



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

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[PRICE ONE PENNY.]

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

On Sunday evening, the 26th instant, Mrs. Tappan, as usual, held a large and intelligent audience entranced for something like an hour and a half by the charms of her inspirational utterances. On this occasion the hall was uncommonly full, the evening being very fine. But, wet or dry, the place is always well filled, a fact which speaks very highly in favour of Mrs. Tappan's inspirational powers, for it need hardly be said that the majority of her auditors are the same every Sunday.

The evening's proceedings were opened by Mr. Slater, who put it to the audience whether they chose to nominate a committee to select the subject of the evening's discourse, or if they would leave the choice of the same to the control of the lecturer. The audience decided in favour of the latter alternative. A hymn having then been sung (No. 39 in the "Spiritual Lyre"), Mrs. Tappan rose and delivered the following invocation:—

Our loving Father, Thou infinite Spirit of life and love! Thou divine and perfect Soul! we praise Thee. We lay upon the altar of thy infinite being all our offerings of devotion. Dim though our vision be, although clouded as is the mortal vision in material clay, still would we praise and bless Thee, because of thine infinite love. O our Father, Thou art the light, Thou the source, Thou the beginning and ending of all things; and whatsoever may encompass the spirit in darkness, or in misery, thy life and thy love enfold, sustain, and uplift us. O Thou lasting flame! O Thou shining light in the midst of darkness! Thy strong hand ever extended to save, be Thou in our midst. We know that wherever we may be there is thy light; whatever our weakness may be, Thou art our strength; whatever our infirmity or misfortune, Thou dost sustain us. Even as the eagle that pushes forth her young from the nest that they may learn to fly alone, yet ever dives beneath to catch them lest they fall, so dost thy loving spirit force us out from thy infinite love, that we may try our pinions, and learn to fly upward to Thee; yet we know that thy infinite love and thy boundless mercy are ever extended beneath us, lest we fall upon the rocks of darkness. So do we trust in Thee, and striving ever to fly forward, we will endeavour to find thy love and thy promised safety. Oh, let us not shrink from striving to know the truth! The past has revealed the evidences of thy power; let us know that in the living present Thou dost abide, and that thy soul has marked out the pathway to the immortal life, beautified and glorified with the love of thy immortal being. Pilgrims on the earthly strand, we still may touch with our brows the immortal world; angels will come to meet those that falter on the way, and thy spirit of light and of loveliness will sustain, strengthen, and bless us all for evermore.

After the singing of another hymn (No. 143 in the "Spiritual Lyre") the speaker again rose to her feet, and began as follows:—

THE INDIVIDUAL HUMAN SPIRIT.

The second letter of the spiritual alphabet. Last Sunday we gave as our subject the first letter of the spiritual alphabet, wherein the Divine Spirit, its existence, its power over mortals, and the relation of the human spirit to the divine, were portrayed. That was the first letter of the alphabet. To-night we come to the second letter, which is the individual human spirit, embodied and disembodied, and the relation of the disembodied to the embodied spirit. As we stated last Sunday evening, there is no

intellectual proof of immortality. It is not a question of the human intellect; it does not belong to the sphere of human reason: there are none of the appliances of the mind when it speculates upon external subjects that belong to the realm of spirit—either disembodied or embodied mind. It is solely and absolutely a question of spiritual investigation. Therefore, when the atheist, the infidel, and the materialist come and say: "Where are the proofs of immortality?" we say: "There are no proofs for the intellect; but the proofs to spirit are abundant and many." This evidence is the consciousness of the human spirit itself: this alone satisfies; this alone is evidence—the absolute, undeniable, positive, longing aspiration for the certainty of immortal life. It is not anything that can come from knowledge; but must be innate. It is not anything that is the result of work, labour, or intellectual struggle: it is innate. For we believe that the true interpretation of the scriptural account of creation, that God made man in his own image, means the spiritual part of man; that the image of God is within the human spirit; and that is what gives it immortality, and that is what binds it to the eternal mind.

Now, as we have stated, spiritual science reveals, not immortality, but a continued form of existence for the disembodied spirit. When the mind that is now encased in the physical body ceases to inhabit that body, spiritual science reveals that it passes to another state of existence compatible with the spirit, and in just as advanced a state as it leaves the earth—no more, no less; that it is not plunged instantaneously into an abyss of darkness, for no human spirit is wholly dark; nor at once transplanted into realms of absolute light and knowledge, for no spirit is wholly free from earthly stains; that, as Jesus said to his disciples when about to leave them, "In my Father's house are many mansions; if it were not so, I would have told you:" showing that, in his conception of the future state, he readily understood that all could not occupy the same position, and that the "many mansions" inhabited by those who had entered the spirit-life were adapted to their condition. Spiritualism, as it is termed to-day, has revealed to the outward consciousness the methods whereby embodied and disembodied mind can converse together. This individual human spirit of yours is a sentient, conscious, unitary, primal substance. It cannot be composite; if so, it would at some time be dissolved. It cannot be composed of mind and matter, for if so, there would come a term when its component parts must be dissolved, then the spirit would be decomposed. It cannot be formed of any mental process, or the result of development of organisation; if so, when the organism perished, the spirit also would perish. It is in itself a primal, absolute, self-existent principle, or existent from the Divine Mind; consequently immortal in its substance and nature, possessing none of the attributes of matter, not being related to matter except by its power to govern and control it; hence when mind inhabits the material body it gives that body form, shape, colour, sensation—all the attributes of being; without it you might make a man of brass or clay, and call it a human being. It has even been dared to be entertained by scientific men that there will come a time when an exact semblance of the human organism may be formed, and the breath of life artificially breathed into it: such a creation, however, would not be a human being. Spirit must precede form, just as the germ precedes the wheat or the fruit of the harvest-time: if you have not the seed to sow, the germ to plant, you may expect no fruition; so if there were not a spirit inhabiting each one of your bodies, you could not understand one word we say; our utterance would fall upon stone or marble, and there would be no response within your mind. This spirit is that which gives your minds intelligence; it is that which causes the brain to

perform its functions; and if you take away from the human brain—the human organism—this one spark of divine life, you have nothing left but lifeless muscles, bones, and sinews, that go back to the earth from whence they came, and again become the component parts of other material organisms. But the spirit—that which responds to our utterance; that which inhabits the body, and clothes it either with grace or deformity; that which causes the mind either to be adorned with intelligence or to grope in ignorance—that is the living, immortal part—the second letter of the spiritual alphabet. Therefore, when this immortal part ceases to inhabit the material body, it is dead; then it ceases to think, and breathe, and act, and live, and love, as it now does. And despite all religious revelation which we say unfolds immortal life—despite material science—the world has fallen into inertia and infidelity, doubt and scepticism, on the one point of its identified existence beyond the grave. Those who see with the eye of faith, and look forward to the dawn of the resurrection to meet their loved ones, have something to bridge over the chasm of death. But those who have not this consolation comprise the majority even in Christian countries, because the majority of the inhabitants of any nation are not church members, do not believe the revelations of any church, do not attach themselves to any established creed, and are drifting out upon the great sea of infidelity. They doubt the existence of a future state, and say, if spoken to on the subject: “We do not trouble ourselves with these things; we leave the other world to take care of itself: we have enough to do in this.” The most pernicious of modern religious ideas is that form of religion that ignores the spiritual part of man—ignores the desire for inspiration and communion with spiritual beings, and advises that humanity devote itself absolutely and exclusively to that which belongs to its material welfare, because it is the most soulless. Give us rather the idolatry of the Brahmin, give us rather any form of worship than the soulless, intellectual, refined worship of the material clamourer of to-day, who, claiming to be liberal, has room for everything else upon his platform except the spirituality of the human being! These are termed radicals and freethinkers, and their forms of thought liberal religion: they, no doubt, have their work in the world; but while they strangle the spiritual nature and spin out fine essays on the intellectual culture of man, the spirit stands pale and aghast, asking for some token of life that may point it to the Infinite Being. Let us have the blind idolatry of the Catholic worship, that takes the words of the priest as infallible, that bows down before a simple, senseless shrine, believing everything, because in believing everything you are sure to find something true; rather give us the fettered worship that takes blindly upon faith alone any belief in the soul's divine origin, than this subtle intellectualism that inverts the spiritual process, and makes man the self-conscious agent of materialism in this world. Such is the tendency of modern thought; hence the majority of liberal Christians are drifting out into the sea that borders upon absolute doubt and uncertainty; nay, we have heard it said from the pulpit that there was a “hope of man's immortality.” Ah, but there is a perfect certainty! and without this certainty all external forms of expression between mind and mind are a mockery; you wear a mask to one another; you are mere walking automata, endued, it is true, with intelligence, but with an intelligence the first puff of breath may blow away; so that when death comes you have nothing to show for all your splendour. This spirit, this divine intelligence, this latent spark demands something more than fine intellectualism; it demands a living, breathing, actual life; it demands that between man and man here on earth there shall be something more than this refinement of intellectual culture—that there shall be a consciousness of the spirit, so that you need not meet one another as strangers and pass coldly by, but as brothers, each having a spark of the Divine within your minds. Ralph Waldo Emerson, once in a discourse on immortality, said that, of the masses, it would take a thousand such lives to make an immortal soul. Who gave him the power to decide? The immortal spark is there. Jesus selected from among the lowly those that were to be his followers; and among all the inhabitants of the earth there is not one—not even the least of these little ones—that does not belong to the heavenly Father's kingdom. No; intellect does not make the immortal soul; and when your friends go out from your side be sure, however humble they were in the sphere of greatness and intellectual culture, that the love that bound them to you and the thought that made them yours, as well as the aspiration that lifts them upwards—this is their immortality, this the evidence of their continued existence. The materialist says: “We can get along very well without your spirits. What if they do exist?” If you were to shut out the atmosphere from your room, if no fresh oxygen were admitted, presently the room would become filled with carbonic-acid gas, and in less than five minutes your bodies would cease to breathe; so if you shut out the spiritual atmosphere from the earth, and allow no communion, and no aspiration, and no prayer, and no consciousness of the Divine, you become spiritually dead. Nay, if it were not for the very presence and guardianship of those who are permitted to be God's messengers to you, your spiritual existence would appear all dark and vapoury, and you could not breathe in mind or spirit; for you are dependent upon this spiritual atmosphere for your mental life, your spiritual life, and your constant and daily aspirations, just as you are upon the external atmosphere for physical breath. Doubt it who will; but if you have watched your whole lives the course of your individual mind, you know that without the sustaining

strength—the conscious power coming from the Divine and through the divine messengers to you—you could not live; you would at once sink into the slough of despond; you would feel that there was no hope, and no life, and no immortality.

Now, as we have stated, modern spiritual science reveals the connecting link between the identified human spirit that inhabits the body, and the identified human spirits that have passed beyond. In this it claims to be a science; in the methods of communion, but not in the fact of communion. Still, the methods of communion are not new; it is a mistake to suppose that they are wholly and absolutely new to the human mind; for you must know that in all ages these messengers or inhabitants of the spiritual world have been employed communicating messages to earth's inhabitants. It is more than once revealed in the ancient Scriptures that angels appeared and bore messages. It is also revealed in the New Testament frequently; and when Christ was upon the mount of temptation, the angels appeared to him; as likewise when John was on the Isle of Patmos, and saw the spirits that came to him, he would have fallen down and worshipped them, but they said, “See that thou do it not; for we are your fellow-brethren, the prophets;” and these and other instances lead all believers in the Christian Bible to accept all these ancient visitations. “But,” say they, “these visitations have now ceased.” Not so; in the Roman Catholic Church, every saint that is canonized is supposed to have been instrumental to angelic visitation; and it is because of that that the power of the Catholic Church has not faded. The Protestant Church also was the means of angelic visitation: Calvin did not hesitate to receive spiritual inspirations, and Luther privately received the visits of angels—some bright, and another quite otherwise, at whom he threw his ink-pot. He supposed it to be his Satanic Majesty, but it might have been a human being veiled in darkness. So, throughout the history of the Protestant Church, there have been various denominations, or offshoots of the Protestant Church, that have incorporated into their beliefs the guardianship of angels; and many of the good old hymns absolutely and distinctly state the belief in the presence of these angelic beings. It is true they differ as to these beings, but they are all ministering spirits. Now Spiritualism steps in, not to the believer, but to the unbeliever. As soon as there are admitted to be a vast majority of unbelievers in Christendom who doubt the existence of the soul, and doubt their own immortality, Spiritualism has brought to their consciousness the fact that their souls are immortal; that the spirits they supposed to be dead are not dead, but living; that they can, under certain circumstances, hold communion with them; that those friends are their ministering and attendant guides, and that oftentimes in hours of adversity and danger these ills are warded off by the intervention of guardian spirits, and that always, if you will listen to their voices, they will advise and counsel you, though they do not compel you. Be sure that the spirits do not claim infallibility; be sure that no individual spirit possesses infinite knowledge. It is not given to the mortal as soon as he lays off the robes of outward flesh to become at once infinite in knowledge. Be sure they do not claim this, but only that additional degree of knowledge that is given them by having passed through what is called death: larger range of vision, loftier scope, higher opportunities, freedom perhaps from temptation—all these things have they; but no human spirit is instantly transported to absolute, infinite, and omnipotent knowledge. When, therefore, you seek the communion of spirits, bear in mind that you do not thereby deprive yourself of that nearer and higher communion with the Divine Mind. It has nothing to do with this; do not suppose, therefore, that the guardian spirit or angelic messenger is to take the place of your own conscience and individual reason. On the contrary, every wise spirit distinctly disclaims absolute knowledge, but says, “We have only such opportunities as are afforded us by our limited vision;” for even in spirit-life vision is limited by knowledge; and if they have not the knowledge—if it is not given them—how can they teach you on those mysterious subjects that lie farther and farther beyond? Your mother and father, to whom you were accustomed to go for advice and counsel on earth, still are permitted to be near you—perhaps are your guardian spirits, though not always—still permitted to visit you; and if you seek for their advice and counsel, they give their advice and counsel as parents would. But they are not, of course, infallible; their advice is only the judgment of the disembodied spirit, free from the trammels of external time and sense, and in some degree initiated into the wonderful regions of spirit, of mind, and of thought. Though your child has left your side, and you have deposited the remains in the carefully guarded urn, be sure that the same love which linked you together was not of the body, but of the spirit, and that if you seek for a way of communication, a sweet and gentle presence will respond, and that presence will tell you many things you did not know. Still it does not claim to know all that lies in the region of the great hereafter; for there be angels and archangels, cherubim and seraphim; these—older are they than time!—these could teach you lessons of infinite depth and wisdom, but you are not ready for them yet. The individual spirit and its ability to converse with its loved ones constitutes the second letter of the spiritual alphabet; but when you have entered upon its investigation, it opens at once a broad and limitless field for thought. You cannot take it lightly, not as the pastime of an hour, nor simply from curiosity in order to please a friend; but if from an inward conviction you desire to know more and more of that which belongs to the spirit, be sure in doing so you take up a burden you cannot lightly bear, for it demands your closest

investigation and thought, your careful scrutiny, your constant prayer and endeavour to find the truth, since the difficulties that beset the discerning of the spirit are multitudinous. For though spirits have an organism shaped similar to your own, it is formed of a different substance, and is not tangible and material like your own, so that between the communing spirit and your own mind there must be some avenue, some channel by which it can reach your intelligence. When your friends are away on another continent, or in a distant land, you avail yourselves of the means afforded you of writing letters, and in cases of emergency you take the lightning for your errand-boy, and send a message flashing across the wire. Now, spiritual mediums are simply the mail-carriers for the spiritual world, and sometimes your letters may get miscarried, and sometimes you are liable to be deceived. Then, again, it is very likely there may come misleading messages, for there are spirits who send false communications. Try the spirits, that is your only way. Test them with every avenue of your minds, every faculty of your intellect; and if the message appeals to your heart and spirit, be not too captious as to its wording; for if Franklin wishes to send a message to your earth, and he gets hold of a suitable medium, it is not likely he can change the medium's orthography just for the sake of his *belles lettres*—you could not expect that. If the message appeals to your consciousness, but most of all to your spirit, be sure it is from the right source, even though it may not be in the elegant chirography of your departed friend, for, remember, the instruments of the spirits are oftentimes illiterate, obscure. You may exclaim, Why is this? Why cannot they choose their mediums from our church, or from among our friends? It was said in olden times Christ could not perform many miracles among his own people because of their unbelief. This may apply here; for institutions and churches are certainly closed against the communion of spirits; so that the spirits are compelled to seek such avenues of communication as are open to them. Oftentimes they are obliged to go to the obscure hamlet, far away from the centres of civilisation, in order to find a medium of communication. "But why do they need mediums?" ask some; "Why do they not come directly to us?" If you were to place yourself in a dull house, shut all the doors and windows, carefully lock them, bar the blinds, and then ask why your friends do not come to see you, would you be surprised if they did not come? There would be no surprise among the people of the earth that they did not come. Now, many persons have closed their minds—have shut every possible avenue; and sometimes too there is a little hardness of organisation that cannot be overcome—that is not a matter of will and volition, but simply of external organisation that you cannot yourself govern and control. Now the spirits require some person that is negative to them, in order to be adapted to their control. It is the result of organism and may not be cultured in the schools; it must be amenable to spiritual control; and when the spirit desires to make its presence tangible—as, for instance, to produce physical sounds—the medium must have a certain organisation that gives off an aura or atmosphere sufficiently tangible for the spirit to employ, and that has nothing to do either with culture, moral status, religious views, or anything except physical organisation. Now, whenever the spirit can find such a one and is desirous of communicating, it will do so; and if you do not like the instrument, it cannot be avoided. All persons, however, possess the gift of mediumship. With some it is an undefined conscious knowledge of the presence of spirits; with others it is the gift of seeing spirits; and many children declare that they see spirits, but that knowledge and that vision comes gradually; communion gives them strength. Ignore the faculty and never make any use of it, and it becomes deadened. It is like placing a person in the dark and then expecting his eyes to be strong. If in infancy a child is placed in a dark room and never allowed to see the sunlight, its sight will probably be very weak; but if its eyes are gradually accustomed to the light, good vision is the result. So if anyone has spiritual sight in childhood, and look up in a wonderful kind of way as children sometimes do, be sure you do not close the door of life and scout the idea, but encourage the faculty. Be sure, however, you do not give freedom to the child's imagination; but question it as to what it really does see, and presently the spiritual vision will reveal to your gaze the guardian of the child and your friends.

Some persons may become very strong mediums for writing or speaking, but these gifts cannot be developed all at once. A person accustomed to a sedentary employment cannot at once take a blacksmith's hammer and wield it with force: so you who have not cultivated your spiritual gift cannot begin to use it at once; it must come gradually, by culture and encouragement, save where, in some exceptional cases, persons are born with peculiarly adapted organisations. Then, indeed, as in the case of many of the mediums among you, as in the case of the medium before you, they are reared up from childhood under the care and guidance of guardian angels to give the communications and addresses of firesides, spirits. But you may all gather round your altars and firesides, and each one possessing some gift may hold communion with those invisible to your sight, but present to your spirits. Sometimes your hand would be moved to write: a strange coldness would seize it. Let it go; it may not make words at once, but by-and-by words will be written that have not their origin in your mind; then intelligent converse will be established, and you will plainly and distinctly perceive the presence of the communing spirit.

In many ways, the powers of the spirit are employed to benefit mankind. Thus, in the way of healing the sick; for many persons without any knowledge of *materia medica*, or the science of the schools, are made to treat sicknesses in the most skilful and suc-

cessful manner. These are denominated quacks by the regular practitioner; but we do not forget that quackery does not exist merely outside the limits of *materia medica*, nor do we forget that every new system has been denounced by the one which preceded it. The way to make mediumship fashionable is to develop some new truth. It is now regarded as nothing; but if beyond Spiritualism you found out a new truth, then mediumship would be recognised as true. In the days of mesmerism it was accounted for by magnetism; and when clairvoyance came, "Oh," said the world, "it is clearly mesmerism." So, when Spiritualism came, the very same people were ready to believe clairvoyance and to find in it an explanation of Spiritualism. Bring out something else, and it will be Spiritualism that will account for everything. Now, these spiritual gifts and this communion between the other world and yours is not merely transitory. "But," it is often asked, "suppose it is true, what good does it do? of what benefit to mankind is it?" It is not given for human beings to determine what good it is for the sun to shine, the air to exist, or why all the other palpable and so-called self-existent truths are in the world; and it seems to us that the fair way of scientific investigation is to ask: Does it exist? Is it a fact? The good that it shall do you depends entirely upon the manner in which you receive it. The sun shines: if you do not choose to avail yourself of its light, the sun and its author are not responsible. Now, there are millions of human beings to whom the boon of converse with spirits would be an inestimable blessing. It might not add to the popular, to the scientific mind; but it would be a comfort and blessing—a constant source of delight. We have known many hearts to go down absolutely into despair, and sink into a state of profoundest melancholy, because of the deaths of loved friends. It teaches that there is no death, and if this is not the greatest boon that could be bestowed upon humanity, we should like you to point out a greater. As the world exists to-day it has existed for many thousands of years: the one great gigantic monster is death; the earth is the end of earthly expectation; hopes all fade, and fall, and falter, and perish at the tomb; the king turns pale, the grey-haired sire trembles as his feet approach the grave. Its only point of relief is faith and inspiration; and even these sometimes do not satisfy, for they falter when the feet near the narrow home, and when the dear one is laid away. It requires a long line of faith to stretch to that far-off haven and that distant time when the loved one shall be restored. But if the bridge is not so narrow—if the gorge to be spanned is not so broad, if the chasm is not so deep and wide as it has been presented, if the line of life is not broken off, but continued—this is surely the greatest blessing. No more terror, no more shrinking back, no more pallor and trembling! The grave loses its power; death is deprived of its sting by the very evidence that the departed are just there through the open doorway, only a step removed, nay, in your very midst, if you will but hear and see them.

We do not know what those persons think who ask what good Spiritualism has done or can do; but we do know that it has paved the way to the presence of angels in many an unexpected place, and at many an unexpected time. We know that the minister from his pulpit, more frequently now than formerly, in response to the breath that seems to be in the very air, says: "Your friend is not dead; he has only gone out of sight, into another room, and even now may be permitted to hear your conversation;" and this not from a professed advocate of Spiritualism. It is entering your literature; it charges it all with the element of the presence of guardian angels. Your poets have described its beauties; your own Laureate has pictured, in his "In Memoriam," the presence of guardian angels. So, in the various forms of literature, it has lent a new charm to the verses of the poet, and to the prose of the inspired writer. It has stalked through the various laboratories of learning, and challenged the scientific man before his *experimenta crucis* to discover, if he can, the germ by what other subtle force than spirit these manifestations can be produced. Nay, it has done more than this; it has rekindled and renewed the faith in man of the living presence of the Father; the far-off, distant, cold Deity would not satisfy; but when His love is brought nearer and nearer in the presence of those that commune with angels, it forms another chain of golden light binding you to the Infinite. It is the blessing of Spiritualism that it is yet in its infancy; it is a great blessing, because many of the crudities of its forms of manifestation, many things that are uttered by its professed advocates, may become rounded off and worn away with time. Every new truth must come into the world like a two-edged sword; it must cut both ways—out into the wilderness of exploration, and into the darkness of prejudice. It must have point and sharp angles in order that it may gain a hearing. But when it takes its place in the world, and is recognised as proper and respectable, then these angles become rounded and worn off. It is in every way a blessing existing at the fireside. It is true that many of the theories and many of the philosophies advanced are entirely at variance with those taught in the world and accepted by the majority of religious and scientific people; and it is a great blessing to modern enlightened people; and it is no longer an inquisition—that there are no longer persons crucified for opinion, except upon the altar of public opinion, though this means of torture is sometimes most trying. Still, there is no literal inquisition; there is no stake waiting for anyone who dares to advance a new truth. Galileo in his dungeon, Socrates in his cell, foretold the truths the world now upholds. So the bold, brave man who dares to explore the realm of spiritual truth, and, penetrates beyond the grave and death, fearlessly holds counsel of the spirits of great and wise and good men, he

may not be stoned and crucified, but he is pursued with the shafts and arrows of envy and malignancy. Thanks, however, to the enlightenment of the present generation, these may not be put to death. If, therefore, a kind message or a loving word greet your ears from some unknown source and some far-off voice, do not put it aside because you have not heard it before; but listen and see if it do not bring you a message of love—a voice from beyond that tomb that has been so dark and cold and dreadful to you. And when the chain of individual life is made complete—when it really is established and understood among mortals that there is no breaking of this chain, it will be as common for you to hold communion with departed friends as to send a letter or message to someone that is absent; nay, it will be quite common for you to see them walk by your side, and you will hold a pleasant conversation with some guardian spirit even in the very midst of humanity. Faces will appear, forms will walk by your side, a new atmosphere will surround the earth, and, as of old, angels will ascend and descend, and there will be no more fear. You will not be afraid: the faces will not be strange, but familiar; the hands will be loving hands, and the forms will be those you have cherished. They will be by your altars and firesides, abide in your councils, aid in the great work of carrying forward the earth's governments to the time of peace. They that are great and wise and good, seated now in the councils of love and immortal life, far above your vision, will then come nearer, and your rulers will be guided, your statesmen inspired, your leaders taught, the people moved to the great purposes of human government and human law, without the dread arbitrement of the sword. All angels' voices will be more potent than the voice of favour; right will take the place of might; and the law of kindness and of love, taught by justice, will become at last the abiding and crowning glory of your earth!

After a pause of a few seconds, the speaker gave off, with slow, solemn intonation, the following lines:—

O Thou, who trod'st life's weary way,
With humble brow and face all pale,
Bend Thou from regions of bright day,
And lead our spirits up to Thee.
Thou did'st the little ones of old
Visit and bless with soothing power,
Oh, once again let it be told
That Thou in this sweet quiet hour
Dost bend above thy earthly ones.
Thou, Brother, teach us, Friend and Guide,
Teach us thy ways, thy path to tread,
Let thy love with us abide.
Where on the Mount of Olives poured
Thy strains of love and eloquence;
Anew let that bright word be heard,
Let us anew its glad portents reveal.
Thou that beside Gethsemane
Did'st bitter tears all weep
For earth; upon the bended knee
Of sorrow many a child of earth
Weeps now with burdens grievous sore,
Far greater than they seem to bear;
Oh, let thy loving spirit pour
A comfort and a blessing there!
Thou who did'st heal the sick and raise
The dead from out the tomb,
Oh, heal the nations while they seek
Thy guiding from their gloom
To the bright glory of thy day.
O Spirit, full of life and love,
We follow where Thou dost but lead,
And soft descending like a dove,
God's spirit answers to our need.

After the singing of another hymn, the exercises of the evening were brought to a conclusion by the following benediction:—

We commend you to the guardian care of the angels, to the ministering spirits that attend you, to the footsteps and example of the meek and lowly Jesus, to the Father's endless love that abides with you for ever.

SPIRITUALISM AND SCIENCE.

On Thursday evening, October 23rd, 1873, in Westbourne Hall, Westbourne Grove, London, Mrs. Cora L. V. Tappan delivered the first of a series of discourses explanatory of the connecting link between Spiritualism and Science to a very select and appreciative audience. The proceedings commenced at eight o'clock.

In presenting the lecturer, Mr. Slater, the chairman, said that there had been a very generally expressed desire on the part of those who had attended Mrs. Tappan's Sunday evening services that a series of lectures should be given by that lady on week-day evenings on the subject which had called them together that evening. He had long known that there were many truths connected with Spiritualism that science failed to explain; and having himself a smattering knowledge of the sciences of astronomy, optics, pneumatics, hydrostatics, chemistry, acoustics, electricity, magnetism, &c., he found, from personal experience, that all these failed by any recognised law to explain to him the phenomena he had from time to time witnessed. He thought the time had come when scientific men could no longer ignore these facts, and it behoved them, as pioneers in the world, to come forward with the battle-axe and wield it; and if they could prove that there is any other law than that of Spiritualism to explain the phenomena called spiritual, they would indeed confer a boon upon humanity. It was with this

view—with the desire that Spiritualism, with its facts and phenomena, should be thoroughly sifted and explained to the world at large—that the present course had been inaugurated.

On rising, Mrs. Tappan was received with marked enthusiasm. Then, in accordance with her usual custom, she prefaced her discourse with a short and impressive prayer or invocation, of which the following is a literal transcript:—

O Thou infinite Spirit, whose life pervades the universe, at all times and on all occasions, whatever may be the theme of our meditations, we would aspire to Thee! Thou art the Spirit of all life! From thy being emanates all worlds and all systems; from Thee all law and all knowledge come; and to Thee all nature turns as the source of being. We praise Thee for the life which abounds everywhere, for that beauty and harmony which abide in all the universe. Matter itself is but an expression of thy being; and whatever knowledge we may gain is acquired through that intelligence which is derived from Thee, Thou Source of all intelligence! O divine Spirit, let us light our torch of knowledge upon the altar of thy being! Let us kindle anew the flames of inspiration, that they may light us in those pathways that lie beyond the range of reason, and at last guide us to those realms where the golden sun of truth illumines the mind for ever!

THE CONNECTING LINK BETWEEN SCIENCE AND SPIRITUALISM.

Ever since Baron von Reichenbach discovered that there are more elements in matter than those that appeal merely to the senses—that all substances have an aura invisible to common mortals, but discernible by those that have the spiritual sense, or the minuter perception—the world of science has been awake and alive to the fact that there are certain inner principles underlying all the sciences that no form of modern investigation can reach. It has been the favourite theory with many advanced minds, and is so to-day, that some subtle agent unites and binds together every system and known science; that there is a philosophy somewhere in the realm of investigation that would explain many things which seem incongruous and unfathomable to the mere external senses. When we remember how exceedingly modern all science is, when we remember that every form of present investigation is almost new, it cannot be surprising that every fact, however occult it may be, demands a careful and minute consideration. You will all recollect that the present system of astronomy is not that of the ancients, and that until Copernicus discovered the wonderful principle of the solar system, and explained its arrangements and revolutions upon known mathematical laws, there was an entire absence of all absolute knowledge concerning the heavenly bodies. Galileo died with perjury on his lips—was persecuted because he dared to declare the discovery of the earth's revolution. And when we remember that no science has taken its place in the world without this same persecution, that every advanced mind or discoverer of a new truth has been persecuted or put to death, it behoves us all to be careful how we denounce any new discovery or hesitate to receive its confirmation, because there may be underlying it a truth that will at last prove itself to the comprehension of mankind. Every science was once a theory—a speculation; every system of modern science existed first as speculations in the minds of those who discovered them. At first there was a glimmering possibility that the dawning science might be true, gaining confirmation by each new fact, until at length, by steady investigation, by those processes which intuition only knows, the mind became conscious of the wonderful truths that exist to-day in modern science. Of course, mathematics is an old and well-established science: we might call it the keystone to all external sciences, and of course no new principle can ever be revealed in simple mathematics. Mathematics is only valuable as an exponent of other sciences; and all these forms of science depend, not upon mathematics for their discovery, but merely for their solution and representation to the world in a tangible form. Indeed, the science of astronomy teems with wonder and beauty. By direct calculation, certainty takes the place of speculation; and mathematics, with its wand of golden power, opens up the broad area of heaven to the exploring mind of man. This was not so in olden times. Then astrology held the place of astronomy, and superstition took the place of absolute science and experiment. Geology is still young in modern science: it was only the other day that it dared to take its place as an established system, while it still receives the ban and proscription of many canonical minds. But as a science it is unquestionably proven; nevertheless, how many geologists are still lost in the region of speculation! and how few scientific men agree on the general principles of the science! It is yet in its infancy. Chemistry, derived from the ancient systems of alchemy, has made gigantic advances, and has perfected itself into a tangible form; and yet even it is still in the infancy of its existence! Many of those forces which were formerly supposed to be primal, have been found to be composite, and patient investigation into the nature of things will bring us into the realm of still more subtle agencies.

But it is not of any of the established sciences as such, nor of any of the systems you can learn in the schools of science, that we wish to speak to-night. It is of the connecting link of the underlying chain of causes, that all scientific men have sought for, and have failed to arrive at by their external investigations. Humboldt believed in a chain uniting all matter into one great cosmical principle; and various leading minds have earnestly and fully believed in one underlying subtle force that, uniting all forms of science, will ultimately bring them together as one grand science. Of course such minds are rare; they are the result of centuries of prepara-

tion in human thought, and when one dawns upon the world it is like the bursting forth of a new planet in the constellation of mind. But these truths are abroad—the truths of spiritual science; and it is firmly believed, confidently known by those who have investigated the subject longest and most closely, that here is the underlying principle of all science, the connecting link between mind and matter that science has failed to discover. It is believed that clairvoyance, mesmerism, psychology, and various other approaches to it, were but the indicators, the stepping-stones to this spiritual solvent that will finally unlock the doors of temples heretofore closed to modern science. Suppose, as Von Reichenbach asserts, that every substance is surrounded by an aura of its own not appreciable by the senses—that is, by physical sense—this accounts for that mysterious law of gravitation in the attraction of particles of matter to each other; this solves the repulsions in chemistry, and sets the mind at work in an unknown region of investigation. And suppose, as clairvoyance has revealed, that every individual human soul, as well as all substances in nature, is surrounded with a similar aura—an atmosphere like that which surrounds the planets—that will explain the attractions and repulsions experienced by human beings, their likes and dislikes, the diseases of a contagious nature to which they are subject, and the various forces that are antagonistic to human well-being. This being the case, it will behove all investigators of sanitary science to find out whether these two contending magnetisms do not produce sickness. We know that crowded cities are not conducive to health. Thus the philanthropist may be led to see the necessity of benefiting mankind by removing them farther from each other. Magnetism proved the existence of mind independent of matter. Here, then, is a step beyond all parallel in the annals of science; for no science, however it may have admitted the existence of mind, has ever been able to show to the men of understanding in the scientific world that mind can exist without the organic form of material life. This is a valuable discovery; the magnetiser throwing his will upon the brain of the subject produces the trance condition, and the subject goes away from under his influence into the independent world of mind, to discover new orders of being and new substances that he (the magnetiser) has no knowledge of. This was proven long before Spiritualism was known, and before psychology had revealed the wonderful powers of mind acting upon mind. If, then, it be true, as we have stated, that these discoveries have been made under the circumstances named, what is to preclude the possibility of still greater truths being won by the same means from the realm of scientific discovery and invention? For if clairvoyance be true, what may it not do in the way of the discovery of new forces, and the investigation of subjects that lie beyond the ken of material sense? No telescope has yet been made to penetrate to the objects on the surface of the moon. If there were one the object-glass of which were five feet in diameter, undoubtedly it would discover most of the objects on the moon; and if the moon were inhabited, as scientists declare it is not, still your scientific methods could not proceed further. Clairvoyants have asserted that the moon is inhabited, not, indeed, by a high order of beings, but by beings in an embryotic and transitory state, who will, however, eventually become developed. You are not able to determine whether other planets are peopled; but psychometry and Spiritualism say those planets are inhabited; and the more advanced spirits say that they have been able to communicate with the beings of other planets; that the inhabitants of some of those planets are far in advance of yourselves in relation to all science and to spiritual truths; that many live in an atmosphere which to you would seem to be like Paradise, so transcendent in its lightness and in the perception of the beauties of the spirit. Indeed, you would seem to some of those inhabitants as beings of a lower order of creation and life. Now it is possible that at some future time, astronomy, or astronomical instruments, may discover that there are beings in some of the planets; but it is certainly worthy of your candid consideration to bear in mind that these things have been foretold, so that should science ever make such an announcement, she shall not carry off the palm and say, We have made this discovery first. Andrew Jackson Davis, in his "Nature's Divine Revelations," anticipated the discovery of the eighth and ninth planets long before astronomers detected them in the heavens; and many mediums have given specific ideas of substances not known before. An horticultural chemist, Professor Mapes, pursued for years a system of investigation, under the direction of spirits, whereby he attained the most wonderful results, and his farm in New Jersey became quite a model one. But it was not revealed by the learned professor that he received his ideas from the spirits, because that would have destroyed the usefulness of his work; still he never disguised from his friends the fact that he was an investigator of those spiritual laws. Many of his discoveries were published in the scientific journals of the day, but the source whence they came was unknown. Many of the inventions, by means of which labour has been uplifted, have resulted from direct inspiration; they have come through mediums, and yet no one has as yet credited them with it. The system of telegraphy known as Hughes's system, in which the letters are communicated by sounds, and the recipient, conscious of the sounds, translates them into words, was a direct spirit invention. Many of the sewing machines, those wonderful little instruments that have lightened the toil of the poor sempstress, have been direct inspirations by spiritual influences. Those spirits who revealed them to the world through earthly mediums are recipients of intelligence from higher beings.

It is true that this science will not answer your bidding, that it will not manifest its power at the call of penuriousness and selfishness, that it will not answer individual wants and wishes, for instance, as to how to arrive at a certain object. It is most stubborn. It will give to the world an idea of machinery to elevate the toiling masses, but it will not reveal to you the way to make diamonds and precious stones. If there were any great need in the world for diamonds, if they would add to the happiness of the toiling masses, or aid in elevating the great world of humanity, undoubtedly there exist in the spiritual world minds that could tell you how to make diamonds. But who is to be benefited by such a discovery? The gold flows for the most part into individual coffers, and diamonds are the subject of wrangling and contention. Truth is of more value than these things; and the great solvent of humanity possesses potency to uplift men, especially those who are desirous of solving these problems. You ask why some great truth is not revealed that will throw new light on these questions. It is not time for some great revelation that would overthrow existing forms and methods. Besides, it is imperative that the human mind should toil, and when, with strife and effort, it reaches almost just upon the discovery, this is the hour when the guardian spirit steps in, producing the certainty of investigation. Newton struggled for years trying to make the wonderful solution as to why things were attracted to the earth's surface instead of from it. At last, in the very moment when he seemed to be weary, and his brain had become exhausted by the investigation of the wonders he could not solve, there came the thought of this mysterious law that he named gravitation, and which, for the time being, has satisfied the world. But do you suppose there are not other laws underlying this one? The system we have revealed would entirely supersede it.

Franklin, the great electrician, he who first brought electricity within the range of scientific experiment, accounted for the separation of particles and atoms of matter in the universe by what he called the film of resistance. Ah, here is a wonderful story connected with this speculation of Franklin's; because this film of resistance may be the very same aura or atmosphere the clairvoyant has discovered that surrounds atoms. The smallest substances—the most infinitesimal particles of matter—are separated by small spaces, so that there is really no contact between atoms of matter; and if you could have a microscope sufficiently powerful to examine these ultimate particles, they would all appear severed, and each one independent of the other. There are no atoms in nature that are not thus separated by spaces, and the intermediate atmosphere constitutes the one element by means of which mind and spirit can produce motion and life. Science has never discovered to you what light is, although spectrum analysis has decomposed it and shown you the different rays by which it is formed, together with some of their qualities; and although photography has turned light to the uses of man, no one has yet told us what light is. No, varied as are the theories upon this subject, there is nothing that clearly explains the essential nature of solar light.

With this incipency in science, is it wonderful that the human mind grasps at anything that promises even a little light upon the subjects that are now in darkness? Is it strange that the human mind is never satisfied when such wonders are spread out before the world and there is no answer given? Be sure that for every question that the intellect can frame there is somewhere in nature a satisfactory answer. She has not sealed up the store-houses of her knowledge. There is no mysterious principle abiding that the human soul may not understand. Between God and you the various gradations of life are marked, and where matter leaves off and mind begins spirit asserts its wonderful power. The laws of mind are as tangible, and may be as clearly understood and demonstrated, as the mathematical problems of Euclid. There is no mystery in mind. It is only because the mind has not been considered that it is a mystery to you. You leave it as a realm that may not be explored, and then you expect by some divine process to be transported to the region where mind abides, and yet you do not choose to investigate what that region may be, or what is the mind that dwells within you.

Spiritual science declares that there is some connecting link between the mind and the nervous force which uplifts your arm and moves your frame. Now, the force which enables you to lift your arm will also enable the disembodied mind to move a table or any other object. That occult force is contained in the aura which surrounds all things. It is the force which acts between God and man, between mind and mind, and between man and disembodied mind. It is upon this element that spirits—so called in the science of Spiritualism—direct their influence when they wish to control mediums. It is upon this substance they act when they desire to give expression to their will through tangible bodies. It is upon this substance they act when they materialise themselves—show themselves in the physical form. It is into the mysteries of this force they would initiate you—that force which explains so many phenomena. It is that power which would enable you to overcome all forces and all law—the law of gravitation, if you would. The same seer in America, Andrew Jackson Davis, said, years ago, that a time would come when the inhabitants of the earth would navigate the air in large ships, instead of traversing the seas and land as they now do; that these air-ships are in a manner anticipated by your present system of balloons, but that this system will have to undergo a wonderful series of transformations before it becomes a regular means of navigation. It is nevertheless true that there is coming a time when the human mind, taught by investigation and research, will lift you above the earth, and

that, instead of lowly grovelling upon it, you will be able to traverse the heavens, as you now traverse the land and sea; and this would be no more wonderful, were it to occur in fifty or one hundred years, than your present system of steam navigation was considered fifty years ago. For your forefathers would have scouted the idea of a steam-engine; and the American Congress pronounced it impossible thus to carry heavy weights, when a train was actually speeding along the lines at the time bearing thousands of tons. The scientific world should be ready for any new discovery or system of thought that might lead to new light being thrown upon an old science, or impart a new science altogether; for certainly, in the true scientific mind, no avenue of knowledge is closed. It is, indeed, the boast of science that it is ever ready for the reception of new truths—that there is nothing final in science; and yet we are sorry to say that scientific men have been the first to denounce, and the most bigoted in their opposition to, Spiritualism. They have nothing either to gain or lose in the discovery of a new truth—in the revealing of a great imposition. If it be true that millions of minds are labouring under the delusion of Spiritualism, and that there is no spiritual world, no mental life, and no spiritual phenomena, why the impulses of philanthropy, of charity alone, would lead the scientific world to discover what this delusion is, and expose it.

Many years ago the Harvard University appointed a committee to investigate the alleged facts of Spiritualism. Among the number were several scientific men and professors. They were to sift and find out if this were a delusion, and to publish the results to the world in the form of a report. But the report never appeared. The public waited patiently year after year, frequently asking the committee for the result of their labours; but they were not ready. The public waited another half-dozen years. Meanwhile some of the professors died, and, manifesting themselves through mediums, said they were now ready. But their coadjutors were not; and the report was never published. The minority—those who have passed away—have arrived at a conclusion, but the living majority are still pursuing their inquiries at Harvard, and they are not yet ready. Your own Dialectical Society decided to investigate the subject, and has given the result of its investigations in a report altogether worthy of the society; indeed, no body pretending to investigate the subject has done so much for the scientific aspect of the question since the advent of Modern Spiritualism. Yet they must not pause there; a vast field of inquiry still remains; mediums exist in abundance; facilities are afforded in almost every city in your country; and the human mind will never weary of investigating a subject that has such an all-important bearing upon man.

We would simply state, in conclusion, that this is a preliminary discourse, or address, upon the general principles of science and their relevancy to Spiritualism.

In accordance with a desire expressed by the lecturer, several gentlemen put questions, some of which, not being relevant to the subject under consideration, did not elicit an answer.

In answer to a question with reference to the passing of solid bodies through walls, &c., Mrs. Tappan, or rather her control, said that it had been stated in the course of the preceding lecture that no matter was solid, but that if sufficient power could be brought to bear the entire substance of the building they were in might be compressed into a space no larger than the end of your finger. Wherever there was sufficient power that could be done. Crystals were formed in that way in the heart of the earth by a process known to Nature. Mind possessed that power when disembodied; and when they were conversant with those occult forces of Nature they would be able so to separate particles as to enable them to pass through those interstices that permeate all matter. That was the reason why seemingly-solid bodies passed through other bodies; and that was why in thus passing through other substances a body received no injury, provided the particles were allowed to come together again before the law of attraction had entirely lost its hold. Were a person to cut his hand and then quickly unite the parts, the blood would continue to flow in its accustomed channels; so, if an instant separation of particles took place, followed by immediate reunion before any atmosphere could intervene, the attraction by which they were held together would not be completely severed, but they would come together again on the force which separated them being withdrawn. The removal of a coat, without passing over the arms in the usual way, seemed to be a miracle. But clothes were made of fibres; and if they could be separated and instantaneously reunited, it was just the same as if no separation had taken place. It was effected by rapidity of motion—a power which had not been acquired in any form of external knowledge. If one were to take a stick lighted at one end and pass it rapidly before the vision, it would seem to be a circle of fire, caused by the rapidity of motion. It requires the sixtieth part of a second for an object to impress itself on the eye, and were it to pass in less than the sixtieth part of a second the eye could not see it. Anything, therefore, which occurs more rapidly than that is invisible to the eye; the eye witnesses the result, but is unconscious of the process. It is by this rapidity of motion that physical manifestations take place.

Another gentleman wished to know how it was that one atom passed through another, seeing that there was a law in nature called impenetrability. The reply was that it had not been said that atom passed through atom; what had been stated was that no atoms were joined together in substances with which we are familiar, and that when one body passes through another it is simply the atoms which are separated, allowing other atoms to

pass by, not through them. All substances are like a sponge; water passes through it, but it does not pass through its particles.

Replying to question 3, as to whether the spiritual power spoken of is an emanation of God the Spirit, the third person of the Trinity, the control said they did not know; there are some things that even spirits do not know, and that is one of them. Certainly, they believe it emanates from the Divine Mind; all spirits derive their powers and their sources of life from his spirit, whatever the instrumentality may be. They only know that in spiritual life these powers are conveyed to them from his spirit-spheres, just as they convey them to us, and that the origin is the Infinite Mind they have no doubt.

In reference to question 4, regarding the function of the brain and its relation to the mind, the control said that the question is large enough in itself to form the theme of a lecture. The brain is the nerve-centre of the entire system, and that every sensation, every pleasure of the human body, is communicated to the brain through the nervous system. This system is composed of minute fibres, and communicates with the brain by means of rapid vibrations, which produce sensation. Whenever a certain part of the body is affected, a corresponding part of the brain immediately responds; and it has been revealed by a system of electrical treatment that by placing one pole of a battery on the brain a diseased part can be discovered. The brain is simply an instrument of the mind—the temple of the spirit. The frontal brain is the seat of intelligence, the top brain of the religious faculties, while the lower order of propensities have their seat about and near the spinal column. Every faculty of the brain is an independent force, but without the vitalising influence of the spirit there can be no mind. The brain is the means whereby the spirit is enabled to communicate with external matter and receive external impressions.

In answer to question 5, as to how mind could act upon mind at great distances, the lecturer said that there is a force emanating from the mind which does not belong to the external body, and wherever there is another mind subject to or in sympathy with that mind, the latter could act upon the former, even at the remotest distances. A chain of sympathy was established, whereby the one mind acted upon the other. Thus a mesmerist or magnetiser might be in one place, and the subject in another. There is no space and no time to the spirit in the material sense: it is in its nature infinite.

In reply to a question (No. 6), as to the possibility of discovering a means of passing one body through another, it was said that the question resolved itself into one of rapidly effecting a separation of the particles and then re-uniting them. Possibly, machinery might be invented to effect this operation, but all would depend on the rapidity of its motion.

Question 7 had reference to the influence of the planets on individuals and nations. The control said that Sir Isaac Newton was not the first to believe that the planets had an influence on human beings and nations; the ancients had had a regular system of astrology, nor do we see any reason to disbelieve such an influence, since every atom exercises some influence over other atoms, and every mind is related to every other mind. Since every planet is related to every other planet that forms part of the same system; and since light and heat—those marvels of solar existence—are transmitted to you from such immense distances, there must be, according to the laws of the existence of the solar system, a corresponding vibration on the nations of the earth; and we believe that not only every nation, but every individual, is more or less affected by planetary influence.

In answer to a further remark, the lecturer said that with regard to the Phædus it is taught by spiritual science that they are the source of the inspiration of poets and the abode of the muses. It may be a poetic fancy, but at least it is a sweet one. It would be noticed that whenever Mars was in the full ascendant there were always the most rapine and bloodshed. In fact the ancients named the planets according to the influence they exerted.

In reply to question 8, with reference to the connection between the phenomenon of the mirage and images projected into the spiritual atmosphere, it was answered that undoubtedly the phenomenon known as the mirage is the result of an artificial emanation from the earth in the form of a spiritual substance, whereby the rays of light are refracted. It is true that the same force or the same law that produces the mirage is also undoubtedly connected with the power manifested in the presence of mediums to make spirit-forms visible to the naked eye.

On the exhaustion of the questions desired to be answered, Mrs. Tappan offered up a short benedictory prayer; when Mr. Luxmore rose and proposed a vote of thanks to the lecturer. He said it had never been his good fortune to hear an inspirational speaker speak so much to the point as Mrs. Tappan. Her discourse had been most excellent—full of good, sound, logical reasoning. The vote of thanks was seconded by Mr. Morse and carried with acclamation; whereupon the evening's proceedings terminated.

The Modoc Indians who killed some American soldiers have been executed at New York. These tawny warriors are styled murderers. Emperor William is a saint and a hero. Captain Jack said, "I am ready to go and see my great Father above." Boston Charley said, "I am a boy, but I feel like a man." The manifestations of affection between the braves and their families was beautifully human, and even affected their murderers. These Indians killed the Americans because, from past experience, they believed they intended to betray them.

DR. MONCK'S ADVOCACY OF SPIRITUALISM.

The report in another column re-echoes the burden of numerous letters we have received from Bristol within the last few days. It is evident that Dr. Monck has qualifications for bringing Spiritualism before the public which no other man in England possesses. He is ready of speech, and hurls into the minds of his hearers the most astounding facts without equivocation or trimming of any kind. No doubt some consider such procedure rash, but it savours so much of earnestness and true conviction on his part that, though overwhelmed as to the nature of his statements, the audience are, even against their will, convinced of the absolute truthfulness of the narration. This is what is wanted. The fallow ground of the human mind does not merely require scratching on the surface, but the subsoil plough of stern fact must be driven deeply down into the "hard pan" which superstition and materialism have for ages trodden down, and restore the human faculties to the light of truth. We particularly call attention to Dr. Monck's challenge to the Press—namely, that they retire after the lecture to an apartment to hold a test seance, the particulars of which it is stipulated should be reported in their respective organs. This disavowal of itself is worthy the energy and expense necessary in getting up one or more public lectures; for, if the Press have courage enough to accept the challenge as to the seance and publish the details, the results are certain to coerce them into the unwilling advocacy of Spiritualism to the many thousands who peruse their columns.

After the last lecture in Bristol a seance of the kind above alluded to was held, at which two clergymen and two physicians were present. While they were expressing their incredulity, loud raps were heard, and a gentleman who reports the facts says that a name was given which he recognised, and another gentleman present recognised a second name given as that of a deceased acquaintance. "Other manifestations," says our correspondent, "quickly followed; and you may imagine the looks of surprise in the countenances of unbelievers. They admitted their doubts were severely shaken, and no doubt they will testify to their friends that, after all, there is something in Spiritualism." Here, then, is a weapon—a veritable mitrailleuse—which is placed in the hands of Spiritualists; and we hope they will not neglect to use it in furtherance of their views. Dr. Monck is really capable of discharging a great variety of duties on behalf of Spiritualism. He can stir up the public on the platform; and, as a Christian minister, claims the special hearing of that sect. He can, after his lecture, get up an impromptu seance, and sustain his statements by the logic of incontestable facts.

Dr. Monck is willing to visit families and form circles, and in every practicable way to devote himself to the promotion of the movement. Those committees who are too poor to pay him his proper fee are met on the most generous terms, if they will grant him his travelling expenses and entertain him as a guest, besides taking such steps as will lead to success. In that case he will be content to receive the proceeds of the lectures after the expenses are paid. Indeed, if the matter be properly worked, a large balance might be available on each occasion. Surely it is not necessary to allow such a glorious work to be lowered down to the basis of £ s. d.; and surely amongst the thousands who read this article there are hundreds who would achieve victory through Dr. Monck's agency, even though it cost them a pound or two.

From Bristol, as the basis of operations, Dr. Monck desires to extend the campaign into the surrounding counties—Somersetshire, Wiltshire, Gloucestershire, Worcestershire, and South Wales. Letters to him may be addressed to our office, and we hope that in a few days he will have a tour before him the accomplishment of which will engross his energies during the forthcoming winter months. Dr. Monck lectures at Trowbridge on the 5th and 6th of November.

REV. DR. MONCK'S LECTURES IN BRISTOL.

(BY OUR OWN CORRESPONDENT.)

On Monday and Tuesday evenings, October 20th and 21st, the Rev Dr. Monck, F.A.S., lectured in the Broadmead Rooms, Bristol. The hall is reputed to hold 1500 persons, and it was thronged at each lecture with a highly-respectable and appreciative audience. On mounting the platform, the lecturer was received with loud and repeated rounds of applause, plainly showing that he has in Bristol a large circle of friends who respect him personally, and believe in the sincerity of his claim to be considered a medium, and an earnest believer in Spiritualism. Some half-dozen noisy individuals were present at the lectures, and did their utmost to prevent the lecturer from having a fair hearing; the audience, however, were not in sympathy with them, and showed energetic and unmistakable signs of disapprobation of their conduct, and speedily put the disturbers down. It was discovered that these roughs were the men who so disgracefully persecuted Dr. Monck before his church was burnt down by incendiaries. These friends of orthodoxy have now, we understand, gone so far as to threaten his life, and it is not thought safe for him to walk out alone at night. In spite of this, with true English pluck, Dr. Monck has agreed to preach in the same hall on Sunday evening next, and to re-deliver his lecture in Bristol in the coming week. In so doing he deserves the sympathy and thanks of all Spiritualists. We want a few men like this who can dare to do their duty, even at the cannon's mouth, and in this way prove that Spiritualism is a living power in the land, and does not shrink from the public gaze, however withering that gaze may be.

During the delivery of the first lecture, a person asked for "proofs," and requested the lecturer to hold a seance there and then. He explained that this would be impossible, but publicly invited the reporters, several of whom were present, with the editors of the local newspapers, to attend a seance to be given for their especial benefit, the whole to be reported in their respective papers.

The whole of the dissenting ministers of Bristol had been specially invited, and informed that Dr. Monck would answer any pertinent questions after the lectures, but not one of them was observed to be present. There were, however, a number of clergymen and other professional men in the hall, and they gathered round the lecturer with words of kindly congratulation after the lectures, and at their request he accompanied them to a neighbouring house, when a seance was held, and phenomena occurred which were admitted to be of an extraordinary character, and unexplainable except on the spiritual hypothesis. The readiness of these gentlemen to attend a test-seance was not

imitated by the members of the press, although the invitation was subsequently repeated. Dr. Monck has resolved to throw out a similar challenge to local editors in all towns he may visit on his lecturing tour. In this way we anticipate that an incalculable good will be done by giving publicity to the phenomena of Spiritualism, and assuring all who read the newspapers that its mediums absolutely court investigation, and are not animated by pecuniary or other selfish motives.

The subjects of the lectures were "The Manifestations of Modern Spiritualism," and "The Unity of Biblical and Modern Spiritualism." Both subjects were handled in a masterly and exhaustive manner, the speaker manifesting a thorough acquaintance with the question in all its bearings. The language employed was well chosen, and eloquent, and elicited frequent bursts of applause. The earnest manner of the lecturer carried with it an unmistakable conviction that he was speaking of that which, from personal experience, he seriously and heartily believed to be the truth. After each lecture there was a discussion, and the meetings broke up at a late hour; Dr. Monck, however, informing the audiences that he was prepared to continue the discussion still later if they desired it.

As an example of the character of the disputation, it may be observed that a questioner asked, "Whether the lecturer had not once said that Spiritualism was so immoral in its tendency that he could not kneel down to pray?" The reply was, "No; but I have said that in consequence of my known belief in Spiritualism, I was persecuted by my deacons, and," continued Dr. Monck, pointing to his interrogator, "that person was one of them, but the Church failed to see the advantage of re-electing him to that office. I also said that I could not pray with such calm equanimity of mind as I desired, because of the persecution with which I was visited by those honourable Christians." This answer called forth tremendous cheers, and the large audience unanimously requested Dr. Monck to deliver further lectures to them on a future occasion. This request has been followed by a subsequent invitation to re-deliver the lectures in Bristol next week, besides delivering a discourse on Sunday next in the same hall. Both requests will be complied with. This is a most encouraging circumstance, showing as it does the effect produced on the minds of the listeners by the lectures. It should be observed that the hall was quite as full on the second night as on the first, notwithstanding the fact that the annual Non-conformist lecture was being delivered in a spacious hall in the neighbourhood, and the great musical festival was also attracting thousands in another large building. The weather was also very inclement. None of these drawbacks, however, prevented an eager multitude from filling the Broadmead Rooms. Evidently Dr. Monck's bold avowal of his convictions, and readiness to define and defend them, have produced a strong impression in favour of Spiritualism, which has now become the subject of pretty general investigation among the Bristolians. Some sceptics, for example, have formed a circle, and been very much astonished to find that they possess mediumistic power, some strange phenomena having been obtained by them.

The Bristol newspapers contain, on the whole, very fair and lengthy reports of the lectures—indeed, the attitude of the Press towards Spiritualism has undergone a marked and favourable change. Doubtless Dr. Monck's able lectures have had a great deal to do with the changes and we anticipate similar results as the sphere of his advocacy becomes more extended.

SUNDAY SERVICES AT BIRMINGHAM.

On Sunday last Mr. John Collier again conducted a most successful service at the Athenaeum, Birmingham. The hall was well filled with an appreciative audience, who listened with rapt attention to the lecture, which was on "Mediums and Mediumship;" but the special interest of these services culminates in the recital by Mr. Collier each evening of an original spirit-poem. This is a feature in the service, and rivets the attention, not only of Spiritualists present, but of all who have a taste for good poetry and finished elocution. There were many in tears at the sweet pathos of the poem delivered on Sunday evening. The Athenaeum is now engaged by the Midland Counties Association of Spiritualists for a period of six months, during which time Mr. Collier will occupy the platform on Sunday evenings, commencing at half-past six o'clock. The hall will also be open in the morning and afternoon of every Sunday at eleven and three for propaganda work in connection with the association. It is proposed to have debates, conversations, and experience meetings; also to offer the use of the platform to any capable Spiritualist who will use it for the advantage of the cause. Friends from a distance are specially invited, and the secretary of the association would be glad to correspond with any speaker coming to or passing near Birmingham. The committee have laid themselves out for good earnest work during the coming season, and they solicit with confidence the personal and pecuniary assistance of all friends. Books are wanted for the library now in formation. Cheap, attractive, pithy literature is wanted for distribution, and money is wanted to meet the heavy expenses already creeping upon the workers in the movement. The suggestion as to paying for seats started at the last service is in process of being carried out. A large number of seats are already let, and others will be secured for next Sunday. Up to the present time, the collection has increased in amount on each occasion. This, at least, shows that the friends attending these services are satisfied with the platform, although, as represented by Mr. Collier, it is a most advanced one. Of course there are a few who object to the ultra-progressive views of the lecturer, but the majority certainly admire his free, outspoken style, and relish his denunciations of the political, social, and theological shams of the day. On Sunday last a trial was made with respect to the sale of spiritual literature at the meeting, and the result was most satisfactory. More than four dozen copies of the MEDIUM were sold, and there were not enough to meet the demand. Other papers were also sold. All this will doubtless stimulate inquiry and rouse an enthusiasm on the subject. In one corner of the hall, in which sat several mediums, loud raps were heard continuously during the lecture, and especially during the recital at the close. What is now needed is that the various mediums shall carefully and diligently sit for development, for little can be done unless the propagandist effort is seconded by local mediums ready to supply the phenomena so necessary in a town like Birmingham.

We trust that this vigorous movement will be well sustained.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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

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

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

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E.C.; Curcio and Co., 13, Catherine Street, Strand, London, W.C. John Haywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

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

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 31, 1873.

TESTIMONIAL TO JUDGE EDMONDS.

A SPECIAL EDITION OF HIS WORKS.

For several years it has been our privilege to enjoy an intimate correspondence with Judge Edmonds, a gentleman whose name stands, in relation to Spiritualism, second to none in the world. This country has been indebted to him repeatedly for parcels of his celebrated "Tracts and Letters," which have found their way into the hands of Spiritualists at a cost barely covering the expense of importation. The new and enlarged edition of his "Letters," now being advertised at such a low price, is so offered because of the kindness of the author in forwarding a quantity as a donation to the Spiritual Institution, and to the promoters of Spiritualism in England. Judge Edmonds, on a recent letter, says: "I have kept the 'Tracts' constantly in hand now for some fifteen years or more, and have circulated, first and last, at least fifty thousand. The demand is constant for them here, and I therefore, every once in a while, publish an edition of a thousand copies, as I did this summer."

To bring this useful and popular work more prominently before the Spiritualists of Europe, Judge Edmonds intimates that he is about to despatch, per steamer, the stereoplates to our care, that the public may be supplied with copies for the mere cost of paper, printing, and incidental expenses. In a short time this reprint will be ready, and no doubt it will meet with an appreciative reception.

Within the last few weeks we have heard rumours of a testimonial proposed to be given to Judge Edmonds by the Spiritualists of England. We understand that it is intended to take the shape of a set of English works on Spiritualism, uniformly bound, and a collection of photographs of English Spiritualists. We mentioned the matter to Judge Edmonds in a recent letter, and suggested that it might be grateful to him if a testimonial edition of his works could be brought out in this country, that the volumes might testify to his labours for Spiritualism in the home of every Spiritualist in Great Britain and her Colonies. In response to this, the Judge writes:—"You speak of a testimonial which is being got up for me. This is the first I have heard of it, and allow me to say that your publishing that work (meaning the celebrated volumes of spirit communications), so that it could be afforded cheaply to the world, would be, to me, the most acceptable memorial that could be devised."

The Judge further adds, that in publishing works on Spiritualism he never expects to receive any profit, not even a reimbursement of the actual cost. Recently his two volumes on Spiritualism have gone out of print, and he adds—"I am so frequently importuned for them that I have attempted to have a new edition published. I prepared it some time ago, but found that it would cost me £500 to get it out, and that I could not afford. I went so far as to have the first 200 pages stereotyped, but there I had to stop the work. I have these plates ready to be used, and have most deeply regretted that I could go no further. What I proposed was to publish that new edition in three volumes, of about 350 pages each, small octavo, and I could make such alterations as would materially add to their value and attractiveness."

We are further offered the "copy," which is now complete, and the plates already done, if we will bring out an edition of this noble work, as above indicated. As this is the kind of testimonial which the learned Judge most highly appreciates, and as he so richly deserves the greatest compliment at the hands of Spiritualists, we ask our readers throughout the world to decide at once to sustain us in bringing out a "testimonial edition" of the works of Judge Edmonds. They will comprise the two volumes

hitherto sold at a guinea, but in the new form, revised and extended by the author, in three volumes of a more portable size. The "Tracts and Letters" will make a fourth volume, uniform with the others. These four volumes we hope to offer for little more than half of the price of the two volumes, but all will depend on the number of subscribers received. The plates will have to be made, which will require a large sum of money, but after that is accomplished copies will cost comparatively little; so that the more we print the cheaper will they become to the purchaser. We have written to New York accepting the offer, and desiring that the proof of the new page may be sent, upon receipt of which we shall enter into estimates, and lay before the Spiritualists of Great Britain the price at which we shall be able to offer a superb and truly national edition of these celebrated writings. The "Dialectical Report" is in the remembrance of our friends, and if they will kindly sustain us we shall not damage our good reputation achieved by publishing that volume in preparing in an acceptable form the works of our American friend. We wish Spiritualists to bear also in mind that this "testimonial edition" will not come from us, but from them. Without your help, brother Spiritualists, we cannot proceed with the work. We ourselves have not money to spend in it, so that if you subscribe to the work, and enable it to be brought out, it will be your edition, and a testimonial from everyone who takes part in the work to the generous and devoted gentleman who has for so many years done so much for Spiritualism.

A SPECIAL PROPOSAL TO OUR READERS.

This week we issue a number of sixteen pages, which merits some sort of apology for our extravagance. It has been repeatedly stated that there is a loss of several pounds weekly on the MEDIUM, and that the responsibility of sustaining this deficiency is undertaken by an individual who, as the saying is, has not a penny in his pocket. From week to week, and from year to year, this great expense is incurred with faith in the return which intuition promises. If the time had been waited for till money was in hand to make an organ of Spiritualism a commercial success, then there never would have been such an organ. Self-sacrifice must take the lead, and self-interest will in due time follow, but it seems to us unnatural that the work of Spiritualism should be contingent on its being made a paying trade. Shame on those who would suggest that it should be made so, but honour to those who have risked their all, including health and dear life itself, that this work might go on.

Were our object to make money, we might reduce the MEDIUM to the lowest minimum of size, and give as little as possible for the penny; but that is not our aim, which is rather to serve Spiritualism, and not fill our pockets, and starve the movement to do so. Our paper belongs to Spiritualism, and it is the organ of every Spiritualist, and it grieves us to repress a line or deprive our readers of any grand thoughts that might prove a blessing to them. Acting in this spirit of love for the thousands who peruse our columns, we have this week given an extra-sized number that both of Mrs. Tappan's orations may be placed on record, and that other matters may also achieve publicity. The movement demands this service, and it must have it; but the question arises, Where is the money to come from? Already heavy expenses menace empty pockets. Spiritualism is not devoid of generous souls, as our subscription lists show; but, unfortunately, the largest charity is not always overlaid with the greatest weight of gold. If there were a few gentlemen amongst us who would place down their £50 or £500 as freely as we and many other poor brethren give their all, then the most glorious movement earth has ever seen would not be the worst supported. We shall, from time to time, be forced to issue extra numbers of this week's size; and to do so, in the event of the millionaires not coming to the rescue, we must appeal to the mechanics, and charge three halfpence for such numbers. Before we do so, however, we desire to elicit the views of our readers. Will you, then, kindly say whether you would rather pay three halfpence for the MEDIUM with two of Mrs. Tappan's orations, or one penny for the MEDIUM with one of them, and another penny for the second oration in a separate form?

In addition to these matters, we beg leave to state that we stand greatly in want of money. We could use a few thousand pounds as capital to bring out spiritual works at the present moment with great advantage. Do sects and bubble companies absorb all the money? And are there no capitalists who will go in shares in the work of the Spirit? We do not like to say openly how much we require the assistance here indicated, for we do not like to affront our friends; but at the same time we desire to state explicitly that co-operation would be heartily accepted, and we shall be glad to receive the proposals of our many readers who may be able to help in this particular way.

MRS. TAPPAN'S SUNDAY EVENING MEETINGS.

The arrangements continue as hitherto. Tickets for the course of Sunday evenings, terminating on December 21st, 10s. 6d. each. These tickets may yet be obtained. Admission to the reserved seats for a single visit is 2s. 6d. Tickets must always be procured before Sunday. All other parts of the hall are free by ticket, which may be obtained at the Spiritual Institution and of various active Spiritualists throughout London who aid the committee in selecting audiences to hear Mrs. Tappan's spirit-teachings. A collection is made at the close of the meeting to help to defray the expenses. Those who are favoured with tickets (which, indeed,

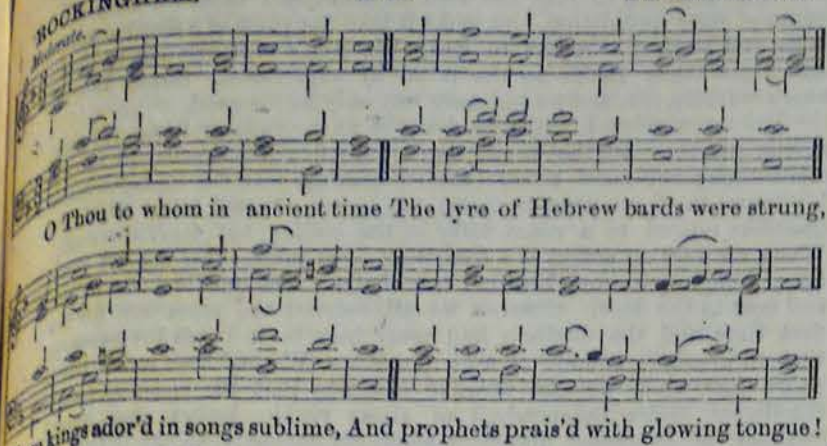
is a favour, seeing that there are several claimants for each ticket issued) are expected to contribute towards the maintenance of the meetings. A quartette is about to be formed. The first meeting will take place this evening, at the Spiritual Institution, at seven o'clock. All who can aid in the musical department are earnestly invited to come forward and submit their services. The following hymns and tunes will be sung on Sunday evening:—

HYMN 48, "SPIRITUAL LYRE."

L. M.

DR. MILLER, 1787.

ROCKINGHAM.



2 Not now on Zion's height alone
Thy favoured worshipper may dwell;
Nor where, at sultry noon, thy Son
Sat weary by the patriarch's well.

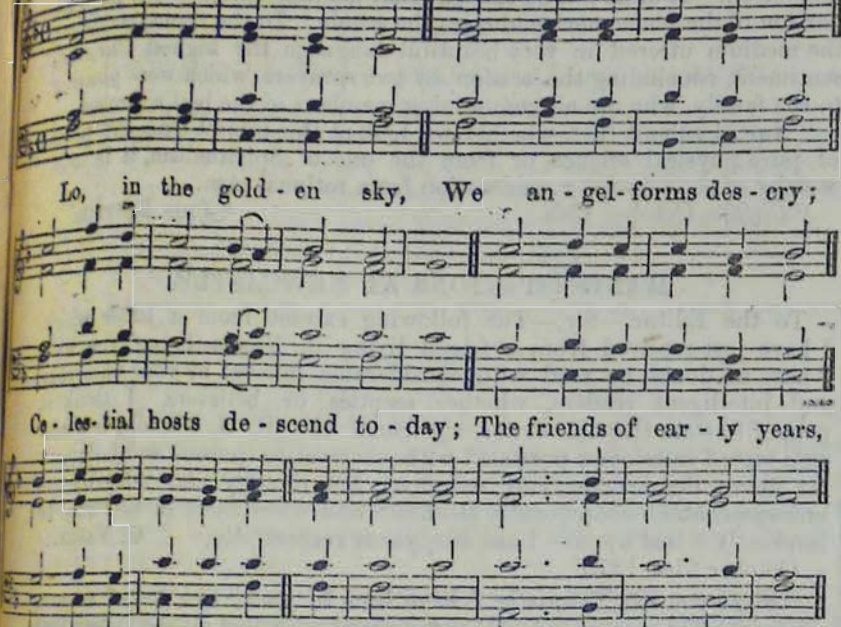
3 From every place below the skies,
The grateful song, the fervent prayer—
The incense of the heart—may rise
To heaven and find acceptance there.

4 To thee shall age with snowy hair,
And strength and beauty bend the knee,
And childhood lisp, with reverent air,
Its praises and its prayers to thee.

HYMN 69, "SPIRITUAL LYRE."

668, 668.

ASCALON.



2 No more we sigh and mourn
O'er loved and loving gone;
They throng around the path we go;
They bless us in our home,
Are with us when we roam,
Our conflicts and our triumphs know.

3 The grave hath lost its dread,
To us there are no dead,
But all do live and love as one,
Our doubts and fears depart,
In each and every heart
The holy will of God is done.

4 Thanks, grateful thanks, we raise
To him who crowns our days
With blessings numberless and free;
In one united band,
As brothers, hand in hand,
Henceforth mankind in joy shall be.

HYMN 54, "SPIRITUAL LYRE." Tune—OLD HUNDREDTH.

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

MR. MORSE'S ANNIVERSARY SOIREE.

This interesting event, which took place on Wednesday evening, was one of the most successful efforts which has as yet marked the history of Spiritualism in London. We may congratulate Mr. Morse in having so many friends of a class of whom nobles need not be ashamed; and the movement may likewise congratulate itself on having an advocate reared in its bosom, and who can command so much respect as Mr. Morse evidently does. Next week we shall give an extended report of the interesting proceedings.

THE "CORA L. V. TAPPAN" NUMBER.

The portrait of Mrs. Tappan is in preparation to print on the first page of a special number of the MEDIUM, which will also give a sketch of her extraordinary career as a medium, and such other matters as will make it a "Cora L. V. Tappan" number. It will consist of sixteen pages, printed on superior paper, orders for which are being received at the rate of 6s. per 100. We hope our friends will make a special effort to give this number a universal circulation, as it will be most admirably adapted to introduce Spiritualism in a pleasing form to the public. If we can get a long list of orders the price will be 5s. per 100.

A COURSE OF PRIVATE LECTURES BY MRS. TAPPAN.

A considerable list of subscribers is now enrolled to enable Mrs. Tappan to give a course of special addresses on Thursday evenings, the preliminary meeting of the series being that reported by us in this number, and which took place at Westbourne Hall on Thursday week. The plan is to issue tickets, price 10s. 6d., admitting the holder to seven meetings, terminating on December 18. The first would therefore take place on Thursday first, but that will depend on the number of tickets applied for. It has also been further proposed that the holders of tickets have the privilege of introducing a friend, and thus render the series subservient to the spread of Spiritualism, as well as to the instruction of experienced investigators. These meetings will indeed be "seances," and enable those who attend to elicit from the controlling spirits' answers of an important and special nature, which there is never opportunity to discuss in a public meeting. About eighty tickets must be sold to meet the expenses. The friends of this movement would do well to take such steps as will enable the series to commence forthwith. Tickets may be obtained at the Spiritual Institution, 15, Southampton Row, W.C.

MRS. TAPPAN AT STRATFORD.

The Townhall, a handsome and spacious building, has been formally secured, and a large committee is in operation, using every energy to crowd it on the 17th November, when Mrs. Tappan will deliver an oration on Spiritualism. A preliminary meeting of those desirous of promoting the success of Mrs. Tappan's lecture will be held at Taylor's Assembly Rooms, Martin Street, Stratford, E., on Monday evening, November 3rd, at eight o'clock. All who read this are hereby invited to attend and offer their best help for the success of the forthcoming demonstration. Tickets will be on hand to distribute to those who can promote their sale. A list of those who have kindly consented to sell tickets will be found on our last page.

GERALD MASSEY AT THE LOTOS CLUB.

The regular Saturday dinners of the Lotos Club were resumed last night, about sixty-five sitting down to the first Saturday dinner of the season. Mr. Gerald Massey, the English poet, was the guest of the occasion. Being called on in response to a toast, he said that he expected that he would be the object, within a few months, of much obloquy at the hands of the American press on account of his connection with Spiritualism, which has continued for the last fifteen years. He asked only for fair play. Among other speakers were Charles Bradlaugh, Dr. Charles Inslee Pardee, Secretary of the Club, Colonel H. S. Olcott, John Elderkin, and others. Song, music, and speeches kept the members in the club-house until a late hour.—*New York World*, October 5th.

The *Banner of Light* has also a long article on Mr. Massey's arrival in America.

A REMARKABLE SEANCE.

I was present at a seance last Tuesday evening, at which some remarkable phenomena occurred. The seance took place in a small back drawing-room of a house at Holloway, the medium being Mrs. Guppy. There were present Mr. and Miss Shorter, Mr. Guppy, and six or seven other ladies and gentlemen, who had met to spend a social evening, which was for the most part devoted to music.

The company took their places round a table, and when seated there was no room to pass behind. On the light being extinguished, raps were at once heard, by which we were told to wish for things to be brought, whereupon several requests were made; among the rest, turf was suggested by myself. In less than a minute I was forcibly struck on the breast by a heavy substance which fell into my lap. One gentleman, the proprietor of the establishment, was struck on the head in the same way. Others had evidence of substances coming into contact with them. On the light being struck, a curious scene presented itself. Five of the company were surrounded with wreaths made up of ivy, dahlias, Michaelmas daisies, and rosebuds. A large piece of turf with long grass was lying in my lap, and several similar pieces were on the table, mixed up with which were several apples and pears and two hazel nuts, and various flowers. But the most astonishing event was to come. On the light being again extinguished, the curtains were seen to open, and the window-blind to rise, and then outside the window appeared a figure, which was recognised by those who sat nearest as a female form dressed in white, resembling the spirit-form that appears in the photograph. This figure appeared to come into the room and then vanish. In consequence of a lady being a little alarmed, a light was struck; on quietness being restored, the gas was again turned out, and the spirit again appeared at the window, and was visible for a space of two or three minutes.

On the termination of the seance we set to work to clear up the mess, for the dirt adhering to the turf was scattered about in all directions. A moderate-sized tea-tray was brought to collect the debris, but this would not hold the whole of the turf, &c., and a second filling had to be resorted to. The turf alone would have filled a half-bushel measure. On examination of the window outside it was found to be upwards of four feet from the ground.

ROBERT COOPER.

Mr. MORSE leaves London on Saturday, and will speak in the Islington Assembly Rooms, Liverpool, on Sunday first. Afternoon, at 2.30; evening, at 7. As Mr. Morse is very popular in the above town, crowded meetings are expected. For Mr. Morse's address see list of his appointments in another column.

OCTOBER 31, 1872.

MR. MORSE'S FRIDAY EVENING SEANCES.

These bring with them a remembrance of old times. Mr. Morse's spirit-friends have used these seances as a gymnasium in which to exercise the medium's powers, and introduce the various ideas which have now extended themselves into a series of nearly one hundred lectures. On Friday evening last "Tien-Sien-Tie" introduced several "spiritual problems," the nature of which neither scientist nor theologian had been competent to solve. Theology had not made one step towards the true recognition of man's being since its foundations were laid; and, respecting his future existence, it simply recognized the life beyond the grave, in which rewards and punishments were meted out. But no proof was given of the nature or existence of that after life. To understand those super-material planes of being, which were even more sublimated than the so-called "imponderables," requiring in their investigation peculiar conditions of mind in sympathy with the theme, and hence scientists had failed in their endeavours to solve the problems of spiritual life. The human character exhibited many contradictions, and it would be a fine task for science to tabulate the organic conditions which led to such variations of character, and thus lead to a scientific understanding of the causes and nature of mental phenomena. The unitary nature of the human soul was discussed in this connection. It was argued that man could not be depraved, since Deity was his source; and iniquity could not be derived from thence. If morbid conditions of the system and a susceptible state of the nerves led to acrid forms of thought, then hygieines might eliminate vice and remedy crime.

The address concluded with some remarks on death, as a necessary step in man's spiritual progress, and not an evil. After the "Strolling Player" had talked for some time in his characteristic style, a stranger spirit was introduced—"Charles Bent." The medium was peacefully controlled, and leaned forward, with his hands on his knees, and gave the following message:—"It is now nearly forty years since I passed away. When I passed away I left a son—then nearly sixteen years of age—who came to my bedside from a drinking house, from which I had vainly endeavoured to win him. That made but little impression on him, for scarcely was I out of the form than I saw him return to his haunts. This occurred in the township of Salford, Manchester. I was about 46 years of age then, and would now be about 86. That boy of mine has now become a useful member of society; and, as this may in all probability find him, I would like him to know that his father has loved him for himself and the work he has done. At one time, Mr. Chairman, I would have shrunk from this thing as the work of Satan, but now I have cast off the shackles of dogmatism. My son's name is Charles, and so also was mine—Charles Bent. He is a worker in what is called the "Field of Temperance." This is all I have got to say, except that I was a shoemaker when on earth. God bless you, good-bye."

Several times during the delivery of the above message, the medium was made to move his hands on his knees, much as shoemakers do in their work. The control was very characteristic.

ON SPIRITUALISM IN CLIFTON.

The following excellent letter appears in the correspondence column of the *Bristol Daily Post* of the 15th instant:—

"Sir.—I was invited a few evenings ago by a family of high repute and of considerable attainments in general knowledge, to witness some experiments in Spiritualism. The medium, a young, quiet-spoken man, with a fair complexion, a soft blue eye, a very large development of anterior brain, and of middle size, did not seem to think much of the strangeness of the quality he possessed.

"One fact was to me clear, that took place in the presence of eight individuals all seeing and recording their evidence alike, which was very suggestive of deep consideration. On this point, however, there might be difference of opinion: some would find matter enough for a book in the discovery of any fossil fragment which would assist, however feebly, in indicating from whence we came, and at the same time treat as unworthy any evidence that might turn up as to where we are going.

"What I am about to relate, however, convinces me that the seeming dark chasm which has separated the spiritual and the physical aspects of being is fast closing up; the former is descending and the latter is ascending.

"Not long ago we were told material substances were of two kinds—the ponderable and the imponderable; the latter were light, heat, electricity, and magnetism, whose particles travelled with inconceivable velocity.

"It is now clearly proved that no such substances exist in Nature. 'They are only the equivalents of forces producing motion,' and all of them by their intensity measure the amount of force that has been resisted or deflected. All these conditions are interdependent; the impact of homogeneous bodies produces light, that of heterogeneous bodies electricity. If currents of electricity meet at right angles magnetism is the result. Vibratory action set up by the sun touches the retina, and we have the sensation of light; their impact on the skin produces heat, and so on through the whole range of sensation and phenomenal existence—'force once exerted is never lost and never ceases.' This is the correlation and conservation of forces; in other words, their equivalence and eternal continuance, whose discovery and demonstration is the great achievement of modern science.

"Now, if it is true that the ponderable substances—the rocks and earth, and all that grows out of them—are resolvable in the last analysis into force, changing the form of its manifestation, and that matter is divisible until it leaves human thought, 'What we have called matter is composed of no fixed or final atoms, that we know of; it is a co-ordination of forces which may be recombined or changed into their equivalents; thus the most enlightened materialism tends to Spiritualism, and almost merges into it.'

"What the Spiritualist demands and asserts is, that behind all material play there exists the real source of all force, namely, universal mind, matter being a necessary condition for the expression of mind. We are told of this we can know nothing; but as the end and aim of all being is to grow into the flower and fruit of reason and intelligence, we may safely come to the conclusion that infinite and pure intelligence is the prime force, and that, as initial force is inconceivable apart

from mind, all motion is clearly traceable to mind as the source of all effort.

"What mind is in substance will be for ever unknown, but it has we know something of. One evident law is the universal pliability of matter to the action of mind; it uses matter merely as its instrument, and all change is subject to its control. Every day proves that we cannot say what may or may not be possible, or, in other words, our capabilities are only the limit of our experience. This much Spiritualism has clearly proved: one step further it is most anxious to take, and that is, if possible, to take the idea of continued existence from the region of pure speculation, and make it take the place of a demonstrated truth, and by similar means to make the pages of revelation to give with light made visible to the mind by experiment. Surely this is worth working for, and its influence can only be for good.

"The experiment I will now describe as carefully as I can. It was strictly private. In the house there were five individuals, all nearly middle age; two more besides myself making, with the medium, five. We found the front drawing-room too much exposed to the street, and therefore retired to a room lofty in the ceiling, but otherwise small. When we were all seated at a somewhat large table, there was not room for anyone to pass round behind the chairs. The medium sat at one end next to the door. Obedient, we all entered the room then for the first time, and the medium had never been in it in his life before, so that no previous conditions were possible. We had been seated but a short time when we had positive evidence that the room contained an intelligent force independent of those visible, bodies were moved without visible contact, questions answered correctly, things moved of by any present minutely described; then the light was put out, in order that a class of phenomena should take place impossible in any light. We then had a light—carried about by some imperceptible being, a light so strange I cannot describe it exactly, like the physical light I know of: soft and luminous, producing currents in the air as it moved on, in appearance most like fluorescence of anything about four or six inches diameter. It moved about in time to music, and gave evidence of being controlled by intelligence. Now while this took place the whole of the company had hold of each other's hands and the medium confined to one part of the room. Next the medium was twice carried over our heads and placed on the table, and twice fanned to the ceiling of the room, on which he made the drawing of a hand, and part of an arm with a bracelet upon it, which is to be seen by friends of the family; and I am only sorry that the position of the family prevents the public from having the weight of this high character in favour of manifestations so very wonderful. A word of conclusion.—It must not be thought that my description of the general portion of the phenomena embraces the whole. In the same position the medium uttered in very beautiful language the highest Christian sentiment, concluding the session by two prayers which were pouring to the family, who are all communing members of the best church.

"Now, I submit that, whether we look at the subject from the point of pure physical science, or from the one of Spiritualism, it is not worthy of the soberest consideration from rational men.

"Clifton, October 13th.

"J. M. B. R. M."

MANIFESTATIONS AT NEWCASTLE.

To the Editor.—Sir.—The following extract from a letter which I have just received from a friend living in Newcastle-on-Tyne will, I have no doubt, be read with considerable interest by your numerous and intelligent readers, whether sceptics or believers. I find it proper to state that the writer, my friend Mr. R. G. Nichol, is a well-versed in science, possessed with observative powers and judgment far above the average, and moreover his veracity and integrity are unimpeachable—consequently the truth and correctness of this may be implicitly relied upon.—I am, Sir, yours respectfully, G. T. M.

October 21st, 1873.

"Since you left Newcastle I have been to one or two proper seances, where we had most wonderful manifestations, where all the known laws of nature appeared to be completely overturned! I shall attempt to describe one.

"I was invited by Mr. McKay, our manager at St. Peter's Works to attend his house on Friday evening, September 26th, to witness a seance, on the understanding that I was to do my best to help him to unravel some of the mysterious phenomena that he had experienced at a previous meeting. At half past seven a party of about twelve persons assembled at his residence, all of whom I knew, except one or two. We were shown into the kitchen, where we seated ourselves round the room, close by the walls. In the middle of the room there was a large kitchen table, on which was placed a musical box, a cornet, a hand-bell, a whistle, two rolls of cartridge paper in the form of trumpets, a piece of writing paper, and a pencil. It was then explained by our host that it was necessary to observe certain conditions before any manifestation could be produced. First, that we must form an unbroken circle, that is, we were to join hands all round, and whatever we might see, feel, or hear, we were not on any account to break the continuity of the circle, or the consequences would be that all manifestations would cease, and as some of the furniture in the room might at that moment be suspended in the air, it would at once fall, and in its fall might injure some one present; at the same time we might place our feet in contact with those of our neighbours on the right and left, so be sure that there was no trickery in the matter. The remaining condition was that the room should be in total darkness.

"We disposed ourselves according to instructions, and in the course of a few minutes a young lady about seventeen years old was thrown into a state of trance, and began to talk in very broken English. We were informed that an Indian spirit called 'Chocoma' had taken possession of her. She informed us that there were a great many spirits in the room; that the circle was a most harmonious one, there being only one sceptic (myself) in the room; and that we should have wonderful manifestations. The light was now extinguished, and we were requested to sing, to 'get up the power,' that is, while engaged in singing one's whole attention being given to it, those present are in position to exert an opposing influence. Almost immediately some of the parties exclaimed they felt the most beautiful calm. I felt nothing of the kind, either then or afterwards. Some of them are

beautiful lights float about the room, still I saw nothing. In about a minute, the gentleman sitting next me (one of our foremen) and I saw what appeared to be three small balls of light rise at one end of the room, and gracefully revolving round each other disappear in the ceiling, and strange to say, no other person saw them at the same time. The lights were non-luminous; they did not enable us to distinguish anything in the room. This singular phenomenon occurred frequently during the evening and in all parts of the room, taking various shapes and all manner of directions. While we were singing the hand-bell rose from the table and, judging by the sound, it floated round and round the room, within the circle, beating time to the music. I asked that it should go outside the circle, and it at once went round again, this time close to the wall. At the same time the concertina rose and followed the bell, producing musical sounds quite in harmony with the tune being sung, and the whistle blew, and the rolls of cartridge beat time most unmercifully on the heads of the people seated round. I got a liberal share of it, and wondered that I had no headache next morning. The musical box performed the strangest freaks; playing for a moment, then stopping in the middle of a bar, beginning again, then suddenly stopping, and, although the instrument was locked, being wound up, beginning again, stopping, then sounds were produced, as though someone were playing an air by lifting the teeth of the combs with the finger, at last being whisked through the air while playing. The name of the spirit who took control of the musical box, the same spirit who thumped our heads with the paper tubes, was 'Jack'; another called 'Joe' amused himself by pulling the hair and beards of several members of the party, and pulling off articles of dress and placing them on others of the party. During the evening the young lady who was entranced was lifted, chair and all, on to the table, when a light was struck, the spirits turning the gas on, and we saw her. She was lifted down again, when the light had been put out. Eventually the table was turned upside down, and one end deposited on Mrs. McKay's knees, while the other rested on those of a gentleman opposite. The concertina was found suspended by the strap over the chandelier, the other articles were found on the floor, and the spirit of Charles Dickens (who was desired to come) had signed his name on the paper, and the words 'Good night' had been written, and signed by the 'knaves' 'Jack' and 'Joey.'

"Altogether the affair was full of mystery, and there is either in existence some force which we know nothing of, or some of the parties present are remarkably clever scoundrels. I have endeavoured to investigate the subject, but with very small success. I shall tell you in my next what I think of the affair from a scientific standpoint, and perhaps you will be able to render some assistance."

COMMUNICATIONS FROM "ALLAN KARDEC."

MR. EDITOR.—About a month previous to my departure from London I was present at a seance held at the house of Mr. Richards, of Tachbrook Street, Pimlico, where the table (as usual) began to move. A spirit unknown to our circle presented itself, from whom we could not obtain any answer. Upon this I questioned him in French thus:—

Q. Bon esprit, êtes-vous Français?—A. Oui.

Q. Votre nom, s'il vous plaît?—A. "Allan Kardec."

Q. Avez-vous quelque chose à me dire?—A. Oui. Je suis avec vous jamais.

[Translation.—Q. Good spirit, are you French?—A. Yes.

Q. Your name, if you please?—A. "Allan Kardec."

Q. Have you anything to say to me?—A. Yes. I am with you always.]

On my arrival in France lately, I put myself *en rapport* with spirit "Fraternité," thanks to Mr. G. P. Leymarie of the *Revue Spirite* of Paris. Madame Dunand, a writing-medium in Versailles, received me very warmly, and her brother also. Paper and pencil were brought, and I wrote in French—

Q. "Allan Kardec," did you communicate with me in England?—

A. Certainly. I was with you. I wanted a confiding brother, and in you I recognised a brother and friend. Your seances, permit me to say, will be very good in that good English country (*ce bon pays Anglais*). But I recommend prayer and more research (*plus de recueillement*) as highly conducive to right preparation. You will find friends, but, above all, you must possess zeal and firmness without fear. I shall help you, as I come of my own will toward you. DR. E. B. BOULLAND.

MR. WILLIAMS AT ROTTERDAM.

Dear Mr. Burns,—As you will know, Mr. Williams left London on Wednesday, the 8th October, to visit Holland, and arrived here the following day early, and in good health.

The first seance he gave was on Friday evening, the 10th, in the room of our spiritual society, and was held with very much success. About 9.15 o'clock, we sat in our dark room, forming a circle; by the rappings we were informed that a little change would be made in the places of the sitters, and to take away a table. We had set two tables together, one not being large enough. The changes were made, and we sang a spiritual hymn. Different sitters felt themselves touched; and at once the bell, ringing, was taken away. The musical-box was taken up, went through the room, and came behind me, reposing a moment on my shoulder. An iron ring was looped on to the arm of one of those present. Several spirit-lights were seen, all which took place without breaking up the circle, for the sitters held one another. And now, last, but not least, I had made a cabinet, the table was placed before it, and we sat down, forming a circle. Mr. Williams became entranced in the cabinet. Very soon a spirit-light shone in the cabinet, and immediately we all saw appear the interesting visage of "John King." Some of the sitters, as well as I, recognised him as the same whose portrait was given in the "John King" number of the MEDIUM AND DAYBREAK. "John" showed himself several times on another occasion. My friend, Mr. Riko, of The Hague, introduced by me at this seance, asked "John" to allow him to give him his hand, which he did, and at the same moment "John" addressed himself to me, called me by my name, and presented me also with his hand. I stood up, took his hand, and received a very hearty squeeze. He wished those present good night, and went. We also received by the alphabet a

"good night." I can assure you, we never shall forget this beautiful and very interesting phenomenon.

Mr. Williams departed on the following morning for The Hague, and we heartily hope that his seances there will have the same success. I hope to see him again before his departure, and hope he will have made Spiritualism more progressive in Holland.—I remain, dear Sir, yours truly, C. J. WASH.

Korte Wynstraat, No. 18, Rotterdam, 17th October, 1873.

THE CAMPANOLOGICAL MEDIUMS.

To the Editor.—Sir,—Last Thursday week I asked some friends to my house to meet Messrs. Kingsley and Hopkins, who had kindly volunteered to assist us as mediums. I need hardly say there was no human possibility of deception, also that all my friends were new to Spiritualism as well as myself. Notwithstanding, we had some most extraordinary manifestations. After the guitar floating over our heads and spirit-voices (not the mediums') answering several test questions in a surprising manner (my brother and self holding the mediums all the time), the spirits expressed their readiness to materialise themselves. Shortly, a female figure appeared in the room, but too much enveloped in light and too short-lived for us to be able to recognise her face, but almost immediately afterwards the figure of a man with a long beard and a triangular light in the middle of his chest came into the centre of the room, and in a clear voice asked us whether we recognised him. All the time the mediums were in a profound trance. We then broke up for a short time, and on resuming our sitting round the table, Mr. Kingsley, whose hands were held by two friends of mine, called out that his chair had been taken from under him, and on striking a light, surely there was one of our heavy mahogany chairs slipped on to his arm like a curtain ring!

All I can add is, that I am willing, as well as all my friends, to vouch for every item of the above, and for that purpose enclose my card and address.—Yours, &c., S. Y.

Junior Athenaeum Club, October 16.

[Another communication respecting these extraordinary mediums has been received, which we regret we have not had space to publish.—Ed. M.]

MISS GODFREY'S MEDIUMSHIP.

During Miss Godfrey's absence from town we had numerous inquiries respecting her clairvoyance and healing power. She has now returned, and has communicated to us the following letter respecting the successful termination of a case of which she had charge:—"Mrs. D— has been an invalid for the past five years, suffering from enlargement and falling of the womb. Under the treatment given her by various medical men, she had become almost a confirmed invalid. For the past two months she has been under Miss Godfrey's treatment, and, as far as can at present be judged, the disease is quite cured. It only remains for the cure to be permanently established, of which there appears to be—speaking humanly—no doubt."—Signed by the Patient.

BARROW-IN-FURNESS.—Mr. J. Walmsley writes enthusiastic accounts of the progress taking place in the spirit-circles at Barrow. Mediums are being developed rapidly, and influences of a high order are communicated, though those of an inferior quality sometimes intrude. There is evidently the basis of a great movement in this town, and no doubt it will soon make itself manifest, as the Barrow Spiritualists are extremely earnest in their endeavours, and pay more attention to cultivating acquaintance with the spirit-power than in making a noise amongst their neighbours.

EAST-LONDON ASSOCIATION OF SPIRITUALISTS.—This association meet every Tuesday evening, at the Temperance Hall, 103, Mile End Road, E. On one evening in the month they use the large hall, and on the other Tuesday evenings a smaller hall. On Tuesday evening last Mr. Morse, in the trance, gave the last of a series of addresses with which he has favoured the society during his brief sojourn in London. "Tien" spoke of the conditions of the spiritual life; and the "Strolling Player," after an allegorical description of the relations of Spiritualism to theology and science, concluded by proposing that the association record their hearty thanks to Mr. Lambert for his indefatigable exertions as secretary. Mr. Morse was now so much engaged out of town that the full honours of secretaryship should be accorded to Mr. Lambert. The meeting was a very interesting one.

MORLEY.—Mrs. Butterfield, under the influence of her spirit-guide "Dr. Campbell," preached two sermons in the Co-operative Hall, on Sunday last. They were said to be the most instructive sermons that have been preached in Morley for a long time. The afternoon subject was, "What is Spiritualism?" in reply to a sermon by the Catholic apostolic priest, on the 12th inst. I am proud to say the Doctor took Spiritualism and its adherents in quite a different light from that of our opponent. He explained Spiritualism in a scientific manner, and did not make a lot of statements which he could not substantiate. He also showed that Spiritualism was the only "ism" that could prove the immortality of the soul, and this was proved by a long and impressive argument, which made the tears to trickle down the cheeks of those present. The room was full, and all seemed to take a great interest in what was said. The subject in the evening was, "The teachings of Jesus compared with modern Spiritualism." It was argued at some length that the gifts of healing, speaking, &c., possessed by the good and great medium Jesus, were to be found in the mediums of the present day. Dr. Newton was referred to as having in his possession many pairs of crutches, left by those that had been healed through his mediumship. We had in the room mediums that could lay on the healing hand, and those that could see the spirits; others that could speak in different languages, others that could interpret the same. Upon the whole, the meetings were a great success, and all passed off well. We shall have no meetings next Sunday, as we are all going to pay our Leeds friends a visit, on the occasion of Dr. Sexton's lecture. I hope friends of Spiritualism for miles round will rally round our Leeds friends and make it a success.—Yours in the cause, B. H. BRADBURY.—Oct. 28th, 1873.

LEVITATION OF MISS LOTTIE FOWLER.

To the Editor.—Dear Sir,—Miss Lottie Fowler and I having been at Mr. Egerton's seance on Monday evening last, when thirteen persons were present, and as it was only the second physical seance Miss Lottie Fowler has attended, it would be well to give you the results for publication.

"Jack Todd" put in his usual appearance by lifting the table clear off the ground about two feet in the light. We now joined hands and put out the gas, when we had the direct voice at once addressing each of the circle by name and answering all our questions. "Jack" now took the drum, and told us to sing, and he all the while beat time to the song in all parts of the room. We now had the performance, and then we were all touched repeatedly with spirit-hands. At this stage I and the gentleman whose hand I held felt something fall upon our hands, and there was the ring halfway up our arms. At this stage Lottie Fowler cried out, "Oh, dear, they are taking my chair!" and at once we heard the chair on the table, and then Lottie was entranced and lifted up to the ceiling, and then let gently down upon the other side of the table into a gentleman's arms. She then came to. Simultaneously Mr. Egerton felt himself going, and he and chair also were safely deposited in the centre of the table. After being entranced a few moments he was carefully placed in his original position. We now lit up and bade the spirit-friends "Good night." I must here say that the grate-paper was placed upon the table all filled with soot, and the sitters all got a sprinkle, besides a wetting several times during the evening.—Yours truly,
S. A. LAMONT.

A SUCCESSFUL EFFORT.

To the Editor.—Dear Sir,—You no doubt remember inserting in the MEDIUM of October 3rd, a paragraph for me, asking for a few friends to form a circle at my address. I had three or four applicants, and yesterday (Friday) evening we formed our first circle. There were present, besides myself, one lady and four gentlemen. We sat at a large dining table, rather heavy, for half an hour without anything taking place, beyond raps and very slight tilts. We then sat round a small round card-table, and in less than five minutes it rushed along the carpet all round the room, tilted several times, answered questions put by several of us, and lastly *lifted itself entirely off the floor to a height of nearly two feet*. This it repeated three or four times, and then, having asked us to meet again next Tuesday, wished us good night by a volley of raps and tilts. There was no professional or developed medium present, but one of the circle was very much affected, and almost went into a trance, although he never was at a seance before. Trusting you will give this publicity, and inform me if you know of any persons in this locality who would like to join our circle.—Believe me, dear Sir, yours truly,
W. T. HARVEY.
159, Albany Road, Camberwell, S.E., October 15, 1873.

A NEW REFORMATION OF RELIGION.

To the Editor.—Sir,—Glorious news has reached us from Germany. The Emperor William has taken the all-important step of appointing bishops of the Catholic Church on his own responsibility, without the consent of the Pope, and this is done with the approval of a large portion of the Catholic population of Germany. This act is similar to that taken by Henry VIII. in the sixteenth century, when England threw off the authority of Rome and adopted Luther's Reformation, which conferred religious liberty on England. But for that Act, England would probably have been in the same position as Spain is now. A new and glorious reformation has broken out, and I trust it will not be long in finding its way to England, where it is so much wanted, for one-half of the English church of late years has become Catholic under the name of "Ritualism."

The question now arises—What direction should the new reformation take? Should it adopt free will and liberty of conscience, or Calvinism? Every friend of truth and liberty will prefer free will, and I trust that will be the religion of the future. Calvinism was the essence of Luther's Reformation, and a miserable failure it has turned out to be. So weak is it that instead of being able to overcome Rome it is constantly losing ground. It is the weakness of Protestantism, owing to its contradictory doctrines, and not the strength of Rome, which gives the latter its victory. If the new reformation will boldly take hold of truth, and expel all contradictory doctrines, it will speedily put an end not only to error in the Church of Rome, but in all other churches.

I hope you will take this matter up, for so long as the churches remain uninformed, it will be difficult for Spiritualism to make that progress which it ought to do.

ANTI-CALVINIST.

MERTHYR.—Since Mr. Herne's visit mediumship has developed wonderfully in this town.

THE CONJURERS EXPOSED.—Dr. Sexton's lectures are beginning to bear fruit amongst the more respectable and influential members of the Press. The following review is from *Public Opinion* of a recent date:—"Spirit Mediums and Conjurors (Burns) is the title of an oration, by George Sexton, M.A., etc., etc., in which the lecturer indignantly denies the assertion of certain conjurers that their tricks of sleight-of-hand have anything in common with spiritual manifestations. So far from this being true Dr. Sexton publicly challenges the conjurers to produce any one spirit-manifestation, however simple, while in illustration of his oration, he, with the aid of a non-professional assistant, repeated the most striking of the aforesaid conjurers' feats, and clearly explained the *modus operandi* of the others. Dr. Sexton properly disclaims any desire to interfere with the popular entertainments of 'wizards of the north,' 'great illusionists,' *et hoc genus omne*; but warns the gentlemen of that ilk that if they presume to bring ridicule upon Spiritualism, by pretending to expose what they are pleased to deceive the public in calling 'spirit-manifestations,' he shall make it his business to show the deluded public by what very simple agency, dexterity of hand, or perfection of mechanical contrivances, their 'marvels' are produced. We advise the magicians to avoid Dr. Sexton as they would a scorpion, for he has evidently a very powerful sting, and knows how to use it." Our friends in the country should have this lecture given as often as possible.

DR. SEXTON'S APPOINTMENTS.

LEEDS.—Sunday, Monday, and Tuesday, November 2nd, 3rd, and 4th.
BAYLEY.—Wednesday, November 5th.
MIRFIELD.—Thursday, November 6th.
HECKMONSWICK.—Friday, November 7th.
HARROW-IN-FURNESS.—Wednesday, Thursday, and Friday, November 12th, 13th, and 14th.

The Committees earnestly invite friends in the adjoining towns to sit in getting up good meetings. We think those who make these arrangements might take the trouble to inform us of the date, and terms of admission to the meetings. Such indolent carelessness in securing publicity merits the failure it is certain to achieve. Committees through such faulty arrangements, have had meetings, loss money, and then repeat the story to the damage of the unfortunate lecturer. Is this fair play either to the subject or the speaker? Those who engage Dr. Sexton on this tour will not be charged travelling expenses.
Address: Dr. Sexton, 17, Trafalgar Road, Old Kent Road, London, S.E.

MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, November 2nd, Islington Assembly Rooms; afternoon, 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. J. J. Blake, 49, Grainger Street, price 2s. Admission to a single lecture, 1s.

GATEHEAD.—November 30th.

SEGHILL.—December 2nd.

JARROW AND BERSIDE.—To follow.

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

DARLINGTON.—December 7th, 8th, 9th, 10th.

STOCKTON-ON-TEES.—December 11th.

NEW SHILDON.—December 12th.

BISHOP AUCKLAND.—December 14th, 15th, 16th, and 18th.

SALTBURN-BY-THE-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. J. J. Morse, care of Mr. J. Chapman, 10, Dunkeld Street, West Derby Road, Liverpool.

G. E. MERRY, Telegraph Street, Stafford, is desirous that our correspondent "U." give him the names of the persons in Stafford who had been the recipients of spiritual manifestations.

LONDON DIALECTICAL SOCIETY, 1, Adam Street, Adelphi, W.C. On Wednesday, November 5th, 1873: adjourned debate on Mr. J. H. Levy's paper "On the Relation of Theology to Religion and Morals." Adjournment proposed by Mr. J. Ellis, seconded by Mr. Brett. On Wednesday, November 19th, 1873: Mr. H. R. Fox Bourne, "The New Superstition—the Religious Aspect of Spiritualism." The chair will be taken at eight o'clock precisely.—By order. Frederic A. Ford, Hon. Secretary.

MADAME CARLOTTA TASCIA begs to announce that she will give a Piano-forte Recital, at Myddelton Hall, Upper Street, Islington, on Wednesday, November 12th, 1873, assisted by the eminent vocalists Miss Emily Spiller and Mr. Maybrick. Reserved seats 4s.; second seats 2s.; and 1s. Tickets may be had at the Hall, or of Madame Carlotta Tascia, at her residence, 4, Mornington Street, Regent's Park. To commence at eight o'clock. We hope the friends of Spiritualism will attend. The performance will be of a high character.

SUNDAY SERVICES IN CLERKENWELL.—The Goswell Hall was crowded to the doors on Sunday evening last by a respectable and intelligent audience, who listened with rapt attention to an eloquent oration delivered through Mr. J. J. Morse, by his spirit-guides. The highly thoughtful matter, and the suggestive and pertinent appeals to the hearts of the audience during the lecture, produced a marked impression on all present. Pressure upon our space precludes a detailed report. On Sunday evening next, Mr. Prentice Mulford will be the speaker. Doors open at 6.30, commence at 7 p.m. Admission free.

SUNDAY EVENING IN LONDON.—The National Sunday League have resumed their attractive Sunday Evenings for the People at the Free Masons' Tavern, Great Queen Street. A series of services of a similar nature are being held on Sunday evenings at Bedford Hall, Chancery Street, Tottenham Court Road. The Sunday Lecture Society have resumed their lectures on Sunday afternoons, at St. George's Hall, commencing on November 2, by a lecture from Dr. Carpenter on "Recent Investigations into the Functions of different parts of the Brain." There is much activity manifested everywhere in the endeavour to lead people away from the publichouse and priestcraft, and present them with something to inform and elevate their minds.

SHILDON ASSOCIATION OF SPIRITUALISTS.—This association was established on August 26th, at a meeting held at 16, Strand Street, New Shildon. Amongst other resolutions, it was voted—"That a fund be raised by weekly subscriptions of 6d. for the first sitting, and not less than 1d. each member per week afterwards. That the funds be for the sole purpose of engaging and remunerating lecturers, mediums, and other spiritual advocates. That not less than 1s. each member be paid annually to the Spiritual Institution, 15, Southampton Row, London, W.C., in support of the MEDIUM AND DAYBREAK." Seances are held on Sunday evenings at six o'clock, and on Monday and Thursday evening at eight o'clock. The President is Mr. George Metcalfe; Treasurer, Mr. John Tinkler; and the Hon. Secretary, Mr. David Hall, 16, Strand Street, New Shildon.

JOHN BOWEN, 4, Greville Street, Holborn, is publishing a work by subscription, price 1s., and invites his brother Spiritualists to assist.
MR. W. TOWNS, late of Lloyd's Row, Clerkenwell, has removed to 1, Albert Terrace, Barnsbury Road, Islington. This announcement will save Mr. Towns' many friends considerable trouble in finding him.

CAMBRIDGE ASSOCIATION OF INVESTIGATORS.—A circle is formed every Tuesday evening at 7.30, at No. 150, Albany Road, Camberwell, S.E. Intending members are requested to communicate with Mr. W. E. Harvey, at the above address.

PLYMOUTH.—We hear there are two circles in Plymouth, and about twelve Spiritualists. The existence of the movement is due to the exertions of Mr. Stentford, of London. He has also formed some circles in the country towns in South Devonshire.

MR. WILLIAMS IN HOLLAND.—A letter from Mr. Riko informs us that the success with Mr. Williams have been uniformly successful, and that a more extended report is forthcoming. Mr. Williams is expected to leave Rotterdam on the 8th of November. His stay is much longer than he had at first anticipated.

MR. HOME AT GENEVA.—A correspondent writes:—"We have been very much satisfied with the visit of Mr. Home, and some of us have had very good tests. We should be glad to retain Mr. Home, but he must quit for a warmer climate, probably Nice. His son will remain here, however."

OBITUARY.—Passed away October 19, 1873, Henry Smith, aged 27 years. After a short and painful illness, he passed on in a full and perfect consciousness of spiritual communion, and with the knowledge that his mother and spirit-friends were waiting to receive him on the verge of the immortal shore. Just previous to his leaving the form he clearly saw them, stretching forth their hands to welcome him.

BRIGHTON.—There is every evidence of a strong society being formed at Brighton. A meeting resulted more in discussion than investigation; but a select few formed a circle on another evening, and had physical manifestations, and some names were communicated. Good mediums are expected to be developed soon. Inquirers may make their requests known to the agent of the Medium, Mr. Bray, 82, St. James's Street.

CHATHAM.—We have had a communication from Mr. James Denton, 11, Providence Place, Luton Road. He is eighty-five years of age, has long been a Spiritualist, and was developed under the influence of Dupuis, who wrote the work on "Christianity and Solar Worship," which was published in the Medium last year. A message from him at the time highly approved of the step taken by us in giving publicity to his work.

DR. SEXTON AT OLDHAM.—The local papers give long reports of Dr. Sexton's orations. The Press universally testify to the ability with which the Doctor handles his subject. The lecture on "Conjurers and Mediums" is everywhere a success. A report before us thus concludes:—"After enumerating several other conjurers who had traded upon Spiritualism, Dr. Sexton called upon Messrs. Ogan and Franklin to perform their tricks, which consisted of 'The Great Box and Cabinet Illusion,' 'The Blood Writing on the Arm,' 'Dobler's Rope Tying,' and specimens of legerdemain. These were performed in an apt manner by the two assistants, and elicited a great deal of applause. The Doctor explained the tricks afterwards, and the audience were much amused at the simple means which were employed to effect the illusions."

SPIRITUAL THEOLOGY.—In last number, T. C. D. thinks the terms "God" and "Spirit of God" are synonymous. We think he is in error, but can readily excuse him, seeing that theology is a study at present so vague and unscientific. If T. C. D. will have the goodness to read the "Book of God," he will there meet with clear definitions of God, the positive Primal Being—the masculine principle, and His spirit the receptive formative principle, which is feminine, and is the mother of all living. The "Book of God" points out that these noble distinctions were appreciated thousands of years ago by ancient sages, and Theodore Parker's prayers to "God our Father and our Mother" is a cropping up in this age of these long-forgotten ideas. A man's spirit or formative sphere is likewise distinct from the essential being which resides within.—MYTHOS.

J. S. SANDERSON.—The opinions of individuals do not constitute the principles of Spiritualism, as you seem to think. Spirit-communion is a fact, and spirits, like mortals, give their individual views, the recipients entertaining such ideas as it is possible for them to accept. We are glad you are in favour of liberty of opinion; then discuss the true meaning of the term "word of God." From the Bible itself you may gather that that term does not mean the Bible. Spiritualists put experience before records of experience, because whatever a man knows, is impressed with, or is conscious of, is to him the "word of God"—the basis of thought and the ladder of progress upon which he must advance to more correct forms of thinking. When mankind begin to realise this, the records of past times will become doubly valuable, because they will fall into that position in which they alone can be in the highest sense serviceable.

TURKISH BATH AT BISHOP AUCKLAND.—If it be true that "cleanliness is next to godliness," the usefulness of such an institution as that which has recently been established on Clyde Terrace, Bishop Auckland, by our esteemed friend Mr. S. S. Longford is abundantly apparent. It is, perhaps, no exaggeration to say that the systematic and judicious use of the Turkish bath would, to a large extent, annihilate "the ill that flesh is heir to." Hence we have much pleasure in directing the attention of our readers to this matter, and trust the bath may have a most extensive sphere of usefulness. An experienced attendant is in attendance, which is of considerable importance to those who take this form of hydropathic treatment for the first time. The ladies are also not forgotten, Tuesday being the "ladies' day," when Mrs. Soutter assumes the management, and is in every way efficient in her knowledge of the treatment. All classes are catered for, the charge on three days of the week being only 1s.

As love and justice, in their course,

Are circling round and round,

The power of hate is losing force,

And mercy's gaining ground.

Justice—centrifugal—Moses. Love—centripetal—Jesus.

IMPISH REFLECTIONS.

For a penny a-week—I think it quite cheap—
 I obtain a full dish of philosophy;
 While fourpence a number—it's too dear, by thunder!—
 Is the price I am charged for pomposity!

To where facts are reaching, with spiritual teaching,
 These my Editor gives me, good child;
 While fourpence a number—the horrid old grumbler!
 At the rise of my paper gets wild.

Science may sing, and fast may she cling
 To the value of teaching exact;
 But the gospel of God, like a flower from the sod,
 Must be tended with kindness and tact.

Then shame on the brother who wishes to smother
 The voice of a labourer true;
 The end will display that he who'd betray
 Shall himself disappear from our view.

IMPISH.

To be published early in November a **SPIRITUALISTS' ALMANACK** for 1874. This book will contain thirty-two pages of interesting matter, comprising choice gems pertaining to spirit-communion. Each week of the calendar will show forth, in extracts from various writers, distinct views of different subjects, such as Death, the Spirit-world, Love, Heaven, God, Inspiration, Truth, Faith, Spirits, &c., &c. It will thus be a jewelled casket of precious stones, where many may find some truth they had not before perceived. Information for investigators, in pursuing their inquiry into the subject will also make the book an admirable one for distribution during next year, and both individuals and societies would do well to circulate it widely. Spiritualists, too, will find much wholesome food for digestion, in treating of various matters of interest to them. It will be published at one penny, or six shillings per hundred; parcels of 1000, or more, at a reduction. Orders may be sent in at once, so that an early delivery of the book may be secured. J. Burns, Publisher, 15, Southampton Row, London, W.C.

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SUNDAY, NOVEMBER 2, Oration at the Royal Music Hall, 242, Holborn, by Mrs. Tappan, at 7 o'clock. Admission by ticket only. See advt.
MONDAY, NOVEMBER 3, Mr. Herne at 8 o'clock. Admission 2s. 6d. See advt. Spiritual Pioneers at 8 o'clock. All are invited.
WEDNESDAY, NOVEMBER 5, Mr. Herne at 3. Admission 2s. 6d. See advt. Mrs. Olive at 8 o'clock. Admission 2s. 6d.
THURSDAY, NOVEMBER 6, Mr. Herne, at 8. Admission, 2s. 6d. See advt.

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SUNDAY, NOVEMBER 2, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
Service by Mr. Mulford, at 86, Goswell Road, at 7 o'clock.
MONDAY, NOVEMBER 3, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
TUESDAY, NOVEMBER 4, Seance at Temperance Hall, 103, Mile End Road, at 8.15. SOUTH LONDON ASSOCIATION, 24, Stamford Street, Blackfriars, S.E., at 7.30. Intending Visitors write for admission to Mr. F. M. Taylor, at the above address.
THURSDAY, NOVEMBER 5, Dalton Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalton, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
St. John's Association, 7, Corporation Row, Clerkenwell, at 8. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, NOVEMBER 1, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.
SUNDAY, NOVEMBER 2, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
BOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
MANCHESTER, Temperance Hall, Grosvenor St., Mount St., at 2.30.
COWMS, at George Holdroyd's, at 6 p.m.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.
MORLEY, Mr. E. Baines's, Town End.
HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.
NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.
BISHOP AUCKLAND, at Mr. Fancitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.
LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.
BATLEY, at Mr. Parkinson's, Taylor Street, at 2.30 and 6 p.m.
DARLINGTON Spiritualist Association, Large Room, above Hinde Brothers Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6 p.m.
SOUTHSEA, At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.
BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, Well Street, Hockley, for Spiritualists only, at 7 p.m. Physical and Incipient Trance-Medium, Columbus Perks (boy medium, twelve years of age).
LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.
GLASGOW Association of Spiritualists. Public meeting, 11 a.m. and 6.30 p.m., at 164, Trongate. Seance at 5 p.m.
HULL, 5, Strawberry Street, Drypool, at 7.30.
NEW SHILDON, at 16, Strand Street, at 6 p.m.
MONDAY, NOVEMBER 3, HULL, 42, New King Street, at 8.30.
GLASGOW Association of Spiritualists. Seance at 164, Trongate. Doors closed at 8.30 p.m.
NEW SHILDON, at 16, Strand Street, at 8 p.m.
TUESDAY, NOVEMBER 4, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
BOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
WEDNESDAY, NOVEMBER 5, BOWLING, Spiritualists' Meeting Room, 8 p.m.
MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.
OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.
DARLINGTON Spiritualist Association, same place as on Sundays. Public Developing Circle at 7.30 p.m.
GLASGOW Association of Spiritualists. Public meeting at 164, Trongate, at 8 p.m. Occasional seances during the other nights of the week.
THURSDAY, NOVEMBER 6, BOWLING, Hall Lane, 7.30 p.m.
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
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