

THE MEDIUM AND

DAYBREAK.

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

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

No. 185.—VOL. IV.]

LONDON, OCTOBER 17, 1873.

[PRICE ONE PENNY.]

MRS. TAPPAN AT THE ROYAL MUSIC HALL, HOLBORN.

On Sunday evening, the 12th instant, Mrs. Cora L. V. Tappan, the inspirational speaker, delivered her fourth oration in the above hall. A heavy persistent rain had fallen the whole day, and was still falling when the doors of the music-hall were thrown open: but in spite of the inclemency, and even the dismalness of the weather, the large room became quickly filled, a great number of strangers appearing among the regular attendants. The proceedings were opened by Mr. Slater asking the audience if they would choose a committee to select the subject of the evening's discourse, or whether they would prefer to leave it to the lady's controlling spirit. The latter course was decided upon. After the singing of a Hymn (No. 51 in the *Spiritual Lyre*), Mrs. Tappan rose and gave utterance to the following inspiration:—

Our Father and our Mother God! Thou infinite Source of every blessing, of all life, of all knowledge! Thou one central Spirit of light, from whom all souls emanate, and who dost illumine every remotest spirit with thine own radiance! O Soul of Love, by whatsoever name we call Thee on earth, or wherever on hallowed knee, the thoughts of mortals praise Thee; we would remember that thy light fills every atom of the universe, that thy spirit is within every soul, and that Thou speakest to every child, if they will only listen to thy voice. We would praise Thee, our Father, even as the voices of nature praise Thee. The spring-time, with its bursting buds and flowers, gives forth, in its wondrous way, the utterance of prayer; the sweet incense that goes up from the morning altars of the earth are like the songs of happy children, or the mingled voices of solemn praise. We would praise Thee as the stream and the ocean praise Thee; as the mountain in its slum grandeur, or the deep darkened caves of the shore. These give back for ever the eloquent voices of solitude, and praise Thee with a solemnity that is all their own. The stars in their orbits praise Thee as they perform their revolutions in harmony with the law of light Thou hast given them as their guidance: keeping time to the bidding of thy will, they march on and on through vast spaces, for ever held in the circle that Thou gavest to be the law of their being. Oh, let us, small atoms in the great sea of souls, be thus held to thy great spirit by the one subtle chain of love that binds us to Thee! O Father, let every heart praise Thee in song or word, in glad offering or thought, or even in the silent tear: so that it be from the heart Thou wilt be mindful of it. Let us praise Thee for that life that is beyond death—that hallowed land, that larger range of vision, that higher and more imperious bound down to the material sense, basks in the bright sunlight of thy truth. Oh, let thy blessed angels and ministering spirits bend down to thy children to-night; let them feel the gentle touch and hear the soft voices of the spirits of those who are not dead; let them know that chain upon chain, and link upon link, is the endless chain outwrought which binds them with the Father, and that no angel is so high in heaven that it will not bend to earth and drop a tear over the sorrowing ones below. Spirit of Life, we bless Thee! Our praises may not resound in words, but for ever on the altar of thy spirit we lay the offering of our souls' devotion, and would, in deeds and words, and throughout all ages, praise Thee evermore.

On the conclusion of another hymn (No. 85 in the *Spiritual Lyre*), the speaker again rose to her feet, and after standing a moment or two in an attitude of silent impassivity, as if waiting for the influx of the spiritual influence, she commenced as follows:—

THERE IS NO DEATH.

"And there shall be no more death." When John upon the isle of Patmos beheld the vision of the new Jerusalem, and the glories that should come when that happy time arrived, and the earth was free from sin and sickness and pain, among the other promises that vision foretold was the one just quoted—that in the new Jerusalem there should be no more death. To-day in that one respect the vision is fulfilled. "Why, death is in the world," you say; "sin and wickedness abound; disease and sickness are abroad; crime haunts in the face of day; and the world is full of corruption." Ah! let us see. In the light of ancient science everything died. Matter itself was destructible; and it was confidently predicted and evidently believed that there would be a time when the whole earth would be consumed. Everything on the earth's surface is changeable and evanescent. "Do not the flowers die in autumn-time? Does not every form of loveliness fade away and perish when the frosts of winter come? Is there not death and destruction in every department of the material world?" you ask. Let us see. It is true that fire consumes, and that wherever volcanic eruptions break out, with fire and seething smoke, there destruction of the particular form of life on the earth's surface that is within its destroying influence at once takes place. It is also true that every time a change of the season betokens the passage of the year, certain forms of vegetable life on the globe change and pass away. It is also true, as geology testifies, that various forms of existence have sprung into being and then have passed away, leaving only the impress of their existence upon rock and stone and soil, or depositing their skeletons for future exhumers or discoverers. It is also true that the proudest nations that have appeared on the earth have risen, reached the zenith of their power, and then have passed away; that ancient cities have been overthrown by the destructive hand of time; and that even now scholastic lore is busily engaged in examining the sites of these cities and deciphering their monuments for the purpose of perfecting the chain of ancient history. It is true that to the external vision every material form passes, changes, perishes—that life is as the grass, that to-day is, and to-morrow is cut into the oven. But in the light of modern science alone, what is it we find? That matter is composed of certain elementary particles—atomic particles, which are indestructible; that however minute and infinitesimal these atomic particles may be, they can never be destroyed in their essence; they can only change and pass into other forms. Geology tells us that no form of life, except in its outward construction, has perished; but that every form has left a deposit on the earth's surface which, in its turn, has become the foundation for new orders of existence, and that new beings have sprung up on the death of the old ones. Science tells us that during the many thousands of years that the earth has been in process of construction, small insects have deposited their remains along the ocean's borders and in the depths of the sea, and that after centuries land has been the result of this deposit, forming the coral reefs which seem as solid as the foundations of the earth. Science tells us that no fire can burn up, nor subtle agent destroy the elemental substances of Nature; that the inherent principles are coeval with God; that the forms of life may change and pass; but that that which goes up in smoke or vapour, is again returned to the earth in soft showers of rain; that the food you eat and the

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atmosphere you breathe pass from the body in the form of carbonic-acid gas, and help to form the various conditions of life; that all the varied materials of which the earth's surface is composed are unchanged and eternal, and that only the divers phases of their manifestation change and pass away. The gases you are to-night inhaling, that form the substance of your breath, have been many million times absorbed and thrown off by other organic forms. The tree that decays and passes from your sight helps to enrich the soil, that again gives forth new shades and forms of life, and not one germ is lost. The dew that appears to go up in vapour, and seems to be lost in the sun's burning rays, drops again in showers to enrich the earth. No part or portion of Nature is lost. You may go to the most remote regions, and you will find evidences of life organised and reorganised. The limestone that helps to make the phosphates of the human system has once been trodden underfoot by generations passed away. This lime passes through various changes until it enters the human body; and when it is thrown off from the body it re-enters the soil, and helps to form other substances, so that there is no waste in Nature. All her resources are conserved—all her forces made available. Every form and impulse at the beginning was needed, and no one can tell the beginning. All space is filled with life. Every earth and world proclaim the existence of a connected, intelligent purpose and design; and wherever life abides, there is evidence of mind, of intelligence, of a continuous form of being that helps to make the chain of existence that prepared the way for the habitation of man. Do the flowers fade? Then a hundred germs are ready to spring up when the winter has passed. Do the forests pass away before the encroaching hand of man? Then other elements mingle with and vitalise the soil for the newer products that man has introduced. Does the animal kingdom perish? and do various species and generic forms change and vanish? Each atom of life is again restored to some animate substance, and new organisms take the place of the old. If there are no longer gigantic monsters on the earth, such as could only live in an undeveloped condition of the atmosphere, the geologist tells us that their forms have enriched the soil and given way to the more modern and useful animals you see to-day. Have nations perished and passed from sight? History shows that many nations have lived, attained power and greatness, and have then declined and fallen, though not without leaving their influence on the world; besides, their bodies have refined the earth's surface and made it the fit habitation for nations yet to spring into being.

Chemistry (from the word *fire*) signifies to fuse or to melt; and it is to that subtle agent in modern science that we owe the theory of the atomic structure of matter; and it is that wonderful discovery that gave rise to another—the continuity of all forces in animated nature. It is geological science which reveals that the earth bears the impress of the many and varied forms through which life has gone. Other and affiliated sciences step in and prove the continuous chain of being. It is astronomy which investigates the laws which direct the movements of the remotest worlds. By-and-bye there will be a science to show you that these other planets are inhabited, and that they have passed through various changes of organic life, and that, at last, a high and distinct order of beings have taken their abode therein. There is no limit to the reach of the intellect save ignorance; there is no boundary to human knowledge save bigotry and superstition; there is no stint to the scientific stores which may be evolved from the storehouses of Nature whenever you rap at the door and ask admission. There is, to-day, no supernatural—only spiritual. To-day you are made aware that there is no such thing as death, no actual destruction of life; that life changes, but does not pass away; that the form and expression may vary, but that the sacred flame of life in the great heart of the mother Earth is still kept alive, and burns for ever unquenchable. Wonderful as are the developments of Science, she paused at man. When the savans have reached the acme of physical development—what they claim to be the climax of material life—there their science ceases. It is true Science says the substances of which humanity is composed do not pass, do not die, but change their form of being; but of that substance in which man is most interested, of that which constitutes human life, of that which is the sole evidence of human existence—mind, Science can say nothing. Man alone dies, according to the standard of the Materialist: every other form of being is kindly cared for. Material science proves that each subtle atom and each wandering waif of existence shall be gathered again into earth's storehouse, and that nature provides that every force shall be utilised, and every primal law fulfilled. She finds a way whereby the germ can renew its life in the spring-time; she finds a way whereby animal existence can be perpetuated, and its species continued, developed, and unfolded. But when science reaches the crowning glory of the earth—when she reaches the intelligence, the thought, the aspiration, the wonderful power of the human intellect—then she is dumb and silent, and decrees that man must die. We know that the body must perish; but if every primal substance is saved, and every atom in the material universe carefully garnered for future use, what shall become of that intelligence, that mind, which so distinguishes humanity as to show that it is the primal essence, and therefore indestructible? If Science has no answer, we must leave the realm of reason, as it is termed, and pass to another realm—that of intuition.

Religion, the revealed religion of every nation, has pictured some form of continued existence for humanity; and the revealed religion of to-day, that which is accepted by the Christian world, announces a future state, howsoever unsatisfactory it has been

made under the hands of the theologian. It nevertheless forms the only hope of the world; even in the dim bitterness of scientific scepticism and doubt, it has been the saving hand that has upheld the world from despair. But another science steps in, which proves that mind passes through sense to a loftier range of life, to a higher scope and power; and that this power belongs to the existence where science has never dared to penetrate, and where the Materialist may not enter without first putting off the dusty sandals from his feet and bowing his head in reverence before the Divine spirit. "Ah," replies the Materialist, "I do believe that mind exists, but it is as a subtle essence—an impalpable something that at death goes into reservoirs of mind, and then passes into other forms of life." The distinguishing feature of mind is consciousness; the distinguishing feature of consciousness is identity, individuality; and if the human mind is swallowed up in a reservoir of mind, or is absorbed in some great primary essence, then it is not mind; you must get some other name for it. For mind is so active and so alert, it possesses all consciousness, all power, all sensation; and without it you have not an atom of sensation in your physical being.

We will begin at the other end of creation. Mind alone is positive—spirit alone is elemental, indestructible, primal. That which is combined can be destroyed; that which is an aggregation of atoms and substances can change its form; but mind is the one which cannot change its form, that does not pass away. Ancient as God, eternal with His spirit, born of His breath, living in His life—the soul of every individual is eternal. It does not have its birth on earth; it is not the result of physical organism; it is not the result of combinations of matter favourable to the production of the essence called mind. A distinguished German philosopher once said, "There is no such thing as mind; it is merely a little effervescence like that of champagne, or like the globule in the bottle, and as such it passes away and is no more." Without mind being a primal essence, there could no more be a human form than there can be a rose without the germ of the rose. Plant a stone in the earth, and you will not have a rose-tree; plant a thistle, and you will not have golden corn; plant nothing, and you will not have a human soul. The germ of the soul, existent from God, attracts to itself the outward substances that make the human body, moulds itself of the time, conditions, circumstances of organisation, and then, even as the flower unfolds from within, so does the body clothe the spirit, and is shaped by that spirit into its outward form. There are laws of material form that may modify and affect it; but there are no laws that can crush it, or cause it to cease to exist. Someone might ask, "Then why is there such discrepancy between human beings? and why are not all equally intelligent, equally good, equally virtuous, equally advanced?" Why are there idiots, why lunatics, why criminals? The reason is that the soul sometimes lights on stony places, sometimes on barren ways, but wherever the image of the human form abides, there is the embryo soul, which only awaits favourable opportunities for its unfoldment. It will find the right surroundings somewhere if not here; for in the great realm of space God has provided ways and means for its unfoldment. But be sure there is a germ of light, and that there are means of developing these germs, though all may not be reached in the same manner. It has been exemplified that even those in the most abject state of idleness have the glimmerings of consciousness, which, if brought to the surface, reveal the powers and affections of the human mind.

In Boston, America, Dr. Howe has given his attention to the improvement of idiots, and his efforts have resulted in developing into consciousness those who were considered beyond the reach of human intelligence. This has been effected by various means. Sometimes it is music: it seems to penetrate beyond the outer covering, and the tear, as it courses down the cheek, gives token of sensibility; and through that chord of music alone many devoid of intelligence have been reached. Sometimes it is light, and through the one organ of sight that reveals the physical senses, the soul breaks out into external consciousness. Sometimes it is through affection, and there are those who, without seemingly having intelligence, will cling with the utmost tenacity to those who are kind, and display such wonderful power and fidelity of affection as leave it beyond doubt that they have this germ of intelligence. If they have the human form divine, be sure there is a germ of spirit, of soul, within, even though the sense cannot reach without. The body is not built first and then the soul thrust into it afterwards; but little by little, as the form unfolds, so does the spirit within shape its tenement as best it may. You are endowed with external forms that answer the purpose of the living spirit, and seemingly have intelligence, vigour, health; but remember how many chambers therein are still void and desolate; how many tombs and sepulchres there may be in this tenement; how many corners given over to mould and dust and ruin. Look what a habitation is this! Here be lofty chambers of thought wherein the soul can abide and even have its mirror of the universe. How do you inhabit this temple? Some crouch down behind barriers of fear, and with bandaged eyes go out into the world to see in life no God. Some are clothed upon with the dark mists of envy and malice; these do not find in their earthly tenement all the Divinity intended. Then diseases creep in, and all forms of earthly appetite that obscure the divine vision; but even then the human form remains the fitting temple for the divine if it can be purged of its external impurities. Behold how much light it can contain—how much knowledge it can grasp; how it aspires beyond matter and time and sense, even unto the realm of the spirit, and through the one subtle sense—intuition, claims alliance with the Infinite Being.

It is upon this sense that the basis of immortal life rests and has been kept alive in an age of materialism and darkness. It is upon this fiery chain that the soul leaps out beyond time and sense and basks in the sunshine of its immortal being. It is by the law of life—that life which, though it fade, yet does not perish—that the soul claims allegiance with the divine mind, claims that its dead are not dead, claims eternal life. For when the body of your loved one perishes—when that which you call death enters your home and touches the lip and the brow and the form—you know that your friend is not there. Every chemical element is there—the same forces, the same subtle gases, the same elemental substances; but the casket is empty, the bird has flown.

Now, by what law will the Materialist account for the instant change from intelligence to nothingness, from life to consuming death, from mind, and thought, and action, and responsiveness to your every wish and thought, to an inanimate decaying substance? Where is that mind? we ask of the Materialist. He has no answer. Where is the spirit you loved? He cannot tell you. No analysis of the atmosphere can give him the answer, and no subtle vision of his eye can detect the presence of that mind. The eye of the mind alone can see, and that tells you that the form was not your friend, that it was only the habitation of the one you loved; that the spirit—that which you loved, that which was intelligent, that which had force and power, that which gave life, and vigour, and animation, that which kindled the eye, and gave colour to the cheek, and elasticity to the form, that which loved and that which responded to love—is still alive in the subtle being of spiritual existence. That form is perfect, that eye is bright, that cheek is enkindled, that frame all aglow with supernal light, that if you only have eyes you may see, and if you only have ears you may hear the strains of that newly enfranchised spirit. Oh, when the Materialist stands by the grave, when above the dear one that has gone before, he seeks for the subtle law which links him to the object of his care, he finds the nothingness of that science that excludes from itself that portion of man which makes humanity, and he stands in his solemn grandeur and pride of intellect in the cold intellectual temple which he has reared, all alone—no light, no soul, no mind, no God. But it is revealed to the consciousness of man that even this link is not broken in the chain of being; that man, the epitome of material creation, is also the expression on earth of the spiritual creation; and that where material science pauses and refuses to go farther, there the spiritual begins, with its wonderful wealth of love, its knowledge of all past and of all future things, its revelations that transcend the senses, bearing you beyond the plane of more external regions to one of spiritual consciousness, where every law of life is made plain and clear, and where the continued chain of being is kept up even to the boundless regions of space. Spiritual science has revealed this; it has brought to the human consciousness that no link is lost in the chain of being; that the mind, the spirit, takes up its thread of existence when it passes beyond the earth just where it left off; that you leave one room for another—pass from one form of being to another. There mind lives in the world of cause; is the primal essence, and possesses the quintessence of all knowledge, only waiting for time and changes to come that shall bring him face to face with the spirit of truth. There is no death. That law that provides for the changes in material substances also provides for the garnering up of every thought. Thought never perishes, abides for ever, builds the temples of the future, erects your homes, clothes your spirits, and paves the way to higher stages of existence of which you have no knowledge. The science of spiritual life is brought home to your consciousness. Instead of the dim grovelling of the outward senses, you have the illumined scroll of the spirit held down to your view, in which you behold, with the eye of vision mentioned in the Apocalypse, the wonderful Jerusalem that is to come. It is not a temporal city; it is not an external power; it is not simply a building up to the outward senses; but it is a new condition of mind and life on earth. It shall not revel alone in the external, but shall build in the eternal and clothe your souls for the habitation of the future world. This is the day when there is no death. Your friend hidden from sight is only caught up into the atmosphere. You do not see him, but you may perceive him with the spiritual vision. The mother mourns her child as dead, and looks into the grave for the object of her care, and builds up a snowy monument over the body there. But she must not think the child is there. The spirit, like a white dove, hovers around her; and the spirit of the child is waiting at the doors that you all may enter. There is no death. Mother earth consumes the body, and that which you bury this year will bloom into flowers in spring; but the buds of your spirits are transplanted there, and blossom in the midst of eternal life, and the little feet trip among the asphodels in the green meadows of the spirit-land. This is the lost chain of light; this is the golden stone that philosophers have sought for in vain in times past; this is the nectar, the nepenthe, that ancient sorcerers sought that life might be for ever prolonged. You cast away your bodies as you would a worn out or imperfect garment. There are new raiments waiting for you; there is a new habitation ready for you. Your feet will not rest upon strange soil, but friends will gather around you. It is as clear to the eye of the spirit as are the names of the constellations to the astronomer; and though you dwell in the garments of the flesh, you still see beyond, and perceive how in all the great world of matter and spirit there is no room for death to abide; for he has gone out utterly with ignorance, and darkness, and the prejudices of the past, and life, only life, remains as your inheritance.

On terminating the above discourse, Mrs. Tappan stood for a moment or two in silence, and then gave off the following poem:—

O beautiful white mother, Death!
Thou unseen and shadowy soul—
Thou mystical, magical soul—
How soothing and cooling thy breath!

Ere the morning stars sang in their spheres,
Thou didst dwell in the spirit of things,
Brooding there with thy wonderful wings,
Incubating the germs of the years.

Coeval with Time and with Space,
Thy sisters are Silence and Sleep—
Three sisters, Death, Silence, and Sleep.
How strange and how still is thy face!

In the marriage of Matter and Soul,
Thou wert wedded to young, fiery Time—
The now hoary and snowy-haired Time—
And with him hast shared earth's control.

O beautiful Spirit of Death!
Thy brothers are Winter and Night—
Stern Winter and shadowy Night;
They bear thy still likeness and breath.

Summer buds fall asleep in thy arms,
'Neath the fleecy and soft-footed snow—
The silent, pure, beautiful snow—
And the earth their new life-being warms.

All the world is endowed with thy breath,
Summer splendours and purple of vine,
Flow out of this magic of thine,
O beautiful Angel of Death!

What wonders in Silence we see!
The lily grows pale in thy sight;
The rose, through the long summer night,
Sighs its life out in fragrance to thee.

O beautiful Angel of Death!
The beloved are thine—all are thine!
They have drunk the nepenthe divine;
They have felt the full flow of thy breath.

Out into thy realm they are gone,
Like the incense that greeteth the morn;
On the wings of thy might they're upborne,
As bright birds to thy paradise flown.

They are folded and safe in thy sight;
Through thy portals they've passed from earth's
prison;
From the cold clod of clay they have risen,
To dwell in thy temple of light.

O beautiful Angel of Life!
Germs feel thee and burst into bloom;
Souls see thee and rise from the tomb;
With rapture and loveliness rife.
On earth thou art named cold Death—
Dim, dark, dismal, dire, dreadful Death,
But in heaven thou art Angel of Life!

We are one with thy spirit, O Death!
We spring to thine arms unafraid;
One with thee are our glad spirits made.
We are born when we breathe thy full breath,
O Mother of Life, lovely Death!

Another hymn (No. 106 in the "Spiritual Lyre") having been sung, Mrs. Tappan closed the meeting with the following benediction:—

May the peace of the living Spirit of the Heavenly Father and His angels abide with you, and the life that knows no death bear you on to the immortal world.

REVIEW OF MRS. TAPPAN'S LECTURE IN ST. GEORGE'S HALL, ON SPIRITUALISM.

Not having seen any manifestation of spirits, I cannot say that I am a Spiritualist. I have, however, heard enough on the subject to induce me to enquire into it, and if I see cause to accept it. I only hope Spiritualism is true, for then I shall be able to exclaim, O grave, where is thy victory? O death, where is thy sting?

The object of Spiritualism, as explained by Mrs. Tappan, is to prove immortality, and open up a means of communication between the living and the dead. No object of any science can be more noble and praiseworthy, and I need scarcely say that I wish it all success, as it would add immeasurably to the enjoyment of this life. Before proceeding to investigate the subject, it will be necessary to have a clear conception of God apart from nature. This inquiry is the more necessary, as the subject of immortality and the deity is never treated of from the pulpit, or even from the professor's chair. This silence no doubt arises from the fear of affecting the doctrines of religion, but there is no reason why these important subjects should not be treated of, for by ignoring them we bar the progress of knowledge and science.

We read that man is the offspring of God, and that in God we live and move and have our being. Medical men confess that they could do nothing in the cure of ailments of the body unless there was a physician within to carry out their treatment. That the human soul is of the nature of God there can be no doubt. There is, however, this difference: the soul of man has become individualised and characterised by its experience in this life, which for ever distinguishes it from God. The soul came from God originally, but it cannot return to him, for if it did

it would introduce impressions and impurities into the Divine Being which would be foreign to it. This consideration not only points out the use of this world, which is to develop the soul, but it shows how the soul will in all future time live distinct from God.

Creation must have had a beginning, or there is no creation and no creator. God and nature would be one and the same thing. Man would be a God in himself, and there would be no other God. At the beginning there would be nothing save God, the universal spirit. All forces and their material products would be dormant in that universal, intelligent spirit. No light, no heat, no gravitation, no electricity would then exist, for they would be balanced and practically *nil*. There would only be the universal ethereal Spirit which philosophers tell us fills all space, which is doubtless no other than the substance of God. To ask for the origin of this universal Spirit is idle, for it can have no origin. Without an original cause which has no origin there could be no existence of anything, so the existence of nature is a proof of God's existence. It is different with nature, for when we look into the bowels of the earth we read the history of the origin of man and the world with its plants and animals written on the rocks which form the earth.

God resolves on the creation of the material universe. By the exercise of his almighty will he fashions and makes the worlds and myriads of living plants and animals out of his own substance. The equilibrium previously existing is broken up, and the necessary forces are brought into play. Gravitation concentrates matter and forms the globes. Air and water are evolved from this concentrated matter, which produces the geological strata of the globes and the food and substance of plants and animals. All material things have, therefore, come out of spirit. Take away the properties of matter, and no matter remains, and it is only through the exercise of mind that we can know anything of matter.

Take the opposite theory, that all things come out of matter, and see how that will account for facts. Professor Huxley, who is a materialist, holds that the brain secretes mind in the same way as the liver secretes bile. Let me ask him how he can account for a sore healing itself if there were no intelligent hand at work within to effect the cure. At the Crystal Palace I witnessed the game of chess played by an automaton figure, which was said to act without the aid of any living being. Now I say it is as impossible to account for the sustenance of the body without the presence of an intelligent workman within, as it is for the movements of the chessboard to be made by an automaton figure without the aid of intelligence.

The reason why scientific men fall into the error of believing that everything comes out of matter is, that they confine their investigations to effects and ignore causes. They say science has nothing to do with causes; they can only deal with things that they see. Is not that a one-sided view of science? It is closing the door against all progress and knowledge beyond mere physical science. Are mental and moral philosophy not science as well as physics? and why should they not be studied as well as the other sciences. Nature is one, and science is its interpreter; and to teach only a portion of nature and leave out the rest, is to produce knowledge which is one-sided, which can be nothing better than a mixture of truth and error. Let all knowledge be taught, and the materialists and pantheists of our day will cease to exist.

Having shown the existence of God and the probable origin of nature, I am prepared to consider the question of Spiritualism. Believing, as I do, in immortality, I ask where my spirit goes after death? It must either pass into space, or go to another material globe, such as one of the fixed stars. But as the latter would only be a repetition of this life, that is most improbable; I therefore come to the conclusion that space will be our resting-place in the next world. In that case Spiritualism, which says that the spirits of the dead inhabit this world, and are near to us all, has a *locus standi*.

Mrs. Tappen informs us that spirits shake hands with us; write letters with pen or pencil on paper; tables and other articles of furniture are made to move and float in the air; and a locked piano is made to play. These manifestations are made to persons who are called mediums. By deadening the body these mediums become spiritualised and can communicate with the spirits of the dead. Now, all this is possible, and when I am shown these things I will believe them, however opposed they may be to my previous experiences. I am not silly enough to think that I already know all the operations of nature, and when anything new is shown to me I am bound to accept it. Why should we be afraid of believing in anything new? Is not that making progress in knowledge and science?

Mrs. Tappen is of opinion that spiritual manifestations probably arose in this way:—Space is probably not an empty void, but is filled with an ethereal substance—a fluid so fine that it has no weight or any other properties which our senses can apprehend; and, as this fluid is omnipresent, disembodied spirits may act through its agency in their communications with us on the earth. I can, however, offer no opinion on this point myself.

I have observed that writers on Spiritualism often speak of the lectures and sayings of mediums as the inspiration of spirits; but that, I apprehend, is a mistaken idea. It is well known that persons placed in a state of trance by the passes of the mesmerist show a degree of knowledge and facility of speech which was unknown to them before, and when they come out of the trance they have no recollection of what they said. That is how I account for the seeming inspiration of mediums. It is purely natural, and arises from the deadening of the body, which gives greater play to the intellect. This fact is highly suggestive of the doctrine of immortality; for if a partial deadening of the body gives so great an impulse to mental vision, what may we not expect when we put off this mortal body and assume a spiritual body—one fitted to give full scope to the intellectual powers with which we are endowed—for the development of which this world is made?

It is not difficult to see how persons may be trained to become mediums. They are first mesmerised and their words taken down. They then read what they have said, and learn many things they never dreamt of before. Possessed of this new knowledge, they are again put into a trance, when their utterances become still more intellectual and take a wider range. These again are read and studied; and thus, by repeated seances, they become proficient mediums. If the reported manifestations of spirits were only seen by mediums, I should attribute them to their imagination; but when we are told that the manifestations

are witnessed by others who are not mediums, how are we to account for them?

Although Spiritualism should fail in its object of opening up a means of communication between the living and the dead, it will, nevertheless, perform a great service to society. It will enlarge the ideas of mankind, and show the folly of confining science to physics. At present we know not what we are, from whence we came, or where we are going; but with the new light which mesmerism and Spiritualism may be expected to give us, substantial progress will be made in the philosophy of existence and in morals and religion. Let it not be imagined that Spiritualism and mesmerism are opposed to true religion. On the contrary, they strengthen it, for they put to flight the folly of the Pantheists and Atheists. That the studies of the Spiritualists involve the reformation of religion as now taught in the Catholic and Protestant churches, I doubt not; but that, instead of being an objection, is the reverse, for nothing is more wanted than a reformation, which will produce a true church, when peace and harmony among the churches will become possible.

What are reason, intellect, and conscience but the voice of God? And what were these given us for, but to make use of them to the utmost possible extent? Not to do so is to put our candle under a bushel, or to tie God's best gifts up in a napkin, and bury them in the ground. True religion is to obey the dictates of reason and conscience, which constitute the soul; and if we do not develop these qualities, which are the use of them, we defeat the object of this life, and thus disobey the will of our Maker. We are enjoined to love and reverence God as our creator and preserver, and at the same time told that God will punish the disobedient with the pains of hell; but how can we love a being who would do that? It is quite certain that there can be no love of God, and therefore no true religion, until all ideas of a devil and a hell are given up. And if the progress of Spiritualism does nothing more than deliver the world from these delusions, it will do a world of good by relieving mankind from fears which have no reality.

I do not say that we will be punished in the next world for disobeying the dictates of truth and conscience as taught by the churches; but a soul which is only half developed, or not pure in spirit, will occupy a very inferior position in the next world compared with others who have more faithfully obeyed the will of God. If we believe that God is a just and good God, we may rely upon it that he will not inflict more punishment than is just and necessary. The punishments of the future will, no doubt, be regulated by principle, as well as everything in this life, and not by arbitrary punishments of individuals, for God is no respecter of persons.

40, Elgin Road, Bayswater.

[Experienced Spiritualists will no doubt take exception to our correspondent's notion of trance-mediumship, but upon the whole the paper is an admirable one to be the production of a gentleman who has no experience of the phenomena. We hope he may further prosecute his intelligent inquiries.—ED. M.]

MR. MONCK'S AERIAL FLIGHT.

The following correspondence appeared in the *Blackburn Times* of Saturday week:—

SPIRITUALISM—TRUE AND FALSE.

DEAR SIR,—On Sunday last, the 21st, the Rev. J. Morgan delivered a sermon in Montague Street Chapel on "Spiritualism—True and False." During the sermon, he alluded to a phenomenon which occurred to the Rev. Dr. Monck, of Bristol, who was carried a distance from his home by spiritual agency, and which the Rev. Mr. Morgan stigmatised as being a delusion and a lie. Being a lover of truth, I wrote to the Rev. Dr. Monck, and enclosed is a reply from him.

A LOVER OF THE TRUTH.

MY DEAR SIR,—I have been and am so busy, that I can hardly find time to write you as you wish. With regard to the reverend vituperator, who recently assaulted my reputation from his pulpit in Blackburn, I shall only say, in answer to your request, that I shall not take any public notice of the circumstance, as it is contrary to my rule to condescend to reply to a person who has betrayed such an utter and pitiable ignorance of the ordinary courtesies of life. For your own satisfaction, however, and as it may be useful in the hands of my fellow-Spiritualists in Blackburn—who may use this letter in any way they please—I will say that the report of my aerial flight from Bristol to Swindon, a distance of forty-two miles, is substantially correct, so far as I know. I can prove that I was in Bristol at a certain time, and that within half an hour after I was standing outside Rose Cottage, Swindon. And this is only one published instance, several similar phenomena having occurred in my experience. Your dogmatic local divine is at liberty to doubt this. It makes not the slightest difference to me; but it must be exceedingly mortifying to the respectable and intelligent among his hearers to discover that their minister does not see any difference between bold and impertinent assertion and actual proof; is so ignorant of the first principles of logic, that he mistakes abuse for argument, and so thoroughly fails to understand that Christ-like charity which he is supposed to preach and expected to practise, that he publicly attacks a fellow-Christian who, being absent, cannot defend himself, and charges a brother minister with uttering "a deliberate lie," because he has given utterance to what he firmly believes to be true, but which is unfortunately beyond the mental capacity of the said blustering Blackburn divine. I shrewdly guess that his astonishing oratorical powers are of such a high order, that only a select few attend his ministry; and for once, probably, he thought that, by suspending me from his rhetorical gallows, he might attract larger audiences. But I beg to assure him that I could serve him better living than dead. I am prepared to listen to a discourse against Spiritualism, delivered by him in his sanctuary, on condition that he will give me one half the time to address the audience on the other side of the question. He need not fear that I should charge him before his hearers with telling "a deliberate lie," or do any other thing unworthy a gentleman. Now, as all the Blackburn Spiritualists would come in crowds to the chapel, would not this be an excellent opportunity for the before-mentioned divine, not only to give a grand display of his rhetorical squibs, crackers, and other fireworks, but also to reclaim by his cogent rea-

seeing these same unhappy Spiritualists? By-the-way, has my reverend accuser ever read the New Testament? If not, let me advise him to refer therein to certain history called "The Acts of the Apostles" (which he may prefer to call "The Lies of the Apostles"), and there he will read of one Philip who was caught up and carried away by spiritual agency to a distant place. Surprised at finding such a passage in the very text-book of his faith, I can imagine that this orthodox Blackburn divine may tax his ingenuity to show that it was an unwarrantable interpolation, a delusion, or "a deliberate lie." Then he might be informed of other portions of the same book, where it is recorded that "one Jesus" walked upon the waters, hushed the raging storm by a breath, and pronounced that "greater things than he had done" should be accomplished through the mediumship of his disciples. Will your learned Blackburn divine condescend to explain that the whole record is a delusion or "a deliberate lie"? If, however, he should admit the truth of these things, he might be puzzled to answer the following questions: If Philip was carried by spiritual agency a long distance through the air, why should it be thought improbable that the same power should do the same thing now as then? Has this spiritual agency been withdrawn from amongst men? If so, how does he prove that? Is man, who, since the above scriptural incident occurred has progressed so wonderfully in knowledge and power, is man now less capable of being influenced by spiritual agency than he was nearly two thousand years ago? In what way has he become less susceptible to it? And if Jesus, the great wonder-worker (the great name whereby alone I have healed many poor sufferers), uttered the promise above referred to, has he ever recalled it, and if so, when? I would further ask, Does the Blackburn "accuser of the brethren" believe in no testimony except his own? If so, will he give his reasons for rejecting the testimony of others and setting them all down as ignorant, untrustworthy witnesses? And, further, will he say whether, by some occult power known only to himself, he was present in my bedroom between the hours of twelve at night and two in the morning of the day of my "flight," and is he prepared to pledge his honour that he saw me in the room during the whole of the time? I suppose if he be an honest divine—though we have seen that he is not to be revered for his great love of discretion or justice—he will answer that he has no such power or knowledge, and then it would be as well to press him for the proofs he can bring in support of the charge of deliberate falsehood, which he has flung at my head over hundreds of miles of country? I think you would find the result would be that this "deliberate-lie charge" had taken a return-ticket, and on being disowned by me, had hurried back by next train to its legitimate father. Should this occur, it is not unlikely that your disconcerted divine may suddenly take it into his head that his health requires a month's sojourn at the sea-side; and certainly a little salt water might be of great use in washing the hard words out of this rev. orator's mouth.—I remain, yours truly,

21, Green Street, Grosvenor Square,
London, W., Sept. 25th, 1873.

F. W. MONCK.

DR. DUNN'S MEDIUMSHIP.

Mr. Peebles' companion in travel, Dr. Dunn, is not unknown to British Spiritualists, judging from the cordial manner in which Mr. Peebles has so repeatedly alluded to him, and also from the very extraordinary instances of mediumship recorded of him in the "Spiritual Pilgrim." We have had several opportunities of becoming acquainted with his mediumistic gifts.

During their stay in London a select party of friends were walking with Mr. Peebles and Dr. Dunn in Hyde Park. The party came to the stone erected over a fountain, in the valley at the lower end of the Serpentine; and, sitting down on one of the seats, an attempt was made to discover past associations in connection with that monument of bygone ages. Dr. Dunn shaded his eyes, and soon began to see flashes of light emanating from the pillar, and in a few seconds he proceeded with the following description:

"I see thousands of people moving about and congregating. They have bullocks in a cart, like those in India, but the cattle are of a different breed. There is a man tied in the cart. Now the man is placed on his knees, leaning forward. The executioner, with a big, broad axe, stands over him. There! his head is off. This scene takes place on a large flat rock. Now they are all singing and dancing round him. It is a remarkable sight. Five men step up and stand in a line towards me. This means something. It is the fifth century, either before or after Christ, for they hold up a cross. There is a flag shown, a peculiar thing, in the shape of a triangle, one side of which is attached to the staff. On the flag is a tree, on one side of the tree a woman kneeling, and on the other side a man. The motto 'C. A. P. A. T. A.' is over the woman's head. The people are dressed in a loose coat, or robe, sandals on their feet, and leggings of leather. Their thighs are naked. They are short and very stout. The hair curls, and they are dark-complexioned, with large noses and heavy eyebrows. The man who was executed appears to have been a chieftain or ruler.

"All is dark now. It is light again. There they are again: a concourse of people very like the others. They are setting up that stone on the large stone where they cut off the man's head. They put cloth over it, and are rapidly covering it up with earth. They have made a mound round it. A stream of water flows to the left close by. They now go through a form of worship. They are all kneeling. Now they seem to be very excited, and are talking.

"The multitude are marching past, bearing a long curved sword, with the edge on the outer side of the curve. It hangs from the hips. Two men carry axes with a spear on the top. The others are armed with crowbars, spars, and knives, broad in the blade like axes."

This form of description is called psychometry. We should be glad to know something of the history of that stone, to see if the foregoing description can in any way be recognised.

On another occasion William White (late of the *Banner of Light*) came through Dr. Dunn while entranced, and spoke to Mr. Peebles and Mr. Burns. The manifestation was of a very marked character. At another seance Dr. Dunn was controlled by the spirit of "Michael O'Brien," the Irish spirit who helped him up the great pyramid. This control was full of jokes and smart sayings, and afterwards caused the medium to give us a number of characteristic dances. "Aaron Knight" also controlled. To this spirit is dedicated Mr. Peebles' celebrated work the "Seers of the Ages," and information respecting him may be obtained

in the "Spiritual Pilgrim." This spirit spoke in a very interesting manner, and was followed by a tragedian, who exhibited all the characteristics of the stage in gesture and expression. He alluded to having gone down on a steamer, when some one was impressed to say, "Was it Gustavus Brooke, who perished with the 'London'?" and the spirit indicated that it was.

While Dr. Dunn was in London he was consulted by Mr. Cooper, of Edgeware Road, respecting the health of his brother Thomas, who had lost his eyesight. Neither Dr. Dunn nor anyone at the Spiritual Institution had the slightest information respecting the antecedents of the patient, though it was evident to every one that his eyesight was defective. The following is an account of the examination:—

Before being entranced, the doctor cautioned his audience not to ask any questions during the diagnosis, as that would interfere with the manifestation. Questions might be put afterwards. Sitting in the chair, the trance-state came upon him, accompanied by loud and accelerated breathing and jerking motions of the feet. Being entranced, the spirit addressed the patient, and said he supposed he had come there for the purpose of examining and making a diagnosis of disease. He further explained that the reason for placing hands on a patient's head was that, the human system being ramified by nerves innumerable, any part of the body, however remote and minute, had its corresponding nerve centred in the brain. The sensitive nerves of the medium coming into near contact with the nerves of the brain, the clairvoyant vision was able to follow these nerves to the various organs of the body, and thus detect the cause of disease in them, and trace its manifestation outwardly. Placing his fingers lightly on the scalp of the patient, much as a phrenologist would do, the entranced medium proceeded:

"We will commence the examination by noticing first the most prominent organ, which is the lungs. Though not very strong in functional power, yet there is no organic disease. Power of respiration is, in a degree, limited. The pleura is quite well. Pancreas healthy. The spleen is slightly affected. This may have been caused some years ago, or when a lad. In running there would be a little difficulty in the left side. It arises from a sensitive and negative condition of the spleen. The function of the spleen is but little known. Some say it is a reservoir for the surplus blood. I deny that. It is a vitalised neuro-electrical battery; and, this being the case, there must be both the positive and negative poles. The brain is the first great nervous centre—the positive, the spleen the second, and the heart comes third; and all cases of nervous affections also affect the spleen. Therefore nervous people are generally said to be splenic. In this case the first action is upon the brain and the eyes, and the next action is upon the spleen. The affection of the spleen is produced by the diseased condition of the nervous system. We have here a peculiar man, of strong will-power, and once possessed of a strong constitution. He has seen a great deal more of the world than many would think, and he has had great experience. Of great determination, he has never failed in anything he has attempted. Hence this has been one great cause of the destruction of his nervous system—he has been over-taxed. He is not at all lazy, but he has overdone himself, like a tree struck by lightning and badly shivered. The liver is dormant, and slightly sluggish; and, instead of separating the morbid bile, it throws the surplus back into the blood. It is not organically diseased. The stomach is sensitive and negative. The liver gives to the stomach its digestive powers, separating the chyme from the chyle; therefore, when the liver is out of order the stomach must be so too. From the kidneys I see that some years ago he must have received an injury right across the loins, affecting more or less the spinal nerves; and he is neuralgic. He is not so nervous, but his nervous system is diseased. There is a difference between nervousness and disease of the nerves. In this the main difficulty is diseased nerves. He will be likely in a short time to be troubled with calculus (gravel).

"The affection of the eyes is a peculiar one. Perhaps the cause is unknown to himself and others. The difficulty to these eyes is too much heat and light. Had he been working near a fire, that might have been the cause; or exposed to a strong tropical sun, or upon ship-board, with the reflection of strong sunlight, or sunlight from snow. The optic nerve is not diseased, but there is an opacity of the cornea. The matter of the ball seems to be gorged and of a pinkish colour, like a piece of flesh more than the natural colouring of the eye.

"The great question now is, what can be done for you? You call us here to tell you what we know, and we must do so. You must not be excited, but we say that it is doubtful if you ever get cured, because your ailment is of long standing. We might flatter you, but we must rather speak the truth to you. We might deceive you, and you might be happy for a time, but we would not, or we should be miserable."

In answer to several questions at the conclusion of the diagnosis, the medium, yet entranced, advised what was best to be done. The patient was to have proper alleviations, magnetic treatment alone not being adequate. Proper attendance, proper apartments where he could be quiet, and have nothing to make him too anxious. His mind was affecting his ailment, for he worried himself about it. This arose from his feeling of independence. He could not bear to be dependent on anybody. Quietness, ease, and proper remedial agents were the only things to be looked after. His health might be partly restored, but not likely his eyes. The perfect restoration was beyond the question, after what the spirit had discovered in the eyes. The eyes should never be operated upon, but the excrescences might be carried off from the system through the circulation. He might become able to see sufficiently to walk about. Magnetic treatment combined with remedials were to go hand-in-hand. The medium could supply the patient with remedial agents to last one month, and then he could put himself into the hands of a skilful manipulator of magnetism. The remedials would be prepared by the medium in his normal condition, while in conversation with his guide, through clairaudience.

The delineation was acknowledged to be strikingly true in every respect. The various pains and difficulties pointed out were confirmed by the patient; and, as regards his having been hurt in the back and having travelled much, living for the greater part of his life in tropical and foreign countries, these were strikingly correct.

In his normal state, the Doctor prepared a prescription, with a view to strengthening the patient's nervous system.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

SPECIAL NOTICE.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 17, 1873.

THE GERALD MASSEY NUMBER OF THE MEDIUM, Published last week, has given universal satisfaction. It is regarded as the most valuable number of the MEDIUM which has yet appeared. Certainly the contents are of a very high-class character. Mr. Massey's biography, Mrs. Tappan's oration and poem, Mr. Peebles's tour round the world, and Mr. Beattie's communication from Bristol, are indeed unique in merit of the highest order. Many of our friends ask, However does it pay to give so much matter for a penny? Why not charge twopenny? We answer, Our object in publishing the MEDIUM is not to make money, but to promote Spiritualism—which means the spending of money. Indeed, no single issue of the MEDIUM from the first number has paid; yet we all know what immense advantages to the movement have been derived from the existence of our weekly. The work of the Spiritual Institution, in all its departments, is not a business but an educational agency; and hence, instead of being a means of making money, it is a very certain way of spending it. By putting a few pounds into such a special number as we issued last week, the literature of Spiritualism is introduced to a few thousand additional readers, which is surely a very cheap method of gaining converts. From the statistics of missionary societies it appears that each convert, in some departments of missionary enterprise, costs, it may be, several thousand pounds, whereas in our work it is a question if adhesion to our principles are, commercially speaking, worth more per head than the smallest coin of the realm. But why regard the work of Spiritualism as a shop question, having no other consideration than the percentage which can be got from it? We should be sorry, indeed, that Spiritualism should ever be ground down to such a low level. We know that newspapers are written to sell, that sermons are preached to go down, and it may be some lecturers on Spiritualism and spiritual journalists arrange their brains so as to produce a marketable article, regardless of the logic of facts or the onward march of eternal principles. To this degradation we never can submit. Pecuniary disaster we would welcome sooner than moral ignominy; nor do we complain that our strict adhesion to the principles of Spiritualism in any way depreciates our efforts in the eyes of Spiritualists. It is now becoming a universal principle of action to do something for the Spiritual Institution, which does so much for the cause. Knowing that our efforts are not based upon commercial principles, but that every sacrifice within our reach is made to extend the cause and elevate its banner, Spiritualists in all parts of the country, and in foreign lands, contribute every year more freely, that the gospel of Spiritualism may be preached at the least possible cost amongst the people generally. Our purpose, then, is to follow on in this line of action, and gradually extend our operations, placing before the public matters of greater importance till the work accomplished merits the gratitude and co-operation of every lover of the cause. Arrangements are in progress for producing a series of portraits by the same artists that drew and engraved that of Gerald Massey. In preparation there are the portraits of Mrs. Cora L. V. Tappan, Dr. Sexton, Dr. Monck, Dr. Watson, John Wesley, Mr. Morse, Mr. Fegan-Egerton, Mr. Williams, Mr. Herne, Dr. Van Namee; and all who have made themselves famous in the work of Spiritualism will, from time to time, be presented. We thank numerous helpers for introducing our paper to their booksellers, for supplying us with the names of new agents to whom we can forward contents-bills weekly; and to the increasing army of indefatigable co-workers and earnest well-wishers are our best thanks due.

We printed a few thousand extra of the Gerald Massey number, supplies of which may be yet obtained at the rate of 6s. per 100.

It is being bought up rapidly. A small remainder of the "John King" number is yet on hand. We are now taking orders at 1s. per 100 for the Cora L. V. Tappan number, which will contain her portrait, a history of her mediumship, and sixteen pages of matter printed on superior paper.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

Since our last list published six weeks ago, the following subscriptions have been received. The working of the Spiritual Institution entails an expense of upwards of £500 per annum, and that the following sums, extending over six weeks, show a deficiency in the means of support. Spiritualists, however, are daily becoming alive to the fact that to supply the Spiritual Institution with the amount so well spent in the cause, is not only a simple act of justice, but the best means of aiding the onward work of Spiritualism. Further subscriptions are earnestly solicited—in fact, the great body of Spiritualists are asked individually to do something for the Spiritual Institution, and induce their friends to follow their example. The Institution does not count its friends when it sees an opportunity for gratifying and instructing its own friends, the Spiritualists, and looks for similar conduct on the part of all friends of justice, truth, and humanity.

P. G.	5	0	0	Mr. Thomas Martin	0	2	6
Mr. Pearson	1	1	0	Selby Friends	0	5	0
Mr. Maltby	0	5	0	Mr. Catling	0	5	0
M.	0	7	6	Mr. Fegan-Egerton	1	0	0
Mr. Burdett, Leicester	0	8	9	A. L. E.	5	0	0
A Lady Stranger	0	17	6	The Rolling Stone	1	1	0
Leyburn Circle (Monthly)	0	17	0	W. D.	0	5	0
Mr. Adams (Quarterly)	0	2	6	Mr. W. Hicks	0	5	0
Mrs. Horsley	0	1	0	Mrs. Warder	0	5	0
Captain Fawcett	1	0	0	Marylebone Association	1	5	0
A Lover of the Harmonial Philosophy	1	0	0	Mr. T. B. Partridge	5	0	0
				Eber	1	1	0

DR. SEXTON'S APPOINTMENTS.

OLDHAM, SUNDAY, OCTOBER 19th, Co-operative Hall, King Street—
Morning at 10.30: "The Philosophy of Trance, Natural, Mesmeric, and Spiritual."
Afternoon at 2.30: "Biblical and Christian Spiritualism."
Evening at 6.30: "Claims of Modern Spiritualism upon Public Attention."
Monday Evening, Oct. 20, at 8: "Conjurers and Spirit-Mediums" illustrated with extensive scientific and conjuring apparatus. At the close of this lecture, Dr. Sexton, assisted by Mr. Ogan, of London, will show and explain all the tricks of conjurers that are supposed to imitate spiritual phenomena. These will consist of the great box and cabinet illusion, the blood-writing on the arm, Dobler's rope-tying, and tricks of sleight-of-hand, as exhibited by various public performers. Admission: A few reserved seats, 1s.; body of hall, 6d.; gallery, 3d.

HULL, TUESDAY, THURSDAY, AND FRIDAY, OCTOBER 21st, 23rd, 24th.
LEEDS, SUNDAY, MONDAY, AND TUESDAY, NOVEMBER 2nd, 3rd, AND 4th.

If our friends will favour us with particulars, we shall announce them under the above heading. Leeds is extensively advertised already with large posters. The hall will hold a thousand people. If the effort be successful, regular Sunday meetings will be established. Local Spiritualists will no doubt aid in making the meetings a complete success. 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, Old Kent Road, London, S.E.

MR. MORSE AT CAVENDISH ROOMS.

As Sunday first will be the only Sunday which Mr. Morse will have at liberty in London previous to his departure for the country, and as the Cavendish Rooms are disengaged, we have much pleasure in announcing that Mr. Morse will speak in the trance there on Sunday evening, at seven o'clock. We have no doubt but an overflowing audience will avail themselves of the opportunity.

MRS. TAPPAN'S MEETINGS.

These have now become a permanent institution for the season, and a course ticket for a series of ten evenings is being issued, price 10s. 6d. This admits to the inner hall—to seats which will be numbered and reserved till 6.50. Sunday first is the commencement of the series, and course tickets are being taken up rapidly. It is advisable that all who desire such tickets should apply for them at once, that the best seats may be secured.

Though the hall was comfortably filled on Sunday evening last, yet, on account of the extremely wet weather, a large number of ticket-holders were deterred from being present. The tickets not used will be available for Sunday evening, and we make this announcement that the holders of them may be spared the trouble of applying for fresh tickets.

In reporting subscriptions received, the committee acknowledge with thanks 50 *carte de visite* photographs of Mrs. Tappan, presented by Mr. H. Dixon, photographer, 112, Albany Street, Regent's Park. If our friends will kindly ornament their albums with these portraits, which are beautiful specimens of photographic art, the kindness of Mr. Dixon will speedily be realised in the form of cash. The portraits are selling at one shilling each.

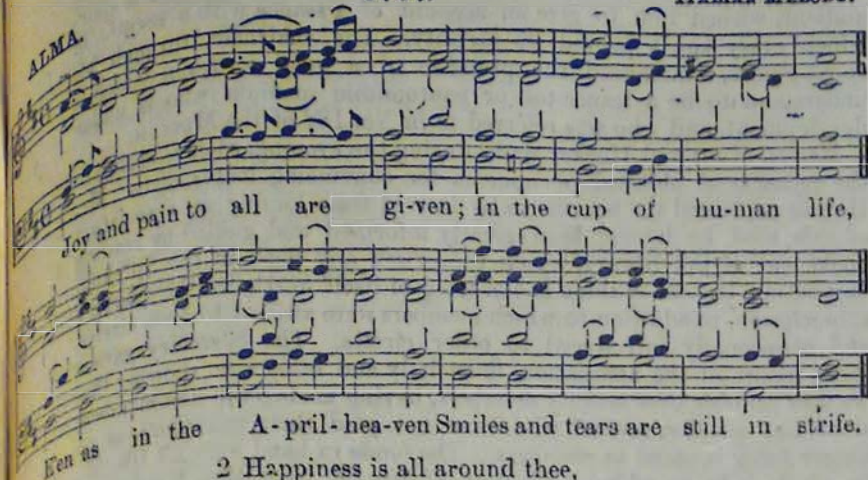
Since the last list was published, the following subscriptions have been received:—Mr. Mawson, 5s.; Mr. Dawe, £2; P., £1 1s.; Mr. John V. Gooch, £2 2s.; Mr. Mawson, 5s.; Mr. Luxmoore, £1; W. D., 10s. 6d.; and a French Spiritualist, 2s. 6d.

A double quartet is being formed to lead to a permanent improvement in the singing. Vocalists are invited to apply at the Spiritual Institution, 15, Southampton Row, W.C. The following hymns will be sung on Sunday evening:—

HYMN 87, "SPIRITUAL LYRE."

8787.

ITALIAN MELODY.



2 Happiness is all around thee,
If thou seek'st for it aright,
Darkness doth not so confound thee
That thou canst not find the light.

3 Sadly when thy spirit sigheth,
'Neath its weight of anguish bowed,
And upon thy heart there lieth
The dark shadow of a cloud,

4 Look thou up in faith to heaven,
God will give thee strength to bear,
All that unto thee is given
Of distress, and grief, and care.

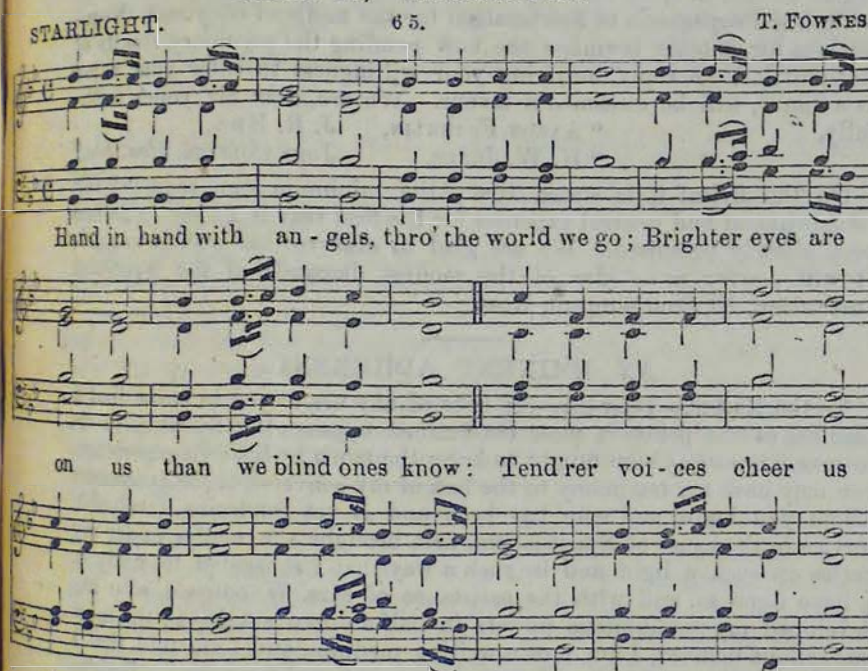
5 When thy cup o'erflows with gladness,
Lift thy thankful heart above;
If oppressed with fear and sadness,
Trust thy heavenly Father's love.

6 Thou shalt know each hidden reason,
When thine earthly work is done,
Praise Him, then, in every season,
For the shadow and the sun!

HYMN 93, "SPIRITUAL LYRE."

65.

T. FOWNES.



2 Hand in hand with angels; some are out of sight,
Leading us, unknowing, into paths of light;
Some soft hands are covered from our mortal grasp,
Soul in soul to hold us with a firmer clasp.

3 Hand in hand with angels, walking every day,
How the chain may brighten none of us can say;
Yet it doubtless reaches from earth's lowest one
To the loftiest seraph standing near the throne.

4 Hand in hand with angels, ever let us go;
Clinging to the strong ones, drawing up the slow,
One electric love-chord, thrilling all with fire,
Soar we through vast ages, higher—ever higher.

HYMN 84, "SPIRITUAL LYRE."

8787.

From "MODERN HARP," by permission.



2 Part in peace! with deep thanksgiving,
Rendering as we homeward tread,
Gracious service to the living,
Tranquil mem'ry to the dead.

3 Part in peace! Such are the praises
God, our Maker, loveth best;
Such the worship that upraises
Human hearts to heavenly rest.

MRS. TAPPAN desires her friends to know that she is not able to receive calls except on one day in the week, and that Wednesday, from one to five o'clock. By kindly observing this arrangement, her friends will do much to ensure her health and comfort.

MR. MONCK AT BRISTOL.

On Monday and Tuesday evenings, Oct. 20th and 21st, the Rev. F. W. Monck will deliver two lectures on Spiritualism in the Broadmead Rooms, Bristol. The chair will be taken by W. Lindsey Richardson, Esq., M.D., of Melbourne, Australia.

SOIREE.

Mr. Morse's anniversary will take place at Cavendish Rooms, Mortimer Street, on Wednesday evening, October 29th, when the Royal Osborne Handbell Ringers will be in attendance. Refreshments will be served at 6.30 o'clock; tickets, including which, price 2s. 6d. each. A ticket admitting after tea, at half past seven o'clock, price 1s. 6d. The tickets are now ready, and may be obtained at the Spiritual Institution and from the ladies of the Committee.

HALIFAX.—Mrs. Scattergood will speak in the Hall of Freedom, on Sunday, October 26th, at half-past two and half-past six.

MR. MORSE'S SEANCE at the Spiritual Institution was well attended on Friday evening last, and the proceedings were of a superior order. Mr. Morse will sit again this evening at 15, Southampton Row; admission one shilling.

MRS. TAPPAN AT STRATFORD.—Arrangements are being made for Mrs. Tappan to deliver an oration at the Town Hall, Stratford. Spiritualists in the East End who can aid in promoting this meeting should write immediately to the Spiritual Institution, 15, Southampton Row, W.C.

SUNDAY EVENINGS AT GOSWELL HALL.—Notwithstanding the rainy weather, Goswell Hall was again crowded on Sunday evening to hear Mr. Morse, when deep attention was paid to the usually instructive matter which is given through Mr. Morse by his spirit-guides. The meetings will be continued on Sunday evenings.

MRS. ALBERT BRISBANE, New York, has just returned to America from a visit to Europe for the purpose of introducing a new system of Pneumatic conveyance, invented by Mr. Brisbane. It is said that by this method goods may be sent at the rate of 100 miles an hour, and at one-fourth of the cost. Send for an illustrated circular to the office of the MEDIUM.

MR. MORSE'S TOUR.—Mr. Morse has been inundated with correspondence, and has but a few dates to spare for his forthcoming tour. Among places he is engaged to visit are Liverpool, Blackburn, Manchester, Newcastle, Barrow-in-Furness, Leyburn, Darlington, and Bishop Auckland. All who desire to secure his services should address him at once at Warwick Cottage, Old Ford Road, Bow, E. Mr. Morse speaks at the Islington Assembly Rooms, Liverpool, on Sunday, November 2nd, at 2.30 and 7 p.m.

BOLTON.—The report of Dr. Sexton's oration delivered in the Co-operative Hall, on the evening of the 7th instant, occupies two columns of the Bolton Evening News. "There was a large attendance, and the chair was occupied by Mr. T. Ainsworth of Bury." Many questions were put and answered, and the report concludes:—"The lecture by Dr. Sexton was most attentively listened to throughout, and the frequent and hearty bursts of applause from an audience which certainly was very far from being wholly in favour of Spiritualism, showed the logical, forcible, and pleasing style of the doctor."

WE have received from a correspondent in Newcastle a photograph of the local mediums Miss Wood and Miss Fairlamb, whose names are familiar to the readers of the MEDIUM. They desired to be taken in their normal state, but the spirits had other views of the matter, and the mediums found it impossible to remain in the natural condition, so were taken entranced. Their hands rest (joined) on the top of a small table, and in the other hand of each is a copy of the MEDIUM, the heading of which is very clearly visible on one of the copies. Spiritualism is making rapid strides in Newcastle through the mediumship of these ladies, and the Newcastle Association of Spiritualists find them very useful members.

THE Right Hon. W. E. Baxter, M.P., in opening a bazaar at Dundee on the 2nd instant, said:—"The great body of the people are getting tired of the controversies and jealousies among the Churches, and are regarding the differences which our ancestors thought vital, to be of very small importance indeed compared with the great truths which we all hold in common. The laity of Scotland, it appears, are beginning to take much broader, larger, and more liberal views on religious matters; and my firm conviction is that if the clergy do not keep pace with the times, but interest themselves so much in what is called 'heresy-hunting,' and in dissertations on doctrines which may admit of many interpretations, there is great danger of them lessening their influence, of the decadence of which we see symptoms already. My opinion is—and I hesitate not to state it here—that modern literature and modern discovery have thrown a new and brighter light upon the pages of Holy Writ, tending to diminish and lessen the influence of dogmatic theology, and to exact Christianity of the life and of the heart.—Daily Telegraph, October 3, 1873."

A PLEA FOR LONDON'S POOR AND NEEDY ONES.

The following appeal was given at a private seance a few days back, and, as it embodies theoretically that which should be made practical, we thus publish it:—

"Over this, your country, to-day (it was Sunday), there hovers an atmosphere of calm and repose, but it is not the calm and repose we would have. It is, in too many cases, a calm and repose as of death, ignorance, and stupor. It is not the repose of knowledge, of trust and confidence. Look abroad, and cast your eye into the courts and alleys of this great city—of all your cities, indeed—and what do you see? Ignorance walks abroad; vice and crime go hand-in-hand with each other. What do the inhabitants of those courts and alleys know of the life beyond? and if they have a faint glimmering, in what form does it come? Hell-fire on the one side, and a heaven of universal lethargy on the other. There are souls in those courts and byways who are thirsting for the first glimpses of a higher life. Shall they never get it? There are missionaries who go forth to tell them of hell-fire—to tell of its horrors, and point to a lifeless heaven on the other side. How long shall we be before we speak to these brothers in darkness? They may have some loved, some dear ones, who have passed beyond. There is still a link between them, and if they knew that one was watching over them, they might live to a greater and nobler purpose. You are very anxious to spread this amongst your aristocracy, but how about those courts and alleys? There are those there thirsting for spiritual life. Oh! go visit them; strive to make them better while they are upon earth. Now, we have to teach them what you have forgotten; we have to give them the knowledge which you withheld from them. Do you think of the myriads perishing for want of truth and love? It is true, to some extent you bestow your charity upon them; you feed their hungry bodies, but how about their souls? Oh! how long will you delay publishing this gospel of love? Go tell them that those they loved on earth are still living, that they are near them, and will speak of the bright land they now dwell in. Go tell them there is a heaven, where eternal progress awaits them in the life hereafter. Let our voices be heard there. You may meet with rebuffs and hard words. Never mind; you would bring joy to some poor harkened soul. The greater the toil, the brighter the crown hereafter.

"Oh! think of those who suffer, of those who are poor, as well as those who revel in riches. The rich do not need the knowledge so much as those who are needy, and the suffering. Let the trumpet of progress sound over the darker side of earth. Let your heathen—not the heathen abroad—know this new gospel; let them know of the Father above who will receive them as his children, and who speaks to them in a voice of love, saying, 'Children, there's a mansion prepared for you in the land beyond—a mansion which corresponds with your thoughts and feelings, and when that is worn out, and you seek a higher and nobler position, there's another and another.' This gospel should be taught to the suffering lost ones of London, and every city in this your country."

Friends, shall we, who have derived so much joy and happiness from spirit-communion, refuse to heed this call? Shall the poor and wretched remain poor and wretched still? Nay, let it not be so. Let us carry this gospel of angel ministry into the homes of these degraded ones, and maybe we may raise some out of the slough. Maybe some may be inspired to a higher and better life. And we should not work alone, for the angels are only waiting for the commencement of this work to pour down a flood of spiritual light into the highways and byways of London.

Could not something be done in house-to-house visitation, systematic tract distribution, a free lending library, &c.? A conference of those who would take an active share in this new movement could be arranged, when steps for organised effort might be taken. The writer would be glad to hear from such, and also to receive donations of tracts and books, &c., to be used in connection with this work. Address, G. F., care of J. Burns, office of the MEDIUM.

SUNDAY SERVICES AT BIRMINGHAM.

The Midland Counties Association of Spiritualists commenced last Sunday a series of "Sunday evenings for the people," conducted by Mr. John Collier, who has been for some time quietly working in the interests of Spiritualism, and seeking to form an association strong enough to venture on this public movement. The Athenaeum, on Sunday last, was crowded with a highly respectable and thoughtful audience, and the service from beginning to end was much appreciated. The proceedings were as follow:—Musical selections on the harmonium, hymn, reading from Hudson Tuttle's "Career of Religious Ideas," hymn, lecture on "Spiritualism," hymn, recital of spirit-poem, closing hymn. There was a good collection made, and many expressions of satisfaction were heard at the great success which had attended the first effort of the association. Mr. Collier's recital of Lizzie Doten's spirit-poem on the Arctic expedition created a marked effect upon the audience. In closing his lecture, Mr. Collier said, "We claim that in this materialistic age the heaven of Spiritualism is needed to raise men to a closer sympathy with spiritual life; we claim that in presenting the phenomena of Spiritualism—phenomena solving the sternest of human problems by demonstrating the fact of a sentient progressive life beyond the tomb—we are benefiting humanity; we claim that in offering the spiritual philosophy we are asking the world's acceptance of that which is infinitely superior to the dry husks of modern theology, or the bare bones of modern Atheism. All we desire is that the spiritual phenomena shall be more closely investigated, and the spiritual philosophy more earnestly studied."

Public service will be held next Sunday, October 19, at half-past six, and to this evening service all persons are invited. There will also be meetings in the morning and afternoon at eleven and three for singing practice and conversation, when all Spiritualists who are interested in the promulgation of their principles should make an effort to meet together.

MANCHESTER.—Mr. J. Reginald Owen, 82, Cranworth Street, Hardwick, Manchester, would be willing to lecture in the Manchester district during the next few weeks, if he had opportunities.

THE MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

This Association held its quarterly meeting at 30, Church Street, Paddington, on Friday last, when upwards of sixty members and friends were present. Amongst the number were Mrs. Macdonnell Gregory, and Messrs. Monck and Noyes, Mr. Monck kindly consenting to be the chairman. A spirit known as "Crede" to the chairman, who is clairaudient, wished him to give an account of a seance with a sceptic, in which every spirit proved its identity. The chairman, through his spirit-guides, announced the presence of a good medium, through his understanding to be a trance-test or pantomimic medium who is under development, and who was referred to in No. 182 of the MEDIUM.

Messrs. Hunt and Hooker spoke during the evening, each referring to the necessity of physical phenomena for convincing materialists. Mr. Hooker explained the benefits to be derived from joining an association of this kind, he having been greatly informed and guided by reading books out of the library, which comprised any book in the Spiritual Institution, the use of these books being of itself worth 1s. the quarter's subscription, in addition to which members were assisted to form circles, and occasionally introduced to other circles. The Secretary gave a short report of the association, financially and otherwise, showing that we now number over seventy members, having made seven new members since last quarter, several who have not paid their contributions no longer being counted as members. The funds in hand were £3 10s. 2d., to which is to be added a donation of 10s. 6d. from Mrs. Macdonnell Gregory, which is gratefully acknowledged. Several friends became members on that evening. We are very desirous of obtaining a hall where Spiritualism could be proclaimed to the public, and where could meet regularly; up to the present time funds would not admit of this, but now, when we are prepared to face that difficulty, there seems to be no place within our neighbourhood at all suitable. Mr. Maynard made a few remarks, when the meeting was brought to a close, a hearty vote of thanks being accorded to the chairman.

C. WHITE, Hon. Sec."

P.S.—Rules of membership and further information can be obtained of the Secretary at 4, Gray Street, Manchester Square, or 11, Little Marylebone Street, W.

A SPIRITUAL INSTITUTION FOR THE MIDLAND COUNTIES.

We have received the following circular:—

"100, Suffolk Street, Birmingham, Sept. 26, 1873.

"Dear Sir,—In directing your attention to the annexed circular, we venture to claim your assistance for the promotion of the object we have in view. Will you kindly make an effort to assist us, endeavouring as we are, in spite of many discouraging circumstances, to establish a Central Propaganda of Spiritualism for the midland counties? Negotiations for suitable premises are now pending the pecuniary results of this circular. A reply, notifying your willingness to enter your name as a donor, will be esteemed a favour.—We are, dear Sir, yours faithfully,

"AARON FRANKLIN, J. R. HILL,

"H. W. JONES, JOHN COLLIER, Hon. Sec."

On the flyleaf it is stated that "the minimum sum required for establishment and general expenses for the first year is £250." £25 has been already promised. We are glad to observe that cash is wanted. It will convey some idea of the modest demands of the Spiritual Institution, 15, Southampton Row.

AN EMINENT ADHERENT.

To the Editor.—Dear Sir,—If it be of any use to you to know that a member of the press—a most determined opponent of Spiritualism in former years—has been taught to know the truth by his own experience, you may have my testimony to the fact of my conversion. A gentleman whom you know, and who has been and is yet rendering invaluable service in the cause of Spiritualism, first brought the matter under my notice in such a light and in such a way that I consented to study it. I have done so, and with the assistance of Mrs. Woodforde, who has developed my mediumistic powers in half a dozen sittings in the most marvellous manner, I am now a writing medium, and I am told that I shall be a "trance," and perhaps an "inspirational," medium. Besides my own father and my great master, Justus von Liebig, Schiller has come to me, and has promised to assist me in my literary labours. The other day, during a sitting with Mrs. Woodforde, the giant of German poets spoke to me through Mrs. Woodforde, reading my most hidden thoughts, and in language fit for angels to hear.

I need not tell you that henceforth your cause is mine, and if, to use Lord Lytton's words, "the pen is mightier than the sword," my "arch enchanter's wand" will hereafter be at the disposal of Spiritualism.—I am, Sir, yours truly,

HARRY HERMAN.

A CLEAR TESTIMONY.

To the Editor.—Sir,—Having called on Madame Louise by chance just when they were in the middle of a dark seance, and being kindly invited to remain, I am pleased to say that, among other manifestations, a banjo was carried about the room and sounded the whole time, about fifteen minutes, often quite away from, and out of reach of, any of the mediums, and often knocked against the ceiling. Anyone may suggest that it was trickery, but they will never make me believe it was anything but a genuine and intelligent spirit-manifestation. I don't know through whose mediumship it occurred, but I do know it did occur.

215, Brunswick Street, Manchester, Oct. 13, 1873. T. C. DAVIES.

MRS. OLIVE'S PROVINCIAL TOURS.

During her visit to Manchester, which extended from September 20th to October 8th, Mrs. Olive held a public seance every evening, and a private one in the morning of each day. These seances were all arranged beforehand, and were the basis of her success. She desires to respond to other provincial calls, and would be glad to hear from friends at Northampton, Birmingham, Wolverhampton, Liverpool, Preston, Bur., Rochdale, Leeds, Bradford, Halifax, Hull, Huddersfield, Brighton, &c., stating how many seances can be arranged for in each place.

CHRISTIAN SPIRITUALISM.

To the Editor.—Sir,—Unless the object of language be to conceal our thoughts, it is important that speaker and listener should agree to attach the same meaning to the same word. It is useless to say that "Christianity may very properly" be taken to mean love, righteousness, and purity, as "Sensitive" and "O. T. P." would have it. The great mass of British Protestants understand it to mean something very different. (I imagine that even Mr. Enmore Jones would want to add a great deal to the above definition.) And so, when a Spiritualist describes himself as a Christian, he misleads those who hear him, for no Spiritualist can, unless by a *lusus nature*, be what is almost universally understood in England by the term "a Christian."

It is most desirable that there should be as little mistake as possible about the exact colours of our bunting. The peace sighed for by "O. T. P." and the gentle Mr. "Jones" would be the peace of death. Let us have truth first, peace and harmony will follow of necessity. The anonymous writer who speaks out is far more "trustworthy," and far less of a "wolf in sheep's clothing," than he who, while giving his name, reviles, but will not honestly confess that his real reason for not answering his opponent is that he finds it inconvenient.

By-the-bye, Mr. Jones must have been uncommonly hard up for an excuse for not replying to "Sartor" when he gave the one that "masked men are not trustworthy." What has trustworthiness to do with the force of a man's argument? "Sartor" reasons, and will therefore carry with him the sympathies of all reasonable men, even when they do not wholly agree with him. Mr. Jones denounces and declaims—a style of argument which produces an impression only on unreasonable or weak men. He abuses the plaintiff. Clearly, he feels that he has no case.—Yours faithfully, Iota.

Junior United Service Club, London, S.W., Sept. 24th, 1873.

PLANCHETTE COMMUNICATION.

(Mrs. Boyd and Mrs. Kyd, mediums.)

In speaking of the horrid atrocities committed during the time of Calvin, Luther, &c., in consequence of their abominable doctrines and teachings, the spirit wrote out what follows:—"Horrid infatuation! The only hope and chance of amelioration in this respect is the proper instruction and education of the rising generation, inculcating in their pure and innocent minds rational and high principles of right, a true knowledge of the love and tender mercy of the Father in heaven, a sense of justice and of the duties required of them towards their fellow-men. The great desideratum in this enlightened age is the system of lyceums, which ought and will be in time universally established, not being of earthly, but celestial origin. The angel-world will take special care that the young be emancipated from the soul-destroying influence of the teachings of the church that has for centuries held sway over both the minds and bodies of all whose misfortune it is to be members of the falsely-termed Christian religion." Baden-Baden. A. Kyd.

Mrs. BUTTERFIELD had two successful meetings at Morley on Sunday last.

Miss LOTTIE FOWLER is still at 85, Islington, Liverpool. She will go to Manchester shortly.

NEWCASTLE-ON-TYNE.—Mr. Morse will visit Newcastle on the 23rd, 24th, 25th, 27th, and 28th of November.

JAMES COATES, newsagent, 126, West Derby Road, Liverpool, gives an account of his first seance, held lately at the house of Mr. Dinsdale, at which Mr. Fegan-Egerton, Mr. Eaves, and other mediums took part. This correspondent speaks highly of the spirit "Jack Todd," "who speaks with a manly, gruff voice, and seems to be gifted by saying what he thinks—a virtue very scarce just now." This first seance was very highly appreciated by our correspondent.

SPIRIT-PAINTINGS.—A very wonderful painting has been on view for the last two weeks at the Spiritual Institution. It is the property of Miss Hay, and was painted for her by Mr. H. A. Streight, of America, one of the most eminent medium-artists of the age. We see from a letter of his that he can paint a picture similarly finished in from one to three hours, and he works in a half-conscious state. He is supposed to be under the influence of Claude Lorraine, and also that of Michael Angelo. It is stated that he will be one of the most remarkable artistic workers of the present century. We hear that he is willing to receive commissions to paint pictures under spirit-influence.

THE *South London Press* of Saturday, 4th instant, contains a well-written article entitled "A Night with the Spirits in the South of London." The physical phenomena were of the most satisfactory kind. The writer makes the following remark:—"If *conjuring* is the proper word to describe the larking tricks and comical funninesses of chair, musical-box, bell, &c., then Professor Anderson, Dr. Lynn, Signor Boseo, and Professor Herrman may pack up their tricks, and proceed to learn the more illusory and deceptive feats which I enjoyed under another cognomen, the only unsatisfactory feature being that it was done in the darkness."

In addition to his other qualifications Dr. Dunn is a brilliant platform orator. He is state lecturer to the Good Templars, and gives popular courses on Physiology and Health, including Spiritualism. At Mr. Peebles' reception at the Spiritual Institution the doctor thus concluded an eloquent speech:—"Friends, I thank you for this welcome. I thank you on behalf of my brother, Mr. Peebles, as much as for myself. To him I am endeared by ties which can never be severed; to him I owe all that I am. As a youth, I believed that all which existence had to offer was around me, in the physical world, but when the kind arm of brotherly love was placed in protection over me, when the warm kiss of spiritual affection was put upon my lips, my whole nature was changed, and I started forth to travel, not only around this physical world, but into the sublime lands of spiritual life and beauty. Yes! although many of my travels have been on this mundane sphere—far, far more grand and blessed have been my journeyings in that Summerland. Let me say, then, that I thank you for the kind expressions you have used, and for granting me a hearing. I trust sincerely to meet you again, and I hope that that meeting will be profitable to both you and me."

LIVERPOOL.—Mr. John Lamont gave great satisfaction by delivering two addresses at the Islington Assembly Rooms on Sunday evening. Mr. Jackson will speak in the trance on Sunday evening next.

INTERNATIONAL SPIRITUALISM.—Dr. Boulland has been appointed by the Spiritist Society of Paris, established by Allen Kardec, as reporter for England to *Revue Spirite*, the monthly organ of this society.

MR. BURDETT writes to say that the rooms in which the seances are held at Leicester are not sufficient to accommodate all who desire to attend.

At the Crown Debating Society, Dick's Hotel, 8, Fleet Street, the subject on Wednesday evening was, "That the Modern Belief in Spiritualism is supported by Demonstrable Facts." Mr. G. W. Bennett.

Sheffield and Rotherham Advertiser.—This paper says that considerable numbers are collecting subscriptions for the defence of the Claimant upon the assurance of what the spirits have told them. This is certainly news indeed.

THE West Ham and Stratford Debating Society is discussing Spiritualism at the Workman's Hall. The debate was adjourned by Mr. Bassett, who, according to the papers, "made an able and interesting speech."

MR. CHAMPERNOWNE has just left at the Spiritual Institution a very remarkable example of spirit-photography, obtained at Kingston. We understand further success has followed on the efforts of the experimenters.

BRIGHTON.—We hear that a meeting was held on Thursday evening this week for the purpose of instituting a spirit-circle. Those interested in this movement had better leave their names with Mr. Bray, bookseller, St. James's Street, who is agent for the MEDIUM.

PIMLICO.—The local Association for the Investigation of Spiritualism is now permanently located in the large public room at 38, Tachbrook Street, where all who are interested in the matter are invited to attend on the meeting nights, Monday and Thursday, at eight o'clock.

BIRMINGHAM.—Mr. Hawkes, of this place, alludes to extraordinary physical phenomena which occurred recently at the house of Mr. Jabez Lones. The table rose fifteen inches from the floor, and shook as a man does when laughing heartily. A medium who was cured of obsession by Mr. Lones was present.

THE REV. F. W. MONCK has received some calls to lecture in the provinces, but would prefer to have invitations from places so near each other that he could plan out a tour. Country committees would do well to think over this matter, and arrange for a visit from him. He may be addressed to our care.

HULL.—Mr. Fegan-Egerton paid his first visit to Hull on the 8th instant, and held a seance under strict test conditions. Mr. Bland informs us that a bell was carried about the room, and rung. "Jack Todd" spoke in the spirit-voice, and the ring test was obtained. The spirit also favoured the sitters with a perfume. Mr. Egerton will be invited to return to Hull after Dr. Sexton's visit.

OWERBY BRIDGE.—On Saturday about ninety persons attended the tea meeting and entertainment. Mr. Wood spoke in the trance, and songs and recitations were given by others present. The proceedings were so interesting that the meeting broke up at a late hour. The building of the new school was commenced on the 13th instant, and additions to the fund would be welcomed. M. Gaukroger, Secretary.

OLDHAM.—The local newspapers teem with paragraphs on Spiritualism. Mr. Wood's trance addresses continue to interest large numbers. The town is flooded with posters and handbills announcing Dr. Sexton's visit, and his tour is advertised in the newspapers. We hope all Spiritualists within a reasonable distance of Oldham will contrive to sustain Dr. Sexton's friends by helping to crowd the hall at his lectures.

BIRMINGHAM.—Mr. W. Jones, 4, Leamark Buildings, Oliver Street, writes suggesting that tracts on Spiritualism should be given away to the crowds who meet near the Bull Ring, at the back of the Town Hall, and other places in Birmingham on Sundays to hear all sorts of notions discussed. We hope Mr. Jones will be sustained in this excellent resolution. We have sent him a parcel of literature, and similar help would no doubt be thankfully received from other sources.

BEVERLEY.—Mr. J. Graham, Secretary of the Hull Association, informs us of a deputation which visited Beverley on a recent Sunday, and gave away copies of the MEDIUM in the railway carriage. One reverend gentleman threw the copy back in the face of the giver, and another member of the *Christian* sect expressed himself very unlovingly. A seance was held, and the party returned to carry on their usual meetings at the rooms of the Association.

THE NEW MUSICAL MEDIUM.—Mrs. Whitby replies to our query of last week by affirming most emphatically that the young lady cannot perform on the piano in her normal state. She learned her notes when at school, but has had no opportunity to practise for seven years. She is now staying at Mr. Cogman's for development; and another correspondent alludes to a conversation held in Italian between this young lady and Mr. Cogman, while both were entranced. Her singing is also described as very fine. For further particulars we refer our readers to Mr. Cogman, 15, St. Peter's Road, Mile End.

At the recent meeting of the British Association for the Promotion of Science, which was held this year at Bradford, there were present, as members or associates, a fair sprinkling of individuals whose names are known in connection with investigations into Spiritualism, although the subject itself was not brought forward at any of the meetings. We believe, however, that it was a good deal discussed in private, both by the friends and the recognised opponents of the movement. Copies of the current numbers of the MEDIUM were frequently to be seen in the hands of the loungers in the large temporary reading room of the Association, and also occasionally on the tables. Among those present were Mr. Crookes, Mr. and Mrs. Guppy, Mr. and Mrs. Volekman, Mr. Traill Taylor, Mr. Leighton, Mr. A. L. Henderson, Mr. Harrison, Mr. Humphreys, and others. It is said that several private seances were held during the week over which the meetings were spread. Bradford and the neighbouring towns of Halifax, Keighley, Sowerby Bridge, Heckmondwike, Batley, Morley, Leeds, &c., are, we need scarcely observe, strongholds of Spiritualism.

E. F. did not enclose his card. He says he has been performing music under the direction of Beethoven, Mendelssohn, and others.

McDOWALL.—You say "belief depends on evidence;" we fancy we have heard the same expression before we received your letter. However, according to your own truism, you must be guided by your own experience, and we must be guided by ours.

J. WRISTBRIDGE.—Your suggestion as to a series of soirées is already in operation. In another column appears the announcement of Mr. Morse's forthcoming soirée, to be held at Cavendish Rooms. No doubt the experiment will be repeated, especially if the friends of Spiritualism patronise the arrangements to such a degree as to encourage the promoters of such gatherings.

W. AVERY asks, What is sin? We answer, any departure from those clearly-defined laws which protect our being in its integrity, physically, intellectually, or morally. The term is usually employed to signify a wilful and perverse departure from that which a man knows to be right and duty; but all errors are punished in degree, whether committed consciously or otherwise.

SUPERFLUOUS GRATITUDE.—An anonymous writer in the *New Quarterly Magazine*, under the misnomer "A Spiritualistic Seance," professes to give an account of how he imposed upon a number of his friends by simulating some of the phenomena of Spiritualism by means of mechanical and other contrivances. He adds that, on explaining to his friends the imposture he had practised upon them, he received their thanks. These people were grateful for small mercies.

In our report of the Liverpool Conference it was stated that Mr. Monck had written a long communication, dressed, and walked a certain distance in an incredibly short space of time. Mr. Monck promised us a copy of this remarkable writing, but the original fell into the hands of the editor of the *Christian Spiritualist*, and it has only appeared in the issue of that publication for October. The communication to which we refer occupies two columns of small type, and is really a remarkable composition. We refer our readers to the *Christian Spiritualist* for October for this communication, and regret that the state of our columns will not admit of our reprinting it at present.

W. S. protests against the photograph of Swedenborg being sold as the portrait of a Spiritualist, for he says that Swedenborg neither practised nor recommended indiscriminate converse with spirits. Nobody says he did, not perhaps, would he recommend indiscriminate converse with mortals; yet, who would for ever shut their mouth and speak to their friends and relatives no more on that account? Swedenborg practised communication with the spirit-world, and therefore was a practical Spiritualist. At d, as Swedenborg is not the property of the pretentious little sect who make his name ridiculous, we just please ourselves as to what use we make of his honoured name.

At the annual meeting of the Working Men's College, Canon Kingsley is reported to have said "he referred to the pilgrimage to Paray-le-Monial and the table-rappers as instances of unreason, and called on his hearers not to believe except on the sure foundation of facts and reason. It was said that it required nine tailors to make a man, and he believed that it would require nine table-rappers to make a man. As the best cure of unreason, superstition, and hysteria, he inculcated the study of a noble scepticism and a scientific habit of mind." In comment, the following epigram has reached us:—

"Tailors nine make a man," says our Kingsley, and pokes

Like fun at the poor table-rapping elf;

But the nine-parson power which he has to cut jokes

Makes him make, not a man, but an ass of himself. E. A.

F. W. SHEARING.—Your question is one which may be resolved as follows:—According to Mrs. Tappan's oration, the human spirit is a unity, and its various forms of organic expression are simply instrumentalities to relate it to the different planes of material existence. If this be the case in respect to man, then the same rule will follow as regards the divine mind. Love and truth are simply different forms of the divine manifestation, and should not be regarded as opposite or distinct terms. Love may represent the quality of the divine character, and truth its form. We know practically from every-day life that love without knowledge, or an intellectual perception of our relationships, does not guide man to wise actions. It is when knowledge and desire are properly harmonised that the human character shines with the radiance of wise acts.

W. CARPENTER.—That you agree with the general scope of the paragraph, we are pleased to observe. Our opinion is that the principles there laid down are the basis of Spiritualism, and that it is a vicious course to introduce the various side-issues raised by those who are not ready to commit themselves to Spiritualism as rationally and universally defined. It is our position to set aside all forms of the question except that which will rest on the universal basis. We did not allude to the cross as an instrument of punishment, but as a religious symbol; and observe with pleasure that Mr. MacSweeney continues his investigations on the subject in this week's *National Reformer*. It abundantly appears that what is called Christianity is composed,—first, of certain spiritual facts, common to mankind, of all religions; secondly, of superstitions derived from previous forms of priestcraft, and which give it its distinctive complexion.

J. ENMORE JONES pitches into all the bibles but his own, and vilifies the ancient philosophers, and asks, "Where are copies of Zend-Avesta and other praised sacred books to be seen, so that we may for ourselves compare them with the Jewish and Christian sacred books?" We recommend our correspondent to procure the books he condemns without knowledge, and having read them his opinions will be more worthy of a place in our columns. We are not the apologists for any bible in particular, nor are we so scurrilous as to abuse any book—a thing which has not the power to make or mend itself. We are grateful for all the bibles, and regret that men cannot learn to make a better use of them. We are making a collection of them at the Spiritual Institution, for which purpose we shall gratefully receive subscriptions from our correspondent and other anxious inquirers. Meantime, the best course to pursue is to read the articles on Spiritualism in *China* in this month's *Human Nature*.

AN APPEAL ANSWERED.

To the Editor.—Dear Sir, I thankfully acknowledge in response to my appeal, 10s. from W. L. Richardson, and "A Mite," 1s.—Yours sincerely,

CHARLES WILLIAMS.

46, Ada Street, Broadway, London Fields, N.E.,

October 6th, 1873.

A BAZAAR, in aid of the funds of the Mothers' Anti-Compulsory Vaccination League (under the patronage of la Comtesse A. De Noailles, the Countess Howe, the Hon. Mrs. Foley, &c.), will be held early in the spring, at the Office of the League, 64, Berners Street, Oxford Street, London, where contributions may be addressed to Mrs. R. B. Gibbs, Hon. Secretary. All friends of the cause are earnestly invited to co-operate.

THE CAUSE IN DERBYSHIRE.—A correspondent writes: "Spiritualism is thriving in Belper. Its supporters have set apart a large and convenient house for their use, at which seances are held, I believe, every night in the week. The phenomena at some of the circles have been exceptionally good considering the general ignorance of right conditions. The spirits promise far better things in the future. Already raps and spirit-lights are common, and there has been one instance of levitation. Trance, seeing, and physical mediums are rapidly developing, and many private circles are held in the town. The *MEDIUM* is well circulated, and many valuable books have been read from the Progressive Library. The result of all this is much excitement and wonderment among the inhabitants, and there is every probability that a healthy spiritual society will soon exist in Belper."

M R. M O R S E ' S S O I R E E

LIST OF PATRONS.

The following ladies and gentlemen have given permission for their names to be used as Patrons of the above Soirée, to be held at the CAVENDISH ROOMS, Mortimer Street, W., on WEDNESDAY EVENING, October 29th, 1873:—

T. EVERETT, Esq., Lillian Villa, Hendon, W.

Mrs. HAMILTON, York Place, W.

Mr. GUPPY, Moorland Villas, Highbury Hill Park.

Mr. SWINBURNE, 9, Dorchester Place.

Mr. A. MALTBY, Hanover Place, Regent's Park, N.W.

Mr. T. BLYTON, 74, Navarino Road, Dalston, E. (Sec., Dalston Assoc.)

Mr. R. BARBER, President of the St. John's Society of Spiritualists.

N. F. DAWE, Esq., Portman Chambers, W.

A further list next week.

Mrs. CORA L. V. TAPPAN has generously promised to be present during the evening, should her health permit.

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Mrs. MALTBY, Hon. Sec.

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No. 5.—THE CREED OF THE SPIRITS. The Ten Spiritual Commandments and the Ten Laws of Right, given through Emma Hardinge. 4 pp.; 1s. per 100.

No. 6.—DR. SEXTON'S CONVERSION TO SPIRITUALISM. 4 pp.; 1s. per 100.

No. 7.—FACTS CONCERNING SPIRITUALISM. 4 p.p.; 1s. per 100.

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

FRIDAY, OCTOBER 17, Mr. J. J. Morse, at 8 o'clock. Admission 1s.
SUNDAY, OCTOBER 19, Oration at the Royal Music Hall, 242, Holborn, by Mrs. Tappan, at 7 o'clock. Admission by ticket only. See advt.
MONDAY, OCTOBER 20, Mr. Herne at 8 o'clock. Admission 2s. 6d. See advt.
WEDNESDAY, OCTOBER 22, Mr. Herne at 8. Admission 2s. 6d. See advt.
Mrs. Olive at 8 o'clock. Admission 2s. 6d.
THURSDAY, OCTOBER 23, Mr. Herne, at 8. Admission, 2s. 6d. See advt.

SEANCES IN LONDON DURING THE WEEK.

SUNDAY, OCTOBER 19, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
Service at 86, Goswell Road, at 7 o'clock.
MONDAY, OCTOBER 20, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
TUESDAY, OCTOBER 21, Seance at Temperance Hall, 163, Mile End Road, at 8.15. Mr. Morse will attend during his stay in Town.
SOUTH LONDON ASSOCIATION, 24, Stamford Street, Blackfriars, S.E., at 7.30. Intending Visitors write for admission to Mr. F. M. Taylor, at the above address.
THURSDAY, OCTOBER 23, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
St. John's Association, 7, Corporation Row, Clerkenwell, at 8. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, OCTOBER 18, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.
SUNDAY, OCTOBER 19, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
MANCHESTER, Temperance Hall, Grosvenor St., Mount St., at 2.30.
COWMS, at George Holdroyd's, at 6 p.m.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.
MORLEY, Mr. E. Baines's, Town End.
HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.
NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.
OSBETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.
BISHOP AUCLAND, at Mr. Fancitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.
LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.
BATLEY, at Mr. Parkinson's, Taylor Street, at 2.30 and 6 p.m.
DARLINGTON Spiritualist Association, Large Room, above Hinde Brothers Stores, Kildale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6 p.m.
SOUTHSEA. At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.
BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, Well Street, Hockley, for Spiritualists only, at 7 p.m. Physical and Incipient Trance-Medium, Columbus Perks (boy medium, twelve years of age).
LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.
GLASGOW Association of Spiritualists. Public meeting, 11 a.m. and 6.30 p.m., at 164, Trongate. Seance at 5 p.m.
HULL, 5, Strawberry Street, Drypool, at 7.30.
MONDAY, OCTOBER 20, HULL, 42, New King Street, at 8.30.
GLASGOW Association of Spiritualists. Seance at 164, Trongate. Doors closed at 8.30 p.m.
TUESDAY, OCTOBER 21, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
WEDNESDAY, OCTOBER 22, BOWLING, Spiritualists' Meeting Room, 8 p.m.
MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.
OSBETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.
DARLINGTON Spiritualist Association, same place as on Sundays. Public Developing Circle at 7.30 p.m.
GLASGOW Association of Spiritualists. Public meeting at 164, Trongate, at 8 p.m. Occasional seances during the other nights of the week.
THURSDAY, OCTOBER 23, BOWLING, Hall Lane, 7.30 p.m.
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.
BISHOP AUCLAND, at Mr. Fancitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.
BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.
BIRMINGHAM, Developing Circle for Spiritualists only, at 208, King Edward's Road, at 7.45. Doors closed at 8.
FRIDAY, OCTOBER 24, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.
NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.

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

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DEAD ARE STILL ALIVE,

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By ORDER OF THE COMMITTEE.

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 persuasion 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 is at present in Holland.—No Seances.

MR. F. HERNE, MEDIUM, gives Public SEANCES at the Spiritual Institution, 15, Southampton Row, London, as follows:—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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