



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

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

No. 188.—VOL. IV.]

LONDON, NOVEMBER 7, 1873.

[PRICE ONE PENNY.]

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

On Sunday evening last Mrs. Cora L. V. Tappan delivered her usual discourse on Spiritualism in the above place. London, so proverbial for wet, almost outdid itself in humidity on that occasion, one quarter of it seeming to vie with another in raining. The attendance was in consequence thinner than it has ever been before, though there was still a "good house."

On the conclusion of the introductory hymn (48 in the "Spiritual Lyre"), Mrs. Tappan rose and, as usual, gave one of her beautiful invocations.

**INVOCATION.**

Our Father and our Mother, God! Thou infinite Spirit! Thou life, Thou source of being! Thou ineffable delight! Thou light amid the darkness of time! Thou perfect good, above all human error! Thou transcendent power, surpassing wonderful, even in the midst of human weakness thy strength doth abide! Thou that, from all eternity into the future eternity, art the only unchangeable power! Thou that hast seen neither beginning nor ending, but only life for ever! how can the finite mind grasp thy being? how can the finite essay to understand thy vastness? O God, we may only praise! Upon the altar of thy being we may bring our offerings, our infirmities, our shortcomings, our weaknesses, our imperfections, and thy great perfectness will enfold the whole. O Father, we would come to Thee as children to a kindly and indulgent parent, seeking thy counsel when we are at a loss, to ask for wisdom in our varied strivings for the good and for the truth amidst the errors and falsities of the finite mind, pressing beyond the sophisms of sense and intellect to the one true spirit that never misleads. O Father, each spirit has its own burden to bring Thee; every heart has its own cares and sorrows. Some are bowed with anguish, with the misfortunes of life; and there be those that walk in the great darkness, struggling with poverty, and striving in the midst of their sorrow to find Thee. Oh, let some guardian angel of light bid them look above, beyond the earth, beyond physical suffering and sorrow, and find comfort and rest and peace. Some there be that look with fear and shuddering upon death. Let these know that life is endless—that the being born of Thee, the living Spirit, cannot perish, but is immortal, even as Thou art. Some there be that revel in luxury, and go blindly on through earthly life imagining that all of pleasure lies in the senses and in the splendours of material power. O Father, open the avenues of their souls! let them behold the brother or the sister that is in want; let them see the misery that is often by their very firesides, and at the very doorways of their dwellings: and let them know that Thou hast said through the lips of thy inspired one, "Even as ye do it unto the least of these, so also is it done to me." O Light and Life, let us look beyond and above to find the strength that comes from Thee. Let us aspire to all truth; let us search earnestly for the best gifts of the spirit; let us strive to understand the mysteries that have been veiled and shrouded in human ignorance; and Oh, let us all remember that in thy sight there is no preference: all are as one with Thee, and every child of earth is a child of thy care. Let mankind be bound together by ties of love, of kindness, of affection, of charity, until they may feel that they are allied to the angel-world, and clasp hands with those that sing thy praise for evermore. Amen.

Another hymn (No. 69 of the "Spiritual Lyre") having been sung, Mrs. Tappan again rose to her feet and delivered the following discourse on

**MEDIUMSHIP.**

The third letter of the spiritual alphabet—mediumship. For the two previous Sunday evenings we have given the first and the second letters—namely, the Divine Spirit, and the individual human spirit, embodied and disembodied: to-night we wish to speak upon mediumship—a question which more intimately connects you, more than any other, with the philosophy of modern Spiritualism. As the existence of the Divine Mind has been conceded by all religions in every age of the world, varying only in the outward form and expression, so also has the existence of the human spirit been conceded in the various forms of revelation and religious belief. Mediumship is that distinguishing phase of modern Spiritualism that divides this belief from the past religious movements of the world, and reduces the spiritual philosophy to a science. Understand us; we do not say that mediumship has not always existed; we do not say that there have not always been instruments, not only for the Divine Mind, but for disembodied individual minds; but it is only to-day that the term "medium," as applied to individuals who are chosen as the instruments of communication between two worlds, has been discovered. For instance, of course you know that between any two elements there must be a means of conveyance. Between your sense of hearing and the voice that vibrates upon the atmosphere, there must be an intermediate atmosphere; this is called the medium of conveying the sound. A letter is the medium of conveying ideas. Human language is in itself a medium; and whomsoever you may employ to bear a message to a friend is a medium. You have the atmosphere as the great medium not only of sound, but of light—and, indeed, of all the essential properties of life upon the earth's surface. You know sound itself is the medium of conveying intelligence, whereby one mind, through the voice and organism, expresses its thoughts to another mind. Now a medium, in the modern acceptance of that term, is that person chosen by organisation or by gifts to be the instrument of communication between your world and the spiritual world. Because it must occur to every intelligent mind that beings of a different order from yourselves—organised differently, inhabiting a different atmosphere, and having no physical bodies wherewith to transmit their intelligence—must employ some instrumentality whereby they may reach your minds. Now this instrumentality is,—first, the spiritual atmosphere which they inhabit and which surrounds them; secondly, certain properties and elements of your own atmosphere, finer than electricity, more subtle than magnetism, different from Od force, and different from that psychic force which has lately been discovered—or supposed to have been discovered—but an element of such a nature that they can operate upon it and produce palpable results. Then the next means of inspiration or mediumship is your own physical organisation.

Certain persons are endowed by nature with a physical organisation that permits them to be used as mediums between the two worlds. Now, the varieties of mediumship are as great in number as the individuals that exist in the world; and when we make the general statement that all persons are mediums, do not be astonished because you have never had any tables moved about your house, or witnessed any of those startling manifestations which distinguish modern spiritual phenomena, for your mediumship may not be of that kind. Sometimes mediumship is wholly of the mind, belonging to what we term "impressional" or "inspirational" mediumship. Of this character were the ancient seers and prophets, bards and sages, who were especially endowed with the gift of inspiration, having a higher sense than that which pertains merely to physical organisation, and who received by intuition the words of the



Divine Mind, and spoke the utterances of angels through their own tongues. There are other forms of mediumship that are also not confined to modern days; and when Paul enumerated the "spiritual gifts," as he termed them, he nearly completed a list of the phases of gifts that belong to the mind, or spiritual powers of mind. Aside from these—all of which we shall consider presently—there are physical phases of mediumship: certain persons possess the organisation of which we have spoken, that is, they have around them a peculiar atmosphere, or aura, whereby spirits are enabled to approach them and produce sounds, to lift tangible substances, to move the hand automatically to write, and by which they are enabled to employ the gifts of healing, and to use their powers for other purposes. Now, these various phases or forms of mediumship are reduced, or may be reduced, to an absolute science: they form the key to unlock the more inner and intricate mysteries of the phenomena of modern Spiritualism. Of course, in entering upon this discussion and these investigations, you must be aware that it requires not only that you become initiated into the mysteries, and as far as possible understand the laws that govern and control mediumship, but that you do so with all candour and sincerity, guarding ever against imposition, but always ready to receive additional testimony in favour of truth. True mediumship is just as capable of being tested as the ray of light is capable of being analysed, or as the atom is capable of being investigated. Of course you must subject yourself to the conditions required; for no scientific investigation can take place without certain requirements; and these must be of such a nature as to guard the mind against any external imagination, or against any imposture by dishonest persons. Mediumship is so well established, is so well attested a fact, so many thousands of your fellow-beings are possessed of it and have witnessed its effects, that we will not insult your intelligence by presuming you do not recognise its existence.

We will pass to other phases of mediumship that constitute the expression and voice between the spiritual world and yours. By the employment of this channel or means of communication, the spiritual world are enabled to express their ideas; but remember, in the present imperfect state of human development, surrounded, as all mediums and all human beings necessarily are, with the external atmosphere, conflicting influences, divers temptations, &c., it is not to be supposed that spirits have absolute control of any human being; nor is it to be supposed that one can enter upon the career of mediumship carelessly, for it is one of the most important steps that any human being can be called upon to take. Those who take this step lightly; those who solicit, for themselves or others, development as mediums; those who ask that they themselves may be developed for the manifestation of spirit-life, would do well to consider what they ask for. For be sure that when once this gift is bestowed upon you, or when once it is unfolded from your nature, it is no light matter. It is not a trifling thing—a something to be solicited as the pastime of an hour, and then cast aside; it is for the advancement and development of one of the most important principles that have been given to the human mind. If true, it embodies all that pertains to immortality; if false, it enfolds the whole world in materialism. See to it that you do not covet spiritual gifts lightly, or in a trifling manner.

The most external form of mediumship, as it is called, that which appeals to the senses, and through the senses to the intellect, and finally, to the spirit of man, is that which produces these rappings and this uplifting of material bodies, occurring in the presence of certain persons. It is not always with these persons, nor is it true that they can draw it to themselves, although they may cultivate the gift. It does not come when a person asks for it; but it is found on experiment that certain persons possess this power, the cultivation and guidance of which is the first step in the scientific investigation of modern Spiritualism. It therefore behoves all those who have this gift, to inquire carefully into the conditions that are best to surround the medium. It is claimed by scientists that electricity must be the agency employed, because electricity is the most subtle element of which the human mind knows anything. But it is not true that electricity is the agency employed; on the contrary, the manifestations occur under circumstances that altogether preclude the possibility of their being produced by electricity. The emanation from the medium's body that the spirit employs to produce the rappings or other physical manifestations, is not of the nature of electricity: it is more subtle. Take an instance: Some mediums have produced these rappings, when isolated from table and chair and room, by glass plates. You know electricity will not penetrate glass, and that it is impossible for it to be generated in a table or chair when isolated by glass balls or plates; yet, notwithstanding this isolation of the medium, the sounds have been heard, consequently it cannot be electricity which produces them; hence you must look to a more subtle element, and an agency more universal than electricity, for an explanation of the phenomena—one that does not require such circumstances for its creation, but is produced from the human organisation, and is therefore amenable to the spirits for them to direct their force by. Sometimes one person alone cannot produce sounds, but two persons sitting together, or three, or more, will receive the sounds—not one is the medium, but all when united form the medium of communication between the spirit-world and yours. Now there is no name known in the scientific vocabulary that we can give to this substance or element, that is an emanation from the form of the medium; but be sure, as science advances, it will acquaint you with a term whereby you can designate this force beyond psychic force, and different from any term that has yet been given to you.

Spirits employ this power, or this element, to produce those external manifestations, and if any one of you is desirous of becoming

a medium, or rather of developing whatever powers of mediumship he may possess, it is well to form a circle in your own family, when by placing your hands upon the table or any other convenient object, you will soon discover whether any member of the family or circle possesses the power of mediumship. But, as we have said, it is not to be courted lightly: it is not to be sought simply as a means of passing the time. Although oftentimes in hours of gladness and mirth these manifestations may be noticed, it is not the purpose of the spiritual world merely to contribute to your entertainment: but every sound, every rapping that has been heard, carries with it some lesson of the existence of mind beyond matter.

If in forming these circles you meet at regular intervals and develop some member of your family, be sure it is not just for trivial purposes, or from mere curiosity, but that a serious spirit of investigation has taken possession of your mind. Guard vigilantly against imagination; but when facts occur, do not disguise or conceal them. Perhaps some member of the circle or family may be moved to write: in such case the hand is seemingly cold and palsied, and an extraneous force takes possession of it and often produces violent motion; at last this motion gradually calms down, and the pencil is made to move rapidly or slowly, but always connected with any volition on the part of the medium. That is another phase. Then, as we have stated, there are persons in the world around whom this atmosphere or element is so powerful that material substances—pianos, tables, chairs, and other articles—can be moved through their influence; and oftentimes these persons, possessing such wonderful power, are required to produce these manifestations at improper times and on improper occasions. There should always be a proper time, a fitting occasion, a most serious and earnest spirit of investigation. It is the case that very few persons exist in the world that have been carried through the air by the power of disembodied spirits; but you would do well of course to investigate every such case with the utmost power of human scrutiny, so that you may not be deceived, and at the same time that every well-authenticated case may be a matter of human consciousness and human science.

The spiritual gifts to which we have referred are only the stepping-stones to spiritual science. Rappings are produced, tables are moved, bodies are borne through the air—not, as we have stated, for your amusement, but to convey to you the ideas—at variance with scientific knowledge—that substances can be moved without any known contact,—that bodies can be made to overcome your law of gravitation without any human appliance, and that these invisible forces are employed by imperceptible means to effect one purpose. The great burden of these is not merely to teach that the tables move or the sounds are produced; but in every instance, and in every quarter of the world where these things have occurred, the same message has invariably been given. Whether spelled out by the aid of the alphabet, or written by the hand of the medium, or whether communicated by means of the table tilting upon its legs, the same message has come: "We are the spirits of your departed friends." That was the one small voice in the one small town of America twenty-five years ago; and wherever these manifestations have been heard since, the same intelligence has claimed to guide them.

Now, it would be quite a source of investigation to the scientific man, who claims that these things are the result of human imagination and that they proceed from some law in nature, to find out whence the intelligence proceeds that directs the motions of these tables and chairs, and these rappings. If it be the will-power of those present, why should it claim to be a disembodied spirit when, as is almost universally the case, those very persons did not even know that spirits could communicate in the incipency of this science? But simultaneously with these manifestations there appeared other forms. Young children were thrown into a state of unconsciousness, and then spoke far beyond their years. Persons unlettered in the sciences or in the languages were made to speak other tongues than their own, and in philosophy and science transcended any possible knowledge or education. Direct individual intelligences controlled numbers of persons—they are now counted by the thousand—who spoke words during these states far transcending their ordinary culture, beyond any knowledge they had gained in schools; and in every instance these utterances claimed to be dictated by the spirit of some departed soul. There is another fact for the scientific man to explain away: if it were possible for magnetism and clairvoyance to produce these communications, where is the mind of the magnetiser from whence they emanate, and why is it so persistently claimed, "We are the spirits of those who once lived upon the earth." Beyond these utterances, many are endowed with the gift of healing. This gift is of course a natural gift; but it is unfolded and developed under the guidance of spirits, who have better opportunities for investigating the laws controlling the human organism than you have through the ordinary systems of medicine. It is alleged by spiritual control that the healing power that they are enabled to bring through certain human organisms can, when properly employed, cure every curable case of human sickness and relieve those that are past cure. It cannot build up a new body and re-make decayed members, cannot create that which does not exist, but can relieve pain and, under proper circumstances, can cure that which has seemed to baffle the skill of the entire medical fraternity. In every instance where a medium has made such cure, it claims to be under the guidance of some departed spirit. There are other phases of mediumship. Not only are spirits made visible, under proper circumstances, in a form that resembles your own, to the outward senses, but there are many endowed with the gift of spiritual vision, who see forms you cannot see, and describe the forms that



have passed from your sight as they see them in spiritual life; and this sight is so palpable to the vision that you may be enabled to recognise the appearance of your departed friends by the description the medium gives. Oftentimes they transcend in loveliness their physical forms; oftentimes the grey-haired sire looks more youthful, because the mind never grows old; but the resemblance is so perfect, and the description corresponds so well with your remembrance of your departed friends, that you are enabled to recognise those dear ones that have passed from your side. Many persons possess this power who are not aware of it, and oftentimes in dreams and imagination this sight comes; but the palpable spiritual vision is as plain a fact as sight to the senses, and far less delusive, because it is of the mind and not of the body.

Now, as we have stated, every person is endowed with some phase of mediumship; what that phase may be you must determine by cultivation, by paying attention to it, by giving your time, your thoughts, and your earnest efforts to its investigation; and it behoves you to determine whether you can do so and do justice to your lives; whether, instead of building up wholly in the material world, instead of devoting your time to the cultivation of the senses, you will devote some time and cultivation to the spiritual. Mediumship is not confined to the present day, although the word "medium," which has been employed to designate those endowed with the gift of communion with the spiritual world, is new. In the time of Christ these same gifts were spoken of, and Jesus promised to his followers, and all those who believed in him, that they should do greater things than he had done. Now these gifts of the spirit must have been ignored, or they could not have been lost sight of in the Christian church. If they become cultivated; if through belief and investigation, and aspiration and prayer, you again seek, is not the same power in existence now that granted to Jesus these gifts? Even in heathen countries, we are told that Jamblicus, one of the heathen writers, distinctly portrays the entrancement by the spirits. He calls them the gods, and says many persons are so under the influence of the gods that they speak far beyond their senses and in a state of ecstasy; and he even uses the word "obsession" as a distinct expression of spirit-control. This brings us to that phase of mediumship wherein a person is thrown into an unconscious state, and another individuality takes possession of the mind for the time being; he is not the person you suppose him to be, but different, distinct, another person, claiming always to be some disembodied spirit. Under the influence of this control, which we call obsession,—not remembering anything, since, when the spirit which takes possession enters, it is the control of another mind other than his own,—the person manifests all the characteristics, uses the various forms of language, and exhibits the peculiarities of manner that the one claiming to speak through him did on earth. This is a phase of the subject that opens up a vast range of thought, because there are many persons in your world that are the victims of obsession, who are not aware of it. Sometimes this is what fills your insane asylums; sometimes this causes those singular forms of mental disease that have baffled the treatment of medical science.

A thorough investigation of the laws of spiritual control would lead everyone to know that mediums are sensitive, susceptible, and oftentimes extremely delicate, possessing external organisations that cannot resist, especially if not aware of it, an untoward influence. Now, entirely disconnected from Spiritualism, there are many cases in your insane asylums that could be treated by spiritual magnetic healing, because it is the control of some disembodied spirit who does not know the fearful power that it can employ over mortals. We say this especially as a warning, because those of you who want mediumship should take very great care that you seek earnestly for the best gifts, and in seeking for the best gifts, that you seek also for the best influences, and that such influences as you sometimes have about you be not of a nature to attract spirits who are undeveloped, and who do not understand the delicate laws of controlling another human mind, by which means many persons are driven to insanity. We say this, not because cases of insanity are common among mediums, but because cases of insanity outside of Spiritualism may frequently be explained by this same subtle law. You seek to become the instruments of the spirit; but there are three conditions you must guard against. You must seek, first, to have full knowledge of the laws that govern spirit-control; then see that your material surroundings and your associates are of an aspiring nature for if not, they cannot draw to you spirits of an aspiring nature. Then, when your spirit controls you, or a guide leads you into spirit-life, your first questions should be: "Are they advanced? Do they know the power they are using? Can they use it to my benefit and the advancement of others?" Having an answer to these questions—and by their fruits you must know them—try the spirits and see what manner they are of. Then, under the influence of harmony, of privacy, of the seclusion of the fireside, of every circumstance that is favourable, and of no circumstance that is unfavourable, then you may prayerfully give yourself up to their control, seeking ever the highest. But be sure that it is a most dangerous power in unskilful and undeveloped hands; be sure that it ever brings unhappiness on those who are not aware of its wonderful and potent mysteries; be sure you may not lightly enter the lists and covet the gifts of the spirit as the instrument for the means of other communications; and be sure also that you cannot adapt it to any unworthy purpose—any merely material or physical desire; but be sure that, in that regard, it will not satisfy you, bringing you, if you use it for that purpose, rather misery than happiness. But, if the spirits that are around you partake of your own nature, if you attract such spirits as those that

would naturally associate with you, then you must be satisfied, for the spiritual world is made up of just such beings as are coming out from your midst daily. If you aspire to the just, high, noble, and lofty, just as surely as one atom attracts another, or one chemical property attracts another that has an affinity for it, so surely will you attract spirits that are like yourself or your surroundings. Guard always against those physical depressions arising from more immediate surroundings that oftentimes draw undeveloped spirits. You stand somewhat appalled on entering upon the investigation of a subject where undeveloped spirits are to be considered; but you must remember there are undeveloped spirits in your world, that humanity is a vast sea of undeveloped souls, but that far beyond any merely temporal or external influence there is the Divine Mind; and there be angelic ministers that may not be dragged down to any service of merely worldly entertainment. So search earnestly, investigate carefully. If the medium be of a very sensitive, nervous, and susceptible organisation, let him be surrounded by influences of family and friends that will be conducive to his culture. If any individuals consent to become the mouthpieces of spiritual intelligences, it does not therefore follow that their own individuality is lost; by no means—you are only under the influence of teachers, friends, or guardian spirits who are drawn about you, and these, with your own earnest wish for truth, will lead you in the paths of knowledge. When you once have found your position, when you once know your platform, when you are once aware of the powers you possess, then you may be guided and directed for the use of mankind; for it is no light gift to be the means of conveying messages from one world to another; it is no trifling matter that the tongue may speak and the eye may see the thoughts of those regions that lie beyond the realm of mortal vision. You will not be afraid of the influences of father and mother, of child and friend; and there is no human being who goes out into the spirit-world that is not somebody's child, and all are amenable to the influences of kindness and charity. So when there come voices of discord, overcome them with gentleness; when there come spirits in prison, perchance yours may be the voice and yours the hand to release them; for it was said of Jesus that, after his crucifixion, he was absent and visited the spirits in prison—those who were disobedient in the days of Noah. Consider what spirits go out from your earthly prisons in spiritual darkness. Perchance some member of your own family—for every fireside has its sorrow, and every house has its skeleton—some member fallen from the fold and wandered from the flock; and you, as the earthly father or mother, brother or sister, have wept and prayed for that one, and there has come to you from theology the thought that that loved one may have gone down, down into endless perdition; and it has sent a thrill of horror through your hearts and firesides. Be sure, however, that is not so; the God of infinite love is infinite in love, and your prayers, and tears, and aspirations can reach that spirit in prison and draw it up to light. Oh, there are more things in this philosophy than ye wot of! Yet ye go on in your usual way, and the wounds that death and care have made are healed up; but remember that many a restless and perturbed spirit is wandering, asking for admission to your hearths, and seeking for a ray of light to lead it to higher realms of spiritual guidance. Yes, when you remember that the spirits in prison ask for and come that you may give them forgiveness; if any souls have injured you, and have gone out into the other world unforgiven, see to it that you do not harbour resentment against them—not even if they remain here; for the spirit is often impeded in its upward flight by the remembrance of some one that remains on earth, some injury that has been done, some evil unforgiven. Let them all be forgiven. Sometimes the spirit comes to your fireside asking for this forgiveness; your daughter may be the medium for manifestations; if, therefore, the name of your enemy be given to you from the world of souls, see ye cherish no hatred. If the Most High Christ, in the supreme hour of life and death, could say: "Father, forgive them," meaning those who reviled, those who condemned, and those who crucified him; if he could do this, how little is it for you to forgive your petty foes! If the mother has followed her erring child, even to the ignominious death on the scaffold, be sure that her love forms the very chain that binds that soul to the Infinite, and bridges over the great chasm of despair that otherwise might divide them.

Spirits are thronging around you; the air is full of their breath; your lives are largely made up of their influences: they impel you in one way, they impel you in another; seek, therefore, the good influences—the soft voice of angelic ministration. You are often angry: anger attracts undeveloped souls. You are often envious: envy does not belong to the higher influences. Mete out to others that which you would have them do to you:—it does not draw the brighter spirits. The soul must be made free and pure and garnished: seek the best light—the holiest influences; then you may benefit others and lead them also to the light. The gift of mediumship, as we have stated, belongs to each one of you, more or less. Each day and hour, strange beings walk by your side: one withdraws you from the danger, another impels you towards it. The guardian of your lives—the appointed spirit, that has been by your side from infancy finally prevails,—for the light is greater than the darkness: it always conquers; for love is more supreme than hatred; for God is love; and error shrinks away before the light of his divine countenance. Ye are mediums: between your lives and the spiritual world is an intricate and an absolute stream of thought interwoven; it rests with you to cultivate it, to make it subserve the highest and loftiest purposes. Oh, if you remain wilfully blind, it goes on, even as some of those blind elements in nature, unguided and unresisted, doing its work in



silence. What power has there been in the lightning since it was made your errand-boy! what destruction when it is uncontrolled! Fire is the element that of all influences the most adds to your comfort; yet what ravages does it perform when not checked by human intelligence! The great breath of spiritual power is breathed upon you; under an enlightened system of cultivation it becomes the channel of communication between your souls and the spiritual world, between your life and others; unguided, unaided, unknown, it forms the subtle power that often works out human destruction, and fills your asylums, your penitentiaries and jails, with no worse criminals than those who are walking abroad. But if this secret power shall be unfolded to your knowledge, then will it account for most of those mysteries and problems that form the great source of human discontent; then will it reveal to your innermost spirits that you have been all the time, consciously or unconsciously, the instruments of disembodied minds; then will it lead you to examine for yourselves, and to find out that even in your own lives the Divine has been seeking to overcome that which otherwise would have dragged you down, and that beyond all spirits, and above all angels, and higher than arch-angels, the one Supreme Intelligence works in and through them all, finally working out his own divine results.

#### THE SONG OF YOUR GUARDIAN SPIRITS.

Mortal, e'en from thine hour of birth  
An angel has guided thy way,  
Following every faltering step,  
Seeking thy hands and feet to stay.  
Wherever dark temptation lurked,  
One gentle voice a warning spoke;  
Whenever sorrow's falling tear  
Was yours, the tender accents broke  
In words of soothing comfort there;  
Wherever danger did abide,  
Lo! on the wings of swiftest prayer  
Your angel hover'd by your side!  
If falling in temptation sore,  
Down, down to darkness you have strayed,  
Lo! there the shining angel waits  
To welcome you: be not afraid!  
For in the lowest, darkest place,  
There is one ray of light supreme:  
You'll see that guardian angel's face,  
You'll see it in your direst dream.  
If doubt and fear beset your way,  
And agony on either side,  
There, shining like a glorious day,  
That angel ever doth abide.  
There comes a longing in your heart—  
A wish some mystery to solve;  
Lo! downward, trembling through the dark,  
A voice—a presence full of love.  
"Beloved," says this gentle voice,  
"Never alone thy feet have strayed.  
Whether of good or evil choice,  
God hath this one appointment made:  
That through the light or through the dark,  
In pathways dim or bright, with love  
This angel hovers by your side—  
That Supreme Power ever to prove!"  
Turn you and listen to its voice:  
It says—"Be gentle, true, and kind;  
Seek always for the highest joys,  
Strive with the best your souls to bind.  
Whate'er betides—sorrow must come—  
Remember, ever by your side,  
A guardian angel leads you on—  
To where life's portals open wide.  
On, on, towards the shining way,  
Where angels stand in light arrayed;  
Behold the vision opens there,  
And you all free and undismayed  
Can see that God's great hand of love  
Has caught you even in the dark,  
And that his power like a dove  
Descends upon you—hark, oh, hark!  
You'll hear the sounds of heavenly life,  
Music borne there on unseen wings!—  
A voice without a sound of strife,  
Your guardian angel ever brings."

On the conclusion of this poem the chairman rose and made the announcement respecting a hall for Spiritualists, alluded to elsewhere; when, with another hymn and the usual benediction, the evening's exercises were closed.

#### MR. MORSE'S ANNIVERSARY SOIREE AT THE CAVENDISH ROOMS.

As was announced in our issue of last week, Mr. Morse's fourth annual soiree, which took place in the above hall on the evening of Wednesday-week last, the 24th ultimo, was one of the most successful gatherings of the kind presented in the annals of Spiritualism, and must have been highly gratifying as a mark of respect to the medium in whose honour it was held.

The proceedings commenced at an early hour, when tea and other refreshments were served to a large and highly-respectable company,

under the superintendence of Mrs. Maltby, to whom great credit is due for the success which attended the evening's entertainment. The actual programme of the soiree, however, did not begin until about eight o'clock, when the arrival of a large number of fresh visitors caused the hall, so well known to Spiritualists, to become almost uncomfortably crowded. In all, there may have been from 200 to 300 persons present.

At the very outset of the evening's proceedings an unfortunate misunderstanding threatened to disturb the desirable unanimity of the occasion; but the *subterfuge* was happily averted by the tact of the appointed chairman. It appears that Mr. Morse's spirit-guides expressed a wish that one of two gentlemen should take the chair on this evening—Mr. Peebles or Mr. Burns, so that, as the former gentleman was then on his way to America, the presidential duties necessarily devolved upon the latter. This choice, however, did not appear to meet the approbation of a very small minority present—the promoters of a rival newspaper—who threatened to leave the meeting if this intention were carried out. To avert this dilemma Mr. Burns desired to be allowed to retire from his spiritually-imposed chairmanship. Another gentleman was proposed as soon as the company could recover from the astonishment caused by Mr. Burns's announcement. A very few hands were held up in favour of this proposal, but more on the contrary. It was then moved that Mr. Burns be elected chairman, which resolution was duly seconded and carried amid great enthusiasm. Mr. Burns accordingly assumed the seat of honour. The menaced storm having been thus averted (with the withdrawal of one or two minatory elements), the exercises of the evening proceeded with untroubled serenity.

The Chairman, in his opening address, spoke of his intimate association with Mr. Morse for the last four years. During that time they had been bound together by ties of no ordinary character; Mr. Morse had been nearer to him than anyone else in the world, save the immediate members of his family; and he could not help on this occasion giving expression to his love for him. It was not an earthly love—a love arising from any consideration of person, but purely a spiritual love, arising from the common aim which held them together—the advancement of spiritual truth. No one knew the labours they had endured together, the opposition they had suffered together; but these labours and this opposition had had their fruits; and it was gratifying to look back on the past four years as years of great and undeniable progress in Spiritualism. The Chairman then called upon the Misses Maltby, who gave a happy rendering of the overture of "Semiramide," on the pianoforte, followed by a song, "Only Once," pleasingly given by Miss Clark.

Mr. Emory Jones was then called upon, who said that he had once been to one of Mr. Morse's seances, but that, they not having his name on certain points, he had never gone again. This evening, however, he had come to congratulate Mr. Morse on having become a Good Templar. Forty-five years ago, in the city of Edinburgh, he had himself signed the pledge to abstain from rum, gin, brandy, and all such things, and had kept it ever since, so that he felt there was one band of union between himself and Mr. Morse. It was a good thing he had become a temperance man, and he felt that he was now safe, as mediums were liable to a great deal of enticement. Many persons, desirous of seeing what the spirits could do, brought out their wine, &c., and soaked the mediums, expecting thereby to get something good. Some mediums had thus fallen into error, and had become a curse to their friends. He would therefore advise all who received the visits of mediums to "read the bottle;" by so doing they would get better manifestations. If they must give them something to warm them, let it be a good cup of coffee—coffee made from the good, wholesome berry, not a decoction of chicory, with bullock's blood and sawdust. In conclusion, the veteran Spiritualist warned all investigators and others from encouraging their seances. He considered they were essentially bad, and hence could not result in good. Everything that was good and beneficial could be produced in the light.

Madame Schneegans having favoured the company with a very beautifully-rendered song, "She wandered down the mountain-side," Mr. Shorter was called to the platform. These anniversary gatherings, he said, had now become an established institution, and one which he thought all would recognise as very pleasant and useful. There had of late been more meetings of various kinds in connection with Spiritualism than had formerly been the case; these meetings for the cultivation of the social affections not perhaps so frequently as they might advantageously be. These soirees were not only social, but something more; they were also, and pre-eminently so, meetings to commemorate the advent to public mediumship of one of the most active and useful workers in the cause of Spiritualism in England. Such workers were much needed, and, in fact, were never more needed in the history of Spiritualism than at the present time. There had been some very valuable acquisitions to their platform, but so great was the demand for spiritual knowledge that the supply still seemed to fall short of the demand. Then, speaking of the necessity there was for physical mediums to prepare the way for missionary teachers, he begged to be allowed to differ with the preceding speaker with reference to the utility of dark seances. He then narrated the chief incidents of a seance which had taken place on the previous evening, at which he had been present, and of which an account was given by Mr. Cooper in our issue of last week. A wreath formed by the spirits at that seance was shown, and excited great interest. Space will not admit of our giving the remainder of this gentleman's excellent address, pressed as we are with other matter.

On the conclusion of a song by Miss Maltby, Mr. Morse rose to address the meeting, before doing which, however, he was presented with a purse of money, by Mrs. Maltby, the proceeds of the soiree. After a few preliminary remarks, he said that some five years ago he was not a teetotaler, but the very reverse, for he was a waiter. A little later than that he became practically acquainted with Spiritualism; and about six months subsequently, he was introduced to the Chairman. On the evening, in the then month of October, he called at the Library, 15 Southampton Row; he there met Mr. Burns and Mr. Peebles, the latter of whom had seen him once before, and had done his best to get him a place. He was then penniless and well-nigh homeless, and consequently not in a very fit state to take care of himself or anybody else. The result was that Mr. Burns gave him employment; he might say, put the bread into his mouth and made him a living man again; and had it not been for him he would not have been there that night. He



had often looked back and trembled to think of what might have become of him had it not been for Mr. Burns. But though he had to thank him most cordially, he was not unmindful of the fact that he had many other friends—friends who had laboured for him and showered their blessings upon him; and to these also he returned his hearty and sincere thanks. Then referring to Mr. Jones' remarks, he said it was true he was a teetotaler—a right, thorough one, and he intended to remain so. In alluding to his spiritual guides, who, he said, during their four and a-half years' guidance, had never made a single error or caused him to take one false step; he declared that he loved, those two spirit-friends better than any living being on earth, except his wife and child; for it was they who made him what he was,—educated him and, he might say, beautified him internally and externally. He had intended, he said, to give a short account of his labours during the past twelve months, but he had forgotten the notes he had made for the purpose. But, briefly stated, he had attended 174 meetings since the 21st of the preceding October. During that time he had travelled some thousands of miles, visiting nearly all the large towns in this country. Glasgow was the last city he had visited, and on the Sunday evening had addressed an audience of about 800. He had, in all, been at something like eighteen towns, and in nearly every instance the labours of his spirit-friends had been so much appreciated that he had been asked to go again.

The Misses Maltby now favoured the company with an overture, "Zampa," after which Madame Schneegans sang "She wore a wreath of roses" in very good taste. Colonel Greek then gave a pianoforte selection from Mozart in place of Mrs. Olive.

The Chairman now called upon Mrs. Cora L. V. Tappan to address the meeting, whereupon she ascended the platform, and the liveliest manifestations of satisfaction. She said it had not been her intention to participate in that meeting other than as a spectator; still there was a voice which moved her to say a few words. They had assembled to do honour to a medium—to a worker in the spiritual cause. Something had been said concerning mediums, and advice had been given them. They would give a little advice to the friends of mediums, namely: to sustain them. No cause could go forward unless those who are its chosen instruments were sustained, supported, sympathised with, and assisted to carry forward the work given them by the angels to do. Mediums could not cultivate spiritual gifts in the midst of a world that was unspiritual; they were not made of different flesh and blood to other mortals, and had not been created in a different region to the earthly atmosphere; many of them were feeble, many struggling with poverty, many surrounded by all forms of antagonism. They should see to it, therefore, that their mediums were sustained, that they were assisted to cultivate those spiritual gifts with which they had been endowed. There were many spiritual gifts, but of all gifts the greatest was charity. Every form of mediumship had its use in the advancement of Spiritualism; nothing was without use, from the softest tap on the table to the loftiest strains or loftiest words ever given; each form was adapted to the demands of some inquiring mind. There was room for all. The harvest was ready, but the labourers were few. Angels were thronging around every opening door. Something had been said of dark seances. Even they had their uses. The flowers had held a dark seance in the ground before they shed their perfume around. The light was too strong for the tender shoots, and they must needs be sheltered in the ground. They do not wish to advocate promiscuous seances; it was necessary to choose well and discriminate. There was no more danger in the dark than in the light to those who were pure. Something had been said about mediums falling into temptation—becoming drinkers. They had never heard such a charge preferred against them as a body before. It was a vice which pervaded all ranks of society, and which it was someone's duty to check; but not one to be laid specially to the medium's account. In concluding her speech, Mrs. Tappan recited one of her impromptu inspirational poems. On this occasion it was addressed more particularly to Mr. Morse, as the honoured guest of the evening; it was, however, impossible for us to take it.

The Chairman next called upon Mr. Morse, who, on being entranced, spoke first under the influence of "Tien-sien-tie," and then under that of the "Strolling Player." Another trance-medium, Mrs. Olive, also made some remarks, under the influence of the spirit "Sunshine."

Several other songs were sung, and pianoforte recitals given, amongst others a song from Mr. Gannev, who gave "Tom Bowling" in very good style. Mr. Whitty also sang "Woodman, spare the tree," with good effect. The programme of the evening, which was on the whole of a very agreeable nature, was brought to a triumphant close by a series of beautiful performances on the handbells by the Royal Osborne Handbell Ringers, who had kindly consented to be present on the occasion.

#### GOWER-STREET SPIRITUALISTIC MEETINGS.

The success of the meetings in September and October is well known. At least four millions of the adult population of London and the country obtained a fair knowledge of the nature of Spiritualism. Those meetings were committed entirely to my guidance, and were the first, preparatory to a series of meetings throughout London and the country. Judge, therefore, my surprise when I found that nine persons, (including expectant financial dependents,) in no way connected with us, had, a few days after the last of our public meetings, held a meeting in the front and back parlour of the house attached to Gower-Street Rooms or Hall—the rooms usually used as the living rooms of the family, and given up on hall nights to the hats and cloaks of the platform-speakers; that such a meeting is in print, represented officially, but untrue, as held in Gower-Street Rooms (Hall), and as "the attendance was encouraging, and the Liverpool Spiritualists were well represented," followed by about two columns of report of the nine-human-power meeting, and three columns of "leading article," boldly setting forth the meeting of an "Association of Spiritualists." I frankly say I felt grieved, as from the platform of the hall on the 15th of October had been publicly read the announcement of the "Spiritualist Institute of England," dating from the first public meeting held in Gower-Street Rooms on the 17th of September, 1873—a day to be remembered by the Spiritualists of England as that on which so many reporters of the London press stood for the first time, and on the following morning spread broadcast the news of the objects Spiritualists had in view.

Several persons have stated to me that they thought that the (parlour) meeting was a part of those I had taken so active a share in. As I said to them, I say to others: We are not in any way connected with it. We think it tricky and dishonourable. We hail all efforts to propagate Spiritualism, when such efforts have not the appearance of sharp practice, of suppressing publicly the Gower-Street movement of the Institute, and trying to stand in front before the public, with a Gower-Street Rooms, five-column standard, about something "encouraging, at which the Liverpool Spiritualists were well represented," and which will need some "£150 per annum as the microscopic sum," in subscriptions and donations, to go on with. We say to the nine, go out of Gower-Street House, as it misleads, and issue your circulars, and do all the good you can. London is a big place in which to find somewhere else than the Gower-Street parlour.

J. EDWARD JONES.

Mrs. JULIA B. DICKINSON writes to say that she intends to be in London about the middle of this month.

Mr. CHARLES WILLIAMS, 48, Ada Street, London Fields, acknowledges 2s. from Mr. G. Nicklen, Ryde.

THE Midland Counties' Association of Spiritualists are in correspondence with Mr. Monek, with a view of arranging a visit.

BRISTOL.—Mr. Wm. Poole, 8, Campbell Street, City Road, and a few others, desire to meet with those with whom they could investigate Spiritualism.

Mr. S. COMPTON, Catherine Hill, Frome, rejoices in the teachings of Spiritualism, but finds some difficulty in forming a regular circle. Mr. Oram, bookseller, Paul Street, supplies the Medium.

THE *Christian World* contains another two-column article on Spiritualism. Evidently there is an increasing necessity for being "posted up" in these quarters.

In the communication from "Allan Kardec," which we inserted last week, the deficient punctuation in the letter caused us to substitute *jamaia* for *allex*. It, therefore, ought to read—"Je suis avec vous; allex"—"I am with you; go ahead."

CAMBERWELL.—A well-written letter by Mr. Joseph Cartwright appears in the *Camberwell Times*, giving some account of physical manifestations witnessed at Mr. Harvey's, Albany Road. The progress obtained at this circle was alluded to in our last issue.

SHERBORNE.—The *Western Gazette*, in reporting a lecture by Mr. Allwood, remarks: "What with phrenology, Spiritualism, &c., Sherborne has of late been in a state of excitement little akin to the steady-going spirit of its inhabitants."

THE objection of the Rev. J. Deans to Spiritualist mediums is so strong that he will not use medium pens, nor purchase articles of medium quality. He proposes to deliver a lecture on the fallacy of the assertion that "there is a medium in all things."—*Hornet*.

JONAS ROWE, 4, Greville Street, Holborn, says Dr. Sexton has known him for many years, and has subscribed for copies of his forthcoming book. We regret we have not space for the very excellent verses enclosed by Mr. Rowe. Those who desire to become acquainted with his merits had better subscribe for his book.

SPIRITUALISM IN THE PULPIT.—The *South London Chronicle* has a long report of a sermon delivered by the Rev. Wickham Tozer, in the Chapel in Kennington Lane. The reporter, in introducing the sermon, says—"I was certainly not prepared to hear the claims of Spiritualism gravely, warmly, and even logically advocated, without any apology for the heterodoxy, or any scruple in declaring it." And further, "He, the preacher, believes Spiritualism to be in no way opposed to the teachings of revelation, but he claims it to be taught by revelation; which is, at the same time, maintaining that facts and inspiration go hand-in-hand." The report concludes—"Once again I emerged into the muddy streets, but it was in a more thoughtful mood than I had quitted them. The critic would, no doubt, find much at which to cavil in Mr. Tozer's remarks, and indeed he had a very pliable congregation, if some of its members are not ready to excommunicate him for his schism; but, as for myself, I felt I had listened to a man who, at least, heartily believed in what he said, and whose crotchets or errors, call them what you will, were at any rate of no great harm to himself or anyone else—more than can be said of the crotchets of many."—J. G. G.

A PRACTICAL SUGGESTION.—Mr. T. L. Henly, 20, Osnaburgh Street, N.W., alludes to the proposal to build a hall for Spiritualists in London, and thinks there is not sufficient money at disposal for such a purpose at the present time. He says:—"Till there is, we must be content to follow the example of Jesus and his apostles, and travelling about through the lanes and alleys of London and other large cities, and from village to village in the country, we must in this way spread the knowledge of Spiritualism, and so carry the light of truth to thousands now 'ledge in darkness and the shadow of death.' How, then, shall this be accomplished? Why, in this manner. Let those amongst us who have money to spend in building churches, agree instead to guarantee a certain sum—say £150 per annum—to a certain number of members (chosen under guidance) who may be disposed to offer themselves for this work, and who will devote their whole time and energies to the undertaking. Let these members be authorised to raise money by giving public lectures, sale of books, &c.; such money to be employed first of all in repayment of the £150 guaranteed (or any portion of it actually expended by the member, i.e.) but the surplus (if any) to be given to such member, or missionary, as you may choose to call him. This will probably induce him to use extra diligence (the labourer is worthy of his hire), I take it, in this as well as in other undertakings, and I think it requires very little foresight to prophesy that this proposition of mine may be carried out and made self-supporting from the very beginning; but at the same time you can hardly expect men who would be qualified for this work to resign probably far more lucrative employment and take this in hand, unless they were guaranteed sufficient to pay the ordinary expenses out of pocket, which the sum I mention ought to cover. If this proposition of mine meets with the approval of your readers, and any of them are willing to guarantee me the sum I mention, to be repaid out of my earnings, I for one am willing to undergo an examination, and, if chosen, will enter at once upon this work."



## THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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

### SPECIAL NOTICE.

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 7, 1873.

### DR. MONCK'S ADVOCACY OF SPIRITUALISM.

The most noteworthy circumstance at present in connection with the advancement of our movement are the labours of our friend Dr. Monck. From a report printed on another page it will be seen that his challenge to the press has been accepted, and with the most happy results. Three newspapers had reports, the shortest of which we publish. We need not tell our readers that such publication of facts is of untold value to the cause of Spiritualism in the district. The newspapers containing these reports were speedily bought up, which is some encouragement to the local editors to thus devote their columns at some future time. We hope our friends in other parts of the country will not neglect to allow Dr. Monck to render his eminent services to Spiritualism in their respective districts. This important matter is evidently not being lost sight of. Dr. Monck's time is being filled up rapidly. He has on his list, Eastbourne on the 11th, Brighton on the 12th and 13th, Merthyr Tydfil 24th and 25th, York 26th and 27th, and Blackburn for a whole week. Rochdale, Manchester, Birmingham, Leeds, and other places are thinking the matter over.

The full weight of Dr. Monck's services may be gathered from the success which has been achieved at Bristol, and the same may be repeated if care is taken in all the great towns. Nor are the simple phenomena the only points earned by such seances and advocacy, but the instrument is a Christian minister—a "Rev." with L.L.D., F.A.S., &c., to his name! The seance is not a vulgar exhibition by an unknown nobody, and the charge of self-interest cannot be advanced against it, as Dr. Monck absolutely refuses compensation for the gifts of the spirit, but will accept the fee himself into the hands of his platform duties. Dr. Monck has thrown himself into the hands of the spirits, and desires to find opportunities for co-operating with them, leaving the means of arrangements to the certain success which is sure to accompany wise arrangements. He may be addressed—Office of the Medium.

### MRS. TAPPAN'S MEETINGS.

For several weeks, without any publicity except that which our columns afford, Mrs. Tappan's meetings have been crowded, with attendance out of the question. The collections have also been good; and, considering that only a small per-centage of those who attend give anything, the amounts have been of the most gratifying description. The question presents itself, Would not the public gladly give a uniform rate of admission, and thus prevent mean people from taking advantage of the generosity of others? Those who apply for tickets and attend can well afford to pay a uniform rate quite sufficient to cover the expenses; and, with the assistance of a number of agents in various parts of London, the sale of tickets might be promoted without much trouble. Why not charge 1s. for the inner hall, 6d. for the body of the hall, and 3d. for the gallery? It is rather unfortunate that money cannot be taken at the door, or the experiment might be rendered practical at once. But, by a few pounds spent in increased publicity, the hall might be filled by ticket-purchasers, even though these had to supply themselves with tickets before Saturday evening.

Mrs. Tappan is doing inestimable good to Spiritualism. The large numbers who crowd the music-hall every Sunday evening are but a handful in comparison with those who are influenced by her teaching. Through the columns of the MEDIUM many thousands weekly drink in her utterances. A very lively interest has been created throughout the country, and the efforts of local Spiritualists have been wonderfully stimulated since her arrival amongst us.

This ought to remind our many readers that the reporting of

these orations entails an outlay upon the resources of the Spiritual Institution, and that, were it not for the devotion of the staff, such rich pearls would not be within the grasp of the poor. May we ask our friends to recognize and help in the expenses, and do what they can to promote the circulation of the MEDIUM? There is a demand for Mrs. Tappan in the provincial towns. No doubt she will take a tour in the near future before she leaves for America, but at present her health does not permit her to travel and speak very frequently.

### MRS. TAPPAN'S PORTRAIT IN THE MEDIUM.

We have seen a proof of the photograph from which the portrait is to be engraved for the forthcoming "Gala L. V. Tappan" number of the MEDIUM. We do not think we exaggerate when we state that the promised engraving will be one of the most artistic and beautiful which has at any time appeared in our papers. This is saying a great deal, but the facts seem to demand so much. Mrs. Tappan is in herself a body of very unusual attractions, and she has lost nothing in that respect by the careful and artistic treatment of the photographer, who was specially assisted on the occasion by the most eminent members of that profession. This number of the MEDIUM is one which we urge upon our readers to give a universal circulation. It contains the personal history of Mrs. Tappan's development as a medium; and in matter and appearance will be such a picture as cannot fail to interest and win over almost every reader's mind. Will every person who reads the MEDIUM subscribe one shilling's worth, and, by uniting, have the parcel delivered by baggage-train, and thus reduce carriage to the lowest possible fraction? We have received a considerable number of orders, and would like to see a little more enthusiasm and energy manifested by our friends.

### THE TESTIMONIAL EDITION OF THE WORKS OF JUDGE EDMONDS.

The article on this matter which appeared last week has been responded to in the most cordial manner, and from the most glowing quarters. Though no particulars as to price were named, yet orders have flowed in continually since last Saturday morning, headed by the following note from Mr. R. C. Hall:—"I will gladly subscribe for five copies of a testimonial edition of the Works of Judge Edmonds." We shall return to this subject next week.

### MRS. TAPPAN'S WEEK-DAY LECTURES.

As we go to press we learn that these will commence at Lawson's Rooms, 145, Gower Street, near the Metropolitan Railway Station, on Wednesday evening, November 13th, at 8 o'clock. Tickets for the course of six lectures, to admit two persons, 10s. 6d. Single admission: front seats, 1s.; back seats, 6d. Tickets may be had at the Spiritual Institution.

### MRS. TAPPAN'S LECTURE AT STRATFORD.

A very enthusiastic meeting of friends was held on Monday evening to promote the forthcoming lecture. A large number of tickets were distributed to ladies and gentlemen who volunteered to promote the sale, and whose names will be seen on the last page of the MEDIUM. This effort is one of the most harmonious and earnest that has been attempted for some time, and we hope it will result in a crowded hall on the 17th instant. We direct the attention of our friends in the East End of London to the advertisement on our last page, and hope that all will feel it to be their duty to do what they possibly can to secure a crowded attendance.

### THE QUARTET ON FRIDAY EVENING.

The musical party, at present being formed to aid the singing at Mrs. Tappan's Sunday evening meetings, met on Friday last at the Spiritual Institution for their first practice, which resulted in their being able to conduct the music on Sunday evening last. These practice-evenings will, no doubt, become one of the most agreeable features of Spiritualism in London; and as, after a time, the attendance will require to be limited, those who desire to participate therein permanently should apply at once. The meeting will take place to-night at 7 o'clock, so as to get done in good time, and allow ladies and gentlemen to reach their homes—often at a great distance—at an early hour.

MISS LOTTIE FOWLER's last seance at Liverpool was the best of the whole series. She is now at Mr. Fittman's, 34, Walnut Street, Chesham, Manchester.

MR. WILLIAMS writes from Hague to say that he will arrive in London the end of this week, and resume his usual seances at 61, Lamb's Conduit Street, on Monday evening.

MADAME CARLOTTA TAPPA's grand pianoforte recital takes place at Myddleton Hall, Islington, on Wednesday evening. It will be a first-class musical entertainment, and Madame Tappa merits the patronage of her friends in the faith of Spiritualism.

The new Almanac for Spiritualists will charm everybody. Spiritualists everywhere must make up their minds to introduce it into every household. Local societies can have parcels printed with their own names and announcements. Send in your orders, 6s. per 100. Large quantities at a special rate.

MR. BURNS AT GOSWELL HALL.—In response to a long-standing invitation, Mr. Burns has at last found a means of devoting a Sunday evening to the service of the St. John's Association, of which he is a member. He will accordingly occupy the platform at Goswell Hall on Sunday evening. Mr. Mulford was the speaker last week.

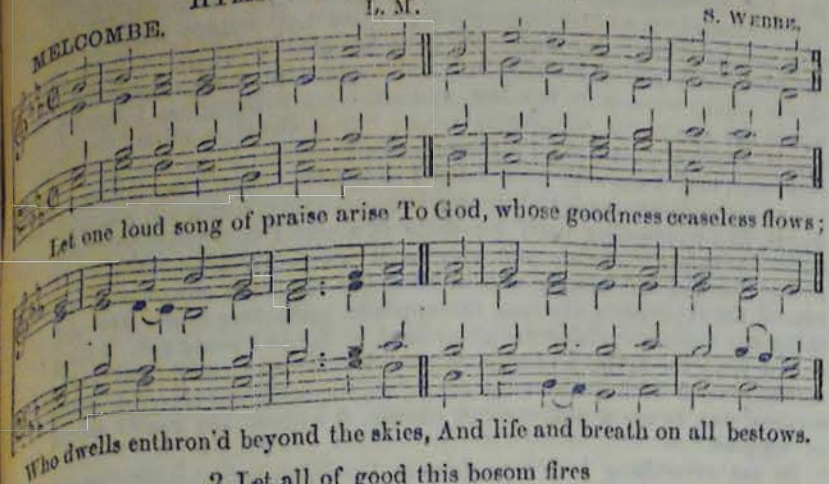


HYMN No. 7, "SPIRITUAL LYRE."

L. M.

S. WEDDE.

MELCOMBE.



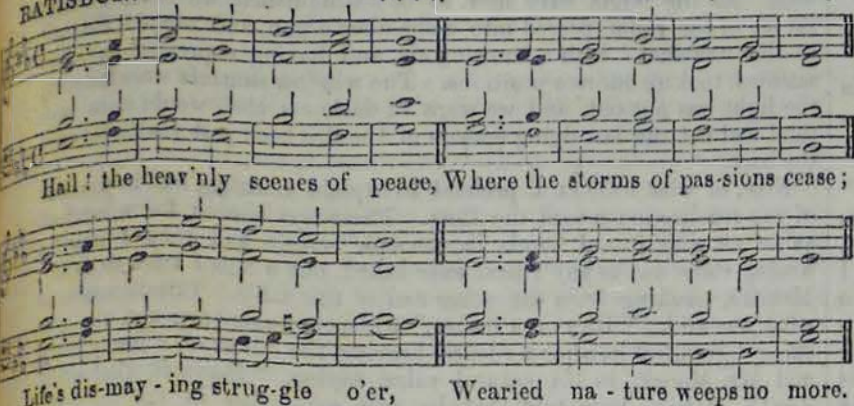
- 2 Let all of good this bosom fires  
To him, sole good, give praises due;  
Let all the truth himself inspires  
Unite to sing him only true.
- 3 In ardent adoration joined,  
Obedient to thy holy will,  
Let all my faculties combined,  
Thy just commands, O God, fulfil.
- 4 And may my song, with solemn sound  
Like incense rise before the throne,  
Where thou, whose glory knows no bound,  
Great cause of all things, dwell'st alone.

HYMN No. 16, "SPIRITUAL LYRE."

7 7 7 7.

OLD LITANY, 13th Century.

RATISBON.



- 2 Welcome, welcome, happy bowers,  
Where no passing tempest lowers;  
But the azure heavens display  
Smiles of everlasting day!
- 3 Where the choral seraph-choir  
Strike to praise the harmonious lyre;  
And the spirit sinks to ease,  
Lulled by distant symphonies!
- 4 O to think of meeting there  
Friends whose graves received our tear;—  
Child beloved, and wife adored,  
To our widowed arms restored!
- 5 All the joys which death did sever  
Given to us again for ever!  
Hail! the calm reality,—  
Glorious immortality!

HYMN No. 11, "SPIRITUAL LYRE." Tune—OLD HUNDREDTH.

Immortal praise to God be given,  
By all in earth, and all in heaven;  
The First, the Last, who reigns alone,  
And fills an undivided throne.

A TEST OF ALLAN KARDEC.

To the Editor.—Sir,—Anyone who had ever read any of Allan Kardec's books would probably answer to the question, "What do you think M. Kardec's spirit would reply, if asked what is most wanted at many English seances?"—why, those who have read his books would probably say at once, "If we are to judge Kardec's spirit by the man, he would say undoubtedly, *plus de recueillement*—more prayerful research, more holy meditation." There is no word perhaps so frequently repeated in his writings, tending to produce anything of lasting value, any teaching of any high import, as this word *recueillement*; for the above reason there seems good cause to suppose that the spirit who has sought out Dr. E. B. Boulland as a co-worker is the spirit of Kardec.

LAMEDA.

Mr. W. RICHARDS, 7, Tachbrook Street, Pimlico, will be glad to receive the names of persons desirous of forming a local association.

HOLLAND.—*Het Vaderland* of the Hague gave a report of Mrs. Tappan's oration in the issue of September 24. We hear that Mr. Riko, with his accustomed industry, is about to translate one or more of these orations, and re-deliver them to Dutch audiences. The same plan might be adopted in other countries.

SOUTH LONDON PROGRESSIVE SOCIETY.—Mr. Weeks has kindly offered the use of his large room, 24, Stamford Street, Blackfriars, S.E., capable of accommodating thirty sitters, any evening in the week, except Tuesday, for the use of any society or committee who may desire to hold meetings for the promotion of Spiritualism. A few more ladies of mediumistic character are required to complete the circle which sits there every Tuesday evening.

THE SPIRITUAL PIONEERS.

During the past fortnight twelve persons have been engaged in distributing amongst the poor of London, in various quarters, papers, tracts, small books, &c., which have been well received, and interest has been awakened. More than 3,000 papers have thus been disposed of, and opportunities are coming before our notice every day, when thousands more might be advantageously used if we were possessed of them.

Free libraries have also been commenced in several parts of London, whilst donations of books have also been made to two or three which were already in existence.

Arrangements are now nearly complete for the institution of free lectures in Pimlico, Islington, South London, Marylebone, Hendon, and Chelsea, full particulars of which we hope to give in the next issue of the MEDIUM.

The Secretary desires to acknowledge the following donations with many thanks:—R. W., £1 1s.; F. W., 5s.; S. C. J., 5s.; L. H. (Paris) 5s.; J. F. C., 10s.; and two parcels of books and tracts from Mr. S., with fifty copies of the MEDIUM weekly, from Mr. B.

The objects of the society are:—1.—To circulate freely tracts, papers, pamphlets, &c. 2.—To arrange for free lectures as opportunities present themselves. 3.—To institute free-lending libraries in the various districts in which the work may be taken up.

All donations, gifts of tracts, &c., for free distribution, books for the library, &c., &c., and communications, may be addressed to the Secretary, care of Mr. Burns, Publisher, 15, Southampton Row, Holborn, W.C.

LECTURE ARRANGEMENTS.

The first of the series of meetings above alluded to will take place at Bass's Assembly Rooms, Vauxhall Bridge Road, Pimlico, S.W., on Monday evening, Nov. 10, at eight o'clock, on which occasion a lecture will be delivered by Mr. J. Burns.

The second meeting of the series will be held in the Hall of Progress, 90, Church Street, Paddington, on Friday evening, November 14th, at 8 o'clock. Mr. J. Burns, speaker.

DR. SEXTON'S APPOINTMENTS.

TOWN HALL, BARROW-IN-FURNESS.—Wednesday, November 12th, "Conjurors and Mediums," illustrated with an exposure of conjuring experiments; Thursday, November 13th, "The Philosophy of Trance"; Friday, November 14th, "The Claims of Spiritualism upon Public Attention."

The Barrow friends have sent us a specimen of their wall-bills, measuring six feet in length and forty inches wide. It ought to command the attention of the public. 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 9th, Islington Assembly Rooms; afternoon, 2.30; evening, 7.

BLACKBURN.—November 10th, and during the week.

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

BEBSIDE.—November 29th.

GATESHEAD.—November 30th.

JARROW.—December 1st.

SEGHILL.—December 2nd.

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 13th.

BISHOP AUCKLAND.—December 14th, 15th, 16th, and 19th.

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

Mr. Morse has a few dates to spare from Monday, the 17th of this month, about four nights; he will be pleased to hear from anyone in the Blackburn and Manchester districts. Address—Mr. J. J. Morse, care of J. B. Stones, Esq., Pleasington, near Blackburn.

DR. SEXTON has had great success at Leeds. Report too late for this week's MEDIUM.

EDMONTON.—Mr. Briley-Ortton reports sittings he has had with a lady who he thinks may become a good singing medium. "Peter" talked to them, and a spirit-light was seen.

LIVERPOOL.—On Tuesday evening Dr. Hitchman lectured on Spiritualism, to the Woolton Mechanics' Institution. The subject was, "An hour with myself, or what I have seen in the world of spirits, at home and abroad."

MR. BURNS gave a lecture to the Mechanics' Institution, Devonport, two years ago. He has been again invited to lecture on Spiritualism, on Dec. 16th. Friends in Cornwall or Devonshire who desire a visit should write at once.

QUEENSBURY.—Mr. E. J. Langthorne writes stating that a friend of his has lately been operated on by spirits in a most extraordinary manner, and has since addressed three public meetings, and great progress is expected.

MR. JOHN COLLIER, who is so successfully promoting Spiritualism in Birmingham, by his "Sunday Evenings for the People," will be in London next week, and will be glad of any suggestions or help friends in London may feel disposed to offer. Any invitations to seances or other meetings, by which his work in Spiritualism may be assisted, will be esteemed a favour.



## MR. MORSE'S FRIDAY EVENING SEANCES.

There was a very full circle on Friday evening last, it being the conclusion of Mr. Morse's present series in London. The guide of the medium, on taking control, desired permission to make a personal communication to the Chairman, to whom he tendered the thanks and fraternal sympathies of the controlling spirits for the earnest and hearty manner in which he (Mr. Morse) had, for so long, aided the spirits in their mission. Having done so much for Spiritualism and the spirit-world, these would not desert him in the hour of trial and danger. The spirit briefly alluded to the antagonisms which the Chairman had to undergo from other Spiritualists, and said that in the end they would prove a decided gain to himself, and show the hold which his long and conscientious services had given him on the sympathies of true Spiritualists. The spirits, in conclusion, said that it would at all times give them pleasure to resume their seances, at the Spiritual Institution, when the medium should come to London, for they felt deeply attached to that Institution on account of the many uses to which it had been subservient. The spirits then delivered an address on "Spiritual Culture," showing that the ordinary processes of physical and intellectual training and educational cramming, though useful in some respects, might be hurtful in others; and advocated in a very laud manner the employment of spiritual education, which, calling out the innate powers of man, would lead to much more originality and largeness of mind than the systems of following authority usually adopted. The "Strolling Player" continued the seance with a humorous parable respecting a certain "Yellow Bags, Esq.," and his satellite, "Mr. W. Lath," who attempted to examine a certain school, but were shown their ignorance by a big boy on the first form. The moral he deduced was, that brains and worth should, in Spiritualism, be allowed to take their place over the pretensions of social position or personal conceit. The evening was, upon the whole, deeply interesting and instructive.

## AT A SPIRITUALISTIC SEANCE.

(BY A NON-SPIRITUALISTIC REPORTER.)

(From the "Western Daily Press," Saturday, November 1, 1873.)

It was in consequence of a public invitation made by Mr. Monck at his second lecture at the Broadmead Rooms a few weeks ago, and a more specific one from the same gentleman on Thursday evening, that I found myself visiting, for the first time in my life, a spiritualistic seance. The letter containing the invitation appointed the place at Mr. Tommy's, Unity Street, the hour eight o'clock, and thither I repaired accordingly, full of curiosity respecting what I might see. In spite of the fact that I had fortified myself for the occasion by a perusal of all the comic papers (perhaps as a consequence of the melancholy that deed engendered), the strange and mysterious errand on which I was bound made me recall the wish of Shakespeare's doughty knight, "Would it were bedtime and all well," and it was with a sense of relief that I met on my way a gentleman of the press with a similar purpose to my own.

On arriving, we were ushered into a fairly-sized room, nearly square, and here there were seated Mr. and Mrs. Tommy, whose names, having been already before the public in relation to this subject, may be fairly mentioned; a medical gentleman, who supported Mr. Monck at his lectures; a lady (this gentleman's wife), and a young man. A third press-representative with a friend, and another young man, arrived soon afterwards, and Mr. Monck, who was the last to arrive, completed the company. We sat round an oblong table, sufficiently large to allow the eleven persons ample room to place their hands upon it, and sufficiently heavy that it required an effort for one person to move it three or four inches. Light was afforded by means of a tube connecting a lamp with an ordinary gaselier; and, although the gas was not turned on to the fullest extent, the light was clear and bright, and the room in no part darkened. At the request of Mr. Monck we (the outsiders of the spiritual circle) examined the table and surveyed the room, and we all agreed that, so far as we could tell, there was no possibility of trick. We then sat down at the table, Mr. Monck at one end, faced by a young man who was found to be a medium. I was sitting at the table to the right of Mr. Monck, my companions being one on each side of me. Mr. Monck then, in a conversational tone, spoke of the subject which was uppermost in the minds of all present, and argued that from all persons, more especially from persons of a nervous or sensitive disposition, there emitted a something (they termed it aura, others magnetism) with which an intelligent spiritual agency clothed itself in order to be manifest to humanity. In the midst of the conversation I was startled—as, indeed, were all the company—by a sudden peculiar rap almost immediately under my hand. All our hands were resting on the table, and, after the first emotion of surprise attendant upon hearing the first notification of the presence of this outside something, we listened for more to follow. Nor had we long to wait, for raps came with frequency from all parts of the table; and I can vouch that none were produced by either of the three rather sceptical persons sitting on my side of the table. It would not have been soothing to any very nervous person to notice Mr. Monck about this time, for in the midst of a sentence he would ever and again give a sort of twitch, apparently involuntary, his explanation being that it occurred when he felt a cold spirit-touch. His *vis-à-vis* also attracted some attention; his hands were fearfully cold, and one of them was trembling greatly, although he seemed to try to control himself. At last Mr. Monck inquired whether spirits were present, and three raps (the affirmative) coming in reply, three or four questions were put, with a view of finding whether the spirit was an intelligent one. I forget what they were, for Mr. Monck suddenly observed, in an ordinary way, that he saw a spirit hovering over the head of one of the reporters present. We were going to have a manifestation indeed.

Now another change in Mr. Monck excited our curiosity, for his hand was travelling rapidly as if writing, and a large sheet of paper and a pencil being given him, he dashed off, without once looking at the paper, some words which could not be well deciphered by any present. The words were then repeated, and the question (not a little to my astonishment) was, "Will these gentlemen fairly report?" "SL," joined together, concluded this question, and this Mr. Monck said he believed to be the signature of the spirit that generally makes him its medium, "SL" standing for Samuel. (This was the Christian name, he said, of an

intimate friend of his.) "Do you doubt?" asked Mr. Monck aloud, and the answer, given in writing, was "Certainly." This was a very bad beginning for an intelligent spirit, but the next written communication was: "One paper said you gave an account of your flight to Swindon, and you did not.—SL." We often think of a great many clever things when it is too late, and as I am writing this I wonder where the spirits got the papers from; but at the time all my mental energies were exercised in trying to remember whether I had thus offended this "SL," and it was with great relief I persuaded myself I was innocent, but now the table was certainly working—rocking backwards and forwards, and conducting itself generally in a way I had never known a table do before. "Can you elevate it where those gentlemen are sitting?" asked Mr. Monck, and without any assistance on our part, our side of the table certainly rose, the opposite remaining firm. The next thing was more surprising for all present, so far as I could see. The next a foot from the table, and placing their hands, with the fingers downwards, several inches above the top of it, the table was elevated in the air, and was, to use a police-court phrase, "without any visible means of support."

So far everything had been done in the light, but another message was now written—"Darken for forms and lights." It is not part of my duty to give opinions, but in this one instance I must crave indulgence. I don't believe that my friends, who pretended to be wonderfully elated at this message, as if "forms and lights" were their especial joy, were half as happy as they tried to look. *Remouons a nos voisins.* A better separation then took place, for no two Spiritualists being allowed to sit together, the result was that I had to forsake my friends—for whose sad fate I was deeply grieved—and sit between the young man I have spoken of as a medium and the medical gentleman. I should have stated that the word "cabinet" was also written on the paper, and an interval of ten minutes or so had occurred, during which a coloured table-cloth—to which was joined a piece of dark American cloth—was procured, and suspended in the only available corner of the room, leaving just space enough for a chair to be placed between it and the wall. As the lights were now to be extinguished, we made another survey of the room, peered into a chamber organ, and tapped the wall in the "cabinet" with a knowing air, and having expressed ourselves satisfied, took up our new positions. The window shutters were fastened, the light was put out, and we were in darkness that would have been total had not the last dying embers of the fire been just visible between the bars.

Now, of what follows I pretend to explain nothing, but to the best of my recollection record the facts. There was silence for a moment as we sat with joined hands in the spirit-circle, and then I heard a hissing voice, unlike any I have ever heard, but which I knew to be Mr. Monck's, speaking from the other end of the table. I could not hear what was said. "He's in a trance," whispers some one; and the next thing I recollect is, after a silence, hearing the fall as of a heavy body, and Mr. Monck, in his natural voice, saying, "Don't do that again, don't." I have been told that he was suspended in the air some time before the fall, but as I could see nothing, I cannot give this on my own responsibility. The spirit-voice—I use the term merely to distinguish between it and the medium's ordinary voice—I again heard, and, from the direction of the sounds, judge that the medium had entered the cabinet. The voice was husky, with a strange kind of lap, producing a peculiar effect on the listener. I then saw a light—a subdued, weird kind of light—float upwards towards the ceiling, and recognised it, without the direction of the voice, as in the shape of a human hand, the first finger being extended. We all saw it, and watched it until it gave way to what the voice claimed to be a spirit-face. I did not myself recognise this so distinctly as the hand, and the light appeared to me to be merely oval-shaped, and devoid of marked features. Neither did I notice, I am glad to say, an earthy smell, which some present noticed at the time. Looking for a moment at the gradually-expiring fire, which was almost on my right, I was aware that a person had passed between me and it, and I almost immediately heard Mr. Monck (still in a trance) speaking behind me. He said there was present the spirit of a Bristolian, whose name he mentioned (it was, I think, recognised by some one at the other end of the table, I am not sure), and said that he had been drowned in sailing from this port. A loud voice—a direct voice it was termed—then shouted "Ship, ahoy!" and, to the best of my belief, Mr. Monck was either speaking at the time, or instantly after. Mr. Monck then returned to the cabinet, and we saw more lights. About this time we sang various tunes at the request of the spirit-voice, including such different selections as "Auld lang syne," "Abide with me," "Sweet spirit, hear my prayer," and the infantile "Twinkle, twinkle, little star," the last word being substituted for "Shah," which some one proposed. "Turn on the light" was an agreeable sound to hear, even from a spirit-voice, and when it was done, Mr. Monck gradually, and it seemed painfully, regained his normal condition. His eyes were turned up so that only the whites could be seen, and his appearance generally, on regaining consciousness, reminded one of what I had seen in those who had been put, or had been supposed to have been put, in a mesmeric sleep. Almost immediately he called out for the lights to be again extinguished, and manifestations similar to those previously witnessed again occurred. During this time my companion on the left, the medium, appeared to be also getting more and more under the spiritual agency, and he told me he saw the form of a female spirit between himself and me. I looked, but could see nothing. He was interrogated by some one else, who asked him to describe the form of a spirit he saw on his left, and the description he gave, accompanied by a remark made by Mr. Monck (still in a trance) as to the cause of her death, made a deep impression on the minds of two present, who had lost a mutual friend of a similar description, and from the illness named. I do not refer at all to myself, but believe I am correct in stating this. The medium on my left was not entranced, but said he was perfectly able to see spirit-forms. Another interval of light—during which Mr. Monck was searched, and then tied securely, neck and hands together,—followed, and I instantly felt Mr. Monck place his arm on my shoulder quite free. The gas was turned on, and we were about to separate, when the other medium gave indications of approaching unconsciousness, and, darkness being secured, I felt him as if struggling severely. His hand, which had hold of mine, grasped it tighter, and



PROGRESS AND HARMONY IN THE CIRCLE.—In a recent letter, after recommending Spiritualists to circulate "Seed Corn No. 4" assiduously, Mr. William Perks, 312, Bridge Street, Birmingham, gives a few words of experience to the managers of circles. He says: "Our circle consists of nine members, and sometimes we get out of order by two members asking questions at one time. To avoid collisions of this kind I have prepared tickets numbered 1, 2, 3. I give each member three tickets as numbered. The first interrogator deposits his No. 1 ticket in the centre of the table, on the understanding with the spirits that his questions will be answered. Having received his answers, the manager of the circle takes up his ticket, when the next member enjoys the same privilege, and the liberty to question passes round the circle till the third ticket has run out. While a member's ticket is thus on the table the other sitters are prevented from intruding their interrogations. By adopting this suggestion, circles may at all times secure harmony in their working." Mr. Perks sends us a specimen of tickets and a ticket-case. Those interested in circles should correspond with him.



W. E. CLARKE (LEEDS).—The point of your epistle is so fine that we cannot see it.

"THE SIGNS OF THE TIMES."—We cannot find space for this communication.

THE co-operation of Spiritualists is required to form a circle in Chatham. Those interested may communicate by letter to Mr. J. Humby, 4, Cottage Grove, Stockwell, S.W.

H. N.—Your verses are very thoughtful—more so than poetical. You might improve them. We regret that the demands on our space almost wholly preclude the publication of the many poetical effusions we receive.

"PARALLAX" writes to say that the spirits have desired him to study Spiritualism zetically and defend it scientifically, and that he has already sufficient experimental knowledge thereof to commence the work. He promised, in reply, to do his duty in the matter.

A NEW PORTRAIT OF MRS. GUPPY.—In reply to an inquiry made respecting a good portrait of this lady, she has written the following note, dated October 25th:—"Having had my photograph taken by Mr. Henderson yesterday, and approving much of it, I have authorised him to sell copies, and therefore refer you to him." They are on sale at the Progressive Library, 15, Southampton Row, price 1s. each.

STOCKWELL PRIVATE ASSOCIATION OF SPIRITUALISTS.—The Secretary writes:—"We held an extra seance last week for the benefit of some sceptical friends, and Mrs. Bassett was kind enough to lend her assistance, and the manifestations were so good that the sceptics were changed into firm believers. We had Mrs. Bassett's spirit-guides, 'James' and 'Charles,' who talked to us for half an hour. Lights were seen at each end of the room at the same time, and nearly every person felt the spirit-hands. Several other phenomena occurred, which I have not time to record. Our association has been in existence in its present state nearly twelve months. Most began as inquirers, but now we are all Spiritualists."

#### LINES ON THE TRANSITION CALLED "DEATH."

Ah, who can die when once possess'd  
Of God's almighty gift of life?  
The soul is but the body's guest  
Upon earth's fleeting scene of strife.

The frame that holds him is not he,  
'Tis but his mantle for a time;  
This mantle falls, and leaves him free  
Unto a higher goal to climb.

Lament not those who from that sleep  
Awake, a brighter life to find;  
Or if thou needst must sadly weep,  
Weep that thou hast been left behind.

Melrose, Sept. 24th, 1873.

HERKIS HUME.

WHERE ARE THE SPIRIT-VAULTS?—An engine driver and stoker on the Midland Railway, a few days ago, called at the shop of a well-known temperance man in Wirksworth, Derbyshire, and asked him to show them where Messrs. —'s spirit-vaults were situate. "Yes," replied our friend, "come this way," and taking them through his shop and house, the back of which faces the parish churchyard, he said, pointing to the graves, "There are the vaults, but the spirits are all gone."

FROM "THE LIFE AND CORRESPONDENCE OF JOHN FOSTER."—It does always appear to me very unaccountable that the state of the soul after death should be so completely veiled from our serious inquisitiveness. That in some sense it is proper that it should be so needs not be said. But is not the sense in which it is so, the same sense in which it is proper there should be primitive circumstances, privations, and afflictions in this our sinful state? For one knows not how to believe that some revelation of that next stage of our existence would not be more influential to a right procedure in this first, than such an absolute unknown. It is true that a profound darkness, which we know we are destined ere long to enter, and soon to find ourselves in an amazing light, is a striking object of contemplation. But the mind still, again and again, falls back from it, disappointed and uninstructed for want of some defined forms of reality to seize, retain, and permanently occupy it. In default of revelation, we have to frame our conjectures on some principle of analogy, which is itself arbitrary, and without any means of bringing it to the test of reason.

Just received from New York,

A NEW WORK BY JUDGE EDMONDS,

Being an Enlarged Edition of his

LETTERS AND TRACTS ON SPIRITUALISM.—  
It has 338 pages; price 2s.

#### CONTENTS:

- No. 1.—An appeal to the public on Spiritualism.
- No. 2.—Reply to Bishop Hopkins.
- No. 3.—The News-boy.
- No. 4.—Uncertainty of spiritual intercourse.
- No. 5.—Certainty of spiritual intercourse.
- No. 6.—Speaking in many tongues.
- No. 7.—Intercourse with spirits of the living.
- No. 8.—False prophesying.
- No. 9.—Spiritualism as demonstrated by ancient and modern history.
- No. 10.—Letters to the *New York Tribune*, embracing mediumship, circles, physical manifestations, test mediumship, healing mediums, speaking in many tongues, speaking and writing mediums, end and aim of spiritual intercourse.
- No. 11.—Instances of spirit-communion: with my brother, with Martin van Buren, with Abraham Lincoln, and with J. Wilkes Booth.
- No. 12.—Messages from George Washington, on government and the future life.
- No. 13.—Questions and answers on Spiritualism, in reply to a letter from Edinburgh.

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Containing well authenticated and selected reports of all the different phases of modern spirit phenomena, from table-turning to the visible materialisation of the faces and forms of the departed, and the photographing of spirits; proving by undeniable facts that those we mourn as

DEAD ARE STILL ALIVE,

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Price 3s.; or, post-free 39 stamps, from A. IRELAND & Co., publishers, Manchester, who will forward copies of the table of contents on application.

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NOTICE.—The Author will be glad to receive the names of Newspapers where an impartial review of the foregoing work can be expected.



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The Charming Song,

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

FRIDAY, NOVEMBER 7, Singing Practice at 8 o'clock.  
SUNDAY, NOVEMBER 9, Oration at the Royal Music Hall, 212, Holborn, by Mrs.  
Tappan, at 7 o'clock. Admission by ticket only. See advt.  
MONDAY, NOVEMBER 10, Mr. Herne at 8 o'clock. Admission 2s. 6d. See advt.  
WEDNESDAY, NOVEMBER 12, Mr. Herne at 3. Admission 2s. 6d. See advt.  
Mrs. Olive at 8 o'clock. Admission 2s. 6d.  
THURSDAY, NOVEMBER 13, Mr. Herne, at 8. Admission, 2s. 6d. See advt.

**SEANCES IN LONDON DURING THE WEEK.**

SUNDAY, NOVEMBER 9, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road,  
at 7 o'clock.  
Service by Mr. Burns, at 86, Goswell Road, at 7 o'clock.  
MONDAY, NOVEMBER 10, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road,  
Mile End Road, at 8 o'clock.  
Mr. Williams. See advertisement.  
TUESDAY, NOVEMBER 11, Seance at Temperance Hall, 103, Mile End Road, at 8.15.  
SOUTH LONDON ASSOCIATION, 24, Stamford Street, Blackfriars, S.E., at  
7.30. Write for admission to Mr. F. M. Taylor, at the above address.  
THURSDAY, NOVEMBER 12, Dalston Association of Inquirers into Spiritualism.  
Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Part-  
iculars as to admission of visitors on application to the Secretary.  
St. John's Association, 7, Corporation Row, Clerkenwell, at 8. Free.  
Mr. Williams. See advertisement.

**SEANCES IN THE PROVINCES DURING THE WEEK.**

SATURDAY, NOVEMBER 8, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate  
Street, at 7.30 for 8 o'clock.  
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 7.  
SUNDAY, NOVEMBER 9, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton  
and Wright, Trance-Mediums. Children's Progressive Lyceum at 9  
a.m. and 2 p.m.  
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's  
Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium,  
Mr. Wood.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2  
and 6 p.m.  
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at  
2.30 and 6 o'clock.  
MANCHESTER, Temperance Hall, Grosvenor St., Mount St., at 2.30.  
COWMS, at George Holdroyd's, at 6 p.m.  
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A.  
Swift, Teet 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. Faucitt'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 10, 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.  
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.  
TUESDAY, NOVEMBER 11, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-  
mediums, Mrs. Lucas and Messrs. Wright and Shackleton.  
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.  
WEDNESDAY, NOVEMBER 12, 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.  
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.  
THURSDAY, NOVEMBER 13, BOWLING, Hall Lane, 7.30 p.m.  
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.  
WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.  
BISHOP AUCKLAND, at Mr. Faucitt's, Waldron Street, at 8 o'clock. Notice  
is required from strangers.  
NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate  
Street. Seance at 7.30 for 8.  
BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wren-  
them Street, at 7.30.  
BIRMINGHAM, Developing Circle for Spiritualists only, at 208, King  
Edward's Road, at 7.45. Doors closed at 8.  
NEW SHILDON, at 16, Strand Street, at 8 p.m.  
FRIDAY, NOVEMBER 14, LIVERPOOL, Weekly Conference and Trance-speaking, at  
the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.  
NOTTINGHAM, Churchgate Low Pavement, Seance at 8 p.m.

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