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**MRS. TAPPAN AT ST. GEORGE'S HALL.**

On Sunday evening last Mrs. Cora L. V. Tappan delivered her second inspirational discourse in the St. George's Hall. The audience was larger if possible than on the previous Sunday evening, and manifested throughout the utmost attention and interest, at times breaking out into enthusiastic applause. A voluntary having been performed on the organ, Mr. Slater, who acted as chairman, opened the proceedings by stating that, in accordance with the published programme of the meeting, the audience was called upon to nominate a committee of five persons from their midst to choose the subject upon which Mrs. Tappan should discourse. The meeting accordingly selected the following gentlemen: Dr. Sexton, Mr. Watt, Dr. Clark, Mr. Goalen, and Mr. Cooper, solicitor. Two of these gentlemen were Spiritualists and three non-Spiritualists, it being the expressed wish of the audience that the committee be formed thus of believers and non-believers in Spiritualism. The above gentlemen having retired to consult together on the subject of the lecture, the choir sang Hymn 92 in the "Spiritual Lyre," after which Mrs. Tappan rose, and, in a soft though clear, sonorous voice, delivered the following invocation:—

Our Father, which art in heaven, infinite Spirit of love and of life, thou divine and supreme Source of all intelligence, we praise Thee. Thy children would lay upon the altar of thy love their offerings of devotion. Some come to Thee laden with worldly cares, bowed down and oppressed with the manifold tumults of outward life. O, let them turn within and behold that, howsoever vast may be thy material workings, thy Spirit is infinite, and the treasures of knowledge are vast and boundless! Some may come to Thee laden with sorrow, mourning for the dead and seeing no light above the tomb. O, above the grave, beyond the pall, may they behold the brightening glory of immortal life! may they see their loved ones in light and beauty around! Some come laden with joy, and these lay their offerings upon thy shrine, as doth the sun lay his full rich offerings upon the shrine of the morning, shedding radiance within upon the spiritual loveliness that gives light and kindles a flame of living beauty. But, whatsoever offerings thy children bring, Thou, infinite Spirit, wilt receive them. Thou alone dost understand the secrets of the human heart; Thou alone hast provided for its needs; and thy soul is in our midst, even though the clouds of materialism hide thy wondrous face. O living Love! O surpassing Spirit, glorious and full of all loveliness! let our words be of truth; let our minds be awakened to understand; let our spirits strive to know Thee, and then we shall have all knowledge. To thy name, O loving Father, will thy children for ever sing praise; and unto Thee must we for ever bring all our offerings of love.

On the termination of this beautiful invocation, Dr. Sexton rose and announced the subject which the committee had chosen as the theme of the evening's discourse. It was: "What great teacher has produced the most potent effect upon society, and why?" He said that this subject had been decided upon unanimously, and without the slightest disagreement, so that it could not be said that the Spiritualists had chosen it, they being in the minority. Another hymn (No. 78 in the "Spiritual Lyre") having been sung, Mrs. Tappan rose again and commenced as follows:—

**"WHAT GREAT TEACHER HAS PRODUCED THE MOST POTENT EFFECT UPON SOCIETY, AND WHY?"**

We believe we state the subject correctly. Undoubtedly your Committee do not expect us to go back into those ages of human history the records of which are lost, since, undoubtedly, existing

society cannot be affected by those periods of civilisation that are either wholly obscured in darkness, or have only just emerged from their obscurity through the investigating hand of modern science. Past ages, of which we know nothing except through the investigating hand of modern scientists, cannot have had much influence on the present condition of human society. But in what consists human society? It is customary to believe among Christian nations so-called that the enlightened portion of the earth's surface—that is, the most civilised of the nations of the earth—consists of those that have adopted and believe in what is termed the Christian religion. A large proportion of the earth's inhabitants do not accept, have not adopted, and are entirely ignorant of the enlightenment and civilisation accompanying Christianity.

The first influence, or the most remote influence of which history gives us any account, is the civilisation that existed amongst the ancient Egyptians, although the Chinese claim still greater antiquity. But we must determine that the highest point of civilisation in ancient times was reached among the Egyptians. Their worship, however, differed essentially from that of the modern worshipper. The veiled Osiris—the mysterious god, who had no external representation, but who was hidden behind his works—we may presume, represented the spirit of the universe, or creation. Isis, the mother Earth, was supposed to be the revelation of deity, or the immediate intercessor between Osiris and his children. The Egyptians, however, were not satisfied with this simple form of worship, but framed images of created things and established ceremonies. Amongst their various objects of worship was Apis, or the sacred ox. Then there was the worship of the bird Ibis, and of other beasts and reptiles, all of which were supposed to represent deity. The serpent, amongst the Egyptians, symbolised wisdom; not, as amongst you, evil. And every form in nature which the Egyptians worshipped was supposed to contain some element of deity. But the whole of this system of religion has been lost to the world, owing to the destruction of the Alexandrian library. The more subtle element of it, however, had already been lost—namely, the spiritual meaning of these forms; for, of a certainty, no nation ever possessed a form of religion that did not originate in some spiritual inspiration in the beginning, and however material the commencement, the first inception of their worship was from the Divine mind. Among the nations of the East, embracing India and China, of all the forms of worship—excepting the Mohammedan, which has latterly extended widely over the Eastern world—the most prominent are the Brahmin and the Buddhist. The Brahmin is an ideal worship. Its ideas of divinity are inverse from the senses. All forms of speculative spiritual theories, every abstract thought of divinity, rests with the Brahmin. He has no sympathy with the senses, although his system has its expressions; he dwells in the realm of transcendentalism. Brahma is concealed and veiled, but is represented by the three great powers or principles of nature. These principles are the Past, the Present, and the Future: the Creator, the Preserver, and the Destroyer of the universe. In these guises or forms sometimes he worships the past, sometimes bows in homage to the present, and sometimes wanders far into the regions of the future. The Buddhist, on the contrary, believes in an outward expression of divinity, wherein God, at certain and stated periods of time, manifests himself through Buddha, comes to the earth, and teaches the children of men. Buddhas have been numerous, and the last was about 200 or 300 years before the Christian era. This Buddha is supposed to come, at certain stated intervals, as the representative of the Divine mind.

In the teachings of Buddha great prominence is given to the external forms of worship of practical charity and kindness to our



fallow men. The Buddhist, contrary to the Brahmin, believes in the practical expression of religion, that human life should be governed by it, and that it should form its diviner part. We have the worshippers in the far East of various material elements, such as fire, air, and water; and, indeed, the Persian fire-worshippers form no small part of the wonderful systems of religion which hold sway in the world. The Indians, as you know, have their bibles, such as their Vedas and other sacred books. Zoroaster developed the principles of the religion of the ancient Persians in the Zend Avesta, and many of its teachings compare favourably with those of more recent books, and in fact are the origin of the teachings of more modern religions. Among the Chinese the sacred books consist of the writings of Confucius. He represents the more modern and more concentrated thought of their ancient religions. The teachings of Confucius embrace the inspiration, and were the reproduction of the philosophy of ancient times, when the seers and prophets were truly inspired; he represents the embodiment and handing down to posterity of the inspirations of all previous ages. Thus there have been at all times, outside the realm of inspiration of ancient days, certain leading minds which almost take the position of seers and prophets. The works of Confucius exhibit so perfect a code of spiritual ethics, as to constitute it one of the systems of the present day; and yet they are but the embodiment of the thoughts of the most inspired minds of his and previous times. For remember, all inspired works of Deity are not comprised in the so-called bibles of nations; and there have been prophets and sages reared up outside of established churches, and their inspirations have ever redounded to the benefit of humanity. The religion and theology of all nations represent the highest thought of their inspired writers united. Unquestionably the Bible of the Hebrew nation, said to be the progenitor of the Christian religion, is the embodiment or compendium of the writings of the Hebrew prophets and seers. But there have been superior minds, as we have said, like Socrates, Confucius, and Aristotle, who have concentrated and embodied the teachings of inspired men; and these concentrations, afterwards disenthroned, have been found to bear the most searching light and criticism of inspired thought. The Hebrews were especially an inspired race. Hence we know they held their first communings with the Spirit of Jehovah—Je-ho-vah meaning Spirit of the Past, the Present, and the Future—the one God, than whom there was no other, and before whom all other gods must bow. This was in contradistinction to the many gods of the other Eastern nations, while the Hebraic nation in their original simplicity believed but in the one divine godhead. Their seers and prophets looked forward to a time on the earth when Jehovah should manifest himself in person, and come to rule on the earth as their king. Consequently all the songs of praise, the prophets, and inspirations of the Old Testament deplored the materialism of the age in which the writers lived, and looked forward to the great day when the very Spirit of God should dwell in the midst of the nations of the earth. This Hebrew nation, however, was rather exclusive; and if Deity had never spoken to the earth before, nor in any other manner, he surely has not spoken according to the Hebrews since; for, although they expected a Messiah, and looked forward to his coming, when at last it was supposed he had come, the Hebrews would not accept him, and they are yet waiting for their king who shall restore them to the New Jerusalem; and so firm is this conviction that they have preserved their temples and their ancient customs, and around their shrines gather only the children of the downcast nation of Israel. Spread abroad throughout the countries of the earth, they are building up material prosperity, awaiting their Saviour who is yet to come, as they contend.

Meanwhile there came a voice in the East, simple, like that of a child. There dawned a star, there beamed a day, and the wise men saw that the Christ they had so long expected had come. Now it does not matter, in our opinion, whether, as the infidel believes, this birth of Jesus is a tradition, or whether, as the Christian believes, it is a reality; the influence of that supposed birth upon the world is precisely the same: and whether you take it from the standpoint of the secularist or the standpoint of the religionist, it does not matter. The point we have to consider is, what effect this theory has had upon the world. Born in obscurity, raised in humbleness, and, at last, promulgated throughout the most advanced and civilised nations of the earth! What effect has this had upon humanity? The religions of preceding ages—all religions antecedent to this of Jesus—accepted and believed in material worship. Temples were built, places were set apart, symbols of the Godhead were formed, and every religion became an idolatry on the face of the earth. The Spirit of God departed from the Egyptian, from the Brahmin, from the Buddhist, from the Persian form of worship, because they came to construct idols of wood and stone, and to build magnificent temples wherein no spirit could be found. Even the Hebrews, because of their materialism, were banished from their sacred Jerusalem, and their gorgeous temple was overthrown because they would not listen to the voice of the Spirit. Christ's lesson from first to last, then and now, whether in the words recorded, or in the influences left upon his immediate disciples, was this: Past religions have believed that there were intermediate gods, and that the Most High God was entirely out of the reach of mortals. Christ taught that between the human soul and the Father there is no intercessor but love; and the divinest feature of his teaching was that it left the individual in the hands of deity, instead of in the hands of an outside god who might or might not listen to prayer. More than

this, instead of offerings of bloodshed and burnt-offerings and sacrifices, he taught that the only offerings were those of the human spirit, that the only sacrifice was the sacrifice of the senses, and that to the spiritually-minded there is no need of an intercessor, for God is there and will listen. Could anything be more at variance with the materialism of the past than this? Could anything be more surprising to the existing forms of worship then upon the earth than this simple teacher, without retinue, without shrine or altar or priests, rising up in the midst of his fellow-people and declaring that God is not in any shrine or temple, but in the human heart alone? It was the advent of the Spirit as against matter, of the spiritual nature of man as against the material nature, the advent of the true form of worship as against idolatry; and, what ever man may have done in the name of Christianity and religion, the teachings of Christ remain the same—clear, transparent, everlasting protests against all outward forms and ceremonies that are not born of the living spirit of inspiration. Christ's life and example represent the possibility of man as a teacher, as an elder brother. Why, the Roman Catholic Church even claims that he represents that to which all may become heirs by their spiritual gifts; and this may be said of the Roman Catholic Church, in spite of its idolatry, temples, and ceremonials, that it invariably preserves the spiritual gifts wherever they are authenticated, and places them upon the records of the Church as instances that the spirit is still alive, however much the matter that surrounds them may kill the spirit. But it is recorded that Christ taught that those who believed should perform even greater things than he had done. He gave his disciples the gifts of the Spirit—the gift of tongues, of prophecy, of the interpretation of tongues, and of healing. All these gifts he gave, and his disciples became possessed of them. May we ask where they are now? And do the believing possess the Spirit as they ought? Christ's teachings were those of lovingkindness and direct and perfect charity, that casts out all complaining and bitterness, and brings humanity closer and closer to the Father in the bonds of love.

We do not criticise the Christian world to-day; we do not criticise the warfare, the bloodshed, and crimes that are incident to humanity. In spite of these the truth is abroad, and notwithstanding these the spirit of Christ is struggling in your midst to-day. It has been said that Christianity has been the cause of more bloodshed than all other religions put together. What can you say of Mohammedanism, that, with the sword in one hand, and the Koran in the other, devastates the whole of the empires of the East? Knocking at the doors of established customs and of ancient religions, it demanded instant acceptance or death. Mohammedanism had some inception of religion, but when its promulgation is accompanied by devastation and ruin, we can have no word for it but condemnation. But these nations have sunk into degradation, while the ancient religions have been quenched. It is true war has followed in the wake of Christianity; but it is not true that this is attributable to the spirit of Christianity. If men make war upon their fellow-men, shall we blame that religion which advocates love and human kindness? Rather say that it is the undeveloped state of mankind; that, notwithstanding this light, human selfishness, cupidity, and ignorance seek to make a cloak and shield of religion to slay mankind. Shall we say that it is Christianity that has brought about all the revolutions of the last eighteen hundred years? War was known before. Cupidity and ignorance prevail; and if under the guise of religion man slays his brother, it is not because of religion, but in spite of it that he does so. Christ's teachings in their simplicity would lead only to peace. Christ's Sermon on the Mount, whatever sermons may be spoken or written, will never be transcended; it remains the one shining utterance on the page of all history that reconciles man to the Infinite. Christ's commandment: "A new commandment I give unto you, that ye love one another," transcends the whole of the Mosaic law, since it brings humanity into close brotherhood and makes them one with the Father. Christ's prayer to the Deity, recognising the Father "our Father," makes every child of the earth one with the Infinite, and establishes the bond between humanity and God. Immortality, that was before a vague hope, an uncertain speculation that had no share and part in the ancient religions, except in some form of transmigration, reincarnation, or some other method, was made clear and plain; and instead of mysticism and fable, it was brought to the understanding of everyone. "In my Father's house are many mansions; I go to prepare a place for you," says Jesus to his loving followers. What more could you have of the future state?

Then, when predicting his final change, he saw the glory of the life which should eventually follow; and when he said he should come again, it was literally fulfilled in his presenting himself to his disciples; and when he said, "If I go away, I will send you a comforter, even the Spirit of Truth," has it not been proven that all who seek find it? We say nothing to the different interpretations of Christ's teachings; we say nothing of the various creeds and theologies that have been built upon them, though all have their uses; we make no war with them even though they war with one another; but we say that if the foundation of the Christian religion be Christ's teaching, and the foundation of Christian society Christ's example, the world can never possess a higher standard; for it is better, if we fall short of the mark, aiming high, than if we only aim at the rocks beneath our feet. The golden rule should be inscribed on every altar and shrine, so that everyone who strives therefor may have the consciousness of striving; and Jesus taught that those who strive, even though they fail, have



some of the rewards of the spirit of God's love. We know that there is a very strong argument against the originality of Christ's teachings, and that materialists and infidels have searched history and found a parallel between the teachings of Christianity and those of other religions; that there was something similar in the teachings of Confucius, and that other teachers taught the golden rule; but Christ was the first teacher who embodied his teachings in the loving works of his life and hands. Christ was the first to awaken the consciousness that spirit is superior to matter, and that the soul transcends the casket in which God has placed it.

And we know of nothing better to-day than in the fulness of the human understanding to know that these lessons, however perverted and abused among men, form the chief aim and inspiration of the loftiest minds in human society. Even when they do not know it, and when materialism enthralled the senses, the unconscious leaning towards that high standard of moral excellence and spiritual worship; and though they are humble in thought, they shun the more external forms of creed and ceremonial, and seek this true and living spirit within it. The greatest thought of the Christian world is for the peace and advancement of humanity. Whatever kings may do, or selfish demagogues may demand, we know that Church and State are alike united with the greatest and highest powers of the earth to bring about "peace on earth and goodwill to men;" that the British nation as a government has set its face towards the "golden rule," in striving towards that arbitrament that shall cause the sword to be set aside and the understanding of humanity to be used in its stead. When such a thought is in the minds of your rulers, we certainly do not despair; and when the greatest minds, moved by the impetus of human fellowship and love, look kindly and joyously towards the era when goodwill shall prevail, and when the nations of the earth shall be gathered together beneath the eye of God, and when human governments shall try the mild sway of the Christian, we cannot condemn, but on the contrary say that spirit is abroad in all the lands; that it forms the basis and foundation upon which the superstructure of human society is built; that the spirit will kill the letter, as the letter has sometimes killed the spirit; is unquestionably true, and that in an age not far distant, without the eye of prophecy, the religionist and statesman can say there will be an entire end of wars and bloodshed and governments of force, and that the supreme law of all the land will be this law of peace. No other teaching could have wrought this work. It matters not, as we say, whether it be a clever creation of the early teachers of the Christian Church, or whether, as we believe, Christ was indeed an inspired teacher. It matters not: the influence upon society is still the same, and the great culmination of moral and spiritual thought was in the birth and life and teachings of Jesus of Nazareth.

Having finished her discourse, the lecturer offered to answer any question by the committee bearing upon the subject treated. Mr. Cooper rose, and, in the name of the committee, thanked Mrs. Tappan for her eloquent address, and said he only spoke the sentiments of all when he said they had all been delighted with what they had heard. He only wished such a sermon might be heard every Sunday in all the churches of the metropolis. Mrs. Tappan then offering to answer any question put to her by the audience, a gentleman asked, "Do you regard Christ as really God, or merely as a human teacher?" To which the lecturer answered, "We were not asked for our theological views; we were only requested to state what great teacher had had the greatest influence on human society." Another gentleman considered the speaker had not fully answered the question embodied in the subject of the discourse. She had shown that Christ had had the greatest influence on human society, but had not pointed out why. He should have expected, and no doubt the gentleman who had asked the last question had expected the answer—Because he was God. Mrs. Tappan replied that "For ourselves, we believe that all truth is of God, and Christ embodied in his form as much of deity as the truth he expressed; that he was the Son of God, and that he represented the possible of man, inasmuch as he promised the same gifts to others that he himself possessed. But we certainly decline entering into any discussion upon the creed of the Trinitarian or Unitarian, or any form of theological controversy. Christ's words when he says: 'I and my Father are one,' did not mean he was God; if he and his Father were one, it simply signified they were one in spirit; and the promise given to earth's children, the same as to Christ, is, that Christ could not have been a greater embodiment of deity than the divine and perfect humanity he represented." Another gentleman having understood the speaker to eulogise the connection of Church and State, the answer was given: "We do not eulogise the connection of Church and State unless the Church and State are so reformed as to have neither Church nor State." And to a further remark: "We believe all churches and religions should have free action in every land beneath the sun." A gentleman in the gallery, while speaking in high terms of the discourse as a whole, questioned the speaker's conclusions with reference to Buddhism. If she meant that Christ's teaching had exercised the greatest influence on Christian society, then he granted she was right; but if she meant human society, or the human race as a whole, then he begged to differ with her, for there were from three to four hundred millions of the human race who were believers in Buddhism, while only a small minority were Christians. Then again, he believed the speaker had been wrong in her estimate of Buddhism, in representing its central doctrine as the periodical incarnation of deity; the researches of modern science had led men to doubt very much whether the whole system was not an atheism. In her reply, Mrs.

Tappan said that numbers were no criterion of excellence; it had been indicated that the Christian portion of the world was in a minority, yet in human society the Christian portion represented the most advanced state of modern civilization. It had been said that human society might fairly be called that portion of the human race which was in the most advanced state of enlightenment, and that portion was represented by the Christian nations. With reference to the second point, they must be allowed to have their opinion. They did not claim infallibility, and were open to conviction; they had been asked to give their opinion, and had given it.

After another hymn had been sung, Mrs. Tappan gave utterance to a short and impressive benediction, and the meeting came to an end.

At the close of a private session with Mrs. Tappan, the medium was controlled by a cheerful and talented Indian spirit. "Now," said "Owina," "in conclusion I will give you

- "A song all woven of gladness,  
You may sing it the whole day long,  
I will drown every thought of sadness,  
As its numbers float joyous and strong.
- "'Twill be woven of meshes of light,  
Of the sunbeams that flash from the spirit,  
We bind them around the dark night,  
And their glories all souls shall inherit.
- "For all are but born of the Father,  
The great central sunlight of love,  
Who moves every soul to his working;  
He makes every spirit to prove  
How divine and how perfect is gladness  
That is born of the true soul of love.
- "I will weave you a song of the spirit,  
Of the blossoms that bloom in your souls;  
Their buds are the hopes you inherit,  
Their incense your life-work controls;
- "They are water'd with tears, for when sorrow  
Comes trailing her sad robes along,  
She tokens the dawn of the morrow,  
She giveth the spirit its song.
- "For gladness is born out of sorrow,  
As winter gives birth to the spring,  
Or as the night heralds the morrow,  
Or the egg giveth promise of wing;  
And this is the song of my spirit,  
The song that my soul loves to sing."

#### THE TERM "CHRISTIAN."

Sir,—It seems to me a strange thing that there should be any controversy as to what is denoted by the term "Christian," and I regret, moreover, that it has been characterised by an indication of intolerance, not confined to one side. It certainly demands somewhat more of the mind of Christ than some of us possess to receive with meekness the imputation of cherishing the absurdities which "Iota" sets forth in the *Messenger* of September 12th; and hardly less to have it said that "the Christian dogmas are the grossest superstition," and that "all that is essentially Christian has its basis in the ignorance of those who entertain it." In proportion as a person has studied the evidences of Christianity, and sees and feels its value, will be his sensibility when he finds it misrepresented, depreciated, or travestied; and some of your correspondents have certainly not spared our feelings in writing about it, nor have they evinced much toleration in their depreciation of sectarianism. I have been studying the evidences of Christianity for more than fifty years, as well as the various branches of biblical criticism and literature, and each day brings with it additional proofs of the verities of the Old and New Testaments. I have mixed also with Christians of various sects—all, I think, except mormons and apostolicists—and I never heard any of that exclusiveness which some of your correspondents allege to exist, each sect disavowing all others as outside the pale of Christianity. I am afraid some persons impute to others what passes in their own minds, and that the intolerance they find everywhere else has its root in themselves. Let us all, I pray you, cultivate the true spirit of all true religion—an all-embracing charity. If the evidences of Christianity have satisfied my mind, and have not satisfied yours, both having studied them as demanded by so important a subject, why should we sneer at each other, or call each other ignorant, or superstitious, or unbelieving? "Each one to his own master standeth or falleth." Why am I to judge another, or another me?

The disciples of Christ—that is, those who believed in his messiahship, and accepted his teaching and that of his apostles—were first called Christians at Antioch (*Acts xi. 26*). They were also called Nazarenes, and Galileans; and they who accept Jesus as the Christ, and as far as they know follow his teachings—not according to the interpretation put upon them by you, or me, or anyone else, but by themselves, and according to the best light they can get, are Christians; and Christians in proportion as they evince the mind of Christ—or rather the heart of Christ—which was full of charity.—Yours, &c., W. CARPENTER.

3, Euston Square, N.W., Sept. 16th, 1873.

[If our study of Spiritualism has established any truth at all in our mind it is that all men are spirits, and have, as an essential attribute of their nature, the power of communicating with the spirit-world. It has been said that mankind are of one flesh, but more truly might it be said that they are of one spirit. Seeing, then, the universality of the elements of spiritual science—a position which all advocates of Spiritualism admit; seeing that spirit-communication has been a feature of all peoples, in all ages, and at the present day throughout the world, more particularly up to the time of the modern movement in countries which were not Christian, we cannot, with any show of reason or consistency, subscribe ourselves as belonging to the Christian sect or to any other



sect, Spiritualism being universal and not in any sense whatever a sectarian question. In thus disavowing any connection whatever with the Christian sect, or any other sect, we do not desire to be understood as acting in opposition to the Jewish, Christian, Hindoo, or any other bible; as discrediting Jesus, Mohammed, Buddha, Confucius, or any other messenger of God; or of disregarding religion, in whatever external form or guise it may appear. Yet we must distinctly make it known that in these things the essentials of Spiritualism do not consist; that Spiritualism cannot be based upon them; but that, having once established a spiritual science, or a series of spiritual facts, then these bibles, divine messengers, and religious views, are extremely valuable in illustrating it, and showing its universality and varied forms and manifestations.

This question of basis appears to us to be an important distinction, and one which sectarian Spiritualists entirely overlook. Had an intelligent Spiritualism been possible, founded upon bibles, sects, and the characters these celebrate, then what is called Modern Spiritualism would have been uncalled for and an impossibility. But what do we find? While comparatively savage peoples, barbaric tribes, pagan empires, and heathen and heretic nations, were practising spirit-intercourse, and keeping alive the fire of a divine inspiration, the Christian section of the world's inhabitants had so effectually shut up the gates of heaven that they were in a position to offer the most determined resistance to the re-opening of the same. Facts effectually establish the position, that the bible, however true and excellent; that the example of Jesus, however spiritual and grand; that the religion of the sects, however heaven-born and perfect, may be held by their followers, and yet prove impotent in leading men to truth and immortality; and hence Spiritualism was sent by God to redeem mankind from the fearful state of sectarian darkness and materialistic blindness in which the preaching of these bibles, saviours, and churches had placed them. As Spiritualists, then, our work is not to apologise for and extenuate bibles, prophets, or creeds; but to exhibit, with all the boldness and power at our command, that divine light which has been shed abroad upon earth in this our day—God's latest word to man—a reiteration in our own vernacular of those divine teachings whence all bibles and creeds have originally sprung, and which have touched as with fire the tongue of every inspired prophet and teacher.

The lesson is now clear: we are to relegate to their secondary position man-made books, traditions, and opinions, however valuable the truths they may hold, and turn primarily to Nature for instruction—the everlasting manifestation of the Eternal Mind. It is the study of this sacred volume which is the source of the advancement and pre-eminence of the so-called Christian nations, and not the multiplication of bibles, the erection of churches, and the abundance of sects. In direct ratio to man's knowledge of the conditions of being, or, in other words, his scientific attainments, is he enabled to live properly, and therefore religiously and happily. It is not those who cry "Lord, Lord," but those who live rightly that enjoy the blessings of existence; and this living rightly can never be attained by the repetition of sermons on mounts, Lord's prayers, hymns, psalms, litanies, and other "goody talk;" but by a practical training of the young in such habits as are in accordance with the issues and objects of the organic structure and its surroundings. Religion is not a binding of man down to a belief in precepts, however excellent; to an allegiance to holy men, however worthy of our esteem; to an acceptance of dogmas, however logically symmetrical; but a binding of man in his daily life to those lines of action which are to be demonstrated to his intellect by a knowledge of his own nature, and surrounding nature, of which he forms an integral part. Religion is the act of conscience, guided by inspiration, reason, and experience, or, in other words, intelligence.

The remarks of our correspondent, then, are entirely beside the question. To the Spiritualist it matters not as far as the truths of immortality and the mandates of duty are concerned, whether biblical "criticism and literature" exist or not, whether the "evidences of Christianity" be true or false, or whether the term Christian may be logically applied to any particular class of people. If there be truth in these directions, then that truth is not to be determined by an examination of these books and records merely, but by the acquisition of absolute scientific truth from acquaintance with nature, whereby we can measure and determine the assumed truth which is recorded in these books and traditions. If, by our knowledge of spiritual things, then, we are enabled to decide that the teachings of Jesus, and the spiritual precepts of the bible generally are true, we are not thereby warranted in regarding these truths as the exclusive property or basis of a sect; for all truths are universal, and we, as Spiritualists, have first discovered and defined these truths for ourselves, and hence are able to recognise their existence in the inspirations of the past.

So much for bibles, with which we have no war, but are rather the corroborators of all bibles, in that we prove to a certainty the universal truthfulness of the leading principles and facts which they record; and, granting that Jesus was a Messiah, one of many brothers, of which divine family he invites us to become members, where is the logical consistency, or the personal justice, of regarding him as the founder of a sect, and more particularly of being a Christian? Surely he cannot be held responsible for a nick-name which was bestowed on his followers years after his organic form was no longer visible upon earth. As well might we hold him accountable for all the absurdities which have been perpetrated in the Christian name, even down to the present discussion. We love Jesus, we honour him, and sympathise so intimately with his assured character and mission, that we continually delight in expressing ourselves in the language which he is reported to have used. But on no account can we see the reason for either regarding Jesus as a Christian, or allowing ourselves to be so considered. As the exponents of universal truth we necessarily are the opponents of all sects; and, if Jesus spoke truth, it must have been universal truth, for there is no other. We find, in conformity with that characteristic, that he was the antagonist of the sects of his time, founded no sect, but lived a life.

And now we approach the question of religion, and here comes the distinction between the Christian and the Spiritualist. According to our correspondent, anyone interpreting the teachings of Jesus according to the best light he can get, is a Christian. The Spiritualist is one who defines his position by the best light he can throw on the nature of man, physically and spiritually. The one process is by tradition, the other is

by science. The one is that of precept, the other that of experience. The traditional line is susceptible of illimitable deviation, the experiential line is continually correcting itself, and leading nearer to truth. The history of the Christian church, in its wide departure from the position of its assumed founder, and the light, comfort, and progress, which have been entailed on humanity by modern science, are statements to a demonstration. We entirely disagree with the concluding paragraph of our correspondent—that truth is a mere matter of opinion. This argument, pushed to its extremity, would lead to a negation of truth altogether. If there be anything at all susceptible of demonstration it is truth, and whenever people become convinced of this, and work accordingly, there will be no need for the clarity and much vaunted and so seldom met with. Teaching will then take the place of dogmatism. Demonstration will dispossess denunciation; and the teacher and reformer, perceiving the cause of ignorance and misdirection, will have for the ignorant, the sectie, and the vicious, patient and helpful goodwill which proceeds from a knowledge of the causes which have led to their unhappy position.—Ep. M.]

#### RECEPTION TO MR. PEEBLES AND DR. DUNN.

On Tuesday evening another of those highly-enjoyable meetings for which the Spiritual Institution has long been famous took place, to welcome Mr. J. M. Peebles and his companion in travel, Dr. C. E. Dunn. The rooms were comfortably filled by the most active and representative London Spiritualists, and the feeling of harmony and affection for the guests of the evening were most marked and gratifying. Had publicity been given to the event, persons sufficient to fill a large hall might have been got together. Mrs. Tappan, Captain Welles, Mr. Swinburne, and many others, wrote expressing their regret at not being able to attend. There were present a choice selection of Mr. Peebles's old friends—Mr. and Miss Shorter, Mrs. and Miss Derry, Mrs. Fitzgerald, Mr. and Mrs. Pearson, Mr. Cogman, Mrs. Childs, Mr. Fuesdale, Mr. Dawe, Mr. Tebb, Rev. A. K. MacSorley, Dr. Sexton, Mr. Burns, Mr. and Mrs. Spencer, Mr. White, Mr. Barber, Mr. Pearson, Mr. and Mrs. Cowper, Mr. and Miss Maltby, Miss Hay (lately returned from America), and Mrs. Flint, accompanied by Mrs. W. S. Whitney, United States. As is the case at all such agreeable reunions at the Spiritual Institution, the first part of the evening, and while the company was assembling, were spent in pleasant conversation; and when Mr. Peebles, accompanied by his friend, entered the rooms, his hand was cordially shaken by many from whom he had been parted by years and the globe's huge diameter. The meeting was called to order, and Dr. Sexton was unanimously elected to preside.

Dr. Sexton, assuming the chair, said there was no necessity for him to introduce Mr. Peebles to the friends present, as he would be already well and favourably known to most or all. Dr. Sexton then called upon Mr. Shorter, Editor of the *Spiritual Magazine*, to move the following resolution:—

"That this meeting heartily welcomes Mr. Peebles again to London, and his friend Dr. Dunn, and congratulates them on having accomplished a pilgrimage round the world on behalf of the cause of Spiritualism, and hopes to have their aid at some future time in promoting Spiritualism in this country."

Mr. Shorter said there was scarcely any necessity to make a speech beyond the words welcoming Mr. Peebles. Mr. Peebles was an old friend, familiar to most or all present, and might truly be regarded as one of themselves. His position was unique, for although they had had many spiritual missionaries, they had been home missionaries, whilst Mr. Peebles's had been a world mission, or, as Mr. Shorter would have said, a "planetary mission." Mr. Peebles had literally travelled round the world, and was come with his mind stored with the treasures he had gathered on his way. Mr. Shorter could but regret that Mr. Peebles's stay was to be so short, but hoped that his next visit would be for a long time. He congratulated Mr. Peebles upon the success of his labours, and congratulated himself and his friends upon his being once more among them.

The Rev. A. K. MacSorley seconded the resolution by endorsing what had been said by Mr. Shorter. What Mr. Peebles had done was good, what he would do would be better. He was heartily glad to know that Mr. Peebles was there, and could speak for himself.

Mr. Burns said he could scarcely allow the occasion to pass without saying a few words. He had never known a person in Spiritualism or in any other department of life's action for whom he had so much sympathy in all the outgoings and incomings of life as with Mr. Peebles. He remembered that one of the first meetings of the kind that was held in these rooms was to welcome Mr. Peebles on his first visit to this country; also, that it was through Mr. Peebles that the Sunday evening meetings were instituted in London, and which had been carried on regularly ever since, and which had led to the utilisation of such eminent speakers as the chairman (Dr. Sexton), the Rev. Mr. Monek, and Mrs. Tappan. From that germ the spiritual movement had progressed and grown till now two halls were not sufficient to accommodate inquirers; and he expected that very soon there would be three halls crowded to hear such speakers as Dr. Sexton, Mrs. Tappan, and others. Indeed it seemed as though, if a hall were opened in every street, the whole population would become excited on the subject, and go to hear it discussed. For all this progress they had to point back to Mr. Peebles as the pioneer and originator. That gentleman had gathered around him a nucleus of hearers which would not disagree with the most eminent speakers; and if those meetings had continued without break to the present time, Spurgeon's Tabernacle would not have held his audiences. Mr. Burns said that Dr. Dunn, who was present, was not known personally in this country, but a very favourable impression had been gained of him through Mr. Peebles's biography, "The Spiritual Pilgrim." Mr. Peebles had discovered Dr. Dunn when a youth, realised his great value, and became his foster-father. Some of Dr. Dunn's experiences were most remarkable. He had, in trance, been taken from sphere to sphere until he reached the higher abode of renowned historical spirits. Mr. Burns wished to know more of Dr. Dunn, and it would be well if they all knew more of both Mr. Peebles and him; and he was glad the resolution pointed out the possibility of their coming to England again, and when they did come, Spiritualism would



to be the better for their help. He hoped, by that time, Spiritualists would be enabled to turn to good account the labours of such valuable workers.

Miss Hay expressed her pleasure in meeting Mr. Peebles and Dr. Dunn.

Mr. Ashman thanked Mr. Peebles for his condescension in visiting the humble working men of his congregation while in England on his first visit. The light which Mr. Peebles so kindly shed into the darkened mind of the speaker at that time when he was groping for the light of Spiritualism he would never cease to be grateful for.

Mr. Tebb heartily joined in the welcome accorded to Mr. Peebles, and greeted him most sincerely that evening. Mr. Tebb rejoiced in the course Mr. Peebles had taken in Spiritualism, and thought he was one of the ablest men we have; and he anticipated that when Mr. Peebles came to England again he would stimulate them in the prosecution of their work.

The resolution was then put to the meeting, and carried with hearty acclamation, which was duly conveyed to Mr. Peebles by Dr. Sexton, who said he had the pleasure of meeting Mr. Peebles only once before, and he had great satisfaction in giving him the welcome of the meeting. Personally he owed Mr. Peebles a very great deal, whose books had been a great consolation to him, especially the "Seers of the Ages," which was one of the most powerful agents in his conversion to Spiritualism. Dr. Sexton said he had had a good deal to do with books, and had written considerably, but he would sacrifice all he had written to be the author of such a work. He thought he might pretend to be a judge in such matters, and he said all this without any wish to make mere compliments to Mr. Peebles. He said he would keep Mr. Peebles's noble example ever before him. He wanted to see more of Mr. Peebles, and if Mr. Peebles did not come back from America, he (Dr. Sexton) was going to America, and would meet him again. He shook Mr. Peebles heartily by the hand, and was glad and delighted to see him.

Mr. Peebles and Dr. Dunn then addressed the meeting at considerable length, producing much feeling by their eloquent and touching discourse. These speeches we shall report in our next number.

#### GOWER-STREET SPIRITUALISTIC MEETINGS.

On Wednesday, the 24th ultimo, there was a densely-crowded meeting. Dr. Sexton led off by his masterly speech on "Spirit," showing, by a train of logical sequences, that matter was an effect, not a cause; that the combinations of matter were illustrated even in the ordinary locomotive engine—it could not make itself; but the mind or spirit, perceiving results that could be produced by an arrangement of substances in given proportions and shapes, could produce a definitely useful result. A vigorous opposition was raised on a lateral part of his argument, which was met by the Doctor with promptness.

Dr. Gully stated that he had many years' experience in a description of phenomena which only could be produced by intelligent spirits; that he had seen, with others, a ghost; and that, by means of the magnesium light, they had succeeded in getting several clear photographs, one of which he had at his residence.

Mr. Noyes stated he was accustomed to the phenomena of spirit-action in substances; and one singular phenomenon had, in his presence, been frequently repeated as to cause him to think that really somewhere spirits had a pearl manufactory, because, at the sittings he alluded to, pearls and pearls only, were brought and presented to the sitters. The declaration of Mr. Noyes created a hearty laugh, though the fact that the pearls given still continue pearls could not be denied.

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The Rev. Dr. Monck gave a remarkable incident that occurred a few days ago in a well-lighted room while no regular seance was going on. Some eight persons were witnesses. It was that a pencil belonging to one of the company was put into the palm of his hand. The pencil was seized by a spirit-hand, was carried to the ceiling, and the word "Samuel" written there; then the pencil descended, and was put again into the palm of the hand. Mr. Noyes corroborated the statement, and informed the meeting that he got on a chair, but, though he was a six-foot man, he could not, with a long pencil, reach the writing.

Rupert M. Jones, son of the Chairman, J. Enmore Jones, was called on to the platform. He stated that his room was a large double-bedded one. Mr. Monck said he thought that "Samuel" was inclined not to let them sleep soon. Mr. Monck and he undressed, and after being a short time in bed, Mr. Monck's pillow flew over to his side of the room, then it got on its end and flew back to Mr. Monck. A heavy tin box was lifted off the ground and leaned on Mr. Monck's shoulder. Several other things were done. It was a bright moonlight night; he could see clearly.

The next night (Sunday) they went to bed a little after twelve o'clock. The key of the bedroom was inside the room in the lock. Immediately after they were in their beds Mr. Monck called out, "'Samuel' says, 'Listen!'" They heard a noise in the lock, got up, and found the key had been taken out and the door locked. They violently shook the bedroom door to get his father to come up. He came and unlocked the door. The key, they saw, was in the lock, but outside.

The Chairman stated that he was thankful for the racket on the Saturday night. The fun of a pillow flying about several times and carrying Mr. Monck on to the bundle of bed-clothes on the floor, taken off by "Samuel," just suited the age of Rupert (sixteen), and was evidently done to knock out the foolish fear he had of going to bed in the dark; because, so long as he acted straight, and had God as his father, no harm would be done to him by ghosts, proof of which he had that night.

The key test was for the Chairman. He, with his eyes, saw the key inside in the lock. His own hand unlocked the door. It was a beautiful illustration of the truth of the narrative in the Acts of the Apostles which states that an angel (spirit) unlocked the prison doors and let Paul out.

The platform arrangements were unique. On the platform, in front of the speakers, was a row of shrubs and plants in flower. The speakers and Chairman were arranged in semi-oval shape; no desk or table in

front of the Chairman. The arrangement gave all the speakers a full view of the audience, and dispensed with the need of each speaker to stand forward. This, the second of the four meetings, gave unmingled satisfaction. When the vote of thanks to Dr. Sexton was put to the meeting, a forest of hands was seen, and no opposition.

[On Wednesday evening Mr. Jones gave a lecture to a crowded and deeply attentive audience, illustrated by numerous views shown by the magic lantern. A series of Bristol spirit-photographs was shown, and the photo of "Katey King" taken by means of the magnesium light. —Ed. M.]

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To the Editor.—Sir,—Through the favour of your introduction I have had the pleasure of attending two of the private seances of the above Association, and with your permission I should like to bear testimony to the evidence I there received as to the truth of Spiritualism.

At the first sitting I was an entire stranger to all present except the Secretary, and he knew nothing of me beyond my name. The first control of the medium was taken by a spirit who, I was told, came to harmonise the circle. His duties being performed, by causing the sitters to take their most appropriate positions, &c., he retired, and was succeeded by another spirit, purporting to be that of my own father, announcing that he was such by writing his name on the back of the medium's hand, the letters appearing in light to a lady present, who was under development as a clairvoyant. In like manner he answered several questions which I put to him mentally and answered them correctly, with the exception of a slight confusion about the number of the house in which he died, the true number being 4, when the clairvoyant thought she read 40. After a few minutes' stay this spirit was succeeded by that of a brother, who also gave me his name correctly, and as a further test manifested a characteristic which rendered his identity unmistakable. This control was very short, and was followed by others of my friends, each one telling me the cause of his death, and many other things which I must not trespass on your space to relate. The reason I have dwelt on the manifestations of my own especial relations is because, in the privacy of my own home, during the afternoon, I asked them if they were able to manifest through the medium with whom I was about to sit in circle for the first time, as I felt that this would be a very decided test, not only to the purity of the mediumship, but also to the truth of Spiritualism. You have the results.

Last night the tests were equally, if not more, striking. A spirit manifested, who called himself "G—," my nephew, and on my asking him how he came by his death, he exhibited all the agony and despair of a drowning man, so much so that we had to beg that the medium might not be injured. Every one present at both seances obtained remarkable proofs of the identity of their departed dear ones, many of whom were seen by two clairvoyants of the circle. Spirit-flowers were at one time said to be present on the table, but not being clairvoyant I did not myself perceive them. Whispers in the direct voice were also heard—an earnest, let us hope, of things to come.

With many thanks to you, Sir, for the introduction, and to Mr. White for his permission to join his circle, I am, Sir, yours, A. C. M.

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#### MR. COGMAN'S TEA MEETING.

On Sunday, the 28th instant, was held the fourth of those quarterly social gatherings, which are likely to form the connecting link between the Spiritualists of the East and West Ends of London, and the fact that these meetings are increasing in popularity was fully testified by the attendance of seventy ladies and gentlemen, fifty-six of whom partook of the good things of the earth that Mr. Cogman so bounteously supplied.

The various circles at this end of London were well represented, and several members from the Dalston and Spiritual Evidence Association attended to assist at the evening's entertainment. Among the ladies and gentlemen present we may mention Mrs. Olive, Mrs. Gray, Miss Keever, the Misses Young, Miss Hampstead, Miss Goddard, Mrs. Lovell, Mrs. Farey, Mrs. and the Misses Maltby; Messrs. Webster, Harding, Whitby, Pitcher, Lovell, Young, and Mr. Alsop, the last-named of whom occupied the chair.

After tea the proceedings were opened with a very beautiful address by Mr. Alsop. This was followed by an inspirational invocation through the mediumship of Mr. Whitby, and several trance addresses were delivered during the evening by Miss Keever, Miss Hampstead, and Miss E. Young.

That all might be fully entertained it was thought advisable, later in the evening, owing to the crowded state of the rooms, to form two circles, and thus while Mrs. Gray, Mrs. Olive, and Mr. Pitcher were occupied in one part of the room, Mr. Webster and other mediums were busily engaged in another; but, notwithstanding the conflict of conditions, numerous and satisfactory tests were given to the audience by "Sunshine," "Daisy," "Zeud," and the other controls.

The entertainment was varied by singing various hymns from the "Spiritual Lyre," and at the close of the proceedings everyone departed well satisfied, acknowledging that it had been the greatest success which has attended Mr. Cogman's efforts in this direction.

I would particularly wish to recommend Mr. Cogman to the kind consideration of your readers, as his unceasing labours in the cause of Spiritualism are bearing excellent fruit in this quarter of London.

CORRECTION.

LONDON DIALECTICAL SOCIETY (1, Adam Street, Adelphi, W.C.).—Session 1873-74.—On Wednesday, 1st October, 1873, J. H. Levy, Esq., "On the Relation of Theology to Religion and Morals." On Wednesday, 15th October, 1873, W. Volckman, Esq., "On the Initiation of Reform, and on some of the Impediments to its Progress." The chair will be taken at eight o'clock precisely. By order, FREDERICK A. FORD, Honorary Secretary.



be the better for their help. He hoped, by that time, Spiritualists would be enabled to turn to good account the labours of such valuable workers.

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The various circles at this end of London were well represented, and several members from the Dalston and Spiritual Evidence Association attended to assist at the evening's entertainment. Among the ladies and gentlemen present we may mention Mrs. Olive, Mrs. Gray, Miss Keeves, the Misses Young, Miss Hampstead, Miss Goddard, Mrs. Lovell, Mrs. Farey, Mrs. and the Misses Malthy; Messrs. Webster, Harding, Whitby, Pitcher, Lovell, Young, and Mr. Alsop, the last-named of whom occupied the chair.

After tea the proceedings were opened with a very beautiful address by Mr. Alsop. This was followed by an inspirational invocation through the mediumship of Mr. Whitby, and several trance addresses were delivered during the evening by Miss Keeves, Miss Hampstead, and Miss E. Young.

That all might be fully entertained it was thought advisable, later in the evening, owing to the crowded state of the rooms, to form two circles, and thus while Mrs. Gray, Mrs. Olive, and Mr. Pitcher were occupied in one part of the room, Mr. Webster and other mediums were busily engaged in another; but, notwithstanding the conflict of conditions, numerous and satisfactory tests were given to the audience by "Sunshine," "Daisy," "Zoud," and the other controls.

The entertainment was varied by singing various hymns from the "Spiritual Lyre," and at the close of the proceedings everyone departed well satisfied, acknowledging that it had been the greatest success which has attended Mr. Cogman's efforts in this direction.

I would particularly wish to recommend Mr. Cogman to the kind consideration of your readers, as his unceasing labours in the cause of Spiritualism are bearing excellent fruit in this quarter of London.

CREDENTE.

LONDON DIALECTICAL SOCIETY (1, Adam Street, Adelphi, W.C.).—Session 1873-74.—On Wednesday, 1st October, 1873, J. H. Levy, Esq., "On the Relation of Theology to Religion and Morals." On Wednesday, 15th October, 1873, W. Volkman, Esq., "On the Initiation of Reform, and on some of the Impediments to its Progress." The chair will be taken at eight o'clock precisely. By order, FREDERICK A. FORD, Honorary Secretary.



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## THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 3, 1873.

#### THE GERALD MASSEY NUMBER.

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We remember that a similar topic to that presented to Mrs. Tappan, on Sunday last, was put to Mrs. Hardinge, on the occasion of her last appearance at Cleveland Hall. Her treatment of it may be found in the MEDIUM, No. 67.

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Another thing requires attention: not to make demonstrations of applause. The grand truths, so eloquently uttered by Mrs. Tappan, cannot be enhanced by a manifestation of rough noise. Let your applause be more of a spiritual than physical kind. This matter we more particularly recommend to those who occupy the platform. If demonstrative gestures and interjections proceed from thence the audience is stimulated to follow the example, and the gentle spiritual accents of the speaker are drowned by groans "hear, hear's," or the thumping of heavy feet. We hope this important matter will receive careful attention.

Hymns to be sung on Sunday evening, at Mrs. Tappan's meeting, Royal Music Hall, 242, Holborn.

#### HYMN No. 6, "SPIRITUAL LYRE." Tune "Rousseau."

- 1 PRAISE to thee, thou great Creator!  
Praise be thine from every tongue!  
Join, my soul, with every creature,  
Join the universal song.  
Father, Source of all compassion!  
Free unbounded grace is thine:  
Hail the God of our salvation!  
Praise him for his love divine.

- 2 For ten thousand blessings given,  
For the hope of future joy,  
Sound his praise through earth and heaven,  
Sound Jehovah's praise on high.  
Joyfully on earth adore him,  
Till in heaven our song we raise;  
There enraptured fall before him,  
Lost in wonder, love, and praise.

#### HYMN No. 36, "SPIRITUAL LYRE." Tune "Melcombe."

- 1 THERE is a land mine eye hath seen,  
In visions of enraptured thought,  
So bright that all which spreads between,  
Is with its radiant glory fraught;—
- 2 A land upon whose blissful shore  
There rests no shadow, falls no stain;  
There those who meet shall part no more,  
And those long parted meet again.
- 3 There sweeps no desolating wind  
Across that calm, serene abode;  
The wanderer there a home may find  
Within the paradise of God.

#### HYMN No. 104, "SPIRITUAL LYRE." Tune "French."

- 1 Author of good, we rest on thee;  
Thine ever watchful eye  
Alone our real wants can see,  
Thy hand alone supply.
- 2 In thine all-gracious providence  
Our cheerful hopes confide;  
Thy power is ever our defence,  
Thy love our footsteps guide!

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The following sums have been received since the last list was published:—

Mr. R. A. Wainwright	£1 1 0	Mr. Pearson...	£0 10 0
Dr. Colquhoun	1 0 0	Mr. Luxmore	1 0 0
Mrs. Maltby...	0 5 0	Dr. Richardson	0 10 0
Mr. Mawson...	0 5 0	Miss Lowman	0 10 0
A Scholar	0 10 0	Mr. M. R. Smith...	2 2 0
A. B.	0 5 0		

Mr. WILLIAMS will go out of town on Wednesday next, and will not hold his usual Seances till an announcement is published respecting his return.

AN INTERESTING ACCESSION.—Mrs. Flint has donated to the Spiritual Institution a valuable collection of very beautiful photographs representing leading American Spiritualists and mediums; also some rare specimens of mediumistic art. They will soon be placed in a new album for the inspection of the public.

AUSTRALIA.—Mr. Terry, of Melbourne, writes in a letter dated 12th August: "Some of our country circles are doing well in physical manifestations just now. 'John' and 'Katey King' have manifested themselves at Sandhurst, and I had the pleasure of shaking hands with 'John' last Thursday. The medium, Mr. Druce, is levitated, and they get direct spirit-writing in the same circle. The cause is making fair progress, but new-comers are, as a rule, shy."

Mr. GOALEX, a gentleman who acted on the committee to choose a subject for Mrs. Tappan on Sunday last, writes:—"It was my good fortune to be present last night at Mrs. Tappan's lecture, at St. George's Hall, and my privilege to be one of the committee of five chosen by the audience to choose the subject for her discourse. I have great pleasure in affirming, as a non-Spiritualist, that she did full justice to her theme, and that she received my cordial approbation in almost every point she touched upon."



## MORE SPIRITUAL INSTITUTIONS.

In a recent letter, Mr. C. Reimers, of Manchester, says:—"It is my profound belief that the firm establishment of tested mediums in principal towns is of foremost import," and follows with an appeal on behalf of the mediumship of Madame Louise. Mr. Reimers has traced out every remark brought against her mediumship, and has found them to be idle talk, without the slightest foundation in truth.

The suggestion of our correspondent is of great importance. There should be a Spiritual Institution in every town and village. At these places publications might be purchased, books lent to read, information obtained, mediums consulted, and seances held. In fact, the Progressive Library and Spiritual Institution is the type and forerunner of an entirely new set of Institutions which will yet cover every inch of our country. We hear that the Marylebone Association are anxiously looking for premises for an Institution of the kind in the west of London, and there is room for dozens in the Metropolis alone. Birmingham, Manchester, Liverpool, Bristol, and other places, will soon have such Institutions in working order. Indeed, the germs of them are now in operation. Glasgow and Newcastle are already excellently furnished with agencies of the kind. We can say to all our friends that we shall gladly extend them a helping hand in any way possible in which we can aid them in forming such Institutions. We have thousands of volumes in the Progressive Library waiting for readers; we have hundreds of thousands of publications waiting for purchasers, hundredweights of stereotypes, and the best machinery to turn out new editions. The MEDIUM can be the organ of all those Institutions, and thus save the local branches from responsibility. The first step is to establish Sunday meetings, get down a box of books to lend, and appoint an agent for the sale of the MEDIUM, who can, in a small way, introduce the literature generally. By these means, local mediums who are being developed may obtain a sphere of usefulness, and circles might be rapidly multiplied. Those who desire to take up agencies may obtain a parcel of specimen numbers of the MEDIUM on application. Circulate the MEDIUM everywhere. It is a power in itself, and capable of doing a work for Spiritualism of inestimable value.

## MR. PEEBLES'S WORKS.

Now that Mr. Peebles is again amongst us, a fresh interest attaches to his labours as an author. His leading work is entitled the "Seers of the Ages; or Spiritualism past and present." Several editions have been sold in America, and an English edition has been for some time before the public, sold at about half the American price, or 5s. It is a handsome volume, and brim-full of matter of the deepest research. It is being issued as a premium volume with this month's *Human Nature*, for 3s. 6d. It is, in truth, a library in itself. While Mr. Peebles was in this country on his first visit, he wrote a work, entitled "Jesus, Myth, Man, or God; or the Popular Theology and the Positive Religion contrasted." This work was published in London, in paper wrappers, price 1s. 6d., and is offered as a premium volume with *Human Nature* for June, 1870, price 1s. A second edition is well nigh sold out. We recommend it to all who are interested in the discussion of Christian Spiritualism, or Spiritualism and Christianity. It is a work which should be circulated in thousands. In 1871, Mr. Peebles published, jointly with Hudson Tuttle, a "Year-book of Spiritualism," giving a statement of the principles of the movement, and its position throughout the world. This volume may yet be had, price 5s., and it was offered as a premium volume with *Human Nature* for April, 1871, at 3s. Mr. Peebles's biography, entitled "The Spiritual Pilgrim," is by J. O. Barrett. It is prefaced by a beautiful portrait on steel of Mr. Peebles, by our friend Thomas Sherratt. It is a most fascinating volume, giving a candid view of our friend's eventful career, and presenting many choice glimpses of spiritual phenomena. Many of the more extraordinary mediumistic inspirations of Dr. Dunn are therein recorded. It contains an account of Mr. Peebles's previous travels in Europe and in this country; and many of our readers will perceive their names mentioned therein. It is published at 7s. 6d., but may be obtained as a premium volume with *Human Nature* for August, 1872, price 5s.

## MISS LOTTIE FOWLER.

To the Editor.—Dear Sir,—Miss Lottie Fowler, I am happy to say, is going on very successfully here, many friends visiting her professionally, and all expressing themselves highly satisfied. We hope the friends in London and the provinces will be patient, as we are very desirous of detaining her a little longer; for, once out of our hands, we fear it will not be easy to get her again, as she is anxiously expected in many parts of the country. J. LAMONT.  
*Fairfield, Liverpool.*

Mr. PEEBLES and Dr. Dunn sail from Liverpool on Wednesday.

Mr. ADAMS's entertainment at the Spiritual Institution, on Friday evening, was a great success.

Mr. HERNE had a most extraordinary seance at the Spiritual Institution, on Wednesday afternoon. Mrs. Berry presided.

MANCHESTER.—The Sunday afternoon meetings have been removed from Dickenson Street to the Temperance Hall, Grosvenor Street.

Mrs. BULLOCK again addressed the meeting in the trance at 7, Corporation Row, on Thursday evening, last week.

Mrs. OLIVE will return to London on Tuesday, and resume her seances at the Spiritual Institution on Wednesday evening. Her public seances, at her own residence, will not take place till Friday week.

Mr. MORSE writes from Paris—where he is on a visit with his family—to say that he will resume the Friday evening seances at the Spiritual Institution, on Friday evening, October 10, for a few weeks, before he goes to the provinces again.

## MAN IS A SPIRIT.

Man is a spirit, and as such we often find remarkable phenomena occur apparently by a man's own power; it seems quite possible that by such means one man may obtain the same effects as are produced by what we call spiritual manifestations, even to causing matter to pass through matter; while a mesmeriser may act on a sick person with the same efficacy as a healing medium. The owner of the incarnate spirit may be quite sincere in believing that he has no assistance from any outside spirit, and possibly he may not; one man may attribute his power to natural magic, another to occult force, though both may mean the same thing; neither of them may ever believe that he has a spirit or even that spirit exists, nevertheless there can be little doubt that there is a double action often when least suspected by the operator.

Mr. Kardec, in his "Book on Mediums," is, I think, instructive on this point.—"Can we consider persons endowed with magnetic power as forming a variety of mediums?—You must not doubt it.

"Nevertheless a medium is an intermediary between spirits and men; but the magnetiser, drawing as he does his power from himself, does not appear to be the intermediary of any extraneous power?—That is an error; the magnetic force resides, without doubt, in the man; but it is augmented by the action of spirits whom he calls to his aid; for example, if you magnetise with a view of healing, and if you invoke a good spirit who is interested in yourself and your subject, the spirit augments your force and your will; he directs your fluid, and gives it the necessary qualities. There are nevertheless very good magnetisers who do not believe in spirits.

"Do you think that spirits act alone upon those who believe in them?—Those who magnetise with good intention are seconded by good spirits. Every man who has good intentions calls spirits without suspecting it, and so too does a man invoke evil spirits when his desires and intentions are evil.

"When a man has this power, believing also that the spirits help him, does he on that account act with greater efficacy?—Such a man may do such things as you might look upon as miracles."—Yours truly,  
LAMBDA.

## DR. SEXTON IN LANCASHIRE AND YORKSHIRE.

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.

## DR. SEXTON AT CAVENDISH ROOMS.

As these rooms are taken for the year it is well that they should be utilised, and as Dr. Sexton will be in London on Sunday, October 12th, he will give an oration therein; when, no doubt, he will command his usual success in respect to securing an overflowing audience. The excitement at present on the subject of Spiritualism is sufficient to fill many halls in the metropolis, and it would appear that the more places there are opened the greater is the desire to attend them.

## THE SUNDAY SERVICES IN GOSWELL HALL.

It will afford Spiritualists some pleasure to know that the effort of the St. John's Association in originating Sunday evening meetings in their district has been attended on the second occasion with even greater success than on the first. Mr. Pearce, the secretary, writes on Monday: "A full hall again last evening, and a marked improvement in the respectability of the audience." The speaker was the Rev. F. W. Monck, LL.D., whose abilities we have already characterised so satisfactorily that we need not repeat the favourable remarks which we have previously given.

Mr. Monck's subject at Goswell Hall, on Sunday evening, was "Ministering Spirits," being an exposition of numerous phases of mediumship, largely illustrated by his own experience. Mr. Barber, President of the St. John's Association of Spiritualists, occupied the chair. It would gratify us much to see Mr. Monck more frequently employed in advocating our cause.

On Sunday evening next the meeting in Goswell Hall, 86, Goswell Road, will be addressed by Mr. Peebles and Dr. Dunn. We need not urge our readers to attend, as we are certain there will be great difficulty in accommodating half of the people who would be glad to be present. We would recommend the committee not to advertise Mr. Peebles's visit too extensively amongst the public, that Spiritualists may have an opportunity of hearing Mr. Peebles's voice once more. The service commences at seven o'clock.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

The quarterly tea-meeting of this Association will take place on Friday evening, the 10th instant, at the Hall of Progress, 90, Church Street, Edgware Road, to commence at half-past seven o'clock. This Association has lately been extending its labours to all who show the least desire to investigate; and the members take this opportunity of cordially inviting friends and sympathisers to come forward on this occasion and participate in their amenities and amenabilities.

W. T. HARVEY, 159, Albany Road, Camberwell, would like to hear of one or two ladies and gentlemen with a view to holding a seance or "forming a circle," at the above address, every week.



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Mr. WILLIAMS will go out of town on Wednesday next, and will not hold his usual Seances till an announcement is published respecting his return.

AN INTERESTING ACCESSION.—Mrs. Flint has donated to the Spiritual Institution a valuable collection of very beautiful photographs representing leading American Spiritualists and mediums; also some rare specimens of mediumistic art. They will soon be placed in a new album for the inspection of the public.

AUSTRALIA.—Mr. Terry, of Melbourne, writes in a letter dated 12th August: "Some of our country circles are doing well in physical manifestations just now. 'John' and 'Katey King' have manifested themselves at Sandhurst, and I had the pleasure of shaking hands with 'John' last Thursday. The medium, Mr. Druce, is levitated, and they get direct spirit-writing in the same circle. The cause is making fair progress, but new-comers are, as a rule, shy."

Mr. GOALEX, a gentleman who acted on the committee to choose a subject for Mrs. Tappan on Sunday last, writes:—"It was my good fortune to be present last night at Mrs. Tappan's lecture, at St. George's Hall, and my privilege to be one of the committee of five chosen by the audience to choose the subject for her discourse. I have great pleasure in affirming, as a non-Spiritualist, that she did full justice to her theme, and that she received my cordial approbation in almost every point she touched upon."



book ever published in Welsh on modern Spiritualism. Spiritualism is a bantling that lives in a great measure on what is conventionally termed "Charity," and this fact alone is sufficient to warrant us in asking the thousands who have the cause of Spiritualism at heart to come forward and help in this laudable work. Will not those friends who have been benefited by Spiritualism extend the same courtesy to others who are still in the dark? It need scarcely be observed that a knowledge of the Welsh language is not at all a necessary qualification in doing something towards forwarding this truly disinterested labour of love. Those who have social connections or other opportunities of distributing the work among the Welsh people, either here or in the Principality, would do well to form committees of, say, half a dozen, to distribute the work; and those who have no such advantage would do a charitable action in subscribing a trifle to the fund already instituted for the distribution of the work by Mr. Reginald Owen and his friends. About 1,200 pence only are required to put the work in hand at once. One farthing from each of our readers would accomplish this. It would require subscriptions to the amount of 2,000 copies ere the actual expense could be paid, after which we could strike off a few hundreds for free distribution. Let us hope that Mr. Owen's zealous endeavour in this particular will not be allowed to become a dead letter.

#### AN APPEAL.

To the Editor.—Sir,—Will you kindly allow me to appeal through your paper for a little help in time of need? My case is known to Mr. Thomas Wilks, of Dalston. Suffering from consumption and heart disease for a long period, I am greatly embarrassed, the more so that having once been rather actively connected with the orthodox religious world, I am ostracised for my heresy.

Many of your readers know me by my advocating Spiritualism, and by my healing power. The bookseller of whom I get my MEDIUM I asked to get two weekly, and put one in his window. He did so, and finding it readily sold, increased to two copies, then last week with mine to four copies.—I am, Sir, yours sincerely, CHARLES WILLIAMS.

46, Ada Street, Broadway, London Fields.

P.S.—Any communication may be sent to Mr. Thomas Wilks, 2, Napier Terrace, Dalston Lane, E., and with your permission will be acknowledged through the MEDIUM.

#### ELDER EVANS ON THOMAS PAINE.

EXTRACT FROM THE ADDRESS OF ELDER F. W. EVANS, OF THE SHAKER COMMUNITY, MOUNT LEBANON, NEW YORK STATE, DELIVERED IN MANCHESTER, AUGUST 21, 1871.

When I first visited the Shaker community at Mount Lebanon, I was under the full impression that they were the most fanatical people on the face of the earth, and the most ignorant; for I thought "ignorance" was the "mother of devotion" and fanaticism. I had no expectation of remaining. I was a materialist—an infidel who thought a great deal of Tom Paine and his powers, because I knew that Thomas Paine had been instrumental in founding the American Government, and had been the most efficient person in the successful issue of the Revolution, not excepting Washington himself; for the reason that he acted upon the religious elements of the people of the United States. A very influential, and I might say the finest class of people almost, were members of the Episcopal Church, and they conscientiously revolted from the idea of rebellion against their God and their king; they could not separate the one from the other, and they did not go into the rebellion on that account. They sympathised with their countrymen; they thought they were wronged by the English Government, but they feared conscientiously to rebel. Paine came out with his "Crisis" and "Rights of Man," sure enough just at the very nick of time, and he released thousands from that conscientious bond that they were under, by going back upon Jewish history, and showing them that when the Jews came out of Egypt it was not under the leadership of a king, but of a prophet—Moses; that when they went into the land of Canaan, that they were still under their prophets; and that it was not until they rebelled against God that they demanded a king. Thereby he showed the people that their God and their king did not belong together. That released some of the best and most efficient workers in the American Revolution. A word to the wise is sufficient. I am not aware of any of the founders of the American Government who was a Christian except one, the rest were all infidels; therefore it was an infidel Government that they founded in America on the basis of scepticism; it was a revolution against the theology of Christendom, and a revolt against all Church-and-State governments. They founded a government, declaring that all men were born free and equal, and possessed of certain inalienable rights; not rights that somebody had conferred upon them, but rights that they brought into the world with them; and one of those rights was the right to the soil. If a man or woman has a right to life, they certainly have a right to their portion of the earth to sustain that life. If somebody has their portion of the earth's surface, they are their slaves; just as much as if they buy and sell them out and out, as the Southern planters did the coloured people.

THE *National Reformer* for Saturday last contains an interesting article by Mr. McSweeney on the sign of the cross as it existed in the nations of antiquity long anterior to what is called the Christian era. Like many other of the so-called Christian ideas, it seems to have been much more ancient than the events of which it is supposed to be the symbol.

THE South London Spiritual Progressive Society held their first sitting for the winter months on Tuesday evening, at 24, Stamford Street, S.E. Many friends were present to listen to the instructive counsel given by the controlling spirits. This society is now reconstituted, with the exception of three ladies being wanted to make the circle more complete. Meetings for members only, every Tuesday evening at half-past seven, and on Friday evenings, at half-past seven, for members and friends on first writing to Mr. Taylor, care of Mr. Weeks, at the above address. Terms of Membership, 5s. per quarter, paid in advance.

#### CORRESPONDENTS AND INQUIRERS.

STAFFORD.—A correspondent desires to know if there are any Spiritualists in Stafford. He considers it an eligible field for our views.

G. H. HARRIS.—We agree with you that self-knowledge must be at the foundation of individual and social improvement, but we do not think the agitation of which you write is the kind of school in which to make the most progress. Hence we do not open up the question. The involvement caused by a previous article rendered it necessary that our friend should have the opportunity of stating his true position, which of course he has a perfect right to hold.

W. H. HALE has come to the conclusion that the phenomena of "spirit-rapping," "trance speaking," &c., are not done by spiritual power, and wants to debate the matter. We remark that to our certain knowledge our correspondent is not very profoundly acquainted with the subject, which indeed his convictions thereon sufficiently indicate; and that if he desires to enlighten the world as to the cause of these phenomena, he will find a much shorter road to that end than by discussing with those who know much more than he does himself. He had better try his hand on his juniors. While we admit that our correspondent should be guided by his experience, however limited that may be, at the same time he will surely concede the same right to others. Our advice to him is to go to school a few years longer—even a few lessons in English grammar would not disfigure him.

A. ADAMS.—We do not at all agree with your estimate of the physical manifestations. The moving an atom of matter without any apparent or adequate physical cause is a phenomenon which challenges the most profound attention of the human mind. Till you can explain such a simple matter, does it not seem rather affected to demand "developments of a higher character"? If a brooch or any other article be brought into a closed room by an intelligent being occupying an organic plane quite distinct from the sitters, and, indeed, beyond cognisance, surely there is in such a case an incident presented of the highest importance. There is nothing childish or trifling about such manifestations, but rather on the part of those whose minds have not become sufficiently developed to appreciate such elements of instruction. The spirit-world desires to impress our minds with the grand fact of the spiritual state, and its relations to the physical state. And the simplest manifestations whatever which impress that fact upon the observer's notice is everything that can be desired. The world is not, perhaps, so much benefited by what you consider to be the "thoughts of rational beings" as by a simple acquaintance with the phenomena of existence, which are indeed the basis upon which all thoughts must be founded. We do not for a moment sympathise with those egotistic individuals who take it upon themselves to advance, in the face of the wisdom of the spirit-world, their unsupported opinion that certain manifestations are low and certain others are high. They are all high to the mind which is sufficiently elevated to reach their true importance.

#### SPIRITUAL CIRCLE FOR BRIGHTON.

To the Editor.—Dear Sir,—In the MEDIUM, No. 181, in answering my question in the negative, as to whether any meetings were held at Brighton for the study of Spiritualism, you made the remark, "Why not form a circle?" at the same time kindly offering your aid in bringing any who might wish to join in the undertaking into communication with each other.

Now, Sir, I have no doubt that, like myself, there are a great many persons in Brighton who would very much like to meet together for the investigation of this most interesting subject, but who, from the want of knowing others of the same mind, have had to content themselves hitherto by reading of the success attending the meetings of the various circles as weekly reported in your paper. You say there are a great many Spiritualists in this town: will they, then, come forward, and, as you suggest, form a circle? To attain this end I propose that those who will do so shall forward their names and addresses to you, to be by you given to anyone among the number who will kindly offer to undertake bringing about a first meeting, at which we could make all arrangements for our further organisation.

I would very willingly take this small trouble on myself, but being a young man, am very loth to put myself forward in any leading position—a post more fitted to my seniors; and I trust there will be found one willing to do this much. If you kindly publish this letter, together with any remarks of your own that will aid in establishing a spiritual circle in Brighton, you will merit the sincere thanks of all its future members.—I remain, yours obediently, W. H. G.

Brighton.

[We shall be glad to receive letters from all who are willing to take part in this important arrangement. Dr. Sexton lectures in Brighton this week, and may possibly aid in this object.—ED. M.]

MISS RINGER writes encouragingly of Mr. Webster's circle at Abbott Street, Kingsland, and speaks highly of his mediumship.

MANCHESTER SPIRITUALISTS and investigators will be glad to know that suitable rooms for seances can be hired on moderate terms from Madame Louise, who has taken a house at 16, Brunswick Street, Chorlton-on-Medlock, where she is also prepared to hold sittings on her own account.

THE *Leamington Courier* devotes an article to Spiritualism, based on Mrs. Tappan's appearance in London and the "John King" number of the MEDIUM. The writer regards "the spread and growth of what is called Spiritualism" as "one of the most disheartening signs of the times," and fears that when he gets to the spirit-world he may have to return to move chairs and thump tables. In spite of his prejudice, he concedes considerable merit to Mrs. Tappan as a speaker. He falls into the error that because Spiritualists can expose the tricks of conjurers, they therefore produce mediumistic phenomena by sleight of hand. The writer can scarcely have given himself time to take an intelligent—not speaking of an honest—view of the situation, or he would have discovered that the conditions under which spiritual phenomena occur are such that no conjurer would accept to exhibit his skill. Spirits are not forced or called to appear at seances, but come of their own free will when suitable conditions are presented to them.



## SPIRITUALISM UNSECTARIAN.

To the Editor.—Dear Sir,—The very fact of coupling Christianity with Spiritualism is an illogical and pernicious reflection on all other religious ideas and convictions, that have quite as equal right to participate in the present abundant "pouring out of the spirit upon all flesh." Such sectarian standard of publicity dimly shadows the lustre of such a characteristic quality and intent of this heavenly science, that should be taken and exclusively balanced on its own world-wide, intrinsic merits, the same as physiology and all other branches of spirit-truth in its diverse varied revelations and phenomenal phases should be the primal objective consideration of the rational, practical Spiritualists, leaving on the shelf of bygone days all dead-lock conservative dogmas and creeds, whether confounded with Christianity, Mohammedanism, Buddhism, or any other less whatsoever, being rationally impressed with the necessity of progressive knowledge as elicited through spirit-communication and phenomenal manifestations from the spheres above. Now, experience teaches the positive fact that spirits themselves, however elevated in the spheres and respected for their sublime, scientific, philosophic, and angelic qualities, are not agreed as to particular faith and dogmas in religion, and that to raise here below the standard of principles affecting but a very limited section of humanity is liable to, and does, in fact, create confusion and ill-blood, as now plainly seen in place of unity of purpose, with brotherly love, in search of instruction, consolation, and support in earthly trials from departed relatives, friends, and guardian angels—facts in a measure now realised even materially in diverse ways, so fully illustrated in the "Spiritual Pilgrim," by the Rev. J. O. Barrett, and in the *American Spiritualist*, respectively. The fact of saddling to the wake of spirit-science, orthodox dead-letter checks, if not an absurd misnomer, is at least unpropitious in face of the "spirit now poured broadcast upon all flesh." There can be no good in curbing wavering, inexperienced minds, by introducing topical discussion, that tend to obstruct freedom of thought with the invisible world; dogmatism that interferes with spirit-scientific progression, for the good of humanity at large, synonym of universalism, opposed to self-constituted sectarian dory—of which there are already too many (35) duly registered, as reported in the *Times*.

I have been impressed to take up this subject from perceiving an uncompromising feeling—a direct thrust—from a correspondent at an anonymous contributor to the *MEDIUM AND DAYBREAK* of the 19th inst., that indicates against discussion on spirit-science in communion with the spheres above, the investigation being universal and unlocalised to selfish ideas, availing of sectarianism, that most ultimately, not very distant according to prophetic declaration, give way to pure, unadulterated Spiritualism, and spirit-scientific religious truth. To the inexperienced alarmist, at the very thought even of intercourse and material contact with disembodied spirits—for there are a host of that fearful class afraid of a personal devil—the following definition from an inspired writer, preacher, and pioneer, J. M. Peebles, is a suitable, natural solution. To the question: "If uncultured evil spirits vex and oppress mediums under certain conditions, is not Spiritualism dangerous?" Answer: "Yes, dangerous as the sunshine that, falling alike on flowers and weeds, the just and the unjust produces a sunstroke; dangerous as the spring rains that sweep away old rickety bridges; dangerous as steamers that now and then send bodies down to find graves under green seaweeds; dangerous as mining, railroading, telegraphing. Shall we, therefore, dispense with them? Shall none pursue geological pursuits because Hugh Miller committed suicide? Briars are apt to abound where berries grow, and all blessings are subject to abuses. It is one of the offices of guardian angels to protect their mediums from the infernal attractions of depraved mortals."—Yours truly, A. KYN.

Bader, Sept. 27th, 1878.

**SOWERBY BRIDGE.**—The Spiritualists here will inaugurate a new harmonium, with a tea-party and entertainment of songs, speeches, and recitations, in which the well-known medium, Mr. Wood, will take part. Tickets may be obtained at the Lyceum, from Miss Mary Gaskin, Secretary.

**FIGERO** says it is not true that our food assumes a gaseous form. Certainly he gives the reader no illustrative evidence to support his dogmas. Does he understand the process of nutrition? When food becomes force, its highest correlate, what form does it then assume? The Materialist says food is transformed into thought; if so, it must then be super-gaseous. **FIGERO** had better not trouble himself about such matters. They are rather out of his reach.

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### THE LONDON PRESS ON MRS. TAPPAN'S ORATIONS.

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."

**MR. CHARLES E. WILLIAMS**, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb's Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

N.B.—MR. WILLIAMS leaves town on Oct. 8th.

**MR. F. HERNE**, MEDIUM, gives Public SEANCES at the Spiritual Institution, 15, Southampton Row, London, as follow:—On Monday Evening, at Eight o'clock; on Wednesday afternoon, at Three o'clock; and on Thursday Evening, at Eight o'clock. Admission to each Seance, 2s. 6d.—MR. HERNE may be engaged for Private Seances. Address, 15, Southampton Row, London, W.C.

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