in their schools, and, by means of these experiments, transcend the schools in which they have been instructed?

We have sometimes gone back to the German school of metaphysicians, in which Kant and others tried to disprove the immortality of the soul from a materialistic stand-point, and their philosophy had just the opposite effect to what was intended. Then we were indebted to Gall and Spurzheim for showing by the organisation of the brain the development of individual mind. By these labours they took us too much into materialism. But we note another reaction has now begun. Whatever services these men did to science they failed to account for all the manifestations of mind. But for all effects there must be a cause; and presuming there is a cause other than that taught, and by so presuming—because there can be no expression of thought or manifestation of matter without a sustaining mind—we are insensibly led towards the operating cause. By presuming such a cause the scientist will have arrived at the solid and sure process of spiritual science. But if material science is inadequate to solve this problem, then it must be presumed there are other means whereby it can be solved. Twenty-five years ago, Robert Hare, of Philadelphia, assumed that he could explain Spiritualism by natural causes, and so set to work with all the intelligence of the school of which he was a member, determined to find out in what this mystery lay concealed. And in order that no deception or trickery could be practised, he constructed a piece of mechanism whereby it would be utterly impossible for the medium to deceive him in any way. He persisted in his object with all the nonchalance of a man of science, determined to overturn this strange delusion. The result was that instead of finding anything in his own science to explain it, he was forced to adopt the super-science to explain these manifestations. They purported—and that was maintained—that they came from departed friends: names were given, writings were created, all forms of tests were tried, and Professor Hare became a Spiritualist. When, some years ago, William Howitt became a Spiritualist, it was said: "Oh, he is becoming odd, and has no longer the brightness of intellect he once possessed." And when Robert Owen, in his old age, became convinced of its truth, men said: "Oh, he was always taking up with some new-fangled and absurd notion." And again, when Robert Dale Owen announced his belief in it, it was said he was doubtless insane. So also, when Judge Edmonds, one of the brightest ornaments of the American bar, said he found nothing in physical science to explain it, he was said to be in his dotage. But all this does not affect the one basis to which we wish to call your attention. Before you can wish to investigate any science, you must know there is a scientific basis. You have only then to consider that besides the elements already named in science, and the laws and forces of material matter, there are many thousands of forces which scientists do not claim to have discovered, and which they are still seeking to understand. Chemistry has discovered some sixty odd primates in nature; yet the science of chemistry is still in its infancy, and we may expect it to go on until it solves the mystery of the atomic world, and thus through its instrumentality lead to this super-science, and discover the one general solvent of nature

which we have been seeking. But until that day has arrived scientists must be patient, and the world must be patient, and Spiritualists must be patient. Where there is no scientific basis there can be no continuance of investigation until it is so established, that only an alphabet with Spiritualists. You ask them how these manifestations are produced, and they will say, "I do not know; I only know it requires some particular conditions, and when these conditions are not favourable, no manifestations can take place; but when they are favourable, the manifestations occur." "What are these conditions?" asks the scientific man; "and then I will go in my laboratory and produce the manifestations." "If a man in America makes a discovery in chemistry, he at once transmits it to London and Paris, and his formula gives the scientists there the key to his discovery. Or if a new star is seen in the heavens, the astronomers of Washington and Greenwich, from the formula given, are able to turn their telescopes to the constellation in which it is to be found. But here is a science which defies the schools; tables are moved, forms are raised in the air, people are made to write and act, and there is no science for it. Yet a man sits down in his laboratory, sits down without any preparation, and says, 'I can find no spirits.' Remember, that the mechanism of the spirit is far more delicate than the rays of light transmitted through the atmosphere, and upon this delicate fabric mind must act. The subtle element cannot be discovered by the chemist; it cannot be analysed in his laboratory; there is no *experimentum crucis* which can tell him the nature of thought or its power in the human mind. He has tried in vain; and though he may discover the formation of the brain and the forces brought to bear upon it, he cannot tell you the substance of which thought is formed, for it is through its subtle power that these words are at this present proclaimed to your mind. But no chemist, however subtle his skill, can explain it, much less the laws which govern this mysterious principle.

But as we have already stated, patience, a distinct desire to ascertain these truths, and to establish a formula which shall answer all inquiring minds and all longings—such are the first conditions for the investigation of spiritual science. In this light it will bear every test; under these conditions there are all forms of manifestation to satisfy the inquiring mind; and if one form fails there is always another at hand; for mind is always active, and the forms of its manifestation are infinite. Thus a new era is being inaugurated in the world of thought, and subtle forms of investigation are being made known. And though Herbert Spencer says that these inquiries will always lie in the region of the unknowable, we would like to ask him if he knows what the unknowable region is, and whether the line has been drawn for him between the known and the unknown. The causes of the formation of the rainbow were once said to be unknowable, and it was whispered that anyone who had anything to do with these forces was in league with his Satanic majesty. The same was said with reference to those who dug into the ground for fossils, or who delved the earth to find out its geological formation. But the region of the knowable continues to expand, and as we go on step by step it grows more and more remote, and it may possibly one day be revealed to the men of science and philosophy that there is no limit to the power of the human mind when properly guided and honestly seeking for the truth. It may probably occur that this region beyond matter and above mundane influences is just as tangible a realm, governed by laws capable of being known and understood, and that for every thought of the human mind there is an adequate cause, and that for every inspiration there is an adequate law and source of law; and it may possibly dawn upon scientific men that to limit the powers of the human mind is to limit Deity: that God Himself, the Infinite Spirit of boundless Nature, devised the universe, and that, if there is a law hidden, it is only hidden by our ignorance and prejudice. But we build around us little fortresses, and construct little grooves of philosophy in which we are willing to run without seeing great cycles which are rolling on beyond us. Professor Huxley thinks it is not worth while to listen to the spirit-world. One would not like to live in the post-office and listen to the subjects of all the letters that pass through it, though each has no doubt an interest to someone. But did it never occur to him that any truth that has for its foundation the greatest question that can affect humanity is not too insignificant for the consideration of so accomplished a scholar? He may not wish to read your letters, and he might not like to listen to all communications from the spirit-world, but letters can be written, and human beings can exchange thoughts and loving intercourse with one another when distant; and it would doubtless be a great deprivation to the distinguished gentleman himself if he were prohibited from writing; and if he were dead, would it not be gratifying to have a telegraph wire that this world might be favoured with communications from so shining a light? and does he not know that the question which affects the heart and soul of humanity the most of all is, Do my friends live, and can they speak to me? and that upon the answer to this question is hinged the happiness now and hereafter of the human family. Say what you will of science, it affords means for material life and usefulness; but when death comes—the great living terror of the world, before which even sages pale, and before which science has no answer to give—when death comes knocking, then professor and sage ask themselves the question, Do the dead live? is there any proof that beyond this change there is another life, and that sentient immortal souls will meet me and commune with me there? And if there is an answer to this question brought to the world, is it not indeed worth all the deductions of science to know it? He would like a letter from his daughter

or son in Italy or America. But if gone farther, and hidden out of sight beyond the veil, does he have no longing to know whither they are gone, and if in that unseen but near world they still live and love? Oh, death no longer is a mystery. It is a sweet and silent messenger of change—the putting off of the outer and the recreation of the inner soul! No longer a terror, but evident to the senses, made tangible to the human ear and sight and understanding, there comes the proof that another, an outside intelligence, known by name and calling those they loved, can come and speak to us. Is not this of more value to us than all science? And if it is not worth anything to the scientist, and if he has not time to listen to it, let him not scoff at those who think it worth their while to know of the other life. If he has not time to leave his fossils and insects, to cease his delving in the earth for dead stones, or to relinquish his fine-spun theories of philosophy, let him not carp at those who have had time to listen to the intelligences who come with word of mouth and can give positive testimony to the world—who can prove as the result of their investigations that it is true our friends live—that there is a science and philosophy born of their investigations and earnest thoughts, which has made death a myth and deprived it of its sting, by pointing out another life, the continuance of this, where all thought and feeling and humanity still abides. This is the super-science.

Is Spiritualism a religion? says one. It is not a theology. If religion has to do with the human soul; if religion has to do with the spiritual of man's nature; if, indeed, it lifts, elevates, and strengthens, then it has to do with religion; but it has no creed. It has no institution where theology is taught. It has no altars, no shrines, no priests—save the altar of the fireside, the shrine of the human heart, the priest that prattles through the lips of the young babe on its mother's knee, or the grey-haired man moved to utterance, or the young man and maiden made to prophesy. It has not institutions, but it enters all institutions. It walks up to the priest in his stole, and in the voice of a child makes him tell his astonished hearers that the lost are not dead, but living, and can participate in our good words and works. But, says he to his auditors, this is not Modern Spiritualism I am telling you. It goes to the laboratory of the scientist, and it makes him move to its wonderful voice; it says, There is another life and a higher; this is but a stepping-stone to another sphere, but the entrance to the temple of life. He pauses, and says it is wondrous strange. Is it a religion? It inspires the pure and holy, no matter what creed he belongs to, so that the worshipper may bow under any form of service, it matters not so long as the conscience is satisfied. Seers have seen through its living light; poets have seen and have described in living rhythm the beauties of the spirit-land. Is it a religion? It makes known its voice whenever death comes; and those long schooled in the darkness of the past, when they thought there was no hope and no life, now lift up their voices and see there is life and there is hope. Is it a religion? The All-Father, whose ways we are now somewhat finding out, bendeth in loving care over his children, and by these various means, and through these various forms of inspiration, He speaks to the nations of the earth, and what does He say? That no age is without its revelation, and no nation without its divine and distinct inspiration; that all ages and nations have had prophets, and seers, and saviours, reared by the divine mind, the instruments of his divine messengers. Does it speak to-day in the churches? Yes; wherever its voice may be heard; but if forms instead of life be there, then it does not speak; it speaks to the devout in their homes, and reveals to them the wonders of the other life. Has it ever been heard before, and why does it not come to us? Oh, ask you why? Sepulchres and tombs do not possess the living spirit; outward forms and ceremonies do not invite the divine; but wheresoever the true spirit is found, wheresoever the honest worshipper bends the knee, there is the light and life of the spirit-world. Will it then overturn our sacred and revered institutions? Sacred and revered institutions cannot be overturned. God Himself hath fashioned them; they are his. Destructive changes may come by the hand of man. Truth alone is eternal. God's hand hath planted the true living life. The things of man may pass away, and be abolished, but the truth remains the same in all ages, and in all climes, and the voice of its awakening is near. It is the fatherhood of God over all the nations of the earth; the brotherhood of man beneath every clime and sky, and of every tongue and colour; it is the immortality of the soul. The religion of Spiritualism has for its assistants bards and seers, prophets and sages. It has for its mouthpiece those who are the humblest in their labours, and those who are the most exalted: the king may be inspired; the cottager may hear voices; the babe on its mother's knee may see the spirit and give utterance to its voice; the man in priestly raiment, if his soul be humble, may see and behold and question. It is indeed the solvent of all religions. It unites the past and the present. What before was in the dark is explained now. The long warfare between religion and science is at an end; for where science leaves us and merges into this spiritual life, there does Spiritualism begin! It unites as with the key-stone of the arch the two conditions of mankind; on one side is materialism, bound and shackled to the senses, receiving only that which sense can give; on the other side is religion or theology, receiving only that which comes alone from divine revelation and divine prophecy.

You remember the French Academy three or four years ago proclaimed the discovery of a new sense. There were five, and now there is a sixth—that sixth is intuition. It

needed another sense to account for many of the phenomena in the world; and if you leave the French Academy and the scientists alone they will doubtless find another. We hope so. This sixth sense comes nearly to the centre of the arch. The broad base rests on the material sciences; then come mesmerism, psychology, and clairvoyance; and finally intuition, with its fine spiritual light and unaccountable laws, steps in to aid the French Academy to solve the problem of the nineteenth century. On the other side is theology. It has age and all the respectability that antiquity can give. It has existed throughout all ages. In some instances, the spirit has been crushed out for the letter; but the spirit still lives and is abroad in the world. We know there are no end of sects; but they are every one of them true, because each one answers the purpose of some hungry soul. They are only barges to take spirits to the other world, and it does not matter much in which you embark, so long as you have the harbour in view. You know the Church of Rome claims pre-eminence, by reason of its power and antiquity; but then the Jews were before it, and before the Jews had produced their holy books, other inspired peoples had brought forth their Zend-Avesta, their Shasters, the Vedas of the Indians, and the sacred books of the Chinese. Every nation has had its holy book, and every one was inspired; for God has left no age uninspired, and those theologies which were before the Jewish and before the Christian era, even those possessed a kernel of truth. The Koran of the Mohammedans was an inspired work, and Protestantism was in itself a divine inspiration. Well, it is upon this basis that the theology of the day has been reared. The Christian Church answers the purpose of disseminating far and wide its truths and inspirations. One simple truth it teaches, and so long as it inculcates that it does not matter under what name it is given, and under what church spire it is delivered: it is the truth of God's love to man; it is the truth of the brotherhood of man; it is that mankind shall love one another. This is the lesson of Jesus in his lowly life, and his wonderful words of inspired love. He lived the spiritual life. When this life is attained, when the other side of the arch is reached, where sense leaves off, and the life of the spirit begins, there the eyes are opened, and we have the sight of the spirit, and we can see with it. And we can behold that broadcast and as with a flame of fire angels are lighting the torches on many an ancient altar, and the Promethean fire kindles and burns again as of old in the hearts of men; it is no longer a myth and a fable. Sinai is repeated, and the Sermon on the Mount is brought home to many hearts by angel-messengers. It is no longer merely a hope, for we leave the grave behind, and the mount of transfiguration is before; the glorious light of immortality is spread out above us as with a flame, the truth is revealed to man by ministering spirits, the angels ascend and descend as of old, and once more the teacher is in your midst, and blesses you through the mouths of little children.

Mrs. Tappan, having concluded her oration, sat down, when the chairman announced that she would recite an inspirational poem. She again rose and delivered the following verses:—

The old world was dead, with his face
Lying downward and silent, a space,
Bound in error's dark night;
Swathed and bound in the iron of wrong,
That the ages have forged and made strong,
Moaning, fainting for one ray of light.

Hungry world, that has famish'd for bread,
Ye have given them stones, husks instead;
No radiance pierced the deep gloom,
Save where, lighting history's page,
Immortal sang poet and sage
Of the life that surviveth the tomb.

One famine hung o'er the fair earth,
Like a wolf that devourer ere birth,
Grim and gory with direful despair;
One wild longing—a pent-up, sad strain
That came forth with a sobbing refrain,
Like the pitiful patience of prayer.

Do they live? Do the dead live when wound
In their shrouds, when the cold clammy ground
Doth conceal and engulf those we love?
Does the soul, the immortal glad soul,
Spring to new life and mount to its goal,
Like a wandering, homeward-bound dove?

It will come, the bright day of the world,
Like a beautiful banner unfurled,
By seer and prophet foretold:
They saw, and their fetters were riven,
And martyrs sprang, heavenward driven
By flames, changed to chariots of gold!

It will come: for the ages have wrung
From the earth bitter tears; they are strung
Round the brow of old Time, and he wears
Them for gems: they will overmore live;
All things else being dead they survive,
And the angels account them as prayers.

It will come; for the prophecy woke
The past ages; they, echoing, spoke
Of the mystical, wonderful plan
That hath given the truth from God's home—
For Jesus hath said, "It shall come"—
The Elder Best Brother of man!

It is here. Even now doth its voice
Bid the sorrowing earth to rejoice.
For the lone weeping mother hath heard
How her babe, her beloved is near—
Is not dead, but doth speak; she can hear
Each glad murmur, each low-spoken word.

Yes, 'tis here; o'er the mountains of time
Dawns the day, wakes the anthem sublime,
Reaching even the lowliest home;
Not with trumpets nor splendour of gold,
But hushed voices, the story is told,
The bright day-dawn of Truth. It has come!

DIRECT SPIRIT-WRITING IN LIVERPOOL.

To the Editor.—Dear Sir,—On Saturday night last a circle was formed at my house by Mr. T. Eccles, Mr. Tom Eves, Mr. E. Banks, and myself. The room was quite dark. We sat at a small round table on which I had placed a sheet of note-paper and a pencil. In a very short time we heard crackling sounds over the table, rather higher than the level of our heads. These continued for a limited period, and were immediately followed by a noise as of paper coming into contact with the table-top. We remained passive till eight knocks had been struck, that being the usual signal of our spirit-friends when they wish for a light, and then ignited the gas. On examining the paper, we found the following stanzas written in pencil, on the inside pages, with great distinctness, though the characters are very small. My copy, for the printer's use, is strictly accurate, except where here specified: "wonted" for "wanted," in the first stanza; a full-point added to the end of the second; "until" for "untill," and "insecurable" for "insecurable," in the fourth; "sense" for "sence," in the fifth; "friends" for "friend's," in the sixth. I also send you the original, to do with as you please.

"Another scorching day had spent its force
Upon the arid globe, when forth we went
To gain the mountain's brow, along the course
Of winding paths, with full intent
To renovate the frame in purer air
Upon the neighbouring heights, and gaze
With wonted rapture on the wide and fair
Expanse which God's own handiwork displays.

"Behold day's splendid orb in grandeur set
Behind the lofty Buiden's shaggy crest;
A world of fire it seems, whose glory yet
Illuminates the distant darkling west.
Altho' its lustre had its last ray spent
In tinting nature with its golden beams,
Beyond the dark opaque refraction sent
A radiance, furnace-like, in crimson gleams.

"Incarnate Truth, by whom the worlds were made,
Instructs to draw from His creation's page
An illustration strong of every grade
Of doctrine, our minds the easier to engage.
Then may we not the good man's death compare
Unto the gorgeous closing scene of eve,
That we the better, sooner, may prepare
This evanescent course of life to leave?

"Observe him rise from darkness in the way
Of spiritual renovation—speed his course
Still bright and 'brighter to the perfect day'—
Urged onward by insuperable force
Of love eternal, and of grace divine,
Until he gains the climax God decreed,
Who numbers all our day, and with design
Insecurable recalls his chosen seed.

"Then having gained his due meridian height
In supernatural radiance not his own,
He sinks, with broader yet more chastened light,
Into his hopeful tomb, where 'light is sown'
For righteous souls: and though to eye of sense
He is no more, the lustre of his name
Sends upwards from his grave a stream intense
Of God's own light, which drowns terrestrial fame.

"Though in the cold sepulchral shade, a spell
Is wrought by righteous souls which flings a ray
Of fond assurance on their friends that 'It is well,'
That chequered life is changed to cloudless day.
Yes, light is sown! Now shall they each as stars
Shine forth, dismembered from the clod
Of low mortality, beyond the bars
Of flesh absorbed and 'hid with Christ in God.'

"R. FARMER, D.D."

We were all agreed that, from the moment when the paper was first seized to its final descent to the table, no more than one minute could have elapsed; but, of course, we could form no idea as to the time actually taken up by the writing itself. (This we ascertained the following morning from the reverend Doctor, who wrote through the hand of the medium, Mr. Eves, that it had been done in fifteen seconds.)

The light having been once more put out, Mr. Eccles was controlled by a spirit who styles himself "W. W." This spirit, after a very earnest invocation, delivered a forcible address on Spiritualism. In the course of it he directly referred to Jesus Christ as a man raised up by God to teach truth. He stated that though, as a man, he might at times have fallen into error, still he was a medium so elevated that truth could flow through him unimpeded; and that as God is truth itself, the truth uttered by Jesus was one with Him, and, while proceeding, might be called the Son of God. But Jesus himself was a man. All the wonderful works that could truly be associated with his name were performed by the self-same means as our modern manifestations.

Mr. Banks was then spoken through by a spirit who, in his later years

on earth, was a farmer at Settrington, in Yorkshire, and who was commonly called by his friends "Old Tommy Shaw." He speaks in a Yorkshire dialect, with thorough straightforwardness, and has always left his hearers better than he found them. "George Holt" and other spirit-friends spoke also through Mr. Eves. It may likewise be interesting to note that each of the three mediums as he returned to consciousness brought with him recollections of one place in the spirit-world. Each remembered sufficient to enable him to corroborate the others.

The above is the merest outline of what took place in a very harmonious circle of four Spiritualists. We did not tie anyone, we did not join hands, nor did we mark the paper used by our spirit-friend in any way; and yet we are all perfectly certain that the writing was produced in the way briefly described. We have reached our present high standpoint by a gradual progression. At the outset we had to face the very same difficulties that beset all first inquirers, but we persevered in spite of manifold disappointments till one step had been gained. We had the "tilts" and the "raps," and did not learn to despise them, but, by patience, grew in outward knowledge and spiritual insight till this day, when we can fearlessly declare ourselves to be as sure of the after-life as we are of that which we now enjoy. Some complain because the manifestations cannot be obtained with undeviating regularity, and under any conditions that may be imposed. They say, "If it is so desirable to be a Spiritualist, why can I not be convinced at once, in my own way?" But they should consider that the sudden bringing about of such a change would nullify all a man's previous mental strivings, and would give him just cause for complaint that he had not been permitted to come into the world a Spiritualist ready-made. In other words, we might all ask why we are put on this earth at all, and not at once launched into being in the spirit-world. No. God has sent this light not to force, but to invite. It is to be wished that all could be Spiritualists, but only by the natural action of the heart and brain.

And so, all honour to those who spend themselves in efforts to lay clearly before the people the claims of Spiritualism, that free play may be given to the reasons of all whose affections turn towards the Truth. All honour to you, sir, who stand in the fore-front; who have borne there, the brunt of the battle through many a weary year; who have seen seeming ardent friends fall from you at times when new helpers came few and far between; and who, in this hour, thank God, may rejoice at the glimmerings of the dawn of a brighter day. Yet Mr. Burns, even you will start when I tell you that Tom Eves, a medium for every kind of manifestation, from the "tilt" and "rap" to direct writing and the materialised spirit-form, and through whom the purest intelligences can communicate (as I made an effort to illustrate in the August number of *Human Nature*), is a labourer in a timber-yard. At the earnest solicitations of his friends he consented to abandon the sea, that the high gifts he is dowered with might not be lost. But he declined to feel himself a burden to his friends, and could not confront the world as a paid medium—though, God wot, such workers are the worthiest of their hire—so took the first place that offered, and held it some months, and seems likely to hold it—till his health breaks down.

If any say, "Why don't the spirits help both you and him?" I reply that we are here to begin to learn to do good to one another, and moreover, that such help would tend in the direction of the "forcing" already deprecated.

Nevertheless, both you and he, and all who do their best in this great cause, are known above. All the help that may be given by the angels, bands who further every good work is lovingly given to the folk; and when God sees that the task is done, with tender hands He takes His faithful children to Himself, and lulls them in His own sweet rest, to send them forth again for mightier things in the Land where each is known as he is, and where all are friends.—Believe me, most sincerely yours,

HENRY PAIN.

8, Grampian Road, Edge Lane, Liverpool, Sept. 23rd, 1873.

THE PROMOTION OF SPIRITUALISM.

London Spiritualists have done well in bringing Mrs. Tappan so successfully and prominently before the public. Their action in so doing has brought the claims of Spiritualism in a very pleasing and convincing manner before the people of the whole country. The Press, by respectfully recording, not only the event, but the leading thoughts and sentiments spoken on the occasion, has raised Spiritualism many degrees in popular estimation. This gratifying advance should be promptly followed up by our friends everywhere. For our own part we have lost no opportunity in reporting what was said in the best manner possible, and placing it before our readers, putting them in as good a position as if they had been in St. George's Hall, with the exception that they did not hear the speaker's voice, nor witness her refined delivery. Under the circumstances we claim the kind co-operation of all who, with ourselves, desire to see the principles of Spiritualism more intimately diffused in the public mind. The great growth of the cause, and the corresponding demand upon our resources to maintain a leading position in relation thereto, renders it absolutely necessary that our hands should be correspondingly strengthened. Those who desire to do good, and to see a permanent benefit bestowed upon this advancing movement, could not do better than liberally supply with the inevitable sinews of war those who have to bear the burden. If our good friends who can do so would each send us up £50, more or less, which we might put to their credit, and commence to supply them with publications useful for instruction to the public, then we should feel encouraged and the cause would be much promoted. This is not at all an unreasonable demand. The more money is put into the work the greater will be the results; but without resources all action must be crippled. Where is the strength to come from unless the general body of Spiritualists do their part? It is almost incredible that the hundreds of opulent people who take an interest in Spiritualism should stand by, comfortably enjoying their position, while the cause which has been of so much solace to them stands in need of the means of development.

When we look abroad upon the religious sects we find towering subscription lists to build a church somewhere in Italy, to endow a mission amongst savages, to repair religious edifices and erect places of worship in almost every portion of the known globe. But where is that generous spirit to be seen amongst Spiritualists? True, there are a few individuals, in all classes of society, who give according to their means, and

some even handsome amounts, but our remarks do not apply to such rare instances. Even then the whole sum thus bestowed in the course of a year would not very much enhance the credit of any moneyed individual who had the desire to be considered munificent. To return to our suggestion, then, we would call attention to the importance of distributing Mrs. Tappan's orations as widely as possible. Hundreds of the *MEDIUM* might be disposed of weekly in every centre of population in the country, and by supplying us with the means to issue extra-sized numbers, and provide special reports, the fruits would soon appear to gladden the generous worker. To all we say, help us in whatever way you can. Our poorest friend could go to the newsagent and ask him if he would supply the *MEDIUM* and show its contents-bill in the front of his shop every week if it were sent to him. If he say "Yes, I shall be happy to do so," then send the name and address of such newsagent on to us, and we shall forward him the *MEDIUM* bill weekly. If our paper were shown in the booksellers' shops universally we might soon sell ten times the number of copies. Instances are continually coming before us in which the bookseller, who did not sell the *MEDIUM* at all two or three weeks ago, now sells several copies, or perhaps upwards of a dozen. One bookseller sold twenty copies the first week he showed the paper. The present is a good opportunity for all who read this to look around them and see whether something more cannot be done to promote the cause of Spiritualism in their district.

Mrs. Tappan's advocacy, accompanied as it is by that of Dr. Sexton and other speakers, will intensify the public interest in Spiritualism, and render an ounce of effort as productive of good as a pound of hard labour would have been a few months ago. From all, rich or poor, we earnestly solicit what help they can bestow. Do not ask whether it will pay or not. Think of those who have taken it upon them to supply you weekly with that which you so much enjoy, and ask yourselves whether it is probable that we are re-embursed for all our expenses and labours in sustaining the agencies which constitute Spiritualism a public movement in this country.

MR. HERNE AT NOTTINGHAM.

To the Editor.—Dear Sir,—I ask your permission to add my quota of evidence in favour of the genuineness of the mediumship of Mr. Herne. One doctrine of mine is that facts are not the property of the few, but ought to be disseminated far and wide. I ask, then, for a portion of your valuable space, that I may record a few facts which have just come under my own observation and criticism.

It will be in the recollection of many of your readers that we availed ourselves of the presence of the Holmeses when they were in England. Through circumstances that occurred in connection with their mediumship, many of the friends here have been, for some time, anxious to have similar phenomena repeated under such conditions as would render collusion and trickery utterly impossible. Through one of our friends, who lately paid a visit to London and held several seances with Mr. Herne, which gave great satisfaction, we learnt that for a very reasonable remuneration this gentleman was willing to place his mediumship at our disposal, allowing us the privilege of enforcing any test that would tend to establish, beyond all doubt, the genuineness of his mediumship, and also his willingness to comply with those tests. As I have above stated, this was just the thing many here earnestly desired. Arrangements have lately been made for three seances, of a strictly private nature, which have just terminated most successfully. The two first I did not attend, but, from those who did, I am told they gave great satisfaction. Whilst the medium was firmly held by his hands on each side—a condition which ought to be enforced at every seance, and with all physical mediums, not only for the satisfaction of the sitters, but also for the protection of the medium's character; as it is then a physical impossibility for him or her to attempt imposition without being detected—phenomena of a most astounding nature occurred, such as the winding up and floating of a musical box, gentle tapping of the heads of the sitters with a guitar, tambourine, tubes, &c., also the most curious and marvellous of all, the linking of a chair back upon the arm *without the hands being disjoined*. This, sir, has occurred in several instances, to the satisfaction and amazement of the recipients.

I must now hasten to a short description of the last seance, and the one it was my privilege to attend. Twelve persons were present, five ladies and seven gentlemen, including Mr. Herne—all Spiritualists. This condition, doubtless, was the cause of the manifestations being more powerful than those which occurred at the two previous seances. I had the good fortune of being placed next to, and at the right hand of, the medium. A lady in whom the profoundest confidence may be placed sat at his left hand. It would almost appear as though my earnest desires were visible to "Peter," and also my scepticism, for it really seemed as though he were determined to knock every doubt out of my head. Almost as soon as the gas was extinguished did the phenomena begin. The voice of "Peter" greeted us, apparently high above the table; then commenced the movements of the instruments. The guitar was several times floated, bumping all the sitters' heads except Mrs. Hitchcock, who could not get "Peter" to touch her, notwithstanding many solicitations. He jocularly replied, "Not if I know it, Mrs. Hitchcock." I believe mine received about two-thirds of the bumps that were given, but on examination, this morning, of my cranium, I do not find any extra "bumps," although I was scarcely free one minute from the kind attentions of "Peter," who I would recommend to bring with him next time the requisites of a shampooing depot, if he is in the habit of using the heads of the sitters in the way he used mine, for those of your readers who were privileged to see those two curious beings, the Aztecs, when in England, will have seen a very fair picture of the sight I presented on the light being struck, my hair, after the manipulations of "Peter," standing straight upon end. After what he called a concert—played upon my head, face, and shoulders by tambourine, bell, musical-box, and guitar, also the voice of "Peter" shouting in my ears, "Sing, Mr. Ashman, will you?"—a light was struck, and a curious scene was presented: the chairs of Mr. Herne and myself had been forcibly dragged from under us, the medium's being found upon the table, and mine put over my head, the under side of the seat resting upon the top of my head, the spell which crosses the hind legs being just under my cerebellum, and as the chair was leaning forward over the table it must have fallen had

I lowered my head. Being kept in this unpleasant position for more than five minutes appeared to quite please "Peter," as well as others in the circle. The gas was lit, and there I stood with the chair over my head, and my hair as before described. A large and quite substantial hand had many times slapped my head and face during the seance. Now, Sir, comes the puzzling question. If the hand was not that of "Peter," to whom did it belong? That it was not in one instance the right hand of the medium I am as certain as that I am now writing. The lady holding his left hand was equally certain it was not his left hand, which she is positive she did not leave hold of; and it is quite absurd to suppose that any of those who paid to witness these manifestations would be so foolish as even to attempt performing them—then, to make that impossible, they each held fast the hand of those on each side of them. That Mr. Herne was willing to abide by any reasonable test, and anxious that we should satisfy ourselves of the genuineness of the phenomena, all will, I think, testify, and I can, therefore, with confidence recommend Mr. Herne to the service of those desirous of investigating the subject. I must not omit to mention that loud raps were heard upon the form on which Mr. Herne sat during our regular meeting last Sunday evening. They appeared to express the approval of the spirits to the remarks made.

Apologising for the great length this letter has already attained, I am, dear Sir, fraternally yours,
Jas. Ashworth.

62, Marple Street, Nottingham, Sept. 22nd.

P.S.—Should any friend in or near Nottingham, reading this, desire to have a seat at our next seance—which I hope will not be long first—I shall be glad to receive an intimation of the fact, and give such information as I am able.
J. A.

A SEANCE WITH THE REV. F. W. MONCK, LL.D., F.A.S.

On Monday evening, September 15th, a seance was held at 7, Unity Street, College Green, Bristol, at which sixteen persons were present, including the medium, the Rev. F. W. Monck, F.A.S. The hands of the medium were held by those on each side of him, and the rest of the sitters having joined hands round a large square table, without cantors, the manifestations shortly commenced. Several loud notes were first produced by an accordion which had been securely tied by stout cord, so that it was impossible to open it, or inflate the bellows in the slightest degree. Mr. Monck shortly passed into the trance, and was possessed by the spirit of his friend "Samuel;" he then took the accordion round to each of the sitters in succession, and placing each person's hand on it, to convince him or her that the string was still tightly bound round it, he raised it to the ear of the sitter, and in each instance the instrument gave forth loud musical notes, sometimes long continued. On procuring a light it was found that the accordion was still tightly secured by the cord, and that it had in no way been tampered with. One of the ladies, who was present at a seance for the first time, felt her dress strongly pulled while all hands were joined on the table, and the person who sat next to her received at the same time a blow on the foot. Noises were now heard from the upper part of the room; the table was rapidly moved about half a yard from its position, and lifted several inches from the floor. Movements and oscillations of the table occurred several times during the evening; articles on the table were violently moved, and a saucer was broken in two while all hands were joined. Spirit-lights were visible in the room; one spirit, the mother of a gentleman present, was recognised, and, at his request, he was distinctly touched by her on the head. These touches occurred just at the moment when the medium, who was still entranced, and at a considerable distance from the gentleman, saw and described the movements of the spirit, exactly corresponding to the effects produced and felt. A half-sheet of note-paper was shown round to all the company, and found to be perfectly blank on both sides; a corner was then torn off and placed in the hand of one of the sitters; the medium then, in the trance, and with his face covered, commenced to write. In four seconds—timed by one of the company—one side of the paper was closely filled in a small, distinct handwriting, and also written across. On being handed round it was found that the corner torn off fitted exactly to the torn portion of the paper. At one time several of the company felt drops falling on their hands, and immediately a delicious perfume was exhaled from the moisture; this was repeated, and a different perfume then arose. The phenomenon of levitation next occurred in the person of the medium; three of the gentlemen present were successively called from their seats, and, after ascertaining that no chairs or other articles of furniture were near the medium, by means of which his elevation might have been assisted, they each, in succession, felt him descending from the ceiling, which is ten feet ten inches in height. One striking feature in this occurrence was the apparent diminution of the specific gravity of the medium, his weight during his descent appearing to be less than half of that of a full-grown person.

During the evening a spirit, very different in manner and expression from "Samuel," took possession of the medium, and proceeded to deliver a discourse, exhorting all present to lead a good and holy life, and to avoid certain failings which had characterised a portion of his earth-life, and some of which he attributed to influences and tendencies inherited from his parents.

Several other strange and interesting manifestations occurred during the evening, the details of which would occupy too much of your space; suffice it to say that all who enjoyed the privilege of being present were highly gratified by the extraordinary manifestations, and the complete success of the seance.

The spirits having been thanked for their kindly visit, a mutual good-night was wished all round, and thus a pleasant and profitable meeting was brought to a close shortly before midnight.

7, Unity Street, College Green, Bristol.

GEORGE TOMMY.

Mr. C. REIMERS regrets that on returning from a continental tour of several weeks' duration he has found very little progress made in bringing forward the mediumship of Madame Louise, and otherwise placing the facts of Spiritualism before the notice of the public in Manchester. We have received an account of direct writing through Madame Louise's mediumship, but our space does not permit our giving particulars this week.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating this paper, and submits the following Scale of Subscriptions:—

One copy, post free, weekly, 1d.; per annum, 6s. 6d.	
Two copies " " 2d. " 10s. 10d.	
Three " " 4d. " 17s. 4d.	
Four " " 4d. " 19s. 6d.	
Five " " 5d. " £1 3s. 10d.	

Six copies and upwards, in one wrapper, post free, 1d. each per week or 4s. 4d. per year.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E.C.; Currier and Co., 12, Catherine Street, Strand, London, W.C. John Heywood, Manchester; James McGeachy, 59, Union Street, Glasgow.

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

CONTENTS OF LAST No. OF THE "MEDIUM."

The Present, and How to Use it—Mr. Morse in Glasgow—Materialised Spirit form in Liverpool—Christian Spiritualism—Anonymous Letter Writers—Mrs. Butterfield at Saltburn—The Meetings in Cavendish Rooms—Mr. Adams's Oratorical and Musical Entertainment—An Hour with Lottie Fowler—Gerald Massey's Reception in America—Mrs. Corn L. V. Tappan—Dr. Sexton in Lancashire and Yorkshire, and at Goswell Hall—Mr. Wood's Fire Test—The Spirit "Peter" Materialises Himself—Manifestations at Rochdale and Manchester—Experiments in Spiritualism—Third Annual Meeting of the Dalston Association—Dr. Sexton on Preterism—A Temperance Tale in Verse—Enemies Within and Without, &c., &c.

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 26, 1873.

GERALD MASSEY'S PORTRAIT.

If the biographical sketch of Mr. Massey being written by an eminent *literateur* is ready in time, we shall issue our "Gerald Massey" number of the MEDIUM next week, consisting of sixteen pages, with Mr. Massey's portrait on the front page. Our next number will in addition contain a verbatim report of Mrs. Tappan's oration on Sunday evening next. We are now receiving orders for extra quantities of the "Gerald Massey" number. The "Morse" number, issued last week, is now out of print, so those who desire large supplies should order before the day on which we go to press.

MRS. TAPPAN'S MEETINGS.

A greater success could not be desired than that which was won by Mrs. Tappan on Sunday evening. In every respect, the meeting was of the most gratifying description. As early as half-past five o'clock the holders of tickets began to congregate in front of the hall, and when the doors were opened an hour later the greater part of the hall was filled with a rush. All those who had been furnished with tickets could scarcely find accommodation, while hundreds who had no tickets vainly clamoured for admittance, offering any price if tickets could be sold to them. The committee, however, reserved the space for such as had been invited, and the meeting settled down in a very comfortable manner before the time for service to begin. It is seldom that so many of the friends of the movement can be seen together at one time. It was literally an audience of Spiritualists, and its appearance, intellectually and socially, was such as any cause might be proud of. About fifty ladies and gentlemen occupied the platform. Mr. Thomas Slater presided. From the moment Mrs. Tappan rose till she finished speaking, a pin might have been heard to drop. Never do we remember witnessing such deep attention—such expectant stillness on the part of an audience. We need not dwell on Mrs. Tappan's style, which has been fitly and eulogistically characterised by our contemporaries. She spoke under deep control, and at the end of the discourse could not have determined whether she had been on her feet an hour or five minutes. As a speaker, she conceals herself behind her subject. The slender, graceful form; the transfigured, innocent, and beautiful countenance; the gentle and tunelessly-modulated voice, all fade away from the listeners' senses like the fabric of a dream, while there remains instead the subject matter of the oration forcing itself upon the mind, to the exclusion of all other considerations. Mrs. Tappan is for the time covered with the truth she is expounding, which gradually extends itself over her hearers, till they feel that they have been transported to a new realm. Though our report gives the matter of Mrs. Tappan's oration, yet we do not pretend that it does her justice in every sentence as to style and diction. She must be heard to be estimated at her full worth as an orator.

On Sunday, she will speak from a subject selected by a committee appointed for the purpose by the audience. This will settle the question as to whether she has prepared her speeches beforehand.

The hymns selected by Mrs. Hicks, sung to simple melodies though they were, constituted a noticeable feature of the service, and we are glad to know that the publication of the music and verses in our columns was appreciated. We do the same this week, and hope our friends will prepare themselves to take part in the service.

HYMN No. 92, "SPIRITUAL LYRE."

STARLIGHT.

55.



To perform your will; Let not your own brother Keep your warm hand still.

2 Life is onward,—try it,
Ere the day is lost;
It hath virtue,—buy it
At whatever cost.
If the world should offer
Every precious gem,
Look not at the scoffer,
Change it not for them.

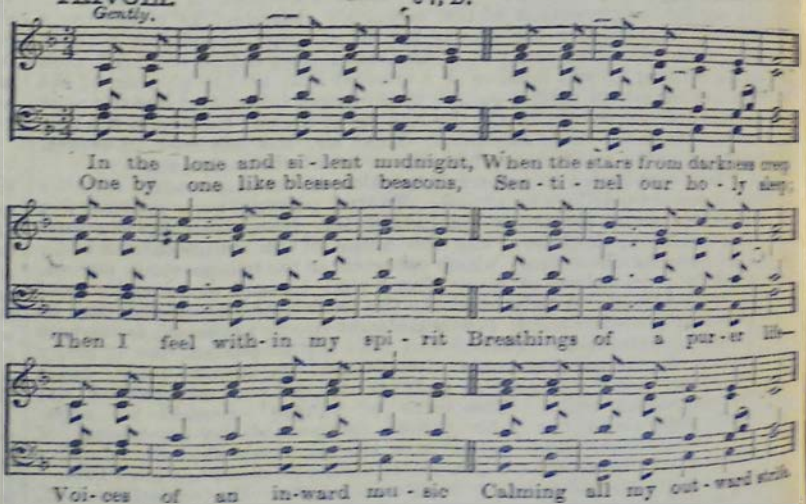
3 Life is onward,—heed it
In each varied dress,
Your own act can speed it
On to happiness.
His bright pinion o'er you
Time waves not in vain,
If Hope chants before you
Her prophetic strain.

4 Life is onward,—prize it
In sunshine and in storm;
O, do not despise it
In its humblest form.
Hope and Joy together,
Standing at the goal,
Through life's darkest weather
Beckon on the soul.

HYMN No. 78, "SPIRITUAL LYRE."

TRIVOLI
Gently.

57, D.



3 Light breaks in upon my slumber—
Light of more than earthly bliss;
Low and sweet come many whispers
Soft with heavenly joyousness.
4 And around me, pure and saint-like
Forms in love and wisdom bright,
Move through air with shadowy footsteps,
Smiling love with eyes of light.

HYMN No. 54, "SPIRITUAL LYRE." Tune—"OLD HUNDRETH."

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

The arrangements in regard to tickets have been somewhat altered for Sunday. The whole of the hall will be free to those

who apply for tickets of admission to local secretaries, or at St. George's Hall, and at the Spiritual Institution, 15, Southampton Row, with the exception of a few special seats, tickets for which may be obtained, price 2s. 6d. each. The entrance for the holders of these tickets will be from Mortimer Street; free tickets from Langham Place. All who expect to obtain admission should procure tickets before Saturday evening at latest.

PEEBLES AND INQUIRER.

Now that Mr. Peebles has just arrived from his long journey in the East we publish the following:—

"Mr. Burns,—Besides the extracts from Mr. Peebles's letters, appearing frequently in the MEDIUM AND DAYBREAK, you assure us of his speedy arrival in our midst. If not impertinent, allow me to inquire of you if he aided in the election of Mrs. Victoria C. Woodhull to the presidency of the American Association of Spiritualists? Secondly, are you advised of his views upon the 'Social question' that is dividing the American Spiritualists? Will he remain here and lecture during the winter? Please answer, and much oblige,
E. S. R.
"Liverpool, Sept. 1st, 1873."

"Mr. Burns, with that practical good sense becoming the editorial position, permits me to answer 'E. S. R.' I did not vote for, nor take any part in, the election of Mrs. Woodhull to the presidency of the American Association of Spiritualists, and I can but express surprise and regret that she was re-elected. II. As to my views upon the 'Social question' they are, and have been for years, decidedly *conservative*; considering licentiousness, or 'free-love,' as 'earthly, sensual, and devilish.' The wild, impractical theories of Mrs. Woodhull and her sympathisers have certainly been deleterious to the speed of genuine Spiritualism. Purity is the only passport to heaven. I remain but a week or ten days before sailing for America.
J. M. PEEBLES."

The inquiry to Mr. Peebles may have arisen from an inadvertency which occurred in our columns some time ago, when a letter from A. J. Davis was published, in which Mr. Peebles was made to occupy the position of a "Mr. P.," but who was quite another person. A letter from Mr. Davis, which we have just seen, points out this mistake on our part in associating Mr. Peebles with the gentleman to whom Mr. Davis alluded.

REMEMBER the musical and oratorical entertainment by Mr. Adams to-night, at the Spiritual Institution. Admission free by ticket.

J. G. SMITH (Tottenham).—We have sent your letter to Mr. Briley, Orton.

MARGARETTA SUNDERLAND COOPER, a medium of Boston, U.S.A., intimates her intention of visiting London in the spring.

INVESTIGATOR.—The circle attended by Mr. Jonathan Pitt, 90, Ashley Street, Manchester Road, Bradford, has also had for some time communications from the spirit calling himself "Jesse Pandra."

MRS. FLINT, a well-known American medium, has arrived in London on a tour through Europe. She will not practise as a medium during her sojourn in this country.

We call attention to the advertisement of Mr. Cogman's tea meeting, which takes place on Sunday evening, at 15, St. Peter's Road, Mile End. Tickets, 1s. each, at the Spiritual Institution.

The discussion on Spiritualism between Mr. Stephens and Mr. Hales at Alpha Hall, Roman Road, Bow, will be continued on Tuesday evening at eight o'clock.

HALIFAX.—MR. BLACKBURN, the well-known trance medium, will occupy the platform, on Sunday, the 5th of October, at the Hall of Freedom, Back Lord Street, Halifax. Services at half-past two and half-past six in the evening.

MRS. BULLOCK gave an address in the trance on Thursday evening last week, on "Christianity: What is it?" at 7, Corporation Row, Clerkenwell. The address made a very marked impression on the audience. A seance was held afterwards.

THE SOUTH LONDON PROGRESSIVE ASSOCIATION begs to inform all its old members that their meetings commence again on Tuesday evening next, 23rd September, at 7.30; also, to inform all earnest enquirers into Spiritualism who wish to become members of this association, to apply by letter early, as membership will consist of a limited number of both sexes. Application for terms, &c., to be made to Mr. Taylor, care of Mr. Weeks.—24, Stamford Street, Blackfriars Road, Sept. 14, 1873.

MR. PEEBLES has arrived in London accompanied by Dr. Dunn, and will remain for a few days longer. On Tuesday evening next a few friends will meet him at the Spiritual Institution, to congratulate him on his having so far accomplished a pilgrimage round the world on behalf of Spiritualism. Mr. Peebles will, no doubt, give some account of what he saw in Australia, China, India, Egypt, Palestine, and Europe. Those who desire to be present at this meeting should apply for tickets, to prevent disappointment.

MRS. OLIVE AT MANCHESTER.—Arrangements have been made to enable Mrs. Olive to visit Manchester from Tuesday, September 30th, to Monday, October 6th (inclusive). Persons wishing to have private sittings (21s.) or join in a circle (2s. 6d. each), are requested to communicate with Mr. R. Fitton, 34, Walnut Street, Cheetham Hill, Manchester. As Mrs. Olive's time will be almost fully occupied with appointments already made, early application will be necessary to secure the vacancies still open.

A LADY, known to our readers by the name of "Sensitive," writes:—"What a splendid oration we had from Mrs. Tappan last evening! I think if any members of Parliament, clergymen, or other public speakers accustomed to address audiences extemporaneously, were present, they must have felt thoroughly ashamed of their own efforts after hearing that wonderful woman, who charmed the attention of a large audience for nearly an hour and a half with a stream of eloquent wisdom, which flowed from her lips in a smooth and uninterrupted course from beginning to end."

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, at Temperance Hall, Grosvenor Street. Morning at 10.30: "The Claims of Modern Spiritualism upon Public Attention."

Evening at 6.30: "An answer to the Question, What is the Use of Spiritualism?"

Monday Evening, Oct. 6th, at 8: "Theories Invented by Opponents to Account for and Explain Spiritual Phenomena."

Admission: Front seats, 6d.; back seats, 3d.

BLACKBURN, OCT. 13TH.

WOLVERHAMPTON, OCT. 14TH, 15TH, 16TH.

HULL, OCT. 21ST, 23RD, 24TH.

Committees should write at once, and fill up dates. Those who engage Dr. Sexton on this tour will not be charged travelling expenses. Address: Dr. Sexton, 17, Trafalgar Road, London, S.E.

REPLY TO POPULAR OBJECTIONS RAISED AGAINST SPIRITUALISM.

Such was the topic discoursed upon by Dr. Sexton to an overflowing audience, at Goswell Hall, on Sunday evening. It was thought by some that Dr. Sexton's and Mrs. Tappan's meetings would militate against each other, but such was not the case. Hundreds were turned away from St. George's Hall, and the same was true of Goswell Hall. Many of Dr. Sexton's old hearers from the Secularist camp attended, and heard from him a good lesson on the subject of Spiritualism. We congratulate our St. John's Association friends on the eventful inauguration of their Sunday evening meetings. The oldest society in London, they have shown the best pluck in bringing the claims of Spiritualism before the public in their district. For several days previous to the meeting they advertised it by board-men in the streets, and sent cards of invitation to the principal inhabitants of the district. We hope they will have an equally successful occasion on Sunday evening next, as Mr. Monck is announced to be the speaker.

MRS. TAPPAN'S ORATION TO THE MEMBERS OF THE BRITISH ASSOCIATION.

A gentleman has suggested that a copy of Mrs. Tappan's oration, delivered in St. George's Hall on Sunday last, be sent to each member of the British Association for the Advancement of Science. He offers to subscribe one guinea towards that object, if others will do their part towards carrying it into effect. Since the foregoing was written Mr. Cooper, of Eastbourne, became acquainted with the proposition, and offers to subscribe ten shillings.

MRS. BUTTERFIELD AT MORLEY.

To the Editor.—Dear Sir,—I am very glad to inform you, and the readers of the MEDIUM, that we have got our dear brother and sister, Mr. and Mrs. Butterfield, back to Morley, to assist us in the good cause of Spiritualism, and we intend to hold two public services in the Co-operative Hall, Queen Street, Morley, on Sunday, October 5th, 1873. Service in the afternoon to commence at half-past two, in the evening at half-past six; and we shall be very glad to see our friends here from the surrounding towns and villages. A collection will be made at the close of each service to defray the expenses of the hall.—Yours,

B. H. BRADBURY.

[Mrs. Butterfield's present address is, Care of Mr. Brooks, Wesley Street, Morley, near Leeds.]

LOST AND FOUND AT ST. GEORGE'S HALL.

Lost, at Mrs. Tappan's meeting, on Sunday evening, a great coat, with velvet collar, belonging to Mr. C. White, 4, Gray Street, Manchester Square, who will be glad to have it returned.

Found, a pebble brooch, which may be obtained on calling and describing it at the Spiritual Institution, 15, Southampton Row, W.C.

Mrs. Tappan lost a handkerchief, with a richly-embroidered border, which may be returned to the Spiritual Institution.

MRS. OLIVE informs us that she will leave London for Manchester on Monday, and return on Monday week, so that she will give no seance at the Spiritual Institution on Wednesday next, nor receive callers at her residence all next week.

On the 19th of September Mrs. Henry D. Jencken was delivered of a little boy, under the care of the excellent and highly-skilled physician, Dr. Percy Boulton (6, Seymour Street), of the Samaritan Hospital. Both mother and son are doing well. The newcomer—we ask, will he inherit the wonderful mysterious power of mediumship possessed by his mother, *née* Kate Fox? This singularly gifted lady appears never to be deserted by the power to which she owes her world-wide celebrity. Even in the hour of extremest anguish and trial gentle raps upon the pillow of the patient spake in unmistakable language of the ever-watchful presence of the spirit-guides who so constantly follow and watch over her.

MR. WILLIAMS'S SEANCE.—I attended a seance of Mr. Williams's on Saturday last, and for the first time witnessed the manifestations in the presence of this medium. The evidence of spirit-power was very striking and decided, the principal features being the carrying of the musical-box while playing, the placing of an iron ring on the arm, spirit-voices, raising two chairs on to the table, and lastly, the appearance of the spirit-form. This last I had never witnessed before and was much interested in this kind of manifestation. The light produced by the spirit was an extremely interesting feature, but was hardly powerful enough to render the face distinctly visible. Unless confederates were present, which I do not think was the case, all that I witnessed must have been genuine, the circumstances under which the seance was conducted admitting of no other means of practising deception.—ROBERT COOPER.

MRS. BERRY'S SEANCES.

To the Editor.—Dear Sir.—On Thursday, the 11th inst., a friend (Mr. Kent, of Swindon) called upon me. I expected him the day before, and made arrangements for a seance, he being a great medium when with me, but can get no manifestations without me. On this account we never lose an opportunity of having a sitting. He was going to the City, and wished to have one upon his return, but as I did not feel very well, and had one or two engagements, I thought it better not to sit. So we parted—he with the intention of going about from the City to the station for Swindon; but at about five p.m. I was agreeably surprised to hear the voice, not only of Mr. Kent, but of Mrs. Fitzgerald, whom he had met within a few yards of my house, she having been impressed to come at that time to see me, and he having been impressed, while on the omnibus passing the end of the square, to do the same—in fact, to use his own words, he was obliged to come, *malgré volon*. We now felt sure we were to have a seance, so, without loss of time, adjourned to the seance-room. I then asked Mr. Kent to sit behind the screen which forms the cabinet, Mrs. Fitzgerald, my niece, and self taking our seats at the table. This soon began to move, and gave such evidence of joy that we could do nothing with it. At last it rose, and touched the ceiling, we having no hands upon it. During this time we heard from behind the screen as if dried leaves were rustling, and presently Mr. Kent began whispering as no one who has heard can ever forget, so beautifully imitating the different birds that you could fancy you were in a grove surrounded by them. At this time the bell, the sound of which hangs down from the ceiling, was pulled violently. When the servant came to the door to answer it, I desired her to come and join us at the table, as I felt that was what the spirits desired; and no sooner had she taken her seat than something came over our heads, fluttering and rustling about, and at last one dropped into my hand and the other into hers. We struck a light, and found they were children's toys made in the shape of birds, with gold and silver breasts, white feathers for wings, and attached to pieces of copper wire about fourteen inches long. We found that by swinging them quickly round they produced the same sound we had heard from the cabinet. I now asked Mrs. Fitzgerald and Mr. Kent whether they had seen these things during the day, as I knew men go about the streets selling them. They both answered no; but the servant at once said, "Yes, I remember now, while you were at luncheon, a man rang the area bell; he did not come down the steps, but looked down the area, with a basket full of these birds, holding one up, and asking me to buy. I was at the kitchen window, and shook my head to say no; but I thought nothing more about them, and should not have remembered the circumstance had you not asked." Now I should be very glad if some of your correspondents would assist me in showing how and in what way these birds from that man's basket came into my house. It appears to me it must have been by magnetic attraction; but I am not aware that my servant has this power, and I should hardly think it proceeded from my niece or self, as we did not see the man with his basket, although I should think the dining-room where we were sitting is about on a level with the pavement, and the distance from the room to the pavement where the man was standing would be about six feet. You will hear in mind that the rustling and singing (imitation) of the birds was heard before the servant came into the room. If, therefore, her magnetism brought them with her into the room, the manifestation had previously been arranged by the spirits, hence the result. I am very sorry I have no idea where to find the man to ascertain from him whether he missed the two birds in question. I think this is a subject that requires investigation.—I am, dear Sir, yours faithfully, *CARRINGTON BAKER.*

(We have seen the toy birds. It must be remembered that no professional medium was present at this seance. If there existed a mediumistic sphere around these objects, they could easily be taken by the spirits, especially while the reader of the birds was near Mrs. Berry's residence. Dr. Richardson sends an account of a previous seance at Mrs. Berry's; medium, Mr. Herne. Phosphorescent paste was used to rub the instruments, which were seen floating. "A light totally unconnected with the phosphorus was discerned by more than one at Mrs. Berry's right hand, on the ground, and quite away from Mr. Herne. We again sang. Voices, stated to be of 'John King,' 'Peter,' and 'Katey,' were heard at intervals. I had heard these voices at Mr. Williams, and as far as my sense of hearing could detect, they were repetitions of the identical sounds, such peculiar, and possessing a distinct tone and character." Dr. Richardson concludes: "We know too little of the laws regulating spirit-intercourse to dogmatize, but it is an interesting question how far in their connection with matter they can operate through spiritual contact only. Can they, or do they invariably create hands out of the organic elements of the atmosphere when operating at dark circles? I trust that we shall some day discover the individual action of the actinic, the heat, and the light rays on spirit, so that we may elicit the epiphanies in full day. I shall be glad to know any Spiritualists here—T. Lunsdowne Crescent, Leamington." Our readers in Leamington should make Dr. Richardson's acquaintance.—*Ed. M.]*

MORE MANIFESTATIONS AT BOCHDALE.

To the Editor.—Dear Sir.—Another seance was held at the house of Mr. Langley, Water Street, on September 9th, the sitters being Mrs. E.—, Mr. J. Sutcliffe, Mrs. E. Taylor, of Nighley, Mr. Samuel Bottomley, Mr. T. Langley, Mr. J. Holden, and Mrs. Bottomley.

The door of the room was closed and locked. We had not been long seated, when the tables began to be shaken about very freely; nearly all were touched with spirit-hands. Mr. Sutcliffe's hand was grasped by fingers, which remained long enough to weary him of their reality. A boy's jacket was thrown at the head of Mr. Holden, and a large doll more than two feet long was laid across the hands of three sitters. Two spirit-faces were plainly seen, but not positively identified; a large Bible was put heavily on the table; the Bible had been taken from under some other books on another table in the room, and a tender-kiss was taken from its position and placed gently in the hand of one of the sitters. Two distinct attempts at the audible voice were heard; the voice seemed like a hoarse whisper, and the words could not be made out. There was a fall in the proceedings, during which the medium seemed to be in some pain, and after a short time came the

crowning point of the seance. Mr. Holden called out, "They have put something very cold in my hand." One cried, "Back to it," another, "What is it?" Mr. Holden said, "I don't know, but they feel like grapes." We had the gas up in an instant, and in Mr. Holden's hand was a small bunch of beautiful white grapes, and a larger bunch on the middle of the table. They underwent a critical examination, but they had the appearance of being fresh from the vine, which the spirit then brought them said they were; they were quite crisp and plump. A French spirit brought them, and another spirit called "Ellen" passed them into the room. Thus ended our very pleasant seance on September 9th. We sit again to-night, when they promise to bring us something also; they have also promised to bring us flowers soon. They had upon the table an ornamental shell and a large plum from the garden, a book from another table, and a chair that the medium had taken in, the chair being placed wrong side up on the table, and this when all had left the room. We hope these successful meetings may stimulate other investigators to search for the truth for its own sake.—I am, Sir, yours truly, *SAMUEL BOTTOMLEY.*

September 16th, 1873.

(It is worthy of note that these powerful phenomena, which were supposed to take place only in London, are now to be found plentifully in various parts of the country. See last week's *Mirror*.—*Ed. M.]*

SPIRITUALISM IN KIDDERMINSTER.

To the Editor.—Dear Sir.—Mr. Heads, of Bewdley, and Mr. Lewis of Kidderminster, with myself, have opened a seance-meeting in the refreshment rooms of Mrs. Smith, kindly lent to us for that object. Our first meeting was well attended with a room full of respectable people, eager to learn what Spiritualism was, but not without the usual sniffs. We care not for that, as we know it is a grand and glorious cause, and we mean to unfurl the banner of its truths and go on in the noble work. Some of our Birmingham friends have promised to give their help to promulgate Spiritualism down here. Our sole object is to prove that there is a life beyond the grave, and we are otherwise contented by those gone before us; and I would entreat my Kidderminster friends to be guided by the rules of the spirit-circles. Dear Mr. Burns, you will therefore send me down one hundred "Seed Corns," to give away to my brethren.—Yours &c., *W. R. PAIN.*

312, Bridge Street West, Birmingham, Sept. 22nd, 1873.

LIVERPOOL.

Mr. Chapman reports:—"We have had good trance addresses this last three or four Sundays from Messrs. Jackson, Wood, and Johnson, with an increased attendance, the weather getting cooler. On Sunday last, Mr. Casson and Mr. John Lambert occupied the platform, afterwards evening, and both spoke exceedingly well. Miss Fowler is staying at 85, Islington, and has been very busy giving tests, both private and public. Her success has been great, and is increasing every day. On Monday, Wednesday, and Thursday evenings, she holds public seances at 85, Islington. On Friday, 26th inst., she will give a public seance in the Islington Assembly Rooms, at eight o'clock, for the benefit of the Liverpool Psychological Society. A gentleman from Brunswick Street, Manchester, who consulted Miss Fowler on Monday, the 22nd inst., lost or left some money upon the chair on which he sat. Miss Fowler wishes to have his address, in order that she may return the money." Mr. Chapman says there were ninety subscribers in the visitors' book at the Conference. A great number of visitors were ladies, &c., from the town. We counted the Conference several sessions, and the number was from twenty to fifty persons, about half of whom should be understood as taking part in the proceedings as a conference. We think this matter a severely worth the amount of attention it is receiving. We are present at more important events weekly about which no noise is made at all. It is, however, empty vessels which emit the most sound. We can print no more on this subject. Mrs. Scattergood will speak twice on Sunday in the Assembly Rooms, Islington. See list of meetings.

VACCINATION PROSECUTIONS.

On the 18th eight members of the Anti-Compulsory Vaccination Society were summoned to appear at the Marylebone Police Court with their children, to show cause why an order should not be made for their vaccination, under the 31st section of the Act. The waiting room of the court was, for the time, converted into a veritable nursery, and if we may judge of other unvaccinated infants from the appearance of those present, we say that more vigorous and healthy children could not be found, thus giving the lie to the blasphemous and monstrous assertion of Sir Dominic Corrigan, that "every unvaccinated child is a dangerous to society as an unprotected barrel of gunpowder." Each defendant was fined 3s. and 2s. costs: four paid, and four refused on the ground that the fine was illegal. Messrs. Proudman and Young argued at some length that no fine could be inflicted on the seances, but only an "order" made to vaccinate. The Rev. J. M. Cox and two others were, in default of payment, locked up in cells for a short time, but were liberated on the understanding that distress warrants would be issued. A case for the Court of Queen's Bench was called for and refused. On the 19th Messrs. Cox, Proudman, and Young appeared at the police court to complain of the imprisonment, and to renew their application for a "cert." Mr. Mansfield apologized for the seance, and said that with regard to the fines they would be remitted, together with the costs, and all matters were returned. At present the victory is with us, but still it remains a disgrace to our country that parents should be dragged with their infants to appear as criminals at the bar of a police court, and that men can be found to uphold such injustice.

The *Blackburn Times* gives a long report of some very stupid questions put to Mr. Morse while in the witness after his recent address at Blackburn.

DOWNHAM PSYCHICIST ASSOCIATION.—We have received a notice of meetings intimating that Mr. Hawke, who has just returned from America, is giving some account of his experiences in Spiritualism during his journey. We have received from him a number of valuable wires and manuscripts which we hope to make use of as opportunities offer.

GOWER STREET SPIRITUALISTIC MEETINGS.

The first meeting on the 17th was so decided a success that many scores of persons could not get in. The room was so packed that it was hard work for the platform speakers to get to their places. On the platform were—Messrs. Monck, Sexton, Luxmore, Noyes, Shorter, Bielfield, Harper, Jones, and others; a motley band of creedists of varied hues, but united as one man on the two grand positions taken at the meeting as the rallying cries of Spiritualists:—1st. Knowledge that man passes out of his body a living intelligent substance. 2nd. Under certain conditions many who have passed out can and do visit; and also as “ministering spirits” assist the families they are connected with by ties of affection. Several leaders who intended to take part in the proceedings could not get into the hall. In front of the platform was a sea of splendid phrenological heads, male and female.

For the first time in the history of British Spiritualism, the daily newspapers of London had reporters present, and reports more or less lengthy appeared in the *Times*, *Daily Telegraph*, *Standard*, *Hour*, *Daily News*, *Morning Advertiser*, *Echo*, *Globe*, &c. The weekly papers have done the same, and the certain result is that upwards of two and a half millions of adult persons have read the reports, and some true knowledge given of the principles and aims of Spiritualists.

The Rev. Dr. Monck's subject was, “Phenomenal Phases of Spirit-Power.” Before this letter is printed Dr. Sexton will have delivered his speech on “Spirits.” My lecture on the “Supernatural,” illustrated by means of magic-lantern pictures, comes on the 1st of October. So, merrily ring out the wedding bells, Christians and non-Christians united to do good; to comfort the dying, to cheer the bereaved, and thank the Lord God Almighty for his revelations in sundry and divers ways through “ministering spirits.”

J. ENMORE JONES.

Enmore Park, S.E.

[On Wednesday evening, the hall was again crowded, and Dr. Sexton gave an excellent address on “Spirits.” As if to show up the doctor's good sense in stronger relief, the opponents of Spiritualism occupied a portion of the remaining time by asking very silly questions.—Ed. M.]

A RICH Catholic lady at Munich has left a handsome legacy to the Jews because of their “good and upright feelings.”

J. C. W. writes to point out that Jesus “did not shun the rich and respectable,” and that he “did not reprove those who attempted to exalt him.” The subject is of so little importance that our readers will not blame us for devoting our space to matters of more immediate interest.

A SEMPRESS at Taunton applied to the bench for relief from a persecution inflicted on her by young men she never saw. It seemed to be in the form of voices. This is an affliction of which we have seen several cases. Clairvoyance and Mesmerism might be of use, but our enlightened countrymen send such sufferers to a lunatic asylum to be tortured to death.

BOLTON.—I have formed a circle, and the result is we have a trance-medium only thirteen years and four months old; yet he can see the spirits. Also is a good table-medium. We had crowds of people come from Bolton to sit with us to witness the movements of the table and to hear the spirits speak through the boy. One man said that the intelligence which came through the boy was the experience of a man of sixty years. This man is not a Spiritualist. There are several circles being formed in Bolton and neighbourhood. Our first meeting may be considered a success.—JAMES SCHOFIELD. *Undershore, Tong, near Bolton*, September 21, 1873.

OLDHAM.—Proceedings of a disgraceful nature have taken place at recent meetings of Spiritualists. The newspaper report of Mr. Aaron Watson's lecture concludes:—“Considerable uproar then ensued by several persons endeavouring to make themselves heard simultaneously, and the meeting eventually terminated in a disorderly manner, after the lecturer had been allowed five minutes to reply.” There could be no occasion for this in the statements of the speaker, for his reported remarks were of a most judicious kind, his explanations of physical phenomena are such as have appeared frequently in our columns. At Mr. Wood's meeting the disturbers raised an alarm of fire, and failing in breaking up the meeting by that means, they did so by the scattering of Cayenne pepper.

THE *Athenæum*, in a long review of “Where are the Dead? or, Spiritualism Explained,” delights in presenting the readers of that journal with the facts of Spiritualism; but, at the same time, the writer has not the courage to speak of these facts with that degree of respect which candour at all times feels bound to concede to the truth. The facts of Spiritualism are either true or not true. If they be true, the conduct of the *Athenæum* is an impertinence; and if they be not true, the prominence which it gives them in its columns is a grave indiscretion. Perhaps our contemporary is sufficiently strong in his own conceit to be willing that we place him on either horn of the dilemma. The allusion to Dr. Sexton's oration on “Conjurers and Mediums,” in which the doctor is said to speak “furiously,” is simply nonsense. Is the *Athenæum* writer not himself furious to find that Dr. Sexton's exposure of the conjurers showed that these men did not at all expose Spiritualism?

DR. CARPENTER is reported to have thus expressed himself recently at an inauguration at Brighton:—“The study of objective facts has been neglected, and he believed that those persons of mature years who surrender their belief so readily to the idle tales which are current at the present day are just such people as have missed an objective education—that is, have not learned to exercise the eye scientifically. Hence the value of museums.” If the speaker meant Spiritualists as “those persons of mature years,” then they return the compliment by calling his attention to the phenomenal facts of Spiritualism, from which he may acquire an “objective education” on a department of the nature of man, respecting which Dr. Carpenter has not yet “learned to exercise the eye scientifically.” Spiritualists are not, as a class, more deficient in a knowledge of natural phenomena than their opponents, but certainly have some knowledge, which Dr. Carpenter despises, and are therefore further removed from a state of scientific bigotry and ignorance than the doctor is himself.

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Chapter XII: THE ULTIMATE OF RELIGIOUS IDEAS—Society is at present a system of Organised Hypocrisy—Religious Observances will be Superseded—Final Conflict of Reason versus Superstition—The Ultimate Triumph of Knowledge.

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FRIDAY, SEPTEMBER 26, Oratorical and Musical Entertainment, at 8 o'clock.
SUNDAY, SEPTEMBER 28, Oration at St. George's Hall, Langham Place, by Mrs. Tappan, at 7 o'clock. Admission by ticket only.
 Oration by Rev. W. F. Monck, at 86, Goswell Road, at 7. Free.
MONDAY, SEPTEMBER 29, Mr. Herne at 8 o'clock. Admission 2s. 6d. See advertisement.
TUESDAY, SEPTEMBER 30, Reception to Mr. Peebles, at 8 o'clock. By ticket.
WEDNESDAY, OCTOBER 1, Afternoon Seance at 3 o'clock, by Mr. Herne. Admission 2s. 6d. See advertisement.
THURSDAY, OCTOBER 2, Mr. Herne, at 8. Admission, 2s. 6d. See advt.

SEANCES IN LONDON DURING THE WEEK.

SATURDAY, SEPTEMBER 27, Mr. Williams. See advt.
SUNDAY, SEPTEMBER 28, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
MONDAY, SEPTEMBER 29, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road Mile End Road, at 8 o'clock.
 Mr. Williams. See advertisement.
TUESDAY, SEPTEMBER 30, Seance at the Temperance Hall, Tyssen Street, Bethnal Green Road, at 8.
THURSDAY, OCTOBER 2, 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 28, 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.
ROWLEY 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.
GAUTHORPE, 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 8 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. Stripes's, 31, Middle Street, at 6.30.
ROCHDALE, River Street Hall, afternoon and evening.
BIRMINGHAM, at Mr. Perks's, 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 29, 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 30, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
ROWLEY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
WEDNESDAY, OCTOBER 1, 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, OCTOBER 2, BOWLING, Hall Lane, 7.30 p.m.
GAUTHORPE, 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.
BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.
FRIDAY, OCTOBER 3, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.
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THE LONDON PRESS ON MRS. TAPPAN'S ORATION ON SUNDAY LAST.

From the *Daily News*, September 22nd, 1873:—"Mrs. Tappan, whose maiden name was Cora Scott, is a delicate lady, *petite* in person and in face. She is extremely fair, and her hair if not 'thick' is full, 'with many a curl.' A bit of blue ribbon was its only adornment. She was dressed in black with a white border round the neck, bust, and wrists. Her appearance is prepossessing; her voice is sweet and, it might be said, weak, if it were not that it is so modulated and attuned as to be capable of filling large spaces in which a louder voice would fail to be heard. Her style is excellent—clear, precise, deliberate, and meditative. She uses but little action, and what she does use is confined principally to the motion of the wrists and fingers. Last night she spoke for nearly an hour and a half, and was listened to with breathless attention. . . . There was no nonsense in Mrs. Tappan's mode of dealing with the question, and the use of the word 'judicious' by Mr. Owen in recommending her to the British public could not be more happily applied. As to the substance of the oration, we can only say here that it was an able and thoughtful pleading for mind as against matter, and for immortality as against annihilation. . . . Her peroration was very eloquent, and prophesied the union of all dissident sects and religions under the new principle, and the triumph of spirit over death. The audience seemed highly pleased with the discourse."

From the *Standard*, September 22, 1873:—"Judging from the densely-crowded state of the hall, and the large number it was found necessary to close the doors upon, it was evident that there was great excitement among the believers and inquirers in this movement at the advent of the new speaker, whose first appearance in England was the occasion of this meeting. . . . No one could question the great beauty of the wording of the opening prayer, nor the felicitous manner in which it was delivered. Another hymn, and then Mrs. Tappan proceeded to her oration on 'Spiritualism as a Science and as a Religion.' It may at once be said that her speech was delivered with great fluency and good elocution, her language at times abounding with highly poetic thoughts, and at others with effective practical points. . . . On resuming her seat the fair lecturer was greeted with loud cheers, and as a sort of *encore* recited a poem descriptive of the general illuminative powers of Spiritualism in bringing human nature from its previous darkness and its assurance of the immortality of the soul. The assemblage was composed mainly of well-dressed persons of mature age, the sexes being fairly divided. The greatest attention was paid throughout the whole of the service."

From the *Hour*, September 22, 1873:—"After a second hymn, Mrs. Tappan, who is a lady of pleasing personal appearance, and apparently some five and thirty years of age, began her oration, the subject being, 'Spiritualism as a Science, and Spiritualism as a Religion.' . . . The delivery of this oration was, perhaps, its most noteworthy feature. Mrs. Tappan, for upwards of an hour, poured forth an uninterrupted flow of language, without hesitating for a single instant; sentences of the most involved character, and abounding in parentheses, being evolved without apparent effort, and every word fitting into its place as in a child's puzzle. Though somewhat devoid of elocutionary emphasis, her delivery was clear and telling, and her diction of a very high order. If, as is stated, she is merely a mouthpiece of the spirits, the condition of the *belles lettres* in the spiritual world is decidedly encouraging. If, on the other hand, her lecture is a mere effort of memory, its recital is a feat rarely excelled."

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