



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

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**MRS. TAPPAN AT THE ROYAL MUSIC HALL,  
 HOLBORN.**

On Sunday evening last, Mrs. Cora L. V. Tappan delivered the first of a course of ten discourses in the above hall, being the fifth since her arrival in London. The room was, as usual, crowded in every part, although the weather was anything but of an inviting character. After the usual preliminaries and the singing of a hymn (No. 87 in the "Spiritual Lyre"), Mrs. Tappan pronounced the following invocation:—

Our Father, thou living Spirit, Thou surpassing glory, Thou perfect life, Thou all-pervading light, Thou source of love, and truth, and goodness; we praise Thee! The soul wells up with thankfulness; the hearts of thy children, grateful for the bounties of thy hand, would uplift their voices in praise. We do not ask thee, O heavenly Father, for blessings! Every blessing that the infinite mind can bestow Thou hast already given. We only ask that our eyes may be opened, our senses quickened, our spirits vivified, until we know Thou hast bestowed all blessings. O God, from thy life and light all forms of being have their breath; all laws emanate from Thee, and from thy central Mind spring those sources of existence that are hidden from mortal vision. We know that the atom trembles with the breath of thy being, and that the brightest sunlight is radiant in the glow of the laws Thou hast made. We know that earth, teeming with thy bounty and abundance, is only as a mote in the realms of infinite space, filled throughout with matter and life, which is pervaded by Thee. We know that the human spirit, pulsating with thought and respondent to the breath of thy infinite Spirit, is but as a spark in the great flame of eternal love, wherein Thou art the centre, circumference, and the whole Being. O Father—Spirit! the souls that are immured in time, bowed down with the weight of the senses, would still praise Thee. Some glimmering of thy transcendent loveliness, some spark of thy love and light, kindles the flame on the altar of their being; and though buried from sight and hidden from external gaze, there is ever a trembling thought that points them unto Thee. We would praise Thee for that link, for that golden chord of love that unites them to thy Spirit. Oh, for the spirits in bondage, we would pray! for those that are chained and fettered to the external senses alone! for those that walk in the darkness, seeing not the glory of thy light, and beholding not thy beauty mirrored in every twinkling star that gems the nocturnal heavens! Oh, let these hear the voice of the Spirit that proclaims thy presence in every living thing! For those that are enchained in error—in the darkness of prejudice, we would pray, seeing that they may burst their fetters, and that the angel of light and truth may one day roll away the stone from the door of their spirits' sepulchre; for those that walk on the shores of time with weary plodding feet, and hearts heavy and bowed down with anguish—who see no light beyond the grave, and have no hope of immortality: for all these we pray. Let them behold all around the evidences of thy care; let them know Thou art as near as the throbbings of their own hearts, if they will but hear thy voice. If there appears to be death, and sorrow in consequence thereof, let them know there is really no death—that it is only a change of life, the stepping from the outer to the inner temple, the doorway that opens to immortal life; and that their loved ones are not dead. For the spirits in prison, we pray; for those who have passed beyond the bourne of time, but are still bound by the fleshly bonds which held them

enthralled on earth; for those that were steeped in crime and wickedness, the result of untoward circumstances and unfortunate parentage, and have not yet come into the midst of thy glory, where angels for ever sing thy praise; for the spirits in prison that Jesus taught, we pray. Let some light come from prayers, and offerings, and mothers' tears, and all sweet things that spring up from the human heart and are sanctified in thy sight. We praise Thee, O living Spirit, for the truth that does not perish with time; for that inspiration that grows brighter and brighter as the ages roll on; for every word that has been spoken by thy prophets and sages in all past time; for the living effort of thy ever-present love, that speaks to every spirit and bids all follow Thee and thy truth. O abiding Soul, O living Spirit! we would praise Thee for ever in the lowly ways of life,—in meekness, charity, lovingkindness, in aspirations for truth, and in our thoughts, that take unto themselves wings, fly heavenwards, and find rest in Thee, eternal God!

After the singing of another hymn (No. 93 in the "Spiritual Lyre"), the speaker again rose and began as follows:—

Friends, we shall give you as our subject to-night some of the letters of the spiritual alphabet, beginning with A.

**THE SPIRIT.**

It is a mistaken idea with some minds unacquainted with the truths and phenomena of modern Spiritualism, that it claims to reveal any essentially new spiritual principle. It does not. The spirit that is in the universe, that fills all space, that is the beginning and ending of all things, has ever manifested its presence in various forms to the senses of man: sometimes in prophets reared up especially as the chosen mouthpiece of the Divine Mind; sometimes in seers and sages, who, though unconscious of their inspiration, have still spoken the words of the infinite Spirit. The primal law of being is spirit; the primal power and force of the universe is spirit: otherwise there could be no life. The materialist is accustomed to begin with matter, and, struggling through the various phases of scientific inquiry, pauses at the very threshold of spiritual truth, saying, "We cannot enter here; we have no power given us." On the other hand, we begin with spirit. Without this there is no alphabet of the spirit, no language of mind, no communion of soul, and all past history is a delusion—an *ignis fatuus*. There is no being on earth, unless we begin with spirit. Now, this law of the spirit, as distinguished from materialism, is the avowed and express object of Spiritualism to-day. It is not a new theology—something distinct from any of the ancient theologies—but the revivification of an old faith. All the old systems have had too much of form and too little of the spirit; for gradually, as power and wealth augment, as civilisation and the science of government advance, religion, or theological views, assume a material form, and the spirit is less than the letter of worship, the soul is buried under the form, and the vitality goes out of the ancient forms of worship. But upon God's most ancient altars, in the primal beginning, at the earliest dawn of human history, this alphabet of the spirit is made manifest. God, or whatever else may be the name of this Spirit, speaks with one voice; his nature is one; his mind and purpose are one; the grand unitary Soul of the universe. Multitudinous in the expression of his life, infinite in the variety of forms that ultimately express Him, his spirit is the all-pervading element. Spiritualism has not added anything to this manifestation. It has not even come to that, because spiritual manifestations of to-day represent nothing new between you and the Divine Mind, but simply an augmented interest between souls embodied and souls disembodied. We know



that the thought is abroad in the world, and that a materialist German theologian and others have tried to prove the non-existence of the soul. For years it has been debated whether there is a God. It is not a matter for the human intellect to investigate whether God exists or does not exist. It is not a point the human mind may dare to consider. If there is not throughout the whole universe a revelation of the Divine Mind palpable as to make the Materialist and Intellectualist stand in awe before its presence, it is not for us to argue the point with him. There is a revelation of God in every human spirit. There is an innermost voice that tells you of this supreme Existence; and if you have not this voice, and if you have no consciousness of this Presence, no power of the human intellect can give it. No mere intellectualism can establish it; it is not to be argued by thesis or antithesis. It is a positive certainty, or there is nothing in existence; and intellect itself falls into fragments. This Divine Spirit, as we have said, has spoken in all ages, and did not wait for the nineteenth century to give its manifestations, and potency, and power. God speaks in all ages, to all nations of the earth. He has given to each tongue a prophet; and every nation has had its messiah to establish the connecting link between the Divine Mind and humanity; and those to whom Christianity has been the revealed religion have but accepted and intellectually established that which the most ancient prophets had already affirmed. Spirit is affirmative; it expresses itself by positive statements, by intuition, and not by argument. There is no appeal to the human intellect in this expression, but only to the human spirit. You cannot find out God by any scientific experiment, can discover Him by no astronomical instrument, can determine Him by no mathematical formula; it is not within the scope of the human reason to establish his existence; but by the law of the human spirit, by its intuition, by its very existence, is God present with every human heart, and in every atom of life. His law made you. You may as well endeavour to reverse the order of nature, and walk upon your hand or head; or suppose that the law of gravitation might be inverted, and have all things flying off from the common centre instead of towards it, as to endeavour to solve this problem intellectually. The law of spirit is supreme—these positions are not from any logician's standpoint. They do not present any point for logical deduction—there is no system of reasoning equal to it. It is a system of divine economy manifested to those who are inspired, that receives the sanction of the whole human race, that has been proclaimed by prophets, that every heart and mind feels to be true when reading the words of inspiration, or when beneath the subtleness of God's presence; it is manifest to the individual consciousness. We would not—whether there be Materialists, Atheists, or Intellectualists present, or not—we would not attempt to establish the existence of this system. Without its existence there could be no being, no life whatsoever. Turn your thoughts within: take away all intellectualism, all material and sophistical reasoning, that with which you have been accustomed to discuss all other subjects, and remember that you are endowed with the one perception of the spirit, whereby you may discern not only the spirit of God, but the spirit of individual souls. This discernment and its expression was known in the time of Jesus as "spiritual gifts," and expresses itself in various forms and phases. Thus amongst the disciples and followers of Jesus, and in all previous times, there were spiritual gifts, the possessors of which the Divine Mind visited. These spiritual gifts do not occur in accordance with any system of material science. They belong to the region of mind, to the domain of spirit. They are the result of faith, and prayer, and earnest work, not of outward, superficial, and external knowledge. Scholars cannot acquire them, they cannot be taught in the schools. They are matters of spiritual discernment; and those whose minds and spirits are the most exalted, possess the most of these spiritual gifts; while those who grovel in the senses are dependent upon material and intellectual channels for any perception whatever, and do not understand save the dim glimmer the world gives even of the most outward matters. It has therefore been determined by Materialists that the realm of the spirit and the alphabet of the angels may not be known among mortals; that the spiritual world may have no voice or hearing in your midst; and all theologies have been cast aside because Materialists say that theology and religion come from the dark ages. "To-day," says the Materialist, "science has appeared in the world, and we have distinctly proven that there can be nothing that does not spring from matter." These same men say, "Look not upon the past, the dead past." We, however, say, The past is your mother; bury her form reverently, but forget not her virtues; all that is great and good to-day has been hers. Every inspiration that may be spoken for all time has been uttered in past times. Every great truth, every elevated expression or aspiration of the human soul, has had winged utterance and tongue of flame among the ancient prophets and seers. Yes, bury her form piously; but remember that the living spirit of truth is not content with one time and one generation, but abides in all time, and speaks to all generations; that the language of the ages is hers—the language of all nations and all tongues. You may determine the first letter of the spiritual alphabet, for you have learned it by your own consciousness of the existence of the Divine Mind. If you have not this consciousness; if it does not intuitively spring into your mind; if there is not in your hearts an earnest living flame, kept alive by the consciousness of spiritual being, of the Divine Mind, then you have not the first letter of the spiritual alphabet. If you would approach it by any of the external channels of sense or investigation; if you would arrive at spiritual knowledge by any of the

outward means, either through curiosity, through a desire to satisfy the intellect merely, or the conscious nature, that needs positive physical tests before it acknowledges the spiritual; if you desire this, then you have not made the first step towards learning the letters of the spiritual alphabet. No, it is won only by entering with hushed voice and reverent lips, we enter into the very most communion with the Spirit. You must turn your very will within, and if the spirit of God has not touched your heart, you are not alive with the consciousness of that living presence, then you cannot go farther—you must wait. For though you may believe in miracles, accept theology, bow the knee before an shrine, outwardly profess to be a Spiritualist, you have, nevertheless, the first letter of the spiritual alphabet to learn. Sometimes the little child upon its mother's knee is where the grey-haired sire, for it learned the first lesson of life from the Divine Mind. Sometimes the Materialist or Intellectualist is startled from his scientific musings by the words of a child that professes to know of the Divine presence and confers with angels. Listen to these voices. You are accustomed to suppose them; and if the child asks a question about the Deity, say, "Wait, child, you are not old enough to understand yet." Old enough! How can you judge of the age of the spirit that has just come from the hands of the Deity? Old enough! Time does not make age, but wisdom; and the very intelligence that grows that question evidences the very spirit of age in knowledge and wisdom. If a child says, "O mother, I dreamed last night of my little angel-brother, and I thought we were playing together in my garden full of beautiful flowers," you say, "Your brother is dead, we cannot see him, only in God's time we shall go to heaven and find him there." But suppose the spirit of the child has really met in dream, when the outward senses were shut in sleep, the little angel-brother. Is there any law of the Divine Mind that prohibits guardian angels? And is it not one of the oldest beliefs that each mortal has his guardian angel? Do not curb these promptings of the spiritual growth; do not say, "My child, you must go to school," or "You must mend your frock," or tell them to do something else as soon as you hear them speak of that which is beyond your customary knowledge. No family is without these visitations, and yet they are all quenched. The intuitive promptings of your mind for many years may have led you in the domain of spiritual knowledge: you have visions, premonitions, dreams—the croppings out of the spiritual alphabet—and yet you do not heed them. You prefer to study the external forms of learning that men have reared, while here is the royal road to that knowledge of which they are deprived. How many an earnest-seeking soul, bent in prayer, is conscious that somehow the air is made lighter and the forms of angels seem to hover about when the mind is in a prayerful and exalted mood! And in the silent hour of reverie and meditation, when you put the world far from you, you are aware of this Divine presence. But you do not speak of it; you go out among your fellow-beings with a mask on your face. You are allowed to take in no knowledge but that which is of the senses. You are not permitted to say you feel the presence of the Divine, and that angels are about you, because the discipline of the schools has called it imagination and superstition. What is imagination? The very flight of the spirit. Without it, how did would all become! Imagination is the very wings upon which the soul mounts to the spiritual realm. Poets—they that dwell in the airy regions of imagination—are permitted to speak of guardian angels. That, you say, is poetical licence; but if ordinary mortals were to broach the subject of guardian angels, the answer would immediately come: "Oh, that is imagination! that is all superstition and idolatry." The atmosphere that the poet breathes is the native element of the human mind. The atmosphere that induces you with spiritual life is the air upon which your soul subsists.

Again, this first letter of the spiritual alphabet connects you with all remotest ages. It takes you back to the primal evidences of all religions, and proves that those religions were based upon spiritual foundations: that of all forms of worship the original inspiration was of the Divine Mind; that it speaks the tongue of whatever country the prophet or seer inhabits, and that the same primal law the same spirit of light, the same Divine image is resident in all. The first letter of the alphabet also means your own spiritual existence as distinguished from your physical existence; it means that that part of you which is immured in clay—that the firm you see, the senses you are conscious of—is not the living spirit; it means that the element of the spirit is ancient as God, prime with his being, and clothed upon with his breath. These are the masks you bear, garments, outward coverings of the soul, in which you take up your habitation for a time; and the first letter of the alphabet, when it shall come to be known, shall take you upward and forward into spiritual existence far beyond your higher imaginings. What do you know of the life of God? What do you know of the endless, immortal life? The intellect falter there is no method whereby science can fathom it. It is as with the eye of the spirit that you can discern your own immortality. The spiritual world teaches immortality; but it is no means proven by what is called modern spiritual manifestations; it is only proven by analogy. It is true Spiritualism teaches immortality, but it is with immortality as with the consciousness of Deity; and if you are not aware of your immortality, the spirit can tell you of it—no Spiritualism can reveal it to you. It is a mistake to suppose Spiritualism teaches that men live for ever. It only proves to you that they exist after they have left this body but, as for immortality, you must look for proofs of that with your own consciousness. Every individual identified spirit is



to itself: "I have consciousness, I have life, I have breath; whence came I? whither am I bound?" and then there comes to the intuitive mind the consciousness: "My spirit is as old as Deity; there is no limit to the future; mind cannot perish; thought cannot become extinct;" and at once the wisest and best and most advanced of all minds believe intuitively in immortality. If it were not so it could never be proven; if there is nothing in you that responds to this immortal life, nothing can impart it to you. It is something coeval with God—mind.

But Spiritualism takes you one step from Materialism towards another and higher phase of life, into which the spirit is transported after it leaves the physical body; and this is what Spiritualism does: it removes the fear of death, it takes away the dread and horror that belong to that change of life. Indeed, it often does by analogy prove immortality; but, as we said before, immortality cannot be proven; it is not a subject for the human intellect to grasp; it is only known as all things connected with the spirit are known—by intuition. It is what the German philosophers call *a priori* knowledge; it is inherent in the human spirit. That which the schools teach is *a posteriori* reasoning; but immortality is not thus proven. The spiritual revelations of to-day, called Modern Spiritualism, tell you that there is another form of life beyond this earth, in which the existence of your friends is continued, and that forms a stepping-stone by which to bolster up your courage, and gives you an external corroboration of immortality; only the proof must come from within, for how can you know that they do not live for a time and then pass away? It is only by beginning at the foundation of spiritual truth that you can build up the vast superstructure of spiritual existence. You must begin with spiritual life. You must begin with no manifestations, however convincing to the senses; you cannot rely upon them, but only upon the truly spiritual. But, you say, many Materialists have been made aware of spiritual life through Spiritualism. They knew it before, only they were so immured in Materialism that they would not admit of it; and when Spiritualism came with its occult manifestations, the pride of the intellect was fain to admit that there must be some power where there was so much force; and so the Materialist would admit there was a Deity. We do not believe that there is a mind in the world that is not aware in its innermost consciousness of the existence of the Supreme Mind and of its own immortality. We do not believe there is any intellect, however vast, that is not within itself subtly and instinctively conscious of its own immortal destiny, of its alliance to Deity, and of the fact that for the spirit there is no death.

Then among the lowly, among those not endowed with intellect, nor gifted with culture, we see such promptings of the spirit as transcend the highest flights of genius and the noblest evolutions of the scientific mind. See what wonders have been wrought by the gifts of the Spirit among the lowly! See how Jesus taught among those who were not of the schools, and how the gifts of those who received his teaching were beyond all that had been acquired by natural or material lessons! See how the history of the church is filled with seers and with those who have spoken with many tongues, or written upon the pages of history in the pouring-out of their lives, and by the inflowing of the Spirit. These same gifts are abroad in the world to-day; not only among scientific minds, not only in the accredited and exclusive churches, not only in the lands where established theologies take the place of all other religions, but among people that are not gifted with intellect, that do not belong to any denominational religion, but look to the Spirit, and the gift comes to them. Many times the churches have been endued with these gifts, and it has been hushed up. Protestantism was in itself a spiritual manifestation. Luther had the visitation of angels, and Calvin was possessed of the gift of inspiration; but these gifts became lost in the exclusive dogmatism of modern theology. The Roman Catholic Church has been kept alive by many well-accredited cases of spiritual gifts. There are many priests who are continually endued with the gift of healing, and who use it for the amelioration of suffering. Imagination, you say. Was it not faith that in the Master's hand cured those that were the most sick? If, therefore, faith and imagination are one, let us have it, since it affords an avenue for doing good. Give us all imagination, that we may uplift ourselves from the cold and plodding clay.

The gifts of the Spirit are various. Sometimes it is prophecy, sometimes the gift of tongues, sometimes the interpretation of tongues, sometimes healing, sometimes the discerning of spirits. How simple! and yet these gifts may be possessed by all! Guardian powers ally themselves to you, and thus you are supplied with the materials you would use. "Do I possess the gift of prophecy?" I hear somebody say. The gift of prophecy is only the listening to the Spirit that transcends time. Just think of it; to the mind there is no space, no time. You are not limited by these four walls, you can go a thousand miles as well as one; and if this is true, you can foretell future events, as well as the barometer prognosticates the changes of the weather, as well as science foretells the discovery of a new planet, or the reappearance of comets. Spirit is endowed with prophecy, but it comes not of reason or material sense; you cannot cultivate it. You say, "Premonitions are old women's whims, and we do not have knowledge of the future." There never comes an important epoch in human life but it is shadowed in the spirit-atmosphere just as surely as clouds portend a storm. So, whenever a change is about to come in your life, there is due warning given to your spirit; and if you only know the language of the Spirit, you can interpret it. Sometimes it comes like an oppressive feeling of dread: be sure then that misfortune is coming, and that your guardian angel is

warning you of it. Sometimes it comes in dreams; but whatever way it comes, be sure you heed the warning, for all these premonitions are permitted, and if you did not have them you would break down utterly when the day of affliction came. It is the kind permission of Heaven that however much you may be immured in external form, there is something that enables the spirit to give you strength.

"Do many possess the power of healing in the world?" I hear some ask. Yes; many a student of *Materia Medica* finds that the touch of the hand or the sound of the voice does far more for the alleviation of the patient than all the nostrums he can bring, and that because he is endowed with the gift of healing. Many physicians have found that if they send their patients physic it does them no good, but if they take it it benefits them. Many a nurse too finds that she has this gift of soothing and alleviating the sufferings of the afflicted, and she is thus able to do more for the patient than the physician can. Then it may be cultivated. If you find that by putting your hand on the aching head of your friend you soothe his pain, or that you can put a moaning child to sleep, be sure you have healing power latent. Many possess this gift and exercise it during their whole lives without being aware of it. It is true you cannot heal all persons; but every individual possesses this power of healing in some degree, and it can be cultivated by touching with the hand those who suffer. By exercise, the healing power will come to your fingers, and by-and-by it will take the place of poisonous drugs. Thousands and thousands of well-attested cases prove that this has been effected by the visitation of angels. Mesmerism revealed it somewhat, but still not fully; indeed, it is made known by the spiritual sense; it is the absolute gift of the Spirit.

Then there is the gift of tongues. Many persons speak in languages they do not know; and the interpretation of tongues, many being able to interpret unknown languages. But the discerning of the Spirit is the most subtle gift, since it enables you—not by any word, not by any external utterance, not even by the subtleties of the intellect: they are fallacious and deceitful; but by the very power to read the soul, to measure humanity. There is no mask that can be worn to cover up the measure of the Spirit; no deceitfulness that may be couched in honeyed words; no rancouring envy be hidden by a smiling face, nor worldliness be veiled by external representations of piety: the Spirit only is revealed to the Spirit. It was this that made Christ, when the woman was brought to him whom the world condemned, say, as he looked upon those who clamoured, "Let him amongst you that is without sin cast the first stone;" and he stooped and wrote upon the sand. It is recorded—but not in the present accepted religion—that when he wrote upon the sand he revealed to each one of those clamourers his hidden weaknesses. And which of all the mortals in the world could stand before the discerning eye of the Master and then cast a stone at his fallen brother or sister? If a weak one is brought before you, and if any of you discerning the Spirit can then upbraid, then you are stronger than was he who was sent to the lowly.

"But the greatest of all gifts," as the result of Christ's teaching, "is charity." Though you speak with tongues, have the gift of prophecy, are endowed with all eloquence, and though you have the healing of the sick, if you have not charity, the highest and noblest gift—that forgiving spirit, that lovingkindness, that loving power of uplifting those less fortunate than yourself—then you are without the highest revelation of the spirit in all ages. Would you speak with the tongue of the angels? Then have charity. Would you have the gift of prophecy? Then know that all humanity may be gathered into the fold of knowledge and wisdom. Would you heal the sick? Then also should you have the desire to cure spiritual infirmities. You have institutions for the deaf and blind; you have all forms of hospitals, witnessing to the great benevolence of this wonderful land; but where are your asylums for the morally blind, for those who, through physical defect or parental ignorance, are born into sin? Have you hospitals for these—schools, asylums, where they, with patient kindness, may be taught to aspire to the elevation of spiritual love? Do you have raised letters—all kinds of instruments to teach the morally blind—splendid inventions whereby they may learn to read God's word? Have you hospitals and surgeons for the morally infirm—for those that cannot walk alone, who need a crutch here and a staff there? They are thrust into your world with all these infirmities upon them; they look for assistance. They fill your gaols and penitentiaries; they swell the great record of crime in your land. Where are the asylums for these? Oh, that the discerning of the Spirit may lead you to see the means of bringing light to these stricken children! may induce you to try to speak to them! that they in the prison and charnel-house may be treated not as criminals, but as patients, and morally healed of their infirmities. Show but this gift of the Spirit, and in all your Christian land you shall speak to these and say: "Ye are healed!" If there is a battle between monarchs, and thousands are slain, straightway the sanitary movements appeal to the benevolent in all lands, and stores are sent out, and nurses volunteer, and the poor wounded are made as whole as with mangled limbs and dying bodies they can be made. But on the battlefield of life, in the conflict of ages between man and man in society, where be the nurses, the hospitals, the sanitary stores, in order that yonder fallen brother or sister may be brought in and cared for? Oh, you have money wherewith to build temples and hospitals; you have material wealth with which you seek by endowing institutions to pave the pathway to heaven: but there is no coin current in heaven save kindness. You cannot bribe the angels with your coin unless you give your heart to Jesus, your Master. You cannot make God believe, with all your temples, that you



accept the first letter of this alphabet unless your heart cleaves also, even to the least of these crying ones. See to it. If you know the voice of the Spirit, all envy and scorn and malice are swept away from your hearts, and they are become clear and bright, so that angels might come and not be afraid. See to it. If you would call your loved ones from their angel-homes, if you would make a habitation for them in your midst, then pray for those that are fallen, in deeds and words of love: be sure that the highest archangel in heaven has no loftier pursuit than to administer to some unfortunate soul; be sure your loved ones employ every moment of their time in ministering to the wants of those less fortunate; be sure that with all the gifts and graces with which God has endowed your earth, with all its bloom, and abundance, and plenty, that you cannot enter into communion with the lofty and high until the doors of your spirit have been opened for charity and loving-kindness to enter. Then you may sit around the fireside, and gathering close to the family altar, with hymns of praise and prayer, ask your angel-child to come, and not be afraid. Then you may solicit the presence of your angel-mother, and ask for advice and counsel in your works of love. Then you may ask for the gift of healing, that you may go abroad to minister health to body and mind. Then you may ask for prophecy, for then there will be no harm. But in whatsoever form the Spirit may come, wherever it may abide, whatever lesson it may teach, be sure the first lesson of the alphabet is to examine the individual soul. Turn within, and then when you have swept the vestibule clean and pure, go then and see if the altar is made pure and holy for the visitation of angels. Whatever outward expression of truth shall come to you through the spiritual sense, whatever revelation may be given you by your departed friends, be sure that that alone will not suffice. The loving spirit, the earnest prayer and desire to benefit others, these are the gifts of the Spirit that are immortal and imperishable. These pave the pathway to immortal life; these form the pearls on the brows of angels; these are the golden harps on which they play; these are the white lilies they bear in their hands; these are the living and perfect anthem of the angel-choir in heaven!

After a poem was given, another hymn was sung, when Mrs. Tappan closed the exercises of the evening with the following benediction, uttered with slow, solemn intonation:—  
May the angels of mercy and of charity abide with you; may your guardian angels accompany you to your homes; may your spirits drink the deep draught of love that falls from the Father God, until all the world is bathed in his love!

#### PHYSICAL MANIFESTATIONS IN LIVERPOOL.

Spiritualists appear to have agreed to call these manifestations of spirit-power physical which are made evident to one or more of the senses by movements, intelligent or otherwise, of ponderable bodies. Some would seem even to bring direct writing, the direct voice, and the materialised spirit-form under the same denomination. The trance is regarded as a higher phase of communication, and justly so, from the greater facilities afforded to the spirit to make clear his identity, though the fact that it needs equally with other manifestations a physical basis is often overlooked.

In order that spirits may manifest, certain conditions must be adhered to. A medium is indispensable. That a circle should be formed is necessary to the protraction of the manifestations, and to their frequent repetition through the same medium. All persons are mediumistic more or less—*i.e.*, all throw off, naturally, a something which spirits themselves choose to call "magnetism." This magnetism is the connecting link between the world of spirit and the world of matter. Mediums, from a peculiarity in their constitution, possess, when in good health, a super-abundance of magnetism, and also the power of attracting to them the magnetism of persons contiguous with whom they are in sympathy. The spirits who manifest the most powerfully through any given medium, are those whose magnetism assimilates the most closely with that medium's; and, to enable them to make use of the magnetism of others at a circle with whom their sympathy is less perfect, the magnetism attracted from them by the medium as it were passes through the medium, and in doing so partakes of the quality of the original store. So, in a harmonious circle, all the members may be likened to vessels containing magnetism at an equal level. The medium may be represented by a vessel to which a tap is attached, wherefrom the spirits can draw as they require. As the magnetism flows out through the tap, so to speak, a fresh supply continually flows in from the other vessels, till the purpose of the spirits is served or the stock is exhausted. Where more than one medium is present, the spirits either agree among themselves to concentrate all the power of the circle on one, or draw from all alternately or simultaneously. When a circle is not harmonious, it is as if the vessels are at different levels, and the flow to the medium irregular, or directly antagonistic to him.

A circle was formed on Thursday night last at the residence of Mr. E. Banks, 70, Boundary Lane, in this town, the following being the members: Mr. E. Banks, Mrs. Banks, two of their children, Mr. Weeks, of London, Mr. J. Barnes, Mr. Fegan-Egerton, Mr. Tom Eves, and the writer of this. We sat at a round table which it is difficult for one man to lift completely from the ground. Upon the table were a tambourine and several stiff paper tubes. In the window-recess was a lath and calico cabinet of the simplest construction, the closed shutters doing duty as a back, loose cloth forming the top, and the whole front being divided into folding doors. In each of the doors was an oval aperture, more than large enough to accommodate comfortably a full-sized head. There was sufficient space within the cabinet to admit a chair and a man occupying it. On the floor, inside the cabinet, was a considerable length of strong cord. The room was made totally dark. There was speedily a movement among the articles on the table, and then the spirit "Jack Todd," who manifests through Mr. Fegan-Egerton, gave clear indication of his presence by addressing us in the direct voice. He had a few words

of greeting for all, and, in particular, spoke encouragingly to Mr. Weeks, who was much disturbed by a disappointment he had suffered that day. He promised great things at the house of that gentleman, when Mr. Egerton should go to London. He brought his remarks to a close by saying, with some degree of authority, "Egerton, go into the cabinet," Mr. Egerton obeyed, and we others drew the table as far towards the opposite end of the room as we conveniently could, the space at our disposal being limited. The object of this latter arrangement, as also of the cabinet itself, was to ensure the isolation of the medium during some part of the exceedingly delicate operation about to be attempted. "Jack" had told us to talk, and to "keep it up," but, after a short time, we substituted singing. During the early part of our well-meant vocal efforts, we heard sounds as of the cord being whisked about rapidly within the cabinet, the medium meanwhile being unconscious. Then a bright light appeared at one of the oval apertures already mentioned, and was succeeded by the materialised face of "Jack Todd," not very distinctly visible. In response to our requests, he repeatedly came out of the cabinet as with sudden efforts quite noiselessly, and flitted his face in our midst; but on no occasion were his features so clearly seen as on the night when he first brought this wonderful experiment to a successful issue. I noticed that the skin was of a deathly whiteness, and on telling him so he replied that he had "had a fright," and promised to explain himself further—a promise which he will probably make good at our next sitting. "Jack" invariably keeps his word.

Very unexpectedly "Silas Wade," a Yankee spirit, addressed us in the direct voice above the centre of the table. He informed us that he was anxious to show himself, but that "Jack" had gone away with the light. He did show himself after a while, but was only seen satisfactorily by Mr. Banks, who described his face, generally, as hairless and womanly. A luminous hand, holding what can only be called a solid light, waved above our heads close to the ceiling for several seconds, and then a face appeared at an aperture of the cabinet, marvellously bright. It was that of a young man with a black moustache; the son of Mr. Weeks, as we were told after the unavoidable departure of the latter, who had been prevented by mental disturbance from recognising him. Mr. Weeks left "Jack" ordered us to light up, we having failed to hear his request to that effect just previously. When the gas was lit we found Mr. Egerton so securely fastened to his chair that it took many minutes to untie all the knots.

"Jack" continued to manifest, in various ways, for a considerable time longer. He took the lead in conversation with the direct voice, and proved an intimate acquaintance with each of the circle. To one he promised assistance, to another he gave a word or two of advice. We were all touched by a small spirit-hand. The most prominent of my features was seized smartly by a finger and thumb, and afterwards, at my request, I was permitted to shake the hand. My hand was drawn upwards by it as high as I could reach without rising from my chair, when the hold was relaxed. Mr. Barnes asked for and received a similar favour. Some were playfully struck with a tube. The tambourine was played while in motion above our heads. The final manifestation was the raising up of the table at which we were sitting, till it struck the ceiling, which is of ordinary height. More than one blow was struck, causing no slight damage to the plaster.

Some Spiritualists despise physical manifestations. Believing themselves to be on a superior spiritual plane, they forget that this eminence is either bound up with their consciousness, and consequently unattributable to meritorious exercise of the will, or that it has been attained to after ascending a ladder, every round of which was a physical manifestation. No sooner have they planted one foot on the platform, than with the other they seek vainly to spurn the ladder from them. Their error is a grave one, and is due to inadequate apprehension of true Spiritualism. Though the portion of truth possessed by them is realised without material aids, it is still but a portion, and that only of one side. The mission of Spiritualism is twofold: to raise man while here on earth, and to help him during his progress in the after-life. It is as difficult for a vast number of the inhabitants of the spirit-world to understand that communication with the friends they have left behind is still open, as it is for the majority here even to listen patiently to a statement that human immortality is an ascertainable fact. The analogy is perfect. As we win our way slowly, and step by step here, so, there, spiritual advancement is made, exactly corresponding to the progress in the character of the phenomena. And as many among us date the beginning of a total change in views of life from the tilt of a table or a blow with a paper tube, so numbers of spirits, who awoke to an eternity of blank despair, have been brought to the entrance of the path that leads to lasting happiness by tilting the table or striking the blow. They dip once more into the stream of time, valuing the blessing as they never valued it when floating joyously upon its bosom, and rise refreshed to run their endless course.

The same class of Spiritualists seem in danger of looking in a similar one-sided way at men who, seeing the necessity of (to some extent) taking the world as they find it, openly claim support of a material kind from those whose well-being their every mental striving is directed to further. There is a Spiritual Institution, the head-quarters of which are in London, and its ramifications are in the hearts and brains of thousands whose names are seldom sounded far from their own hearths. There is a man, James Burns, himself the heart and brain of the Institution, about whom, from year to year, the Institution has grown, who, having early recognised the truth, resolved to give his whole life-energies to the task of clearing the way for others. He has cheerfully sacrificed health and worldly prosperity, and, after labours of a kind which it is not given to every age to be acquainted with, now grasps the first-fruits of the harvest. These superior Spiritualists would snatch them from his hand. They say to him: "True, you have worked—worked hard; possibly you have exercised self-denial, have even dispensed with what most regard as the necessities of existence; but it has been for yourself. You saw in Spiritualism a grand opportunity for building up a large publishing business, whether directly or not connected with the dissemination of its truths."

O ye who worship heroes of the past, who think to have the power to estimate justly words that come faintly trembling on the gathered mists of centuries, and yet would impute fraud to a hero moving in your very midst, be charitable, be just! Look steadily at the world



of to-day. Judge the men of to-day by words and deeds. For the time will surely come when the memory of James Burns will be revered by millions as of one who struggled up the hillside in the darkness, and gained the summit with the light of God's dawn gleaming on his face.

HENRY PRIDE.

8, Grampian Road, Edge Lane, Liverpool, Oct. 18th, 1873.

## SPIRITUALISM IN NEWCASTLE.

"SMASHED-UP THE SO-CALLED SCIENCE."

To the Editor.—Dear Sir,—It is a well-known fact that those outside of the belief of Spiritualism consider the whole thing humbug from beginning to end, and that the class of people who declare a belief in the subject are either mad or verging on madness. When in London a short time ago, I came in contact with friends of the very highest intelligence, and occupying prominent positions in the city, whose opinion of modern Spiritualism is just such as I have described, and they are more or less surprised that I should identify myself with such a movement. We discussed the subject pretty freely, and in course I related my experience, and asked them not to overlook the fact that nearly the whole of the phenomena I had witnessed had taken place in my own house, amongst my own friends, and with a private medium, so that whatever manifestations took place could be relied on with the utmost confidence—that trickery, in fact, was out of the question. Ultimately, I made some impression; my friends began to get curious, thought the whole thing very strange, and expressed a desire to see and judge for themselves. I informed them that they had ample opportunities in London of witnessing all and a great deal more than I had related, and that if they went about their investigations in a proper spirit, bearing in mind the fact that they did not know everything, I knew for a certainty where they would land. Of course, I was anxious to learn what progress (if any) they had made, and it was with no small degree of pleasure that I received a letter a day or two ago from one of the friends alluded to, in which, after giving me an account of his doings since I left him, he says:—"I have not flagged in interest on the subject, nor am I likely so to do until I am converted into a full-blown Spiritualist, or have *smashed-up the so-called science*. Your absence is not marked by a neglect of your labours, as I am giving more time to the subject than I ever thought was likely. If it should end in confirming previous condemnations, it will have been one study completed; if otherwise, and it should afford me as much pleasure as it does you, the time and labour will not have been in vain." Now, Mr. Burns, you cannot but admit that there is an honest ring in the few sentences I have just quoted, and I have great hopes that before long, instead of his having "smashed-up the so-called science," he will develop into a "full-blown Spiritualist;" and if such be the case, I predict it will not be a bad thing for our cause, as he is eminently in a position to do much good. I merely mention the foregoing to show that a few quiet hints on Spiritualism even to the most sceptical are sometimes blessed with good results.

If I have not already trespassed too much on your space, I will now refer to my own circle and simply "report progress." It is some time since I had this pleasure, but I am glad to say that we are receiving almost every week phenomena of the most astounding character. We have a most powerful medium, and her guide being of very high intelligence, we receive lectures from him of rare excellence. Without going into detail, I might just remark that our circle has been in existence for a considerable period, that it is composed of seven persons, and that it is on very rare occasions that strangers are admitted,—not that we are selfish in the matter, but we have found that the admittance of strangers does not benefit the development of the medium, or add to the interest of the phenomena. You will therefore perceive that the circle is strictly private, and as regards the manifestations we receive, you yourself and your readers may rest assured of their genuineness. Not that we doubt each other's integrity, not that it is at all necessary, but we have made it a rule to sit always under strict test conditions, and while sitting in this manner on the 7th inst. (our regular seance night) an Egyptian bulrush was noiselessly laid upon the table, with an intimation that it was to be given to one of the sitters (naming him). While this manifestation took place the medium was in the trance-state controlled by an Indian spirit called "Altheerie," whom one has only to know to love; she is so gentle and kind, and possesses wonderful curative powers, especially amongst children. She has controlled the medium, by the permission of her (medium's) guide, more or less since the establishment of the circle. Although brought up amongst the Utah Indians, she is of English parents, and her history is of the most interesting nature, and I feel certain there are some of her relatives living in the south of England.

Unless otherwise ordered, we invariably sit in the light (shaded for the sake of the medium's eyes); but it is quite unnecessary for me to explain that the bulrush was not produced in the light. We were ordered to put the light out that the guide might materialise and lay the above-named plant on the table. The whole operation, however, did not occupy one minute; the gas was re-lighted, according to instructions, and the bulrush was before us. We were all very much surprised; none of us had seen one before; and on learning that it had been brought all the way from Egypt, and had been cut from the very spot in the Nile where Moses is biblically recorded to have lain, we, of course, were very proud to be the recipients of such an article. The plant has not a very prepossessing appearance, and whether there are any growing in England like it we do not know. We, however, are perfectly convinced that our spirit-friends brought it from the place they have named, and it is only for the satisfaction of some who may not credit that such is the case that we have resolved, at the request of a friend, to send it to London for inspection by a naturalist. At the close of this seance the controlling spirit informed us that the medium's sister, who has been in spirit-land for a good many years, was very anxious to have a lock of hair belonging to her (the medium's) youngest child, and that if we would place such on the table it would at our next seance be taken away, and in its place would be left a lock of her (the spirit-sister's) hair! Of course we promised that, so far as we were concerned, the wish would be carried out, and accordingly on the 14th inst. the hair was duly laid on the table, together with some paper and a pencil. We opened the seance in the usual manner, by prayer, &c., and the medium became entranced, and while in that state spoke to us for about an hour. Sud-

denly, however, the controlling spirit announced that the medium's sister had now come, and we were enjoined to keep the circle unbroken and remain quiet for a few minutes. During the pause the medium breathed heavily, seemed to be in a deep sleep, and silence was only broken by her asking, "Have you got power enough? all right, thank you," and in an instant afterwards we were told the work was completed—we might light a little gas. We did so, and at once perceived that the child's hair had gone, nothing remaining but the paper upon which it was laid, and on the table lay a small, neatly-folded paper parcel, which we guessed must contain the hair from spirit-land! Seeing that the medium had been entranced during the whole of the evening, and of course had neither seen nor heard anything—at which she is often very much annoyed—we resolved that she should open the parcel herself as soon as she awoke. On returning to her normal state, the parcel was opened, and inside was a small lock of very light hair neatly twisted round a gold ring, about which latter I must make a few remarks to make matters intelligible. At our sitting of the 7th inst., the Indian spirit while controlling the medium asked to see my ring. She looked at it, took it off my finger, and said she would like to keep it for a short time. I said it was all right, expecting, however, to find the ring on the table at the termination of the seance. In this I was disappointed, as it was nowhere to be found, and on informing the medium when she came out of the trance what had taken place, she became very alarmed and commenced to search her pockets and her person generally, and finally the room was searched, but to no avail. Some days passed, and still no word of the ring; the medium became almost distracted, and said if the ring were not found she could never sit again. While sitting in the kitchen one evening talking, not thinking of a seance, the rappings came loud and furious, and on being asked if "they" had something to communicate, "Yes" was knocked out, and the following message received:—"The ring is all right; it will be returned with the lock of hair. It is in the keeping of J—R—" (my wife's brother, who has been in spirit-land four years).

From the above it will be seen that our spirit-friends have kept their promise, and with regard to the lock of hair from the medium's sister, I can only remark that it looks perfectly natural. It is of a beautiful light colour, which exactly resembles that belonging to the late sister in question. Should you desire it, I shall be very glad to let you have the hair for inspection, as also the bulrush.

"Smashed-up the so-called science!" Ha! ha! Might as well try to extract silver from pebble stones.

Apologising for encroaching so much on your space, I remain yours fraternally,

JOHN LAYSE.

373, Westgate Road, Newcastle-on-Tyne, October, 1873.

[Was this hair taken from the grave, or was it materialised spirit? At Mr. Alsop's some time ago, hairs were brought to the circle that were said to be plucked from the body in the grave. The bulbous roots of the hairs adhered. This case was reported by us at the time.—Ed. M.]

## THE SPIRITUAL PIONEERS.

On Monday last a conference was held at the Spiritual Institution, to consider the best mode of organisation, and to arrange preliminaries for commencing a missionary work amongst the poor of London. After a somewhat lengthened discussion a society was formed under the above name, Mrs. Berry and the Rev. Guy Bryan, of Brompton, being elected as presidents; and Mr. George Farmer as secretary. The object of the society is to diffuse spirit-teaching by every possible means. Several came forward and offered their assistance in active working. Arrangements were then made to commence work immediately. It was resolved:—

- I.—To circulate freely tracts, papers, pamphlets, &c.
- II.—To arrange for free lectures as opportunities presented themselves, and
- III.—To institute free lending libraries in the various districts in which the work may be taken up.

On the part of the active workers the labour is entirely one of love, and they look to their brother and sister Spiritualists to render them kindly help and assistance in carrying out this programme. They also invite co-operation on the part of others who would be willing to work, and whom they would supply with papers and tracts, as funds would allow.

All donations, gifts of tracts, &c., for free distribution, books for the library, &c., &c., will as far as possible be wisely used, and acknowledged in the MEDIUM, in which from time to time will appear reports of progress.

The Secretary has to acknowledge the following donations, and to thank the donors for their kind assistance:—Mr. P., Stamford Street, 10s.; G. F., a parcel of MEDIUMS and tracts; Mr. Swinton, six volumes each of "Alpha" and "Life Lectures," and one copy of the "Autobiography of Satan," for the libraries, with a parcel of papers for free distribution.

By the time this paper is in the hands of the reader, nearly all the above stock will have been distributed. Spiritualists, we will work faithfully for humanity, do not let us stand still. Mr. Burns, of the Spiritual Institution, has offered the society materials on very advantageous terms. Will not some of our rich friends come forward and supply us with plenty of ammunition for our warfare amongst the darker side of humanity?

Communications may be addressed to the Secretary, at the Spiritual Institution, 15, Southampton Row, London, W.C.

## MRS. BUTTERFIELD'S WORK.

I am glad to inform you that we had two excellent sermons at Heckmondwike on Sunday last, through the mediumship of Mrs. Butterfield, but the attendance was only moderate. Mrs. Butterfield will speak twice in the Co-operative Hall, Morley, on Sunday next, October 20th. In the afternoon, subject: "What is Spiritualism?" in reply to a sermon preached on the same subject in the Catholic Apostolic Church, Morley, on Sunday the 12th instant, by one of their devotees. Service to commence in the afternoon at 2.30, in the evening at 6.30. We shall be glad to see any of our friends from the surrounding districts present.

B. H. BRADBURY.

Morley, October 21st, 1873.



OCTOBER 24, 1873.

## 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 24, 1873.

### WHAT IS SPIRITUALISM?

[The motto of the Spiritual Institution is: The Discovery of Truth, the Diffusion of Truth, and the application of Truth to the welfare of Humanity.]

As Spiritualists, what is our creed, purpose, or plan of action? The outside world mistakes our motives, and the newly-converted lament the loss of their old crutches. What is a Spiritualist? What am I to believe? are frequent interrogations. The answer comes in various forms: A Spiritualist is one who believes in communion with spirits; our object should be to demonstrate a continued existence after death; we should acknowledge, as Spiritualists, those who admit the genuineness of the phenomena. Such avowals have incurred the objection from opponents that they savour of "Spiritism," but that the spiritual element is wanting, and hence the term Spiritualism is inappropriate when thus applied. Another form of objection comes from the ranks of Spiritualism itself. The spiritual thinker clearly sees that any fact or series of facts regarded as a basis is sure to fossilise into a dead soul-encumbering formality. Facts are fruits on the tree of spiritual life, and are mundane and perishable. They do not extend beyond the sphere of our personal knowledge, and hence are limited and may become exclusive, as we see in the science of the age—the great repository of facts—which wages such a bitter war against Spiritualism, which is itself indexed by facts. The eye of the Spiritualist is towards facts only that he may catch an inner vision of that which underlies facts. These are simply the ink and other materials with which the "alphabet of Spiritualism" is rendered apparent. The real object of the Spiritualist is to open the interior perceptions and gather the grand import of existence itself, not to be contented with its outward symbols.

This method is scientific. We learn of external nature by discovering her multifarious forms. The sense of sight, aided by complementary phrenological organs, enables us to become cognisant of forms, colours, and proportions. The auditory apparatus, with its accessory brain developments, gives the enjoyment of sounds—the skill and appreciation of music, and so on with all the other faculties which in the aggregate constitute mind. These are simply attributes of spirit through organic adaptations relating man to the conditions which surround him. No one thinks of arguing his neighbour into a knowledge of facts; these must be individually cognised. Here stands out in grand proportions the very striking argument embodied in Mrs. Tappan's oration of this week: If God and immortality are real existences, they must be capable of being perceived by the appropriate faculties. Some may not be possessed of the necessary development, even as many tribes are incapable of appreciating mechanics or art; but the crude barbarian may by culture acquire a certain degree of proficiency in these.

This, then, is the basis of Spiritualism—its creed: that man's spiritual perceptions may be cultivated, that the eyes of his inner nature may be opened, that where mental darkness lies like a heavy pall, spiritual light may shine with all its heavenly beauty, that God may be known as certainly as the existence of sunlight, that immortality may become an ever-present fact—in a word, that truth may be discovered, and that the real man may be nourished thereby into spiritual health and beauty. This is not "Spiritism"; it is not a dry, harsh factarianism, which would degrade the universe down to a mere workshop, or man into a dealer in old curiosities. No, it is real Spiritualism: the light which lighteth every man, the ladder upon which man ascends to hold intercommunion with his God in spirit and in truth. Spiritualism, then, is educational in the highest sense of the term—a joyous imaging forth into the external mind of the hidden realities of the innate spirit; the general experiences of life, the facts of nature, the phe-

nomena of Spiritualism, intercourse with men and angels are the slates and slate pencils, the pens and copybooks, the children's primers, by means of which we learn this heavenly lesson.

This is the first individual step in the work of the Spiritualist; the second has reference to the welfare of the neighbour. By lighting our brother's lamp we do not lessen the flame of our own, but greater is the combined effulgence of the two. After the discovery of truth comes its diffusion—the augmentation of the means of education. And here comes in order the question of the organisation. Spiritualism is not a political or an ecclesiastical system, hence the organic machinery of these inferior methods is an encumbrance to the Spiritualist. The servant of Spiritualism must be "apt to teach," and all the organisation he requires is opportunity to teach, co-operation in teaching. The collection of funds is with him a secondary consideration, and like Paul of old he prefers to gain an independent living for the body by the use of the body in some temporal occupation. Would that we had a plentiful crop of such spiritual teachers, then the money-grubbing, committee-making, and lazy professionalism which are creeping into our ranks like a blighting fungus would be nipped in the germ.

Working from such a basis, and in such a manner, it is easy to see that Spiritualism might be readily applied to the "welfare of humanity." Spiritualists have hitherto fought shy of missionary enterprise, except in the family circle, in which much laudable work has been accomplished. But "the mills of God grind slowly," and much that is preliminary has to be effected before the real building of the edifice can be commenced. On Monday evening, at the Spiritual Institution, a meeting was held of the most promising kind. By voluntary and gratuitous effort an association calling themselves the Spiritual Pioneers, have united to carry the grand truths of Spiritualism into the humble abodes of ignorance and vice—into the courts and alleys of our cities, and into the workshops of the land. In this achievement the gentle and persistent industry of woman is happily enlisted. This rising movement, which has from the beginning been carried on by the individual, is assuredly the hope and flower of Spiritualism. It is as yet only a modest crimson-tipped bud, but nurtured by the angels, and tended by their helpers below, it may become a thing of high use and resplendent beauty.

### THE "CORA L. V. TAPPAN" NUMBER OF THE "MEDIUM."

An eminent photographer has given a series of special sittings to Mrs. Tappan for the purpose of securing a highly-artistic likeness for the engraver. We understand this preliminary step has been successful, and the portrait will be promoted another stage immediately. The Special Number, containing the likeness of Mrs. Tappan, with a minute history of her mediumship, will constitute an early issue of this paper. From the few particulars given this week it will be seen that her experiences have been of the most beneficent and extraordinary kind; and the narration of them is calculated to make a highly-favourable impression on the mind of the reader. The portrait will also be very prepossessing and artistic. Mrs. Tappan is a lady of extremely pleasing personal appearance, which is the certain basis of a good picture. That number of the MEDIUM, then, will be specially adapted for circulation, and at least 50,000 of it should find a market. It will contain sixteen pages, and be printed on superior paper. The price will be 6s. per 100, or 9d. per dozen; but if over 30,000 are ordered the price will be 5s. per 100, or twenty copies for 1s. With our new machinery we can turn the edition out promptly. We hope the friends of Spiritualism will extend their help to us in the most hearty manner, without which our indefatigable industry and generous arrangements can bear no fruit but loss and disappointment. Send in your orders at once. If every reader will take a shillingsworth, 100,000 may be circulated. Make up your minds that every family shall have one.

### MRS. TAPPAN AT STRATFORD.

A committee is in operation to make arrangements for Mrs. Tappan to give an oration in the Town Hall, Stratford, on Monday evening, November 17th. The tickets are now ready, price 2s. 6d., 1s., and 6d., and may be obtained at the Spiritual Institution and at the office of the *Courier*, West Ham Lane. A meeting will be held at an early date to assemble all friends of the cause in the locality who may be able to aid in making the meeting a success. Those who can dispose of tickets are invited to offer their help at either of the addresses given above.

### MRS. TAPPAN'S SUNDAY EVENING MEETINGS.

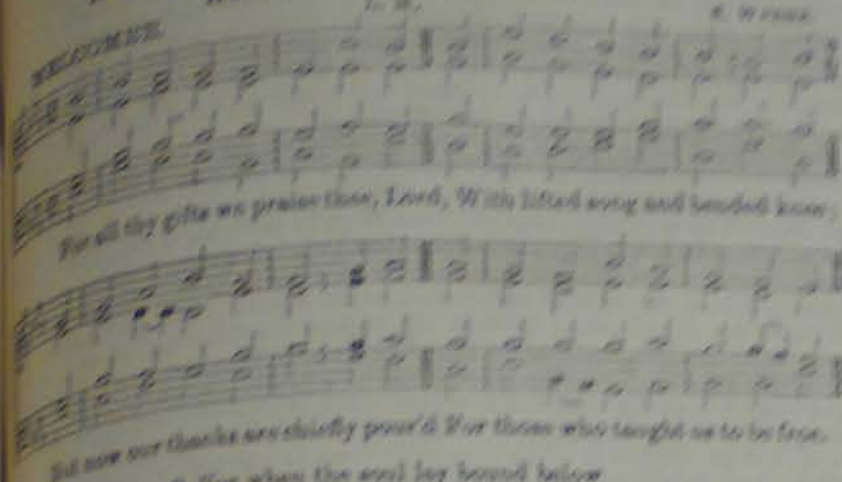
The Royal Music Hall continues to be the scene of a crowded audience on Sunday evenings. The arrangement respecting reserved seats has been a marked success, and a great number of tickets have been taken up this week, price 10s. 6d. for the course, terminating December 21st. These tickets may yet be obtained. If the public study their own interests, they would do well to contribute a little more freely as they leave the meetings. Without any advertising there are a sufficient number of applications for tickets every week to fill the hall twice over, and yet the collections do not quite meet expenses. A few individuals cannot be expected to continue subscribing repeatedly. It has been suggested that the tickets be sold during the week instead of being given as at present gratuitously. By adopting this course the hall would be filled with a more appreciative and deeply-interested audience.



and, without a doubt, the committee would realize any reasonable price for the tickets. We hope this hint may induce those who are favoured with tickets to be a little more liberal, and prevent the necessity for such a step.

The following hymns will be sung on Sunday evening—

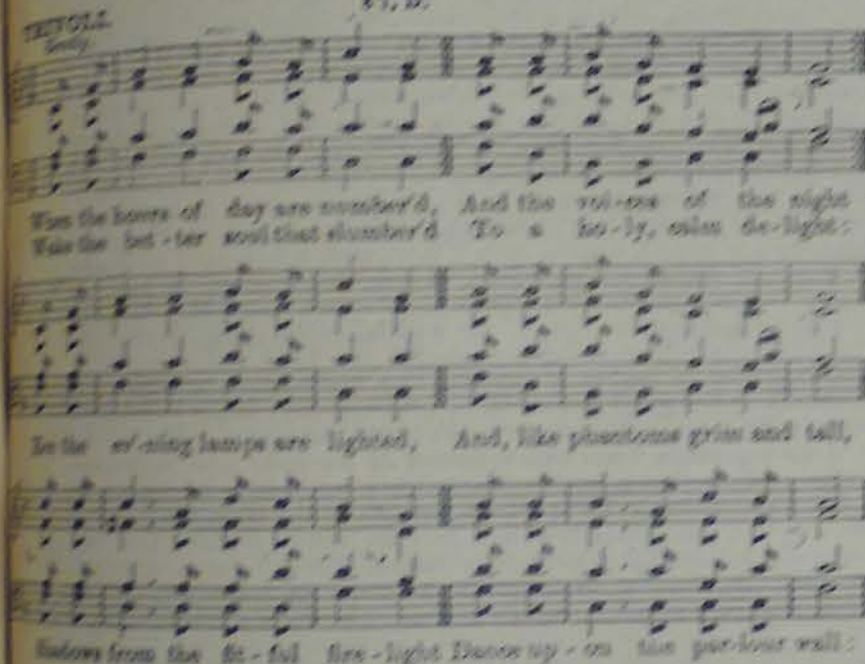
HYMN 39, "SPIRITUAL LYRE."



- For all thy gifts we praise thee, Lord, With lifted song and bended knee;
- 2 For when the soul lay bound below  
A heavy yoke of torments and of woe,  
And none thy word of truth could know,  
O'ergrown with tares and choked with weeds;
- 3 The monarch's sword, the prelate's pride,  
The church's curse, the emperor's ban,  
By one poor monk were all defied,  
Who never feared the face of man.
- 4 Half-battles were the words he said,  
Each born of prayer, baptised in tears;  
And routed by them, backward fled  
The errors of a thousand years.
- 5 With lifted song and bended knee,  
For all thy gifts we praise Thee, Lord,  
But chief for those who made us free,  
The champions of thy holy word.

HYMN 143, "SPIRITUAL LYRE."

E. D.



- 2 Then the forms of the departed  
Enter at the open door;  
The beloved ones, the true-hearted  
Come to visit me once more.  
With a slow and noiseless footstep  
Come the messengers divine,  
Take the vacant chair beside me,  
Lay their gentle hands in mine.
- 3 And they sit and gaze upon me  
With those deep and tender eyes,  
Like the stars, so still and mist-like,  
Looking downward from the skies.  
Uttered not, yet comprehended,  
Is the spirit's voiceless prayer—  
Soft rebukes in blessings ended,  
Breaking from their lips of air.

HYMN 149, "SPIRITUAL LYRE." TUNE—PARKER.

- 1 Assembled at the closing hour,  
When we awhile must part,  
A song of praise to God we pour,  
With melody of heart.
- 2 'Tis by his goodness we are led  
Within these favoured walls;  
And every footstep here we tread,  
His goodness still recalls.

A NEW COURSE OF LECTURES BY MRS. TAPPAN.

A meeting was announced to take place at Westbourne Hall last evening, at the first of a series of which Mrs. Tappan is to deliver a course of inspirational addresses on "Inspirational and Religious." This first meeting has been called by the House of Commons, of Leamington Road, Villars, and the series will be carried on at some other hall in a more central position, a matter which, at the time of writing this, has not been arranged. Tickets are being issued for a course of eight Thursday evenings at a very moderate price, the ticket-holders having the privilege of inviting their respective friends to accompany them. The proceedings will consist chiefly of questions and answers, the object being to elicit as much information as possible from the spirits who attend Mrs. Tappan. These meetings will indeed be private sittings on a large scale, and present many features of deep interest which are not to be met with at an ordinary lecture. The attendance will be all likelihood be restricted to subscribers and their friends. One important and necessary arrangement will be to secure a sufficient number of subscribers to defray the inevitable expenses. For that purpose subscriptions amounting to about £20 will be required. The meetings, then, will be placed in the hands of the subscribers to enable them to introduce their friends and scientific inquirers to the instructive lessons to be derived from Mrs. Tappan's guides.

Before the end of the week the arrangements will in all probability be completed, and we hope there will be a generous rivalry to secure tickets. Further information may be obtained at the Spiritual Institution.

DR. SEXTON'S APPOINTMENTS.

LECTURE, SUNDAY, MONDAY, AND THURSDAY, NOVEMBER 2nd, 3rd, AND 5th.

The Committee earnestly invite friends in the adjoining towns to aid in getting up good meetings. Those who engage Dr. Sexton on this tour will not be charged travelling expenses. Address: Dr. Sexton, 17, Trafalgar Road, Old Kent Road, London, E.C.

MR. MORSE'S SPIRITS.

This event takes place on Wednesday evening at the Cornhill Rooms. On previous occasions, this anniversary has been one of the most joyous occurrences of the year, and the rooms have been crowded to excess.

This Wednesday evening marks the termination of Mr. Morse's fourth year of public mediumship, and it is highly encouraging to himself, and to the cause for which he labours, that an increasing number of friends enables him to remove the festival to a larger room. We hope Spiritualists will attend in such numbers as to honour the occasion, and encourage the ladies who have so energetically laboured for the fruition of this event. Such social gatherings are not of too frequent occurrence to be neglected when they do present themselves.

LEAMINGTON.—Mr. Johnson will deliver two lecture addresses at the Illington Assembly Rooms on Sunday, at the usual hours.

TORONTO is yet a great demand for the *General Medium* and "John King" number of the *Medium*. Both will be sent post free for 3d.

BIRMINGHAM.—Mr. Morse had two large audiences in the Broadwood Rooms on Monday and Tuesday evenings.

Mrs. Woodhouse wishes to form a select class for development in any form of mediumship, to meet at her own residence. Terms, for four sittings, half-a-guinea; or if any prefer private sittings suitable arrangements can be made.

SPIRITUAL POTENTIAL.—A debate on Spiritualism will be opened by the Rev. Guy Bryan, before the South Place Institute, in the Chapel, 12, South Place, Finsbury, on Thursday evening, the 28th instant, at seven o'clock. Spiritualists who can attend and take part in the debate may apply to us for introduction.

BARRER CASE.—Mrs. Buttergood spoke twice on Sunday, in a most powerful manner, to audiences so large that numbers could not obtain admittance. Our correspondent suggests that Mrs. Buttergood should be invited to London. If she would send us her address we would gladly do so. Goswell Hall or Cornhill Rooms would find her scope for her very superior talents.

MR. MORSE spoke on Sunday evening, at Cornhill Rooms, to an audience, not large, but highly appreciative. There was no one present who could at all help in the service, but Mr. Morse succeeded in every respect most admirably, and the audience dispersed well pleased with the efforts of the spirits. That hall is engaged till the last Sunday in November, and might be utilized by any committee who can occupy it to advantage.

GOSWELL HALL.—The Sunday services at the above hall, situated in Goswell Street, E.C., are making satisfactory progress. They are conducted under the auspices of the St. John's Association of Spiritualists. Mr. J. J. Morse is to be the speaker on Sunday next, when he will deliver an address in the trance, under spirit influence. Doors open at 6.30; service to commence at 7 p.m. Admission free. As this will be the last Sunday Mr. Morse can speak in London previous to his departure for the provinces, a crowded attendance is expected.

CO-OPERATIVE HALL, GLASGOW.—Dr. Sexton's orations in the above hall, which took place on Sunday and Monday last, were very successful. The Doctor gave three orations on the Sunday, the attendance in the morning being fair, and in the afternoon and evening good. On Monday morning being fair, and in the afternoon and evening good. On Monday evening the Doctor gave his well-known oration on "Conjurers and Spirit-Mediums," assisted by Messrs. Ogden and Franklin, to a very large and respectable audience. I think it will cover expenses. At the close of this meeting it was moved and carried that Messrs. Ogden and Franklin should be invited to stay and give their entertainment again on Wednesday, the 22nd. The Doctor could not remain, as he had an engagement at Hull.—THOMAS KENNEDY, 5, High Street, Oldham, Oct. 21, 1873.

As Mrs. Olive desires to be present at Mr. Morse's sittings on Wednesday next, her weekly seance at the Spiritual Institution will take place on Tuesday evening.



## MR. MORSE'S SEANCES AT THE SPIRITUAL INSTITUTION.

On Friday evening the attendance was full, and the order and attention was all that could be desired. Mr. Morse, however, suffered from a bad cold, which interfered with the control of the spirits. The first control was by "Tien-sien-tie," who alluded to the address of the previous week, on which occasion he stated facts which showed that the phenomena of volition could not be accounted for by the materialistic theory. He then alluded to the various phenomena of mesmerism, which he said the materialist could not account for, as these were effects produced without any adequate physical cause. The materialist said "imagination did it." If so, then the subject could relieve himself from the effects whenever he desired, but the subject sometimes opposed the process, which showed that it was not imagination. Then there was the trance, in which state the subject could perceive objects and occurrences, when the whole structure was insensible, motionless, and dead. What is it that sees under such circumstances, when all the ordinary avenues of sensation are closed? But even then the subject sees better than the normal observer. It is not the brain that sees during these trances, but the volitional principle that is supreme to the physical man; hence there are two conditions in man—the body and the volitional principle. This thought-centre sends out atoms which penetrate the subject, and assimilate with corresponding conditions in his organism, and thus the operator and the subject become related; so that the mind of the one controls the body of the other sympathetically. Even at that moment there were rays of influence from his controlling spirit flowing down on the speaker. These could not be seen, but their effect was very apparent in his addressing them at that moment. The clairvoyant, however, could see them, to whom they would appear as gold and silver threads, which, being assimilated by the brain of the entranced medium, inspired him to give expression to the controlling spirits. If the power of spirit-sight were possessed by those present, they might also see the controlling spirits themselves, and the thoughts that were being evolved from their interior natures on to the medium's organism, which they penetrated and ramified in every part. Such an experiment showed that man had the power of receiving knowledge independently of his senses. Such facts revealed the existence of a power which had not been hitherto recognised by science, and that man possesses an independent consciousness. When the bodily organs were paralysed and inert in the trance, man could manifest an intelligent individuality apart from the body, which proved that man has a soul which may exist after the change called "death."

The "Strolling Player" then controlled, and related a humorous narrative of certain makers of artificial diamonds, who promised to do great things "to-morrow," but whose machinery wanted several wheels, and when it was put into operation it "went all to smash." He alluded to certain society-makers who were going to do something for Spiritualism some time in the future, but whose machines wanted the wheels which related them to fraternal harmony and justice, to the direct superintendence of the spirit-world, and to the requirements of the present.

Mr. Morse will only hold two other seances before his departure for the country.

## MR. HERNE'S SEANCE.

To the Editor.—Sir,—Yesterday afternoon, accompanied by three friends, one of whom is a medical man of no mean scientific attainments, I attended one of Mr. Herne's seances, held at the Spiritual Institution, 15, Southampton Row, Holborn, and what we then witnessed might, I think, place Mr. Herne in the very foremost rank among physical mediums. I propose, in as few words as possible, to refer to some of the manifestations, and then, if I may venture on your valuable space, give my reasons for doing so.

The company consisted of eleven persons, and the seance, which was a dark one, commencing at about half-past three o'clock, was over in something less than an hour.

We had only been seated a few minutes when the spirit known as "Peter" proclaimed his presence by instituting an animated conversation with various members of the company. Recognising me by name, he then stated that I had not dined, and he would fetch me something to eat. No sooner said than done, and in a minute a large apple was pressed against my mouth, and having taken a bite, the fruit was in like manner partaken of by others present. "Peter" then said he would have his concert, or opera, and occasioned a surprising din by at one and the same time ringing violently in the air a small bell, thrumming on a guitar which was carried round near to the ceiling, and raising and dropping heavily the large and weighty table at which we were seated. Some of the many antics in which this gamesome spirit "Peter" (who stated that, when in life, he was one Tom Barry, a clown) indulged were pulling the beards and stroking the heads and faces of those present; taking a chair and putting it over my head and shoulders; and at length, when one of my friends (who was seated at the end of the table, facing Mr. Herne) expressed a wish that the table at his end of the room might be moved, actually lifting the table *wholly off the ground* and eventually turning it upside down upon the floor. When the gas was lighted, the scene of confusion presented may be better imagined than described. Upon restoring order and reseatting ourselves the manifestations were renewed, and the last occurrence I would mention of this singular and interesting seance was, that whilst I firmly held Mr. Herne's right in my own left hand, and never released my hold, a chair was by some means passed on to my arm, and, when the light was called for, was found suspended thereto through the back rail. At the same moment a stout wooden ring was passed on to the wrist of the gentleman having hold of Mr. Herne's left hand.

I could not help thinking, Mr. Editor, that had some of the conjurers of whom we have lately heard, who were professing to expose what they were pleased to term the "tricks of Spiritualism," been present at this seance, they might have learned a lesson greatly to their profit and advantage.

Throughout the seance we heard comparatively little of the fine, manly voice of the spirit known as "John King," nor of the whispering accents of charming "Katey."

And now a few words for my reasons in asking you to record another

instance of these physical manifestations. The aim and object of Spiritualism is, I apprehend, the conversion of infidels to the belief in a future state; and in this eminently utilitarian, matter-of-fact age, surely the best method of arriving at this result is by repeated and convincing appeals to the senses. As a theory of religion, perhaps nothing more beautiful could be recorded, nor could any more perfect system for the formation of human character be imagined, than is to be met with in the writings of the New Testament; but, judging from the world around us, it would appear that the words of wisdom have failed of the desired effect, and we are now as much in error and a state of decadence from the truth as at any period of the world's history.

Practical infidelity, which the system of Spiritualism so directly attacks, is rampant among us. Ask nineteen men out of every twenty you meet if they believe in a future state, and they will answer you they feel insulted by such a question; but test them by their daily lives, and you will find that the heaven to which they look forward in the future must be the abode of avarice, deceit, and selfish lusts. I think the fair deduction from this is, that men do not really believe in that of which they have no direct proof through the evidence of their senses; and hence we should not only desire that the physical manifestations—by which man's intellect is convinced and the truths of Spiritualism forced upon him through his reasoning faculties—may be increased and multiplied, but that these facts may be spread abroad by every available means, and principally through the public press, to which already Spiritualism is so mainly indebted.—Yours, &c.,

October 16th, 1873.

INVESTIGATOR.

## SEANCE AT YORK.

To the Editor.—Dear Sir,—On the 1st inst., a small circle in the city, who have been for some time investigating Spiritualism, had the pleasure of a visit from Mr. Fegan-Egerton, of Liverpool, when two seances were held of a highly interesting character. The circle, with a few friends, to the number of twelve ladies and gentlemen (many of whom, being for the first time in the presence of a well-known medium, were inclined to be sceptical) sat at eight o'clock, and in a very short time the table, a large very heavy mahogany one, was lifted from the floor several times. Many questions were answered and messages given by means of the ordinary raps, after which the signal came for "lights out."

The lights having been extinguished and hands joined, two paper tubes on the table were used for patting the head and face of several present, while the most delicious perfumes were wafted through the room. A drum was then raised from the table and carried all round the room, the drum-sticks beating a vigorous tattoo the while. Steel rings were floated about in a like manner, and struck against each other, producing a clear metallic sound, which would have been impossible had they been in contact with anything material. The direct spirit-voice was then heard through the tubes, which, like the drum and rings, had been thrown on the table after the spirits had manipulated them. The spirit (who gave the name of "Jack Todd," and is the one who usually manifests through Mr. Egerton) answered several questions relative to the mediumistic powers of the sitters. One gentleman was informed by "Jack" that "although a little one he was a brick," while his answer in a clear, ringing tone, "Well, what is it, Tom?" to a gentleman present slightly astonished us, as also an indignant "I told you before" when a question was repeated. We were then told to sing and "Shall we gather at the river?" was warbled, when the spirit joined in the tune, articulation being perfect, but the voice rather gruff. It was suggested to me by a sceptical lady who sat next to me that the medium's ventriloquial powers (if he possessed any) might produce the voice in the tubes. As a test, we each quietly asked the spirit and the medium a question, when both answered at the same time, thus effectually settling that matter. Spirit-lights were seen by almost all present, and when the lights were struck one of the rings was found on the arm of a lady, while those who held her hands declared that they had never released them for a single instant. The medium was entranced for some time, making passes over the back of a gentleman who had suffered great pain for years, and almost immediately giving him temporary relief. In short, the manifestations at both seances were of a highly satisfactory and convincing nature, the vibration of the whole room and the lifting of the medium in his chair on the second night being truly wonderful. The test conditions were such as to render imposition impossible, even were not all convinced that the medium was a gentleman above trickery.

Mr. Egerton is certainly a very powerful medium, while his readiness to give every information in his power will make him of very great service indeed to any developing or investigating circle, who will do well to gain a visit from him.

I enclose my card, and apologising for thus troubling you, beg to remain, yours faithfully,

York, 13th October, 1873.

Esos.

## PARISIAN JOTTINGS.

To the Editor.—Dear Sir,—As alternate changes of sun and shower are necessary to maintain the beauty of the world around us, so are rest and repose essential to us who live therein. Even as continuous sunshine would mar Nature's efforts, so will unremitting labour wear out man's bodily health. Acting on these suggestions, I concluded, Mr. Editor, to have a holiday, earned, I flattered myself, by some considerable amount of hard work during the last twelve months. Accordingly on my return from Scotland and the north, I made the required arrangements, and, with Mrs. Morse and our little one, left for the city of periodic convulsions, otherwise Paris the pretty.

If, Sir, some great genius would arise who, out of pity to suffering mortals possessed of stomachs, would devise some plan whereby we could escape being plunged into the miseries of the *mal de mer*, he would be far more worthy of a monument than Herr Von Bismarck. After a disagreeable trip across the Channel we arrived at Dieppe quite safe, though (well, not to put too fine a point on it) ill—very. Paris was reached by 10.35 p.m., and we were met by my old friend S. Chinnery, Esq., who had generously offered us a home during our stay.

After resting and waiting for the weather to clear up, which it did on the second day after our arrival, we commenced to "do" the city. As it



was Mrs. Morse's first visit she was, of course, charmed and interested in all she saw; and, in my humble opinion, not without cause, for Paris is certainly the most handsome city I have ever seen. My dear friend Mr. Gledstanes paid us a visit on the Friday of the week in which we arrived, and it was with no little pleasure I once more grasped his hand, while feelings of sorrow filled my mind for the reverse of fortune he has sustained since my visit of last year. I was also pleased to meet an old friend of mine, Mr. D. Mahony, who you will remember, Mr. Editor, journeyed down to Northampton with yourself and me on the occasion of my first appearance before a provincial audience, and from him I gleaned some interesting particulars about M. Jacob, the well-known healer. Jacob is now located in a small house at Auteuil, not far from the barriers on the Route de Versailles. He holds a seance daily at 3 p.m., and it is usually crowded. Mr. Mahony, who has been under his treatment for some time, tells me he has received great benefit from the attention bestowed upon him by Jacob. I intended paying a visit to him, so as to witness a seance, but circumstances prevented it. We were indebted to this gentleman for two very pleasant afternoons, spent, respectively, one at the Louvre and the other at St. Cloud, where we went by the river steamer. I should take it as a favour if Mr. Mahony would drop me a line to the annexed address.

I also had the pleasure of meeting M. Camille, a medium well known in Paris as receiving very good physical manifestations. He dined with us one evening at Mr. Chinnery's, and after dinner our hostess, host, and a gentleman whose name I have forgotten, but who holds an honourable position as a counsel in one of the French law courts, myself, and wife sat down to obtain some manifestations. Very soon unmistakable evidences of the presence of unseen friends presented themselves, very satisfactory phenomena being obtained in the light. In the course of the evening we improvised a cabinet and had a sitting for spirit-faces, and, though we did not succeed in full, we had such phenomena as convinced us that this medium might yet be a French Williams.

It was arranged that I should give a seance for a select circle of our host's acquaintances, and accordingly one was held; and I am told a very pleasant evening was spent. I had the good fortune to meet on that occasion Mrs. De Morgan, Dr. Doherty, M. Alexander Aksakof, and several other friends of the movement in Paris. I also, in company with Mr. Gledstanes, visited Mdlle. Huet. Our meeting, so far as phenomena were concerned, was quite a success, the raps and movements being clear, forcible, and continuous. I received a kindly greeting from a spirit purporting to be Allan Kardec. Mdlle. Huet is, I understand, doing very well, and her circles are attended by a considerable number of persons.

In consequence of our dear little one being taken rather seriously ill, under the advice of my guides we concluded to come back to England, quite unexpectedly, and nearly a week before we intended. Mr. Chinnery very generously sending us home *via* Calais and Dover, by the mail route, thereby saving us the misery I mentioned above, as by the latter route the sea passage is only one hour and three quarters. As I came home I could not help thinking what comforts wealth can bring; and also I felt that many good but poor folks must suffer the inconveniences of travel for no other reason than that they are poor. I need not say how much our host's kindness was appreciated. I am glad to say that our little one is now quite well again. I feel, Mr. Editor, like the mariner upon the ocean, whose mind, filled with the pleasant recollection of fair weather and favouring breezes, is cheered on his way when the billows are lashed into foam and the winds are against him; for, cheered by my rest and the change, I can now go on with my work with recuperated strength and spirit, lively with hope. May the angels bless and prosper my friend for the kindness he has shown to their instrument, is the desire of yours fraternally,

J. J. MORSE.

Warwick Cottage, Old Ford Road, Bow, E., Oct. 14th, 1873.

#### CONCLUSION OF THE GOWER-STREET MEETINGS.

On Wednesday evening last these meetings terminated with a tea-party. We were in time to meet the procession of tea-trays, yet loaded with toothsome viands, which indicated that the party must have received ample satisfaction. The company was by no means large. Mr. Jones presided, and congratulated himself and those present on the success of the meetings, and called upon Mr. Bielfeld to relate some of his experiences.

Mr. Bielfeld rose and said he had sat with Mr. Jones at a circle held at John Street, Adelphi, many years ago; but, because of the odium attached to the subject, they were very much taunted and annoyed by the public, and the landlord gave them notice to quit. Sir Edwin Landseer and his brother had attended seances held by Mr. Jones at Charing Cross, and Mr. Bielfeld had met them at that circle.

Mr. Jones remarked that Sir Edwin Landseer had been at Charing Cross circle several times, and that he had been deeply interested in the phenomena he witnessed.

Mr. Slater said he became interested in mesmerism from perusing a work by Cabagnet, in 1848. In 1851 he heard of spirit-rapping, and asked his niece, while under the influence of mesmerism, whether there was any truth in it. She replied in the affirmative, and that in a few weeks they would have proof of the same; and, within the time stated, as she was conversing with the spirits, while in the mesmeric sleep, a table came from the middle of the room to him, which astonished him not a little. He asked whether this manifestation was given in confirmation of the reports respecting Spiritualism, when the table, in the affirmative, jumped up and tilted over as in joy. A chair was also moved in a similar manner by invisible force. His hand was moved to write, first in an imperfect manner, but afterwards messages were given. More recently his wife and himself sat at the table both writing. He would treat the subject in prose and she in verse, without either being conscious of the theme or its peculiar treatment. He characterised spirit-photographs as the most recent manifestation. In 1856 Robert Owen communicated with the Duke of Kent, by raps, at Mr. Slater's house. At that moment Mr. Slater was arranging some apparatus, and the spirits rapped out that he would take photographs of spirits. Robert Owen remarked that if he were in the spirit-world at that time he would appear on the plate. In May, 1872, Mr. Slater attempted to obtain spirit-photographs. He made numerous experiments, and on a plate there was the face of Robert Owen, and also that of Lord Brougham.

These things he regarded as of great importance in establishing the fact that spirits did communicate and were the authors of the modern manifestations.

Mr. Noyes stated that he had been recently developed as a writing, drawing, and rapping medium, and had got a message from his relative, the late Archbishop Whately, of Dublin.

Mr. Monck related some of his mediumistic experiences during his residence with Mrs. Makdougall Gregory.

Mr. Jones, in conclusion, stated that in conjunction with Mr. Bielfeld he had changed the Spirit Power Institute which existed some years ago into the Spiritual Institute, and that meetings would be held in the various postal districts of London.

Mrs. Tappan, who was present, arose and gave a brief outline of her personal experiences. As a child, she had been influenced to speak and write in her father's house. She had been a country girl, and from that time all external avenues of knowledge had been closed to her, and she had been exclusively the instrument of her spirit-guides. For the first three years of her mediumship she spoke in various tongues and healed the sick, besides exhibiting other more familiar forms of mediumship. The spirits used to cause her to walk about in the trance and attend to the sick; and the suffering would come great distances to secure treatment. In company with her father, she would sometimes travel fifty miles to attend to patients, and the only treatment she used was the laying on of hands. On one occasion the spirits made her go in the middle of the night to see a man who was in agony from a gangrenous finger. His physician said his hand should be amputated. When Mrs. Tappan arrived she was entranced; and, taking the surgeon's knife in his absence, she removed the morbid parts, bandaged the hand, and left the patient sleeping. He only lost one joint, and that through the malpractice of the physician. She then became developed for public speaking, and had the satisfaction of seeing her grand-parents becoming Spiritualists, and enter the spirit-world with a knowledge of the approaching change. She believed that the angels and ministering spirits were labouring to disseminate the truth amongst mankind, and not to form a church or creed. She concluded with one of her characteristic poems.

#### SUNDAY SERVICES AT BIRMINGHAM.

The second of a series of "Sunday Evenings for the People" at the Athenæum, Birmingham, conducted by Mr. John Collier, was held last Sunday with signal success. The hall was thronged to the doors, and the utmost interest was manifested in the proceedings. After the musical selections and hymn by the congregation, Mr. Collier read two selections from J. W. Jackson's "Myths of Antiquity," published in *Human Nature*. The lecture, which was on "Spirits, and our Relations to the Spirit-world," was listened to with breathless attention. The lecturer concluded with a powerful iconoclastic spirit-poem, entitled "Break down thine Images." At the close it was difficult to repress the applause, which broke forth from all parts of the hall. There was a good collection, and the suggestion was made that, in order to meet the expenses and secure seats for the regular attendants, the seats be let at a fixed charge. If this suggestion is carried out, it is likely that the services, which are already so popular, will be carried on during the winter season. It is with much pleasure that we are able to announce that Mr. J. J. Morse has consented to lecture on behalf of this movement.

The Midland Counties Association of Spiritualists may, in a short time, make itself a power in the district, but it requires an earnest and united effort, or little will be accomplished. We regret to know that many of the local Spiritualists who have the means to assist are holding back. Mr. Collier has already successfully started the Sunday services, besides opening reading and seance-rooms, and commencing a library. Surely this is enough to warrant him in asking for pecuniary assistance from those who have wealth at their disposal. A service will be held next Sunday at the Athenæum, commencing at half-past six o'clock. Friends who wish for a seat must come early. We are authorised to invite Spiritualists who visit Birmingham to call at 58, Suffolk Street, if only with a view of showing their personal sympathy with the movement now being made.

#### THE CAUSE IN HALIFAX.

The secretary of the Halifax Society—Mr. R. Ashworth, 6, North Street—inform us that the Spiritualists there have now established a free platform for all comers in a hall, in which all seats are free, where visitors from a distance may have refreshments, and remain over the night, if more convenient for them so to do, instead of returning home a long distance. Facilities have been established for Spiritualists in the district becoming acquainted with each other and with the local mediums. The Hall of Freedom has been taken on a lease for two years at a rental of £26 per annum, with rates and other expenses amounting to over £30. Upwards of £60 have been spent in furnishing and fitting up the hall. These heavy improvements have been undertaken by a society which numbered last quarter only thirty members. Five new members have joined this quarter, but the society appeals with confidence to their brethren in the district, inviting all to come forward and become members, or give a small donation towards the funds. By so doing they will be supplied with a card indicating their amount of subscription, and they will have the pleasure of helping in the noble work which the committee have so courageously undertaken. We know there are hundreds of Spiritualists in the Halifax district, and we hope they will rally round the society at the Hall of Freedom, and make it a power for good in the district. The address of the secretary is given above, and he will be glad to receive correspondence from all who are interested in the matter.

LIVERPOOL.—Mr. Hewson read a paper on Friday in the Islington Assembly Rooms. The matter was afterwards taken up on the opposite side, and a very interesting meeting was the result. The attendance was large. On Sunday, Mr. Jackson, of Newtown, near Hyde, gave two addresses in the trance state, which were, as usual, listened to by full audiences.



## A GOOD BENEDICTION.

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

To the Editor.—Sir,—The above is the substance of a benediction given through Mrs. Tappan, on the 12th instant, at the Royal Music Hall, Holborn, and published in the *MEDIUM*, No. 185, where you will find the word "of" after "living Spirit." I have left it out because it spoils both the sense and the poetry of it by making "the living Spirit" and "the Heavenly Father" two beings, whereas it does not seem intended. It appears to be either a slip of the tongue on the part of the speaker, or an error of the reporter or printer. I also substitute "better world" for "immortal world," because Spiritualism being a positive science, we should avoid theory when we have knowledge to replace it. It is proved there is a better world, but if immortality means living for ever a conscious individual life, then it may for ever remain a supposition, it cannot be proved, for no one has lived it through. Moreover, in the spirit-world there are states which, though not eternal, we prefer to avoid. May the circumstances of our lives and constitutions lead us to that development which will result in continuous and increasing happiness after the material experience ends. At many meetings of Spiritualists we hear benedictions offered containing the worn-out expressions about Father, Son, and Holy Ghost, sometimes by persons who do not believe in the Trinity, and we wonder if such persons are hypocritical. Sometimes this absurd superstition is displayed after an appropriate benediction from an intelligent spirit, as if a farce were a necessary part of the programme. The above benediction is a good substitute in place of the worn-out superstitions of Christianity. T. C. D.

Manchester, October 19, 1873.

[A reply to some of our correspondent's remarks will be found in Mrs. Tappan's lecture.—Ed. M.]

## MRS. OLIVE'S SPIRIT-GUIDES.

To the Editor.—Sir,—Can you, or any of your readers, give me any information respecting "Dr. Forbes," one of the spirits who sometimes manifests at Mrs. Olive's seances; where he lived while on earth, and how long ago. My reason for asking is, during Mrs. Olive's late visit to Manchester I wrote to Mr. R. Fitton for permission to attend one of the seances. This gentleman, though a stranger to me, very kindly arranged for me to attend one at his own house. At this seance, which was the first I ever attended, I received a communication through that remarkable medium, Mrs. Olive, from "Dr. Forbes," "Sunshine," and "Mesmer." I intend to wait till I see the result of those communications before I publish them; but, from what I have already experienced, I can say this,—that though I had to go about fourteen miles to attend that seance, it would have been worth my while if the journey had been 1,400 miles. WILLIAM HEATON.

Hogg Fold, Atherton, near Manchester.

## AN IGNORANT OPPONENT.

To the Editor.—Dear Sir,—I have just read in the *New Quarterly Magazine* the article entitled, "A Spiritualistic Seance." I will not ask to occupy valuable space with pointing out the numerous improbabilities and inconsistencies of the story, and the absurdity of the supposed conclusion, as against Spiritualism. But allow me to assert shortly that the seance, as described by him, cannot have taken place for this simple reason, that one of the tricks, as described, is impossible. I have written to the writer of that article, promising to pay him £200 if he will tell me how he produced the female figure with his elliptical mirror. He says he has some knowledge of optics; but he has not enough to see the impossibility of performing the trick, as related, even with an elliptical mirror—if he had one. Probably he would find it still more difficult, if that could be, to show "John King" without any mirror at all.—Yours truly, M. H. CLOSE.

Newtown Park, Black Rock, Dublin, Oct. 10th, 1873.

## THE CROWN DEBATING SOCIETY.

At Dick's Hotel, in Fleet Street, the third session of this coterie has just begun, and at its second fortnightly meeting, on the evening of the 15th instant, the subject to be discussed was Spiritualism. This was brought on the *tapis* by Mr. G. W. Bennett, secretary of the committee on Spiritualism of the Dialectical Society; and, when official business had been gone through, he propounded his subject—"That the modern belief in Spiritualism is supported by demonstrable facts." Mr. Bennett read a paper full of telling instances in support of Spiritualism that had come before the notice of the Dialectical Society—instances which can be read in their celebrated report; but Mr. Bennett was too apologetic to his audience—an audience which evidently did not, speaking generally, go there with the single purpose of sifting the truth. But cloudy atmospheres must of necessity prevent us from seeing the orb of day.

Mr. De Lansey was the replier to Mr. Bennett, but, as he was totally incapable to perform that office, he flew off at a tangent, and inflicted on the company a burlesque on the subject. From what cogent remarks were subsequently made by Mr. Cuthbertson, Mr. Morgan, Mr. Cobb, Mrs. Ayres, and others, it appeared that Mr. De Lansey had been flagrantly out of place. Although there may have been many semi-believers in Spiritualism there, it was found at the close that the matter remained *in statu quo* as regarded a society that substituted an hilarious chuckle for the earnest endeavour that alone can do justice to truth.

ROCHDALE.—Mr. Editor,—I am pleased to inform you that we continue to have glorious physical manifestations at our seances, proving to a demonstration (as you say) that all the wonderful things are not confined to London; but that we, in our little harmonious circle here, are privileged to witness similar manifestations, particulars of which I purpose at some future time to give you in detail; and we hereby respectfully beg to state that, for a time we cannot admit any more of our friends to witness the phenomena until a further development of our medium.—JAS. SUTCLIFFE.

## SPIRITUALISM AT STRATFORD.

In anticipation of Mrs. Tappan's forthcoming oration at the Town Hall, we may point to significant instances of the interest being displayed just now in that district on the question of Spiritualism. The adjourned debate has again been adjourned after a long speech by Mr. Bassett. At the weekly meeting of the Congregational Young Men's Association, a debate on Spiritualism took place. The chair was occupied by Mr. Sims, and the debate opened by Mr. Catley, who in a lengthy paper contended that there is truth in the Spiritualistic doctrines of the day, and that the spirits of the departed do come back. Mr. Chapman replied, assigning the spiritual phenomena of which we hear so much to the devil. Mr. Bassett made a powerful speech in support of Mr. Catley; and Mr. Bailey, Mr. Freeman, and others spoke. The debate was one of the most lively and interesting which has yet taken place at the meetings of this association.

## MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, November 2nd, Islington Assembly Rooms; after-noon, 2.30; evening, 7. Sunday, November 9th, at the same place and times; also in Liverpool and district on 3rd, 4th, 5th, 6th, 7th, and 8th November.

BLACKBURN.—November 10th.

MANCHESTER.—To follow.

NEWCASTLE.—Sunday, November 23rd, Old Freemasons' Hall; evening, at 7, "Life: its Laws and Lessons;" Monday evening, November 24th, at 8, "What is Spiritualism?" Tuesday evening, November 25th, at 8, "Disembodied Man;" Thursday evening, November 27th, at 8, "Heaven and Hell viewed in relation to Modern Spiritualism;" Friday evening, November 28th, at 8, "The Religion of Spiritualism." Tickets for the course of lectures at Newcastle may be had of Mr. E. J. Blake, 49, Grainger Street, price 2s. Admission to a single lecture, 1s.

GATESHEAD.—November 30th.

SEAHILL.—December 2nd.

JARROW AND BESSIDE.—To follow.

BARROW-IN-FURNESS.—Town Hall, Thursday, December 4th, at 8 p.m.; Friday, December 5th, private meeting.

DARLINGTON.—November 7th, 8th, 9th, 10th, and 11th.

BISHOP AUCKLAND.—To follow.

SALTBURN-BY-SEA.—December 17th and 18th.

Mr. Morse has but very few dates, as will be seen by the above list, to spare up to Christmas. Early application is thus necessary from those who desire to receive a visit from him during his next tour. Address—Mr. Morse, Warwick Cottage, Old Ford Road, Bow, London, E.

G. F. S.—Your effort is laudable, but not of sufficient merit to warrant publicity. Try again, and again.

W. S.—You seem to think it important that our views of Swedenborg be governed by your personal opinions. We do not; and hence you need not give yourself further trouble on that account.

INVESTIGATOR.—Female workers in the cause of Spiritualism are required, as you suggest, nor will the movement make practical progress till it is supplied with such workers. We think, however, they may be developed to the greatest advantage in company with those of the opposite sex. The Society of Spiritual Pioneers, formed at the Spiritual Institution on Monday evening, is the first recognition, we think, of women in the capacity you suggest.

We have received the following on a post card:—"Spiritualist Institute of England (commenced 17th September, 1873).—J. Enmore Jones, Esq., president, Enmore Park, S.E.; Henry Biefeld, Esq., honorary secretary, Euston Road. Public meetings will be held in all the metropolitan postal districts. For those meetings fifteen of the gentlemen who co-operate have consented to officiate as speakers. The Spiritualist Institute of England has been created by Christian Spiritualists, but denominational theological tenets are rigorously excluded. The Institute is to spread correct information on a subject at present puzzling the minds of many persons. Spiritualism is—1st. A knowledge that man passes out of his body a living intelligent substance. 2nd. That under certain conditions many persons who have passed out can and do visit, and as 'ministering spirits' assist the families they are connected with by ties of affection. The correctness of these positions is proved by the phenomena that arise in private life." We wish our friends every success, and shall have great pleasure in affording them any aid in our power.

To correspondents who have made inquiries of us respecting the private meeting held in Lawson's Rooms on Monday evening we have very little explanation to give. The projector of a newspaper in London, finding it difficult to induce Spiritualists to recognise the importance which he attached to his organ, in conjunction with a clerk in the service of the North London Railway Company, found means whereby to turn the conference at Liverpool to their interests, though that conference was the legitimate follower of a previous one held at Darlington, in which the existing movement of Spiritualism was recognised and sustained. The Liverpool meeting was in no respect a representative one, and the Monday evening meeting was constituted of the nominees of the railway clerk and his friend the reporter. If the Spiritualists will put money into the hands of these parties, no doubt they will spend it on their most pliant tools and favourites. We have no objection to all forms of action, whether for a greater or lesser good, but we cannot take into our embrace that movement which, to establish itself, must vilify the laudable and deserving endeavour to impair the usefulness of the true friends of Spiritualism, and the instigators of which conduct themselves as unspiritually and meanly—nay, even criminally—as the present state of law and civilisation will permit them. That the servant of Spiritualism attacked is invulnerable to their darts their villainous concoctions of lying insinuations show, and such being the case, Spiritualism need not be scandalised by a repudiation of slander so contemptible as to be harmless. The movement known as Spiritualism in this country goes marching onwards unconscious of those petty devices.



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

FRIDAY, OCTOBER 24, Mr. J. J. Morse, at 8 o'clock. Admission 1s.  
 SUNDAY, OCTOBER 26, Orator at the Royal Music Hall, 242, Holborn, by Mrs. Tappan, at 7 o'clock. Admission by ticket only. See advt.  
 MONDAY, OCTOBER 27, Mr. Herne at 8 o'clock. Admission 2s. 6d. See advt.  
 WEDNESDAY, OCTOBER 29, Mr. Herne at 3. Admission 2s. 6d. See advt.  
 Mrs. Olive at 8 o'clock. Admission 2s. 6d.  
 THURSDAY, OCTOBER 30, Mr. Herne, at 8. Admission, 2s. 6d. See advt.

## SEANCES IN LONDON DURING THE WEEK.

SUNDAY, OCTOBER 26, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.  
 Service by Mr. Morse, at 85, Goswell Road, at 7 o'clock.  
 MONDAY, OCTOBER 27, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.  
 TUESDAY, OCTOBER 28, Seance at Temperance Hall, 103, 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 7.50. Intending Visitors write for admission to Mr. F. M. Taylor, at the above address.  
 THURSDAY, OCTOBER 30, Dalton 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. Pres.

## SEANCES IN THE PROVINCES DURING THE WEEK.

The same as last week.

## MR. MORSE'S SOIREE.

## 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:—

Mrs. L. MARDING GREGORY, 21, Green Street, Grosvenor Square, W.  
 N. F. DAWK, Esq., Portman Chambers, W.  
 Mrs. M. E. TERN, Gloucester Gate, N.W.  
 T. EVERETT, Esq., Lillian Villa, Hendon, N.W.  
 Mrs. HAMILTON, York Place, W.  
 Mr. GUPPY, Moorland Villas, Highbury Hill Park, N.W.  
 Mr. SWINBURNE, 9, Dorchester Place, W.  
 Mrs. GUPPY, Moorland Villas, Highbury Hill Park, N.W.  
 Mr. A. MALTY, Hanover Place, Regent's Park, N.W.  
 Mr. T. BLYTON, 74, Navarino Road, Dalston, E. (Sec. Dalton Assn.)  
 Mr. R. BARRER, President of the St. John's Society of Spiritualists.  
 Mrs. LOUISA LOWE, 97, Burton Road, Brixton, S.E.  
 Mrs. CORA L. V. TAPPAN has generously promised to be present during the evening, should her health permit.

The proceedings will be opened with Refreshments being served in the Lower Hall, at 6.30 p.m. The Conversation will commence at eight o'clock.

Tickets for Soirée and Refreshments, price 2s. 6d.; for Soirée only, 1s. 6d. The Tickets can be obtained of all the local Societies; at the Office of the MEDIUM, 15, Southampton Row, W.C.; of Mr. MORSE, Warwick Cottage, Old Ford Road, Bow, E.; and of the undersigned. Also at the doors on the evening of the Soirée.

8, Hanover Place, Regent's Park, N.W. Mrs. MALTY, Hon. Sec.

## CAVENDISH ROOMS.

## MR. J. J. MORSE'S ANNIVERSARY SOIREE.

WEDNESDAY EVENING, OCTOBER 29th, 1873.

## PROGRAMME.—PART I.

Opening Address	...	THE CHAIRMAN.
Overture	...	"Semiramide" ... THE MISSES MALTY.
Song	...	"Only Once" ... MISS CLARK.
Recitation	...	"The Dream of Eugene Aram" ... "HISTORICUS."
Song	...	"She wandered down the mountain side" ... MRS. SCHNEEGANS.
Address	...	REV. F. W. MONCK.
Song	...	"Wild Flowers" ... MISS E. MALTY.
Address	...	To my Friends ... MR. J. J. MORSE.

An Interval of Ten Minutes.

## PART II.

Overture	...	"Zampa" ... THE MISSES MALTY.
Song	...	"She wore a wreath of roses" MRS. SCHNEEGANS.
Address	...	MR. T. SHORTER.
Selections (Pianoforte)	...	"Mozart" ... MRS. OLIVE.
Trance Address	...	MR. J. J. MORSE.
Song	...	MR. WHITBY.
Address	...	MR. T. EVERETT.
Song	...	"Tom Bowling" ... MR. GANNY.

THE ROYAL OSBORNE HANDBELL RINGERS.

Mrs. CORA L. V. TAPPAN is expected to be present during the evening, she having generously promised to attend should her health permit.

TRANCE ADDRESSES through Mrs. OLIVE and other Mediums may be expected during the evening.

REFRESHMENTS SERVED FROM 6.30 TO 7.30 P.M.

SOIREE TO COMMENCE AT EIGHT O'CLOCK.

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## DEAD ARE STILL ALIVE,

and can communicate with us; and that Spiritualism is sanctioned by Scripture, and consistent with science and common-sense; with specimens of intensely interesting communications received touching death, the future life, and the experiences of the departed. Also extracts from the literature of Spiritualism, advice to investigators, list of books, addresses of mediums, and all useful information. By F. F. F.

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A HOME FOR SPIRITUALISTS in London at Mrs. JACKSON's, 3, Torrington Street, Russell Square, W.C. Visitors from the Country will find a "home from home," or Apartments with or without Board may be had for a permanency.

MR. JESSE SHEPARD takes pleasure in announcing to his friends that he has returned to town from his third successful tour on the Continent, and will continue to give PRIVATE SITTINGS for Developing, Magnetic Treatment, and Diagnosis of Diseases, &c., &c., at his Reception Rooms, 23, DUX STREET, Manchester Square, W.

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OCTOBER 24, 1873.

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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 peroration was very eloquent, and prophesied the union of all dissident sects and religions under the new principle, and the triumph of spirit over death. The audience seemed highly pleased with the discourse."

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

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

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

N.B.—MR. WILLIAMS is at present in Holland.—No Seances.

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

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Herne and Williams  
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MISS LOTTIE FOWLER, the celebrated Medical and Business Clairvoyant and Trance Test-Medium, has just returned from the United States, on her second visit to England, and may be consulted at Mrs. LAMONT'S, 85, Islington, Liverpool. Hours, from Ten till Five o'clock. Terms, One Guinea.

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PROFESSOR ADOLPHE DIDIER (28 Years established) ATTENDS PATIENTS and gives his Consultations at his residence daily, from Three till Five o'clock.—19, Fitzroy Street, Fitzroy Square.

MESMERISM.—MISS JOB, the well-known MESMERIST, of 24, Blomfield Road, Shepherd's Bush, is open to fresh ENGAGEMENTS. Good Testimonials.