



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

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MRS. TAPPAN AT THE ROYAL MUSIC HALL,
 HOLBORN.

SUNDAY, NOVEMBER 9TH, 1873.

After the usual voluntary on the harmonium, and a hymn (No. 7 in the "Spiritual Lyre"), Mrs. Tappan rose and pronounced the following invocation:—

O Thou eternal Spirit! Thou that fillest immensity with thy life and love, Thou whose light illumines all the void and barren wastes of space, Thou whose law vivifies every atom of the material universe, Thou whose mind inspires every soul and up-guides its way, Thou living soul, we praise Thee! Not on shrines erected by man, not before altars where idolatrous knees bow down to the external sounds of praise, not in temples reared by human hands and set apart to the great worship of thy name, but upon the altar of thy living spirit, in the temple of the human heart, before the shrine of the pure and lowly, we praise Thee, O God! The manifold tongues of the earth may not tell thy name, though no voice of prayer and thanksgiving falls short of reaching thine ear. The sincere spirit, the heart bowed down in humility, the soul that aspires to know Thee, the spirit that loves Thee, these may reach thy listening ear, these may receive the benedictions of thy presence. O God, let us make an altar, let us rear a shrine, let us build a temple to Thee! Be that altar our own pure hearts, divested of all earthly stain, freed from all envy and scorn and pride, wherein neither hatred nor malice can be found, but only the abiding spirit of thy love. Let thy altar be the human heart! let our aspirations be for the truth! let us on reverent knees seek for truth, for itself alone! let us seek only for its hidden treasures! Let us make a temple! be it the temple of the human soul, wherein all good deeds and actions find a place. Let it be engraven with words of human kindness, with deeds of holy love and charity. Let its corner-stones be purity and truth and goodness. Let its halls and corridors be made of our thoughts. Let the multitudes of pictures adorning its walls be our heart's prayers. Let its wonderful voice of praise be our deeds and words of love. Let us, O God, build this temple eternal in the heavens to Thee! Father, Spirit, Life, we praise Thee! The flowers of spring are not more fragrant with their incense offerings than are our songs when voluble with thy love. The choristers in many groves sing their songs of love and joy; but the spirit of man exulteth because of his sense of immortal life, whereby he may fly towards Thee. The many sounds of nature are redolent with thy praise; but the living spirit is conscious of Thee, and can outsing the stars. The spheres may roll up, and Time himself may fade away, but the living spirit lives for ever. God, we praise Thee! Let our songs and lips bear upwards for ever the offerings of our praise. Let our voices join with the songs of angels, with the sweet lips of little children, with the voice of spirits that are attuned to thy praise in their deeds and words of lovingkindness. Father, let us syllable our songs in every deed and word of life, until, all joining with the angels that sing thy praise for evermore, one grand song go outwards and upwards to Thee, full of the living spirit of humanity, laden with prayer and blessing and praise! Thou art our God for evermore!

After another hymn (No. 16 in the "Spiritual Lyre"), Mrs. Tappan again arose and commenced her discourse, as follows:—

IS SPIRITUALISM WITCHCRAFT AND SORCERY?

We pause, friends, after having given you three letters of the spiritual alphabet, in answer to a desire that has reached us to give some new light upon old subjects. There are many persons deterred from the investigation of the spiritual manifestations of

to-day because they believe it to be forbidden by the Scriptures. They think it belongs to the nature of sorcery, witchcraft, and such things as the familiar spirits spoken of in the olden time. "So," they say, "we cannot even enter upon this investigation until we are sure that it is not forbidden by our revelations." Of course, along with spiritual manifestations there must come some teachings. Your friends do not come from the other world simply to say they love you and to tell you they are not dead; but they also tell you of the nature of their life, of the new light that has entered their minds since they passed beyond the grave, and many of the ways of God. Their guardian spirits are permitted to tell what was meant in ancient times by the various forms of spiritual manifestations then existing. Indeed, except through the light of spiritual manifestations, your Bible is a sealed book, and Christianity itself was long in finding out that it was based upon the manifestations of the Spirit. Now among the ancients there were various kinds of sorcerers, corresponding to your modern conjurers, whose manifestations were tricks, and were known to be such. These, however, oftentimes also possessed certain gifts of the spirit; and heathen mythology is full of evidence of spiritual manifestations that you get in the form of conjuring and tricks. The ancient Persians possessed many arts of the spirit and many gifts of spiritual manifestation, which, however, were not known in the catalogue of assistant revelation. When Moses or Rameses was educated in his childhood and youth, it was among a people possessed of a knowledge of these arts. It is believed that the Egyptians and Phœnicians borrowed this knowledge from the Persians, and that among these were the gifts of sorcery, and that Moses, while young and ardent, was skilled therein. But he knew these were not the gifts of the spirit; hence, when the law of inspiration was given to the Hebrews, they were cautioned against the exercise of this sorcery in the name of spiritual gifts; just as, we hope, modern mediums are cautioned against exercising mere sleight-of-hand as genuine mediumship. This was all that was meant by the ancient edict against sorcery. Then as to the communication with familiar spirits, it was under ban among the Hebrews, because, in the first instance, they, as a nation, must recognise only one source of inspiration and instruction; and in the second, because persons who counselled with familiar spirits, who were not supposed to be wise and good, it was thought, would wander from the authority of the church. But we must remember that the lawful things of any time were not always the inspired things; we must remember that the law-givers had their special foibles; and we must recollect that it is not many hundreds of years ago since these very utterances would have been denominated witchcraft and sorcery, and the speaker put to death.

Everything, therefore, that has come under the ban of the Church has not therefore been evil. We know that the Puritan Fathers, landing in America, put to death the so-called Salem witches for no other offence save that of being endued with the gifts of the Spirit. You must remember that the Roman Catholic Church to-day puts its veto upon every manifestation of spiritual gifts outside the pale of the Church. If you lived in a Roman Catholic country, you would not be allowed to assemble here; and at one time, the leaders of such a movement would have been put to death. You must remember that things that once went under the designation of sorcery and witchcraft, were genuine manifestations of the Spirit, but that they had not then come within the pale of the established law of the Church, and were therefore uncanonical. Many times these mysteries were performed in caves; many times oracles were concealed in mysterious places, so that among the heathen nations so-called the gifts of the spirit might not be wholly lost. In the caves of Mythos, the divine Spirit spoke to the scholars, who in

their turn were the leaders of the people, and received far more spiritual inspiration than they dared speak of. The oracles of Delphos were for long years the source of innumerable pilgrimages and journeyings to seek advice from the priestesses, who were doubtless the recipients of spirit-influences. And wherever spirit-lips were heard, for fear lest those possessing these gifts should be put to death, it was necessary to surround them with mysteries and religious rites and ceremonies. Many of the revelations of modern science were even regarded as sacred, and held in a religious light, because of the tables, the parallel lines, and the various mathematical figures and symbols not being understood by the masses. Hence, the priests were obliged to conceal their knowledge for fear of being slain; so also they were compelled to conceal the places where their oracles abode, that they might not be destroyed. You must remember that the laws of Moses, despite their inspiration, were nevertheless founded upon similar laws that had existed among a more ancient people, and that by them the Hebrews were especially enjoined to worship the one God. From time to time, however, there arose among them a return to idolatry, and to the symbols of the heathen people among whom they dwelt. If, therefore, sorcery, witchcraft, magic, and various forbidden things sprang into existence among them as evidence of spiritual power, it must not be supposed that they were all forbidden, and all outside the pale of the authorised inspirations of those days. On the contrary, the visitation of angels as messengers of the Divine Mind occur almost through every chapter in the wanderings and history of the ancient Jews, and, indeed, upon these divine messengers and ministrations hinged the larger share of their daily life; so that they looked especially to angels and messengers of Deity to comfort them in trouble and misfortune. But, as we have stated, the simulation of inspiration was forbidden; and under this category came witchcraft, sorcery, and various other manifestations that might be known to the conjurers, but were not genuine manifestations of the spirit.

"But," says the believer of to-day, who is afraid of being led astray, "we are warned that in the latter days there will be evil spirits that shall deceive the very elect." You are also warned that your young men and maidens shall speak prophecy and dream dreams. Of the nature of these manifestations you are called upon to decide. You are endowed with reason; you are endowed with the attributes of intuition and intelligence; and it is one of the privileges of the Protestant religion that the individual judgment shall assist in confirming or establishing the divine revelation. So that to-day, as has been foretold by its ancient prophets, when there are manifestations of the spirit in the land, yours is the province, yours the intelligence, and yours the gift to determine whether they be the spirits of the departed, or whether they be the tricks of the sorcerer, the conjurer, or of witchcraft. Do you not understand this? Besides, you are not living to-day in the times of Moses. You are not a people who must be swayed and governed by an arbitrary church. The law of Moses is not the one established law of your church: the law of Jesus rather. Still we do not say the law of Moses is altogether obliterated from your actions, but that you have superseded it. These gifts have existed in every age; but in some countries and under some laws they have been denominated witchcraft and made unlawful, while among other people and in other times they have been venerated and upheld. But there has always been some power by which mankind could determine that which was divine from that which was an imposition and a fraud. Now, that there are even to-day spirits or mysterious attendants who make their appearance, no one will pretend to deny. Since, therefore, that world is full of people from your world, it is but reasonable to suppose that there are those who are not wise, and who, in influencing mediums, cannot influence them in the right way. But you have intuition to determine those things, and when Spiritualism presents a genuine manifestation it is given for you to decide by the Christian law—the law of your established church—and by your own individual consciousness that which is wise from that which is unwise, that which is good from that which is evil, that which will lead to knowledge instead of to error and ignorance. But the questioner hesitates still, and feels compelled to obey the literal letter of the Scripture, forgetting the later letter that comes to all believers—the gifts of the Spirit; for if witchcraft was condemned, and if the inspired ones did not believe in sorcery, nor in the various tricks purporting to be of the spirit, they still acknowledged the gifts; and even Paul, with his *régle* and discipline and formal establishment of the church theology, acknowledges the gifts of the spirit, and holds them all up for all believers to cultivate and follow, so that no one can go astray, even though they do follow the gifts of the spirit, since ministering angels were thus permitted to dwell on the earth with men in order to guide them. So now, all believers may be sure that spirits are still permitted to come and minister to their good.

But the inquirer says, further, that it is said in the Book of Revelation no one is permitted to add to or take from that book. We answer, that that has reference exclusively to the vision of the Apocalypse. It has nothing to do with the revelation of history. The Apocalypse is a revelation of itself, requiring inspiration to establish its foundation on the earth. But with that book alone we do not propose to interfere. It is only with the general law of spirit-communication, as it now exists and always has existed, that we have now to do. It has been established since the early ages of human history; was revealed through various forms of manifestation to the ancients; was understood and demonstrated by the oracles of heathen times; and in the revealed religion of the Hebrews was understood to have an abiding-place and an established existence;

while in the Christian religion it really formed the base and cornerstone of its foundation. But you must remember that the powers of the spirit have oftentimes been veiled and shrouded by human ignorance, and that, however much the light of the past may have been thrown upon the subject, you are compelled to adopt the interpretation of many tongues. Your books come to you from many languages and from many minds, so that you may not always have the very letter and spirit as were given to the inspired ones. Unquestionably, these records contain the essential revelation of the past, but then you should distinguish between the spirit and the letter. The fact that you do not abide by every letter contained therein is a proof that it is impossible for the human spirit to do so, since in Christendom there are many hundreds of sects, each interpreting the records according to its own peculiar ideas, and among those sects many individual minds place their own construction on the letter. If the letter gave clearly and unequivocally the meaning of the spirit, where the need of all the commentaries and interpretations that have been given to you? It is the letter that killeth: the spirit alone giveth life. Now, no one can read the spirit of the book aright unless he be inspired; and no one can tell the meaning of the gifts of the spirit unless he or she also has the spirit; and it is not to be presumed that every man who has turned over those pages and commented upon them for the enlightenment of mankind, has been inspired. Some are slaves to the intellect; some read simply in many languages without knowing of the living spirit; while others fail to see the spirit wholly, and are lost in the great sea of doubt and infidelity. Reading the Bible in many tongues has made many infidels; but the spirit was not with the reader—only the self-conscious intellect that dared to pronounce upon the living spirit because the letter seemed to be inconsistent.

Now, any one possessing the spirit of the nineteenth century knows quite well that there is no form of religious belief to-day that accepts in its entirety the letter of the modern Protestant Bible. Every reader knows that the text contained within the covers of his Bible was decided upon by a convention of men, many of whom might have been inspired; but the one who gave the casting vote, Constantine, could never have been inspired, since bloody deeds and cruel actions formed the epitome of his life. In the councils of Trent and Nice were gathered together the learned men who were appointed to decide upon the text of the Bible; but although it is acknowledged that you owe to these men that which gave you the Christian Bible, Constantine gave the deciding vote on the text that now makes your inspired book. Now, we say, that notwithstanding the slaughtering hand that gave it, notwithstanding the bloody deeds that have followed in the wake of so-called Christianity—for Christianity did not do it; notwithstanding the impositions of Church and State that have been perpetrated in the name of religion; notwithstanding the blood and wars that have caused the whole course of modern civilisation to be traced in blood; the true believer, the truly-inspired mind, finds in this record the history of God's dealings with the race which he selected to lead through tribulation and fire and slavery and bondage to the light and knowledge of the one God. It also contains the revelations, teachings, inspirations, works, and prophecies of Jesus of Nazareth and his disciples, to be given for all time as the highest and best expression of human life and human sacrifice. What matters it through what instrumentality it came? What matters it through what seas of blood it has been left to mankind? The one living spirit, the communion with angels, the voice of the heavenly Father, the deeds and words of the life of Jesus, show out distinctly and purely above all that night of bloodshed and war and wrong. And among the things that have been preserved, among the gifts that have not been lost, the gift of the living spirit remains the same; and although Church and State combined, politicians, demagogues, and tyrants, have oftentimes made religion the cloak for their own ambition, and made the Church subserve the interests of the State, we still know that in many secret hearts and sacred places the gifts of the spirit have been maintained and cultivated; we know many a saint, unregarded and unknown, has passed on to the world of spirits filled with fire and inspiration from the altar of God; we know that many uncanonised—not placed upon the records of the Roman Catholic Church—have still exercised gifts of the spirit, and still lead the multitudes on to peace. We know also that in the Protestant Church, the very spirit of the Reformation, the very power that gave it birth and life, was that it rejected the letter while it maintained the spirit of revelation. Now, again, there comes a voice from heaven; now, again, doors are opened and flood-gates are lifted upon humanity; and now, again, you are called from your old literal worship to the worship of the Spirit; now, again, you are asked to forsake the letter, to forsake the golden altars you have erected, to forsake the monuments—the spiritually-bare monuments—you have reared, and dwell again in the simplicity of the spirit. If there be no need of these things among mankind, if there is no infidelity, no materialism, no scepticism, in your midst, it surely will fall harmless. If it be a loving voice, if there be a new word, shut not your doors nor your hearts to its admission. For, be sure, though evil may be permitted to come, good also will come—for your benefit and enlightenment, and there is no danger while the angels abide with you. Then, you must all remember that in the light of modern thought and modern science, many ancient laws and ancient customs were not founded in human justice nor in human reason, that the putting to death of those who had gifts of the spirit, or exercised even the forbidden gifts, was not in accordance and is not in accordance with the dictates of the highest humanity; and it has been left for Christians

to see that even in an enlightened age, an advanced period of time, they could also practise the cruelties of the darker days of the Inquisition, and that for opinion's sake persons might be crucified, burned, and put to death. The history of the witchcraft of America is in itself the most familiar instance. From the records that exist, we know that if one or two persons decided that another individual gave them pain, and walking by that person's side some spirit-form that they saw they in their ignorance supposed to be Satan, that individual enjoying and exercising such power was put to death on the testimony of one or two witnesses. Now, someone may enter a room, and two or three may see a spirit: it would be condemned as characteristic of an age of barbarism if such person were to be put to death by your judges; and yet such was the case within a less period of time than you would be willing to acknowledge. Now, it must also be clearly understood that the persecution in your midst of the Puritans and Quakers was not in itself in accordance with the highest spirit of Christianity; and we need not go from the history of England to see that every war has been caused by some religious prejudice, some warring of religious opinion, by persecution for opinion's sake. This is contrary to the very spirit of that religion which you claim forms the foundation of your civilisation: this, indeed, is at variance with the very power of the voice of Christ, who proclaimed peace on earth and goodwill to men. And what would you think to-day if those persons who do not believe in mesmerism, clairvoyance, Spiritualism, were to go to the judges and say, "Here, here are a class of persons exercising the unhallowed gifts of witchcraft and sorcery among us: these people must be put to death"? It is not 200 years since they would have been put to death. If bigotry had its way to-day, perhaps not ten, not one person perhaps would be found here now: many would be put to death. The universal voice of humanity, the enlightenment of to-day, forbids persecution for opinion's sake, and claims the openest investigation for all subjects. Time was when the electric telegraph, the steam-engine, experiments in chemistry, were actually forbidden, as being of Satanic origin. Time was when the printing-press was regarded as the engine for his Satanic majesty: it is not always inspired by the most exalted spirits, but it forms the avenue for human civilisation, diffuses light and knowledge and goodness, and is the great engine of modern thought and culture. Time was when every improvement in science was considered to be a direct invasion upon the absolute Word of God. To-day, however, Science and Religion may walk hand in hand; the chasm that existed between them bridged over, as we confidently believe, by the uniting voice of spiritual science and philosophy. To-day religion is no longer obliged to wear the garb of persecution for opinion's sake, but may say that the Voice of God speaks to all people with tongues many and voices many, but with the one living spirit. Time was, and that within the history of your own country, when no one dared avow his disbelief in Bible authority without the guillotine or the scaffold. Nor has Protestantism been behind in its persecutions; we all remember the wars that have been waged in its name. We all remember the evils that have grown out of man's selfishness and ambition; but these are not religion; these do not form the basis of its foundation; these are not the utterances of its voice and spirit. It comes in far different guise: it speaks in different tones; its many utterances all belong to the living Spirit. Nor have inspired ones always been recognised authorities when existing outside the pages of so-called sacred literature. There are many evidences of inspiration in times past, and every age and nation has had its inspired writers—even its Bibles and sacred books given to it. It is true that the followers of these ancient religions, like the Hebrews—and, may we say, like the Christians?—have fallen from the ancient worship and followed after idols, and after the letter instead of the spirit. It is also true that in many of their utterances they do not conform to that which you know to be the divine and living gifts of God. Still, Socrates conversing with his spiritual guide, Plato walking in his grove communing with the Divine Mind—these are evidences of inspired voices that have not been recognised, yet still abide in the hearts of men, and have their sway and influence over them. No greater proof of immortality can be found than Socrates conversing with his friends, wherein he describes the familiar spirit that attends him as guide, his demon, so called—not demon in the sense of evil spirit, but merely in the sense of attendant guardian-angel—and where this guardian points out to him that death is not a thing of terror, but the pathway leading to the abode of the immortals. Nothing can be more inspired than Plato's divine dream of heavenly guardianship. Nothing can be more inspiring, thought Seneca, than holding an hour's communion with the dead. "Nothing can be more inspiring," says another heathen writer, "than the communion with the gods, who are always with us, and who teach us not to fear death." To-day these teachings and writings are joined to your spiritual experiences and utterances. To-day the voice of the spirit is in your midst, not to overthrow, tear down, or take from anything of the established divine utterances, but simply to throw light where there has been darkness. All these manifestations have been permitted to man to confirm the belief in the spiritual manifestations of the past by those of to-day. It has been truly said that many infidels who did not believe in the inspired contents of the Bible, who had no knowledge of Christ's teachings, nor of the spiritual experience of his people, now read that book with the knowledge of the spirit, because they have themselves witnessed the manifestations and been permitted to know that the spirit is at present among mankind. If you ask how you are prevented from being led astray, how these familiar spirits are to be known from evil spirits, we can only answer that you have all your faculties of

mind with which to determine, that you have all your powers of intellect, and that you also have the gifts of the spirit, that if you will cultivate them you may discern and understand and know which are evil, as you call them, and which are good. These can only come with study, with experience, with prayerfulness, with the earnest desire for that which is best and highest. And we have to-night deviated from the usual course of the lectures that these trembling and fearful ones may now meet this question face to face in the light of past inspiration and in the light of present truth. You live to-day in a world that is filled with new discoveries and ideas. That which religion fails to tell you, science will surely reveal to you; and if you stand hesitating by the threshold of the door of the spiritual temple, then science will open it wide for you, and you will be obliged to enter whether you will or not. The march of thought is outward and onward. You are being drifted unconsciously away from your old fastenings, and if you have not your anchor in the spirit instead of the letter, you will be floated out on the great sea of popular doubt. For what shall become of those who look upon the Pope as the head of the Church if there shall be no Pope after awhile? And what shall become of those who look upon outward institutions and outward theologies as being everything if there shall (one day) be no outward institutions, but only the living Spirit dwelling in your midst? It behoves you to fasten your spirits where they may rest, and they cannot rest upon human institutions. It is only when the spirit is well grounded—is confirmed in its idea of immortal life and conscious existence—that it can surely be said to be at rest. The knowledge of the external mind is relative, and expands from day to day: it takes away that which was yesterday a truth, and puts another in its place. The rainbow, which was formerly a miracle, is now the broken rays of light refracted by the falling water from the clouds. That which was supposed to be an express visitation of the Divine Spirit is now but the manifestation of the laws of God. When it was believed that the earth was flat and the stars were held up by glass tubes in which they revolved, and that the earth was the centre of the solar system, it was considered impious for man to discover a new system. But the new system took its place among the established things, and the old religion perished because it was not in the truth. So to-day, if you would ground your belief in knowledge, deny not any fact that may appear to your senses. Be sure there is always behind every cause a law, and behind that law the Divine Mind to maintain and uphold it for ever; and although it may be said in the letter of your Church that you cannot hold communion with spirits, when they come to communicate at your doors or at your hearts, and give you proofs of their presence, you cannot refuse them admission. Rather bind them, that the light of their countenance may illumine the dark mists in which you have travelled. Then the grave and sepulchre will no longer be places of gloom—charnel-houses in the world. Rather bind them, that the places filled with want and crime and sin may perceive the light and presence of the living spirit; for if it be true that angels can come as of old, and if it be true that they have rolled away the stones of the sepulchres of those you loved, be sure they are mindful of every gaol and prison, every place of darkness, and they call you to account as to how you have interpreted the teachings of the meek and lowly Jesus, and still have not instructed these erring ones.

The gifts and voice of the Spirit to-day mean something more than the mere formal declaration of immortality, mean something more than that the lips of love have been unsealed and may speak to you again—mean something more than these; they mean that the old religion shall be made new; that the form shall perish, but the Spirit shall live; that the letter shall not govern, but only the breath of the living God; that there may be leaders many, and creeds many, and temples many, but that there shall be but one living Spirit. It means more than this: it means that that inspiration or voice that uplifts humanity, and that has no word of condemnation or bitterness, is the religion that shall govern all the world—priests, kings, rulers, institutions, all to the contrary. The voice of to-day that is abroad in the land, that speaks with every utterance of inspired wisdom, that will be heard in State council and Church council, is, that humanity is the child of God, that every soul is the object of his care, that all must receive the benefits of his instruction and counsel. The spirit-world come to-day to tell you this, to imbue the letter with a new spirit, to create new fire on the desolate altars, to kindle a new flame in your hearts, to make way for charity and love and kindness, and to do away with envy, malice, and hatred. It is not the work of a single breath, hour, or day; but it is that this loving presence is everywhere about, that it must and will work its way into your hearts, that it must exalt and elevate the good and noble, and put down that which is low and debased. There shall be some that will cry out, "Wonderful! The blind man cannot see the light, the lame man cannot get up and walk." Now understand us: If there be those who have been blind in spirit—who are desolate, do not wonder; if there be many that stagger beneath the light of the new life, do not be surprised. Remember, in time these things all establish their equilibrium, that the forces of nature are always equal, that God sends the Spirit and also the power to bear it, and if you will heed its utterances and give voice and make room for it, your house will expand, your courts grow broad enough, your churches large enough for the Spirit to dwell in. For you know that step by step has the Church adopted each new improvement; step by step have music and art and science taken their appointed places in the world; step by step has culture gone on under the lead and guidance of reason; and religion itself becomes the handmaiden of science, but it shall not be so: science shall be the handmaiden of religion; the

natural powers of man shall be subservient to the spiritual; the body shall obey the soul; and there shall not be Materialism even in the ranks of professed believers. Too much has it been said that religion shall be subservient to human reason, that the Spirit shall bow down while science decides. Too much has intellect been made the god of modern worship, and reason—that human reason that is so deceitful, instead of that intuition which is always reliable—*been made the unerring guide*. The gifts of the Spirit shall reveal man to himself: he shall know that the intellect is but the hand maiden of soul, that the human form and body are but attendant upon the spirit to do its bidding, that the voice of reason gropes blindly, while the voice of the Spirit is absolute. When reason herself says she cannot go farther, when science declares that it has no explanation for these gifts, when intellect is baffled, then supreme and calm by the doorway of the spirit, stands intuition, saying: "I have been here, but ye heeded me not; now I dwell with you for ever." And when this voice shall abide; when spirits shall be with you always; when you shall know that the ancient altars have again resumed their wonted fire; when every voice of inspiration in the past shall be awakened again with new fervour; when you shall read the sacred utterances in the light of the new-found faith and hope—how the world will grow brighter! how those that are chained will become disenthralled! how the spirit, waking up in the glad morning of that day, will hold its powers, its attributes, and its gifts as from the Divine! You know—the best of you—how blind and groping the world is to-day; you know how far short the senses fall of understanding the Spirit; you know what it is to be baffled in your search for truth by the very feebleness of the human intellect; you know what it is—many of you—to get into despair and sink into despondency because you cannot probe questions that lie beyond the realm of the senses. Be sure that the gifts of the spirit will reveal them unto you; be sure that with these shall come *new-born faculties and higher hopes*: be sure that you shall not grope in darkness, but come gradually to the light through inspiration, through prophecy, through prayer, through the sustaining power of the Divine Mind.

Mrs. Tappan said that after the intoning of the finishing hymn (No. 11 in the "Spiritual Lyre"), if the audience would kindly remain seated, the spirit "Ouina," who was present, would give a poem, of which the following is a literal transcript:—

If you ask me why I come here,
Why I leave my home above
To attend your earthly council,
I will say I come in love.

From this pale-faced* gentle woman
I have borrowed speech and tone,
That my words may sound quite human:
But the thoughts are all my own.

Far across the big sea-water
With my people once I dwelt;
I was but a forest maiden.
And at nature's shrine I knelt.

All the Westland was our home then,
In our wigwams† made of skin:
Sheltered from the cruel north wind
Dwelt our people and their kin.

We had corn and meat in plenty;
We had neither gold nor wine;
And the breath of the Great Spirit
Bade us never to repine.

All the chiefs and sachems‡ gathered
Round the nation's council fires;
And the laws made for our people
Were there spoken by the sires.

The Great Spirit never told us
Not in war to slay our foes:
If he had, we would have heeded;
But then came our darkest woes.

Far across the big sea-water
Came your ships, like many birds,
Bringing there the pale-faced warrior,
Bringing there his flocks and herds.

He brought gifts of beads and wampum;§
He brought corn, and gold, and wine;
He brought fire-arrows§ to slay us,
Saying "'twas his right divine."

He brought words of peace and good-will
From the meek and lowly one.
He brought deeds of discord, hatred
To the red-man and his son.

One by one my race have perished
Far toward the setting sun:
They are driven—killed and driven—
And their race is nearly run.

When the red-man dies, they bury
With him all his bended bows,—
All his arrows, dogs, and horses,—
Lest he meet in death his foes.

And they lay his face to eastward,
That the loving eye of day
May light up his lonely journey
To his soul-land far away.

Then they bring him food and water
For three days, lest he may fail
On his journey to his Father,
And at last grow weary, pale.

I am told that your great Father
Has revealed here long ago
That you must not kill your brother;
But you kill him still—you know.

I am told that the bright angels
Taught the pale-face of His love,
And asked him to do us justice:
How did you the justice prove?

I am told the lowly Jesus
Came on earth with feet all sore,
Tried to teach you truth and goodness,
And for you his life did pour.

I am but a simple maiden;
But if he had come—I know—
To my people and thus taught us,
We would not deny him so.

I am told the pale-faced women
Carry arrows in each tongue—
Shafts of malice and of envy—
And that sometimes drops are hung,

Laden with the shafts of slander;
And with baneful, biting dart,
They slay not the body surely
But they kill the bleeding heart.

I am told your sons and sires
Strive some place of power to buy
With the spirit of a falsehood,
With the bribing of a lie.

I am told that you oft gather
Wampum that is not your own;
While your orphans die of hunger
In the streets, and there they moan.

Up in heaven, where I come from,
There is neither rich nor poor;
The Great Father loves each spirit:
We are welcome to his door.

I am told your ships go westward,
Taking there your gold and wine,
Taking fire-arrows for killing,
All poor people such as mine.

I am told your ships go eastward,
Seeking ores, and wine, and gold;
That you take fire-arrows—cannon,
Causing sorrows all-untold.

Could I speak unto your nation:
In their councils I would say:—
What will you say when Christ sees you
On that dread and awful day?

When your spirit comes up heav'nward,
When you meet him face to face!
Can you bring these slain ones to him?
Can you ask of him a place?

But I bring you beads and wampum,
I bring you gold and silver fine;
But the gold is the Great Spirit,
Silver is his breath divine.

I bring a feather of the bright bird*
You call bird of paradise;
You will wear it in your spirits
If in peace and love you rise.

I bring you now some buds and flowers
From the hunting fields above;
They were gathered by your loved ones
You call dead, but who still love.

Send your white ships eastward, westward,
Bid them bear these words of peace;
But send no death-arrows with them;
Bid the warring nations cease.

Send your printed slips of paper,
With these words of peace and love;
Send "Ouina's" message, will you?
Then I'll seek my home above.

There my white canoe is waiting;
It will take me where I dwell.
Shall I take some message with me
To your loved ones? Fare-ye-well!

TYPHOID FEVER CURED BY MESMERISM.

To the Editor.—Sir,—I have much pleasure in endorsing all that Mr. Johnstone says in his letter in last week's MEDIUM with regard to the cure of typhoid fever by mesmerism. As father of the child I can testify that it was affected just as he has stated, and I feel certain that if Mr. Johnstone had not intervened just at that time my son would not have recovered. It is not the only time I and my family have had to thank Mr. Johnstone for his healing aid, and it would be a good thing for suffering humanity if there were many Good Samaritans like him.

J. BRAIN.

12, Ralph Street, Hornsey Road, N., late of Chapel St., Islington.

* White people. † Dwellings. ‡ Wise men. § Money. ¶ Firearms.

CHRISTIAN SPIRITUALISM IN ST. JOHN'S WOOD.

Christian Spiritualism has undoubtedly a *locus standi* in the great cause of human redemption. It is especially valuable because it drives out the first principles, and shuts out the term "infidel" or "atheism." No position, considering the prevailing religious thought, can maintain so formidable a situation against ecclesiasticism, because it designates the foe with his own weapon, although we admit the debatable character of the subject as to correctness.

St. John's Wood has caught the breeze, and in more than one seance Christian Spiritualism is the hoisted standard. Mr. Hocker was doubtless the pioneer of what may be termed Rationalistic Spiritualism in this locality. Spirit communion in its primitive elements should accord him the laurels, since if it had not been for this fearless advocate the science of perichthel telegraphy would not, at least for some time, have been enunciated in this neighbourhood. But while we acknowledge him as the noble pioneer who has levelled the forest for the advancing army of marauders, it is undesirable to allow those minor orbs of light, who are ever resplendent around the central luminary, to shine unseen. How truly says the poet,

"Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."

It would be unwise to enter into any analysis of the merits or demerits of this school of thought. A simple narration of facts will, we think, prove more entertaining.

Mr. Cannell is the high-priest. He appears to have imbibed his present views through the mediumship of his wife, whose manifestations he avows on all points, as "Yea and Amen." She appears to be able to conditionise herself for the communion of the whole heavenly host—from Dan to Beersheba—and has supplied such a wide area of information respecting the position, occupation, and objects of beings in the spirit-world, that an almost creedal system is enunciated with the greatest facility. Jesus is the saviour of humanity and the founder of Spiritualism; the Apostles of Christianity now preside over separate kingdoms or spheres; Peter waits at the third or reception-kingdom, holding the "keys of heaven and hell;" John presides over the fourth, "preparing the way;" Paul over the sixth, the great heavenly preceptor; Jesus inhabits generally the fifth sphere, or "Garden of the Lord," but has access to all other spheres. He is the highest being in heaven and earth, and "all things are put in subjection under him." Reject his offices in this sphere, and by a recantation and repentance alone, after dissolution, can a spirit be elevated into higher planes.

This seance is remarkable for the number of biblical worthies said to be present. "The Father of the Faithful," the Prophet of Horeb, the herculean Samson, all honour it with their sacred presence. Jesus himself, the most exalted psychic in eternity, signals his august presence in this seance-chamber. He affords them "light," and instructs them in spiritual progress with consummate and unerring wisdom. He is invoked with a selection from Scripture: "Where two or three are gathered together in my name, there am I in the midst of them."—Con.

MR. HERNE'S VISIT TO SHERBORNE.

To the Editor.—Sir,—At the instigation of Mr. O. W. Allwood, phrenologist, who has been working very hard in this neighbourhood, I, with others, were induced to get Mr. F. Herne to pay us a visit and hold a series of seances for the purpose of testing the truth of spiritual phenomena, with the following results. First sitting comprised a circle of ten persons, in a room where a spirit-circle had never been held before. We sat a few minutes, when we heard taps or raps, and after a short time we put the gas out, and very fine manifestations followed, such as winding up a musical-box and floating it about all parts of the room, placing it on my arms, removing it, and then putting it on the arms of other sitters; tapping us on the head with the paper tubes, playing a guitar, and carrying it about the room and touching us on the head with it; and I had a spirit-hand placed upon my head, and an iron ring was placed upon a lady's arm while, with myself, we each held one of Mr. Herne's hands. Mr. Herne was afterwards lifted by some invisible power on the table and then up to the ceiling; we also heard spirit-voices.

The next evening the manifestations were not so good in the first part of the evening. After a time two of the circle left, and then I had a heavy wooden chair placed upon my arm by some mysterious power. The third evening was by far the best of all. Whilst sitting in the parlour Mr. Herne became entranced, and delivered through spirit-influence a very fine address—short, but full of beauty of spirit and language—after which we had a visit from the spirit "Daisy." We then put the gas out, and had not sat five minutes when the spirit "John King" spoke a few words to two of the party and departed, leaving the spirit "Peter" in possession, who was very harmonious, asked if we should like to have the musical-box wound up, which he did, and carried it about the room, lodging it afterwards on a sideboard; I may also say he informed us that he was a clown when in this world. I had two terrestrial globes in the room; these "Peter" turned over with the observation that he was turning the world upside-down. He also brought from under the globes an iron ring, and after asking two of the circle if they would like the ring on their arms, put it on one; he also brought a hammer from under the globe, and tapped the owner with it; and after asking me if I objected to his kissing my wife, which of course I told him I did not, he kissed her, and wished us good-night, evoking God's blessing upon us. This brought our circle to a conclusion, giving great satisfaction, and convincing some very severe sceptics that there was an agency at work which was beyond our power to conceive or at present understand. I can say for myself, that it has created in me a thirst for knowledge which, until Mr. Allwood's visit to this town, I was in total ignorance of; and I trust that before I am twelve months older I shall be able to grasp and more fully understand the value and importance of spiritual manifestations.—I am, Sir, yours most faithfully,

A SEEKER AFTER TRUTH AND LIGHT.

Derant, Nov. 3rd, 1873.

P.S.—I should perhaps say that during all the manifestations Mr. Herne's hands were held by the greatest sceptics in the circle. (Respecting Mr. Herne's London seances, we have had a letter from Mr. A. Conway, Balham, complaining that the room was too crowded on a recent Wednesday afternoon, and that some of the sitters disputed

amongst themselves and insulted the spirits, so that the seance was in consequence a failure. We agree with our correspondent that the numbers at seances should not only be strictly limited, but that the parties admitted should be selected, and that every medium should be assisted by some friends or a director to keep order. Of course, in Spiritualism, as in everything else, there is much to contend with, and occasional failures and irregularities can scarcely be avoided; but Mr. Herne's seances are, on the whole, all that could be desired.—Ed. M.]

MR. MORSE IN LIVERPOOL.

The Spiritualists of Liverpool have again been favoured by a visit from the above-named gentleman, whose spiritual ministrations during his stay proved highly advantageous to all concerned. Mr. Morse commenced his labours on Sunday afternoon, November 2nd, by his spirit-guides delivering an address through him in the Islington Assembly Rooms to a numerous and appreciative audience; the subject chosen by "Tien," the controlling spirit, being "The Atonement, Analysed and Refuted."

In the evening the rooms were crowded to the door, many being unable to obtain seats. After the usual introductory services had been conducted by Mr. J. Shepherd, Mr. Morse passed into the trance, and under the influence of his spirit-guides treated the audience to a stirring and eloquent oration, which the spirit entitled "The Carnival of Crime." It was with difficulty that the applause, which arose from time to time, could be suppressed. It having been decided that Mr. Morse should, during his visit, confine his labours more particularly to the town, accordingly he was asked to hold a course of public seances. In compliance with the above request Mr. Morse held a series of three seances at the Stafford Street Rooms, on the evenings of Tuesday, Wednesday, and Thursday, Nov. 4th, 5th, and 6th, the attendance on each occasion being most gratifying. "Tien Sien Tie," the guide of the medium, delivered three addresses on "The Laws and Conditions governing the Spirit-circle and Mediumship." These lectures were highly instructive, especially to Spiritualists and investigators. It was thought by many that it was a great pity that these lectures were not reported, so that in quiet moments their instructive matter might have been more fully reflected upon.

Our old friend the "Strolling Player" gave us three of his characteristic disquisitions, replete with wit and wisdom unequalled by mortal man. He also replied to many questions put to elicit information, and by his pertinent remarks, offered in his peculiarly interesting manner, he greatly contributed to the elucidation of those matters which had previously perplexed the minds of his querists, and led to their questions. A most cordial vote of thanks was passed to Mr. Morse at the close of the third meeting, for thus affording a public opportunity of witnessing his most useful phase of mediumship.

On Friday evening, November 7th, it being the usual weekly meeting of the Psychological Society, Mr. Morse was engaged to deliver another address, which he did at the Islington Assembly Rooms, to a numerous and respectable audience; the subject chosen by the controlling spirit on that occasion being "The Logic of Spiritualism." The audience listened with rapt attention to an able address, extending over an hour. At the close of the address questions were answered by the spirit; the pertinence with which the queries were replied to eliciting warm marks of approval and applause from the audience. The "Strolling Player," in his usual felicitous manner, combined wit with wisdom, in a discourse replete with telling hits upon the "Spiritual Sickness of the World," as instanced in what he called the narrative of a "Patient who was sick;" at the close of which he, by the request of the audience, recited "Belshazzar's Feast," with much effect. The meeting then broke up after a few words from Mr. Morse in his normal state, who thanked the audience for the kind reception he had received at their hands, and for the interest they had manifested on his behalf.

On Sunday, the 9th instant, Mr. Morse's fourteenth visit to this town was brought to a conclusion by his spirit guides delivering two addresses through him, at the Islington Assembly Rooms, on the occasion of the usual Sunday services held there. The afternoon's discourse was upon "The End of the World." The theories broached by theology, materialism, and science bearing on this subject were ably discussed, and their errors refuted. Spiritualism was adduced as the only philosophy adequate to solve the problem under discussion. In the evening, an overflowing audience assembled to listen to the final oration, which proved to be one of the most elaborate and philosophical addresses given through Mr. Morse in Liverpool. The subject was, "The Festival of Peace." The spirit painted one of the finest pictures that could be presented to the mind of man, and though imaginary at present, he stated that it would finally become a reality on earth. The audience was so carried away by the force and beauty of the ideas conveyed on the subject, that it was again difficult to keep down the breaking-out of applause that continually manifested itself during the evening.

It was announced at the close of the service that Mr. Morse would deliver two addresses on Sunday next, at the usual time and place, and considering the favour with which Mr. Morse's guides' ministrations are received, crowded attendances are expected.

Mr. H. J. WITHERFORD, late of Broomsgrove, and now of Chicago, is about to enter the field as a lecturer on Spiritualism. His natural abilities promise great success and usefulness in this new sphere.

BIRMINGHAM.—We make the following extract from a letter:—"Mr. Collier, our Athenæum celebrity, is about to visit you. He is a prodigy of oratorical power, and is come out amongst us most opportunely, to awaken from slumbering lethargy the materialistic secularists of this benighted town. His orations stir up and interest the most phlegmatic; a pin might be heard to drop whilst delivering his discourses. I hope you will afford him an opportunity of displaying his gift; he is considered by all Spiritualists who hear him to be under normal inspiration. You will not fail to appreciate his eloquence, and your meed of praise will follow. Our 'Psychological Association' is incorporated with the 'Midland Counties Association of Spiritualists,' the former 'term,' strictly speaking, being considered by many a misnomer. Spiritualists should not wear a mask! The would-be science of psychology is as old as the earliest history of civilisation, whilst modern Spiritualism is but of recent origin."

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 11d.; per annum,	6s. 6d.
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Six copies and upwards, in one wrapper, post free, 1d. each per week or 4s. 4d. per year.

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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 14, 1873.

MRS. TAPPAN'S MEETINGS.

Recent Sunday evenings have been unfortunately wet, which has militated against large audiences to hear expositions of Spiritualism. In this respect Mrs. Tappan's meetings have been no exception, though the attendance has been very encouraging. On Sunday evening last the question was introduced as to whether it would be expedient to sell the tickets for admission to the Royal Music Hall, instead of giving them gratis as at present. We think much more good could be done by the former method than as at present. Funds would be realised, with the employment of which much more extended publicity could be attained, and the audiences would thus be recruited from a wider circle of the public. Tickets being thus sold before Sunday, a full attendance would be insured, as ticket-holders would not be disposed to stop at home and lose the ticket which they had paid for. Mrs. Tappan's orations become more and more interesting, and the meetings must not be allowed to become less useful, nor the Committee to drift into embarrassment. With such a power as Mrs. Tappan's at command the effort ought to be successful in every respect. We urge this question upon the consideration of the public, and shall be glad to hear the opinions of our readers, and especially offers from those who are able to volunteer for the sale of tickets in different parts of London. With a corps of energetic ticket-sellers scattered about the metropolis there would be no danger of failure.

THE DOUBLE QUARTET.

A few voices are yet required to complete the double quartet now being formed, and which meets for practice every Friday evening at 7 o'clock, at the Spiritual Institution, 15, Southampton Row. We hope that those who have good voices, and a love for Spiritualism, will not stand back, but aid the devoted few who are so worthily exerting themselves for the success of Mrs. Tappan's meetings in one essential direction.

PRICE OF NEXT WEEK'S MEDIUM WILL BE THREE-HALFPENCE.

Our next issue will be printed on a full-sized sheet of sixteen pages, and will contain two of Mrs. Tappan's orations, and the usual news of the week. Numerous letters have been received, approving of extending the size of the MEDIUM, and at the same time increasing its price. We publish two specimens of these communications.

By all means let us have Mrs. Tappan's two lectures weekly in the MEDIUM; and further, I hope they may be published in a collected form afterwards. As soon as the question is decided, I will remit the extra payment for the remainder of the current year. The MEDIUM gets more and more interesting every week. The intellectual side of Spiritualism is becoming more prominent.—H. M.

The second letter views our efforts from another standpoint, but the remarks are very important, and, we are happy to say, are being acted upon more generally. We are willing to send special parcels of literature to all meetings, to sell and give away. In this work we have for years been true "spiritual pioneers."

Permit me to make a few remarks upon the following appeal which appears in this week's issue, "May we ask our friends to do what they can to promote the circulation of the MEDIUM?" If each thorough believer and investigator of Spiritualism did his duty in this matter, I feel confident that the MEDIUM would be much more extensively purchased and read than it is at present. We have each of us our circle of friends and acquaintances to whom a kind recommendation of spiritualistic literature would not be unacceptable. When public meetings are held and new places visited, we should not fail to bring the MEDIUM and other publications before the notice of those assembled. I have myself presided at public gatherings (not in my own town) when

between 600 and 700 have been congregated, and the committee, through negligence or forgetfulness, have not provided a single MEDIUM or pamphlet for sale. Surely this is worse than "scattering good seed upon stony places," for when it is scattered it requires the genial influence of the life-giving spirit to make it fructify—the universal rays of truth which are to be found in the pages of your excellent paper. It has pained me thus to witness a hungry multitude sent away without any provision for their future mental sustenance. I took the liberty to send a "John King" number to each minister of this town (Catholic priests included), and received from the pulpit the thanks of one for so doing. We need not be ashamed or afraid of recommending the MEDIUM to anyone, and if anyone has better teachings or a sounder philosophy to give us, we are willing to accept it. Let each reader of the MEDIUM do his utmost to increase its circulation, and ere long it will be self-supporting and its worthy editor relieved of all pecuniary anxiety.—Yours truly, JOHN AINSWORTH, 73, Washington Cottage, Bury.

In accordance, then, with the universal feeling of our readers, as expressed to us, we shall charge three-halfpence for next week's number; and we would recommend our readers to tell their news-agents beforehand that it will be three-halfpence, otherwise the London agent may not supply it. The MEDIUM is, however, to be considered a penny paper, and we hope the time is not far distant when we shall be enabled to give the full sheet for a penny. It seems an act of insanity to curtail the spread of Spiritualism for the sake of a few shillings weekly, which might be well spared from the thousands of Spiritualists who are in constant communication with us.

MRS. TAPPAN'S WEDNESDAY EVENING MEETINGS.

These were commenced on Wednesday evening at Lawson's Rooms, 145, Gower Street, near the Metropolitan Station. The attendance, we regret to say, was not large, but the interest attending Mrs. Tappan's address was greater than we have experienced in any former meeting of the kind. Mr. Enmore Jones presided.

Control was assumed by "Professor Mapes," who gave a résumé of his scientific deductions while on earth, and his subsequent experiences in scientific research since he ascended to the spiritual realm. The description of the conditions of spiritual life was more vivid and cognisable than any we have previously heard; and the questions answered at the close discovered a perfect mine of knowledge of the richest description. No doubt the hall will be crowded on Wednesday next. The price of admission is—Front seats, 1s.; back seats, 6d. Spiritualists should not on any account fail to be present; it is really the cheapest and most interesting seance ever given. Look out for the full report in our next number.

MRS. TAPPAN'S LECTURE AT STRATFORD.

Monday evening is the time appointed for Mrs. Tappan's lecture to take place in the Town Hall, Stratford. The announcement may be found on our back page, together with the names of those who have kindly offered to promote the sale of tickets. We hope the Spiritualists of the district will do what they can to make the effort a success, and thus encourage the holding of similar meetings in other parts of London.

MRS. TAPPAN'S ORATIONS IN BOOK FORM.

In reply to numerous inquirers we have to say that it will be impossible to issue Mrs. Tappan's orations in a book form till at least sufficient are delivered and reported to make a volume, meanwhile No. 1 has been issued in a neat 16-page tract, price 1d., and we understand others are to follow. We hear of a volume of poems, by Mrs. Tappan, which is about to appear.

DR. SEXTON'S EXPOSURE OF CONJURERS.

Our London friends will at last have an opportunity of witnessing Dr. Sexton's able exposure of the pretensions of conjurers in respect to Spiritualism, on Thursday evening, Nov. 20th, at the New Hall of Science, the stronghold of secularism. Dr. Sexton will deliver his celebrated lecture illustrated with extensive and costly apparatus, by which will be shown the Great Cabinet Illusion and Box Trick, which certain conjurers have declared defy detection, the Blood Writing on the Arm, what is called Second Sight, Thought Reading, Rope Tying, the escape from a Box Locked and Corded, &c., &c. All the tricks will be clearly explained and exposed to the audience after they have been shown. The lecture will be given for the benefit of a person in distress. Price of admission, 4d. Chair to be taken at 8.30.

MR. COLLIER AT THE SPIRITUAL INSTITUTION.

The gentleman who is at present so efficiently conducting Sunday services in Birmingham, and establishing a Midland Spiritual Institute, is at present in London, and desires to meet brother workers in the cause. Mr. Collier is accompanied by Mrs. Collier, who is a very remarkable medium. Arrangements have accordingly been made for Mr. and Mrs. Collier to meet a few of the friends of Spiritualism at the Spiritual Institution, 15, Southampton Row, on Tuesday evening, November 18th, when, after a short conference, a seance may be held. Those who are engaged in the conduct of circles or the management of societies are specially invited.

SUNDAY MORNING AT CAVENDISH ROOMS.—The first of this course of lay sermons was delivered on Sunday morning last, commencing with one of our beautiful hymns, followed by a reading from the Bible, the 64th Psalm being selected. In the treatment of his subject, the lecturer introduced some deeply-interesting narratives of spiritual phenomena occurring in his personal experience, and being delivered with expressive clearness, will give much food for reflection, and cause those who heard it to look forward with keen interest to the discourses to follow on each successive Sunday morning.—GEORGE DIXON, 114, Wardour Street, November 11th, 1873.

HYMN 6, "SPIRITUAL LYRE."—Tune, "Rosseau."

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

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

HYMN 145, "SPIRITUAL LYRE."—Tune, "Abide with me."

1 How shall I know thee in the sphere which keeps
The disembodied spirits of the dead,
When all of thee that time could wither sleeps
And perishes among the dust we tread!

2 Will not thy own meek heart demand me there!
That heart whose fondest throbs to me were given,
My name on earth was ever in thy prayer,
And wilt thou never utter it in heaven?

HYMN 149, "SPIRITUAL LYRE."—Tune, "French."

1 Assembled at the closing hour,
When we awhile must part,
A song of praise to God we pour,
With melody of heart.

2 'Tis by his goodness we are led
Within these favoured walls;
And every footstep here we tread,
His goodness still recalls.

R. E. BRAY.—Thanks. We regret that space forbids.

MISS LOTTIE FOWLER's address till Tuesday will be 28, Sherborne Street, Strandways, Manchester.

Mrs. TAPPAN's reception day is changed from Wednesday to Friday, from 2 to 5 o'clock. She cannot be seen at any other time.

MR. J. J. MORSE will hold seances on Monday and Tuesday evenings next at the Temperance Hotel, Stafford Street, Liverpool. Doors open at 7.30, commence at 8 p.m.; admission, 6d. each.

DR. MORSE is lecturing this week at Eastbourne. His time is being rapidly filled up. Other astounding seances have been reported in the Bristol papers. We regret that our space forbids our reprinting them.

GOSWELL HALL.—Mr. Burns was the speaker on Sunday evening. The wet weather there, as at other places, had a deterrent effect on attendance. Mr. Harper will speak on Sunday evening.

IS No. 196 we published a letter from Rev. M. H. Close, stating that he offered £200 to a writer in the *New Quarterly Magazine* to produce a certain illusion intended to simulate spiritual phenomena. Mr. Close has received no reply as yet to his challenge.

SOUTH LONDON PROGRESSIVE ASSOCIATION, 24, STAMFORD STREET, BLACKFRIARS.—There is yet room in the circle for a few more sitters, especially ladies. Those who desire to study phenomena of the higher class should communicate with Mr. F. M. Taylor, Secretary.

EDINBURGH.—A party of investigators, who have failed to elicit the phenomena, would be glad of a visit from some mediumistic investigators, who have had experience in spirit intercourse. Will some friends of the cause in the district kindly report their readiness to aid in this matter?

WOLTON.—The *Liverpool Mercury* reports that Dr. Hitchman lectured on Spiritualism to the Mechanics' Institute, on Tuesday last week. James Thornely, Esq., of Gateacre, presided, and there was a large attendance, the usual votes of thanks being carried with enthusiastic acclamation.

MR. BURNS is announced to speak at 90, Church Street, Paddington, this evening. Mr. Collier will be present. May we suggest that Mr. Collier be invited to take Mr. Burns's place, that Londoners may have a specimen of what is at present exciting so much interest in Birmingham?

LLANELLY.—We are pleased to learn that Mr. Wallace, missionary-medium, is about to take the road again, having arranged to pay a visit to Llanelly, South Wales. Other towns on the route should embrace the opportunity of securing Mr. Wallace's assistance in forming circles. Address—Mr. J. F. Young, 6, Stepney Street, Llanelly.

DARLINGTON.—A correspondent says:—"Spiritualism is quietly advancing in Darlington. I am often hearing of its introduction into quarters where I least would have expected it. We have obtained the Theatre for one of Mr. Morse's addresses, and hope to have a full house. Miss Lottie Fowler will be with us for a few days after the 18th."

BATLEY.—A correspondent says:—"The cause is progressing very rapidly in Batley; there are plenty of private circles, held by members of chapels and professing Christians. I have it on reliable authority that there are local preachers in Batley investigating Spiritualism. The usual place of meeting is no longer available, and till new arrangements are completed, no further announcement of seances can be made."

SEAHILL.—Mr. Forster writes: "We have brought the question of Spiritualism before a great number of intelligent minds in this district, and we are doing very well at our private circle. The pulpit is against us, but we go on our way rejoicing. I am doing all I can to circulate the *Messenger* in our district, for I believe it has worked wonders in it. It seems to me, after all the discussions on the subject, that yours is the only true position. Pure Spiritualism is a gem, but a mixture is

WHY DOES THE SPIRITUAL INSTITUTION REQUIRE FUNDS?

Within the last few years a large sum of money has been raised and a much larger sum spent in the working of the Spiritual Institution, and the question has been mooted—Why are contributions for such an object at all necessary? I have from time to time endeavoured to reply, and I believe satisfactorily, to the great body of Spiritualists, for the subscriptions continue to increase from year to year. I have pointed out the vast amount of work done, and shown that societies with many times the amount of means often do far less. I now adopt another form of illustration in the way of enumerating a few inevitable expenses incurred in the working of the Institution, and which every man of experience will at once perceive to be a fair statement.

Let me first say that when I commenced to lay the foundation of the Spiritual Institution, eleven years ago, my grand object was not to make money, but to promote Spiritualism; and this I have kept steadily in view. Do not on this account say that I am not a business man, for the fact that I have struggled through such a labyrinth of difficulties and done so much with so little, shows my business qualities without a shadow of doubt. I had not only an industrial, but a practical business and literary education, which enabled me to adapt myself to the sphere of work, business, or literature, without the slightest inconvenience. This has been the secret of success, and not the mere money spent. During the first years the duties of my position were so slight that I could earn a good salary, about half of which I sank in the funds of the Institution. After a while the duties of the Institution became so heavy that I had by degrees to relinquish all profitable avocations and devote myself solely to the work; not only so, but had to provide increasing assistance. The sphere of labour also became less of a business and more of a public character. At first I was simply a bookseller, but gradually other duties stepped in, which in a more pressing manner occupied my attention, to the exclusion of legitimate business. I intuitively felt that my work was not mere book-selling, however excellent and necessary that occupation may be, but that I was the servant of the spirits, to aid them in making Spiritualism that combined movement with which they desired to operate on the intelligence of the public. Thus situated, I have not made my service to Spiritualism a trade. I felt that this work, as Andrew Jackson Davis has so clearly pointed out, and as Judge Edmonds has practically shown, is not one of profit, but of sacrifice. We cannot make an educational work profitable. Every parent knows that the sending of his children to school entails heavy fees instead of realising handsome balances. So it is with the education of society. The dealer in school-books may make money if there is a sufficient demand for education to create a call for his wares. Well, I commenced both to educate, and to supply school-books. There has not been sufficient demand for the latter to warrant the employment of capital, and hence the task was left to a man who had none; and the former did not pay till my labours have of late resulted in enabling a lecturer on Spiritualism to get a fee for his services. Such was not the case a few years ago, except perhaps in the case of such ladies as Mrs. Hardinge, and it may perhaps appear that she often did much more than she was recompensed for.

My policy then was to serve Spiritualism as far as my abilities and means would permit, and try to induce others to combine with me for the same object. In so doing I solved the problem of organic action, and in due course I was in co-operative reciprocity with hundreds of self-sacrificing reformers and teachers who have now increased to thousands. The true spiritual policy of doing what was possible for God's work and leaving the reckoning with Him, has been my plan of action and though it has entailed upon the flesh and worldly spirit, which forms a part of every man, the most grievous sufferings and humiliations, yet it has been a grand success in the spiritual direction, and I believe has demonstrated the only true means of promoting the welfare of mankind—viz., by generous and intelligent self-devotion.

But how does the account stand at the present day? What necessary call is there that your brother Spiritualists should unite with you in this self-sacrifice? it may be asked. In the first place, I myself and several others devote our sole time during ordinary business hours, and even longer, to the work, and hence we have no opportunity to work otherwise for the means of subsistence. I consider that my own services as lecturer, editor, correspondent, manager, &c., &c., is worth not less than the talents of a skilled mechanic, and hence my working friends will not think me exorbitant if I put my wages down at £3 per week. Mrs. Burns is also thoroughly absorbed in this work, so that she has to delegate her domestic duties to others, and as much of her duty consists of service for which her peculiar experience and natural qualifications eminently endow her, I fancy it would be difficult to find one to occupy her place for less than £1 per week. Miss Wooderson we shall undervalue at the weekly salary of 10s. Then my shorthand amanuensis and stationery are placed at a low figure at 30s. per week. The half of the rent and taxes of 15, Southampton Row, is £75. Cost of the *Messenger*, say £200. Special reporting varies, but at present £50 per annum may be put down. Travelling expenses and postages, busses, cabs, railways, and the incessant outlay on letters and packages of information, at least £50. The cost of literature, supplied gratuitously to those who are continually applying for it, is itself a considerable item. Then there is the cost of keeping the books in the Progressive Library in repair; the expense of a continual supply of fresh books. All of these items have to be paid out of the subscriptions received, or entail embarrassment somewhere. Detailed above, we have an expenditure of nearly £700 and it is by no means exorbitant in any of its details. And now come the subscriptions which have to meet it. If any omissions are observed in the following list I shall be glad to have them pointed out.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION RECEIVED SINCE JANUARY 1, 1873.

	£	s.	d.		£	s.	d.
Dr. A.	1	0	0	Captain Fawcett	1	0	0
New Year's Gift	0	9	0	Mr. Wilks	0	5	0
Bishop Auckland Circle	1	1	0	Per Mr. Heppleston—			
Mr. Hawkes	1	1	0	A Friend	1	5	0
Ed.	1	1	0	Mr. Heppleston	1	0	0
A Friend to Spiritualism	1	0	0	Mr. P. Haigh	0	10	0
Mr. Vernon	1	1	0	Mr. A. Haigh	0	10	0

£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Mr. J. Bowker	0	10	0	Mr. Reuben Sutcliffe	1	0	0	John Wilkinson, 1s.	10	0	0
Mr. M. Gill	0	5	0	Recent Investigator	1	1	0	John Blackburn, 6d.	0	2	6
Mr. Etchells	0	5	0	Mr. P. Derby	1	0	0	J. Greenwood, 6d.	0	2	6
Mr. D. Lee	0	5	0	A Lover of Truth and	0	5	0	Robert Ashworth, 1s.	0	5	0
Mr. Hanson	1	0	0	Freedom	1	0	0	John W. Sunderland,	1	0	0
Mr. Robinson	0	5	0	Dalston Association	25	0	0	1s.; B. Robinson, 1s.	0	5	0
Mr. Barber	0	5	0	An Old Friend	1	1	0	B. Bottomley, 6d.	0	1	0
Mr. Pearson	0	2	6	Mrs. W.	0	2	6	J. Woodhead, 1s.; J.	0	9	6
Glasgow Association	1	0	0	Mr. J. Wilde	0	10	6	Heward, 6d.; Mr.	0	3	6
Marylebone Association	1	10	0	Miss Kinslingbury	1	0	0	Somersgill, 6d.; A	0	3	6
Mr. D.	1	1	0	L. S.	0	1	0	Friend, 6d.; Joseph	1	5	0
Dr. Hayle	1	0	0	Mr. J. Johnson	1	0	0	Crowther, 6d.; George	1	5	0
Mr. Blinkhorn	0	2	6	J. A. W.	1	0	0	Blagbrough, 2s.; R.	0	9	6
Leyburn Circle	0	15	0	Mr. T. Judson	0	5	0	Child, 6d.; William	0	3	6
Madame de Steherbinine	0	2	6	Mr. Walters	1	1	0	Spencer, 1s. Total	0	12	0
A Friend to Spiritualism	1	0	0	Mr. Cross	0	5	3	Miss Ramsey	0	5	3
Mr. Pitt	0	5	0	Mr. W. M. Wilkinson	1	1	0	Mr. Reynolds	0	2	0
Dr. Boulland	1	1	0	Mr. De Cruz	1	10	0	Mr. C. Gregory	0	2	0
Mr. J. J. Robinson	0	10	0	Mr. E. Cameron, Ley-	0	15	0	P. G.	5	0	0
Mr. A. Crawford	0	2	0	burn Circle	0	1	0	Mr. Pearson	1	1	0
Mrs. Hennings	2	0	0	Mr. J. Lithgow	0	1	0	Mr. Maltby	0	5	0
Mr. F. Friehold	0	2	6	Mr. Swinburne	1	1	0	M.	0	7	6
Investigator	1	0	0	Mrs. Barnes	0	5	0	Mr. Burdett, Leicester	0	8	9
Mr. Langermann	0	10	0	Mr. A. Lamont	1	10	0	A Lady Stranger	0	17	6
Mr. Gray	1	1	0	A. T.	0	2	6	Leyburn Circle (Monthly)	0	17	0
Mr. Richard Loder	2	0	0	Mr. Cameron, Collected	0	17	0	Mr. A. (Quarterly)	0	2	6
Dr. Baldwin	1	1	0	at Leyburn Circle	10	0	0	Mrs. Horsley	0	1	0
Messrs. Wheelton	1	1	0	Mrs. Hamilton	2	0	0	Captain Fawcett	1	0	0
Mr. Adshead	1	1	0	Hibernicus	5	0	0	A Lover of the Harmonial	1	0	0
C. J.	5	0	0	Mrs. B.	0	2	6	Philosophy	0	7	0
Mr. Terry, Melbourne	0	10	6	Miss Addison	0	2	6	Mr. Burdett	0	5	0
Mr. Weaver	0	5	0	Corn from Egypt	1	0	0	Mrs. Showers	0	5	0
A Continental Friend	5	0	0	Mr. R. Edmiston	1	0	0	Mr. Fountain	1	1	0
Mr. Glendinning	1	1	0	Countess Caithness	5	0	0	Mrs. Garnet	0	5	0
Mr. Jennison	0	10	0	Mr. Jones	1	0	0	Mr. E. Cameron, monthly	0	16	0
Mr. Gannev	0	10	6	"D." Suffolk	0	2	6	Contribution from			
"County Durham"	2	0	0	"Querist," Leicester	0	5	0	Leyburn Circle	0	16	0
Mrs. MacMahon	0	5	0	Miss Hay	1	0	0				
Mr. Grant	1	1	0	Mrs. Rudd	1	1	0				
Mr. Bickerstaff	2	2	0	Mr. T. Fardon, junior,	0	10	6				
Col. Boyd	0	12	6	(Quarterly)							
Mr. Hodgkinson	0	6	6	Per Mr. Joseph Ward,							
Mr. Arbutnot	1	1	0	Northampton—							
Mr. N. Large	1	1	0	Spirit-circle, Edmunds							
Mr. Beilski	0	10	0	St., 10s.; Mr. Stovin,							
Mrs. Ray	1	1	0	2s. 6d.; Mr. Cross,							
Major Owen	1	1	0	1s. 6d.; Mr. Penn, 6d.							
Mr. Rhodes	0	1	0	Mr. J. Ward, 1s.; Mr.							
Mr. Tebb	1	1	0	J. Ward, 1s.; Mr.							
Mr. Sparey (Canada)	1	0	0	Nelson, 6d.; Mrs.							
Mr. Kershaw	1	1	0	Rickard, 1s.; Mr. T.							
Mr. Hackett	1	1	0	Ward, 6d.; Mr. Letts,							
Mr. Richmond	0	10	0	6d.; Mr. Campion, 1s.							
Marylebone Association	1	5	0	Mr. Mansfield, 2s. 6d.							
Mr. Joy	1	0	0	Mrs. Gubbins, 6d.							
King's Cross Society	0	17	4	Mrs. Hill, 6d.; Mr.							
Mr. Bond	0	5	0	Arledge, 1s.; Mrs.							
R. T.	0	5	0	Arledge, 1s.; A Friend,							
Mr. Stocks	1	1	0	1s. Total	1	6	6				
Mrs. Campbell	20	0	0	Mrs. Dewsbury	0	2	0				
Per Mr. Kilburn—				Mr. Farmer	0	5	3				
Mr. F. Everitt	0	10	6	Mrs. H.	1	1	0				
Friends at Bishop				Mr. A. F. Egerton, Pro-							
Auckland	6	0	0	ceeds of a Special							
Mr. Craig	0	10	0	Seance	1	1	0				
A Friend	2	0	0	J. B.	5	0	0				
"My Annual Mite"	1	1	0	T. B.	0	5	0				
Mrs. Gribble	0	1	6	Captain Fawcett	1	0	0				
A. v. H.	5	0	0	Mr. Clark	1	1	0				
Mr. Lamont & friends	2	1	6	Captain Falconer	1	1	0				
Mrs. Wilson	0	10	0	Dr. Richardson	1	0	0				
Mr. Wainwright	10	0	0	Mrs. Robinson	0	10	0				
Miss Dickson	5	0	0	C. I.	3	0	0				
Mr. Kyd	2	0	0	Mr. J. Raine	1	0	0				
A Contributor's help to				E. S. T.	0	3	0				
the MEDIUM	1	0	0	Inquirer, Egypt	1	0	0				
Mr. Fardon (Quarterly)	0	10	6	Mr. C. Blackburn	2	0	0				
W. F. H.	0	5	0	Marylebone Association	1	5	0				
Per Mr. John Wilkinson				Mrs. Frushard	1	1	0				
and Mr. Robert Ash-				Mr. Routh	1	0	0				
worth, Halifax—				Mr. Barkas	1	0	0				
Mr. Robert Ashworth,				Rushden Friends	0	10	6				
1s.; Mr. John Wil-				Mr. Denton	0	2	0				
kinson, 1s.; Mr. B.				Mr. J. Raper, 6d. per							
Swain, 1s. 6d.; Mr.				week for 12 weeks	0	6	0				
J. Brier, 1s.; Mr. J.				J. B. P.	1	1	0				
Blackburn, 1s.; Mr.				Mr. T. Grant	10	0	0				
B. Bottomley, 1s.; Mr.				A Friend	0	1	0				
J. Greenwood, 6d.				Leyburn Friends	0	13	9				
Mr. R. Child, 6d.				Leicester Circle, per Mr.							
Mr. E. Holt, 6d.				C. Burdett	0	2	6				
Friends to the Cause,				C. R., 1s.; Investigator,							
2s.; Mr. T. Gauk-				1s.; per Mr. C. Burdett	0	2	0				
roger, 1s.; Mr. S.				Mr. E. Foster	1	1	0				
Townsend, 1s.; A				A Friend, per Mr. Foster	1	1	0				
Friend, 1s. Total	0	13	0	Mr. Fletcher	0	2	6				
Mr. Brown	1	0	0	Mr. J. Bowman	5	0	0				
Mrs. Stone	0	10	0	Mrs. Hennings	1	0	0				
A Lady	1	1	0	Mr. J. Lamont	1	0	0				
Miss Pearce	0	1	0	Mr. D. Richmond	0	10	0				
Mr. Grafton	0	10	0	Mr. John Curry	0	5	0				
Mrs. Pawley	1	0	0	A Friend	1	1	0				
Mr. A. Hall	0	2	0								

The above sum, it will be seen, falls far short of meeting the inevitable expenses of the Spiritual Institution, and no wonder that the position of responsible manager and worker proves an uncomfortable one. I have been charged with making Spiritualism subservient to my business purposes; but, on the contrary, my business has been made subservient to Spiritualism. The little capital, which in all well-managed businesses is sure to increase, has been steadily drained into upholding the institutional department. The contributions have been, on the whole, highly encouraging, though inadequate, and reflect much on the thoughtful generosity of the friends of Spiritualism and on the good opinion they must have of me to respond so liberally. But the working man must be paid, and I demand no more than the wages of an ordinary artisan, though I have to sustain many ever-recurring expenses in keeping an open establishment in London, to which all are made welcome in the broad paternal spirit which is the religion of Spiritualism. During these few years I have been offered numerous positions in which I could have achieved distinction and a comfortable independence. These I have refused. My creed is that we are not our own—that life is not given us for a selfish purpose, but for some department of providential work in God's great family of mankind. Such being my views I cannot leave this work any more than I could desert my family. What is wanted is more Spiritualists actuated by the same motives. All cannot give up their lives to this cause, but they might at least give up some small trifle yearly. I can assure you that the yearly deficiencies incurred in this movement have well-nigh driven me to despair many times, and rendered my life not only a busy one, but one fraught with an overwhelming burden of anxious care. It is to my unselfish enterprise that you, good reader, are indebted for the many special good things that appear in the MEDIUM, regardless of the petty expense involved in securing them for you. Out of the 5,000 purchasers of this week's number surely there ought, in one week, to be found sufficient funds to meet the whole of my yearly expenses. I need not state that the amount would be most welcome, as every working-man and man of business can fully understand.

Such is a full, true, and particular account, except in so far as oversights and errors may occur, and such we shall be glad to have pointed out. Many of these sums have been received in consideration of reading in the library, announcements, and other matters, so that they must not be set down as "donations." The proportion of such contributions for which value is given is on the increase, so that when public opinion becomes more advanced on the subject the library department may become self-supporting and carry all the other expenses along with it. Those individuals and societies which have availed themselves of the library have found that their money was not given, but well spent in the service of the cause. It did good—first, in bringing into the district a plentiful supply of books from the library; and, secondly, in aiding the funds of the Institution. I am glad to state that provincial secretaries are weekly taking up the idea of using the books so plentifully stored up in the Progressive Library. If every spiritual worker had from five to fifty volumes at work it would mightily expedite the spread of Spiritualism.

Now, what is the remedy? I suggest that my brethren everywhere follow my example so far as to take some part of the responsibility upon themselves. Every lover of Spiritualism can not only contribute a small proportion of the expense, but may endeavour to induce others to do so. Make the support of the Spiritual Institution your business as I make the supplying of your wants my business. I do not require urging to do my duty to you and Spiritualism, and I cannot understand why you should need so much pushing to sustain me in that from which you benefit. It is not much to be thankful for to buy my paper for a penny when you have come to the conclusion that it is worth two-pence. All I ask for is wages for work done—a return of money expended. I am the only public servant of Spiritualism, and it says very little for the morals of the movement if I cannot be paid my meagre wages. To my working-man reader I put the question—How would you like your wages to thus run in arrears from year to year? And to

the tradesman I say—How would you fare if several hundred pounds a-year were taken out of your slender capital? Simple justice sustains my demand, and policy recommends it, unless Spiritualism has no regard for its fair fame in the eyes of the world.

The short and the long of it is, £300 are due to me, and I am in enormous want of it. By systematic action I may have it all in a week and no one be a whit the worse for it. I would venture to suggest that local representatives volunteer to collect small sums from every Spiritualist in their localities, and get a promise of a small amount annually. This work must go on: I am determined to find the means, and I adopt this course without the slightest sacrifice of self-respect. But one thing is certain: neither my health nor my resources will permit of a continuance of the privations to which I have been continually subjected these few years. Let it not be said that Spiritualists of all people are indifferent to true and faithful services; age calls on to human suffering, and on their behalf and that of the truth they love. Lastly, would it not look creditable on your part if you spontaneously supplied me with these necessary funds, and not see me put to the humiliation of begging for my wages after working so hard for them. I question much, however, whether the humiliation is mine or—whose? J. Bruce.

DR. MONCK AT TROWBRIDGE.

Dr. Monck visited this town, and delivered two lectures on Spiritualism on the 6th and 7th of November. There were large audiences to hear him in Hill's Hall, the largest place in the town. The lecturer was listened to with great attention, and the discussions after the lectures were of an animated character. The religious people were Dr. Monck's opponents, and being put out of court by his answers to their questions and objections, they proceeded to show the excellence of their piety by indulging in personalities and charging him with being in league with the devil, &c. One person—a local preacher—who admitted he was a medium, and had proved the spirits to be devils, was especially noticeable for his violent attacks, and wordy declamations and wrathful denunciations of the lecturer. The latter took it all calmly, and smilingly observed that "it was evident the gentleman had indeed had dealings with devils, and the sooner he could be dispossessed the better for him and others." Dr. Monck, in reply to his abuse, said, "This gentleman says he is a Christian, and yet he rails at me furiously, and says that I am not a Christian. At least I will prove that I have a better claim to that designation than himself; for, as Christ directs me, I will not render railing for railing." The discussion was kept up for nearly two hours the first night, and the second it was continued till within a few minutes of midnight, Dr. Monck asserting that he would not leave the hall while one objector remained unanswered, and he faithfully kept his word. After the discussion, accompanied by gentlemen of the press and several gentlemen—manufacturers, &c.—resident in the town, Dr. Monck adjourned to a private room, and sat at a seance till nearly three in the morning. The phenomena were of a most convincing kind. As the result of these lectures, numbers of people have become subscribers to the *Minerva*, and several spirit-circles have been formed in the town. Mr. Lansdown, of Silver Street, has undertaken the agency for the *Minerva*. Dr. Monck has been invited to deliver other lectures in Trowbridge, and, nothing daunted by the fierce onslaught of the before-mentioned Christians (!), he has promised to do so at an early date. H. W.

November 8, 1873.

(The *Local Advertiser* gives a long report of the first night's lecture. —Ed. M.)

SUNDAY SERVICES AT BIRMINGHAM.

The "Sunday Evenings for the People" at the Athenæum, Birmingham, in connection with the Midland Counties Association of Spiritualists, still prove attractive enough to draw large audiences. On Sunday last, in spite of the stormy weather, the hall was filled with a most attentive audience, composed principally of Spiritualists, but including a good number of investigators and declared opponents. Mr. John Collier again lectured on "Spirit Teaching," specially dealing with the subject of death, which, he said, a false and vicious theology had shrouded with mystery, and which, in the hands of a crafty priesthood, had been the means used for misleading and enchaining their victims. He fully and beautifully stated the spiritualistic theory of death, and declared that to Spiritualists death was no longer a mystery, for they knew that what is called death was but a transformation, that there was no death, and that God was the God of the living, and not of the dead. At the close of the lecture, Mr. Collier gave his usual recital, the one chosen on this occasion being Lizzie Doten's spirit poem, entitled, "Respectable Lies," which was delivered in a most telling manner. There was a good collection, and nearly four dozen *Minervæ* sold. Altogether, this was a most successful service.

We are requested to announce that next Sunday, Nov. 16th, there will be an experience meeting held at the Athenæum, on account of Mr. Collier being in London. This meeting will be presided over by Mr. Franklin. Local Spiritualists are earnestly requested to attend and relate their experiences. The meeting will commence at 6.30. On the 22nd inst., Mr. Collier will again resume the direction of the "Sunday Evenings," and will lecture on "Spiritualism—a Revolution."

GREAT SUCCESS OF DR. SEXTON AT LEEDS.

On Sunday, Nov. 2nd, Dr. Sexton lectured at the Music Hall, Alliance Street, Leeds, when every nook and corner of the place was filled, many going away unable to gain admittance. This would not be wonderful if the hall was only a moderately-sized one, but the building is not filled with less than 1,000 people, so that a perfect forest of faces greeted the Doctor when he ascended the platform. The president of the society (Mr. Cross) occupied the chair, and he was supported on the platform by the vice-president (Mr. Murray), Mrs. Butterfield, and Mrs. Cross. The hall, as has been said, was filled, and part of the gallery occupied which had not been used for years. The lecturer gave a most exhaustive and complete discourse, and although in Leeds (which is the stronghold of orthodoxy and Methodism), the people found it quite impossible to resist applauding several times in the course of the lecture, and when the chairman begged of them to restrain their feel-

ings, twenty voices at once shouted that they could not help it; but the same eloquent climax which so much roused the enthusiasm of the audience also raised another and a very different feeling. One person in particular (the late secretary of the Secular Society in Leeds) winced and wriggled under the infliction until he could stand it no longer, and he, with one or two of his friends, at the close of the meeting persisted in trying to interrupt us, one of the party actually, during the collection, kicking the box out of the collector's hand, and scattering the money on the floor. Of course, all secularists are not so ungentlemanly and uncultivated as those in Leeds, or their cause would have gone down without Spiritualism helping to kick the disgusting thing out of existence. On Monday evening the same hall was comfortably filled at 2s., 1s., and 6d. admission, and then also the Doctor gave the greatest satisfaction, particularly in his exposure of the conjurers. A slight attempt was made to trouble us, but the chairman said he was perfectly prepared with strength for any emergency, still he hoped it would be unnecessary to exert it in any way, the audience at the same time blessing and howling the interrupter from the stage. On the Tuesday night the meeting was thinner, still it was well attended, and on the whole the success was so complete that we expect soon to have the Doctor in Leeds to give a week's entertainment, which I believe can be done with advantage.

POPULAR SCIENTIFIC LECTURES.

Every evening of last and each evening of this week Dr. Simms has delivered lectures in London (in Westbourne Hall, Westbourne Grove), to large and highly-appreciative audiences of the elite and delighted. The audience who were able to gain admittance—as some evenings hundreds could not gain entrance, owing to the vast crowds—have received instruction in the Doctor's new system of physiognomy which he has discovered, and will soon print for the public. Some evenings several reporters were busy taking the lecture in shorthand as it was delivered. The Doctor's system of physiognomy is new, and strictly in harmony with nature and common sense, sustained with sound logic. The practical tests given by delineating character from the faces of subjects chosen or volunteers from the audience, at the close of each lecture, were given with remarkable facility, and were the very best proofs of the correctness of the new system of physiognomy. The Doctor has been hired to lecture for several associations and societies in London, before leaving to make a journey to Rome, Africa, Asia, &c.

THE SUNDAY SERVICES OF THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

To the Editor.—Sir,—When the committee of the above association commenced their Sunday evening services at Goswell Hall, it was with an understanding that the result of the first six meetings should determine whether the services should be regularly continued or not. We calculated beforehand that they would at first entail a certain loss financially; the questions, therefore, which we had to consider in forming our resolution were—first, whether the interest evinced in the meetings and the good accomplished would justify us in incurring a certain money loss; second, whether there was a reasonable probability that the services would eventually become self-supporting. I am happy to say their success has been such as to decide both these points in the affirmative, and we have resolved to permanently continue the meetings.

As, however, we were the first local society—and up to the present are the only one—to hold regular Sunday services in London, I give below a short statement of the financial result of the meetings we have already held, and trust that this information may not only be of interest to your general readers, but also be of some use to other societies who may wish to follow our example. We have held eight meetings, and the expenditure has been as follows:—Rent of hall, £4 4s.; printing and advertising, £2 18s. 8d.; lecturers' expenses, &c., £4; sundries, 15s.—total £11 17s. 8d. Our receipts at the doors as voluntary subscriptions have been £5 15s. 7d., leaving a deficiency of £6 2s. 1d. In the expenditure the item having reference to the lecturers' fees and expenses is much less than it would have been had we adequately recompensed the speakers for the efficient manner in which they have occupied our platform; and I am desired to express our sense of gratitude to these gentlemen for their good offices.

In addition to the services at Goswell Hall, we still continue the meetings, which have been held for four years and a half, on Thursday evenings at St. John's Hall. These meetings and the expenses incidental thereto at present quite absorb our members' subscriptions, which are, therefore, not referred to in the statement above.

It would give me much pleasure to receive donations to our funds, which are now especially required. If, instead of a debt, we had a balance in hand, we could very much improve and widen our work; and I trust some of your readers will sympathise with the efforts we are making in the cause of Spiritualism, and be disposed to extend to us their much-needed assistance.—Yours faithfully,

RICHARD PRANCE, Honorary Secretary.

Committee Rooms, 30, Parkfield Street, Islington, N.,
10th November, 1873.

COMMUNICATION THROUGH MR. MORSE.

Respecting the communication which we published on page 498, Mr. W. Broughton writes: "From inquiries made, I find that the spirit who called himself 'Charles Bent,' last Friday, at Morse's seance, should have been John Bent, his age 53, and left this earth thirty-eight years ago. The rest of the communication I believe is correct."

Mr. Blinkhorn, Walsall, also writes that he heard a similar statement made on the platform by the son alluded to, some years ago, but which he had forgotten till the message recalled it.

ALPRA.—We shall submit your questions to Mrs. Tappan's spirit-guides on the first opportunity.

BROUGHTON.—Good manifestations are being obtained in the circle. Several have been touched by spirit-hands, and spirit-lights have been seen.

THE SPIRITUAL PIONEER SOCIETY.

To Spiritual Pioneers.—The next meeting of the workers will not be held on Monday, November 17, as previously arranged, but will be postponed until December 1. Further particulars as to place and time will be duly announced. As the stock of materials has been exhausted, the secretary cannot supply workers with grants of papers, &c., for free distribution at present, but will do so as soon as further supplies are sent to him.

To the Readers of the MEDIUM Generally.—A series of lectures on alternate Monday evenings was inaugurated at Bass's Assembly Rooms on Monday last, when a lecture was given by Mr. Burns, who dwelt upon the rudimentary aspects of Spiritualism. The audience generally seemed much interested, but as there were also a good number present who seemed to acknowledge the phenomena, though doubting their source and the advisability of spirit-communion, it has been decided that the next lecture—to be held on Monday evening, November 24, at eight—shall treat more of the Bible and religious aspect of the subject, touching slightly on the "Cui bono" of it.

It is hoped to make these lectures self-supporting, as the Spiritual Pioneer Society wish to institute other series in different parts of London as soon as they have funds in hand.

The secretary would be glad to receive offers of assistance from lecturers and trance-speakers who may be disposed to thus help forward this work.

The Hall of Progress, 90, Church Street, Edgware Road, has been taken, for a lecture on Spiritualism by Mr. Burns, on Friday evening, November 14, and it is hoped that this may result in a series being given in the same neighbourhood.

Daily, and almost hourly, we have applications for help in some way or another connected with the diffusion of Spiritualism, and almost as often we have to refuse, because we have no means. There is a grand field in London during the winter, and much good might be done. Communications may be addressed—Secretary of the Spiritual Pioneer Society, care of Mr. Richards, newsagent, 7, Tachbrook Street, Pimlico.

MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, November 16th, Islington Assembly Rooms; afternoon, 2.30; evening, 7. Temperance Hotel, Stafford Street, Monday and Tuesday at 8 p.m.

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.

BEEBIDE.—November 29th.

GATEHEAD.—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.

Address—Mr. J. J. Morse, care of J. B. Stones, Esq., Pleasington, near Blackburn.

BURY.—Mr. Cyrus Ainsworth reports a most successful seance with Mr. Fegan-Egerton, and says another visit from the same gentleman is expected shortly.

CARLISLE CONGREGATIONAL CHAPEL, LOWER KENNINGTON LANE.—A series of discourses by the Rev. Wickham Tozer, on "Man's Intercourse with the Spirit World; its Nature and Limits defined," "Illustrative Cases of Spiritual Manifestations, Ancient and Modern," is being delivered on Sunday evenings. Strangers cordially welcomed.

In opening the Glasgow University the other day, Principal Caird addressed the students on the intellectual position of clergymen. He said: "Free investigation and discussion is the life of knowledge. Intellectual vitality and activity flourish only in an atmosphere uncontaminated by influences foreign to truth itself. Proscribed or protected opinions—that is, opinions that are shunned or sheltered for any other reason than their own inherent falsehood or truth—are fatal to mental health. Now, whilst such narrowing influences are not wanting in other professions, perhaps, from its peculiar conditions, it is the clerical profession that is most affected by them." He reminded his hearers of the famous admonition of Oliver Cromwell to the General Assembly—"I beseech you, by the bowels of God, think it possible that ye may be mistaken." He traced the self-sufficiency of the clerical mind to the constant habit of addressing their intellectual inferiors, and being looked up to as authorities.

EAST LONDON MEDIUMSHIP.—In retracing the spiritual antecedents of most of the best London mediums now manifesting, or who have manifested to brilliant advantage, we find that they sojourned in the East to get, perhaps, their first and most indelible impressions and power—to, as it were, undergo the process of a permanent affinitive moulding, capable of still finer chiselling. Like stars from their Eastern cradle, they desisted not "the day of small things," but meandered on to a more useful and brighter day. The nurseries are still there, disseminating the seed-corn of spiritual vitality, nurturing the adolescent mind in its search for truth, and cheering the mature pilgrim with the recapitulation of truths and experiences. A Mrs. J— is a brilliant clairvoyant and clairaudient, though she herself is considerably deaf. Her mediumship is peculiarly striking and veritable, and promises much. At Mrs. Ayers's circle (Thursdays), 45, Jubilee Street, a batch of young mediums is being ferried over from inert faculty to spiritual life and power, and may yet become "Hernes, Hudsons, and Williamses" under their own proper cognomens.

MIDDLESBORO'.—A correspondent, complaining of the inert tendency of Spiritualists, says that he, with some others, have taken a room for weekly meetings, and desire to form a developing circle. They will be glad to hear of those who desire to unite with them. Applications may be addressed to us.

MR. JOHN T. MARKLEY, the well-known poet, has just left Crowland, where he gave a farewell lecture. The *Peterborough Advertiser* says:—"Indeed, our talented young friend promises to be as greatly esteemed on the lecture platform as he is in the capacity of 'occasional contributor' to the press." Mr. Markley has our best wishes.

MANCHESTER.—"H. S." writes to say that he would be glad to meet with some person in Manchester who would act as local librarian in connection with the Progressive Library and Spiritual Institution. Quite a number of people desire to read the books, but a depot or centre is wanted, through which to receive them. Will our Manchester friends kindly aid in this matter? We are desirous of establishing similar centres in various parts of the country.

THE following clipping from the *Liverpool Mercury* leads us to ask what might be the fate of some of our mediums if certain folk had their way:—"A correspondent supplements the account of 'Halloween at Balmoral' by the narration of the following incident:—'After the bonfire had been lit, a figure, dressed in ancient costume (representing a witch), was drawn on a small lorry in front of the fire by men wearing masks. The witch was tried and found guilty, and was then cast into the fire amid the acclamations of the whole assembly.'"

WALSALL.—Mr. W. Russell writes encouragingly of the progress of Spiritualism in the Midland counties, basing his hopes on the great success attending the Sunday sermons recently established in Birmingham. He says: "Never was the growth of spiritualistic ideas in the Midlands greater than at present, the hitherto isolated and disinclined workers in the cause are now being successfully brought into a bond of union which, like the fabled bundle of sticks, will be able to resist the attacks of the foe where individual effort would fail. Even in Walsall the popular mind is beginning to inquire whether, after all, there is some truth in the 'humbug'; and though through advocating this tabooed subject I have been ejected from the Sunday school, lately looked down upon (until I have felt it right to resign) in the fashionable choir at the parish church, and indirectly ruined in business (printer and stationer), yet still I rejoice, for I know that the spirit-friends will help me; and though now I am compelled to look around me for a day's work, I feel assured that it is for the best." We wish there were more amongst us actuated by the same independent spirit.

CHRIST AND CORSETS.—A lady who had charge of a young ladies Bible class, speaking of defective home training, said that her best pupil, eighteen years of age, had caused her the most acute anxiety. Rain or shine she was always at her post. The girl's whole soul seemed absorbed in the straightening-out of intricate theological problems, "and yet," said the teacher, "the girl was so pale and wan that I was afraid every Sabbath would be her last in class. One day she fainted, and in trying to restore her I loosened her dress, and what do you think I found? Corsets so tightly drawn that a full respiration was impossible. I removed them, and found that the girl's ribs actually lapped! I took her to her mother, a very prominent and useful church member, and stated the case without reserve. 'Well, you see,' said the parent, 'Fanny never had any figure. I shouldn't be surprised if the laces were drawn a little too tight. Her waist is naturally so large that it is almost impossible to make anything fit genteelly on her. How is your class prospering, Miss —? I hope you are drawing many souls to Christ.'"

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

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DEAD ARE STILL ALIVE,

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

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Spiritual Magazine.—"It is a handy little volume for inquirers. The disposition of its matter is good, and its selections on the whole judicious, as are also the observations with which they are interspersed."

Public Opinion.—"The book is characterised by an evident desire to examine the subject without prejudice. The facts recorded are very curious."

Athenæum.—"His book will be read with interest."

Examiner.—"It ought to give many readers a better idea of Spiritualism."

Eastern Morning News.—"The book is full of interest."

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

London: Sold by J. BURNS, 15, Southampton Row.

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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M. R. ROBERT HARPER will Deliver a series of Six Discourses in the Cavendish Rooms, Mortimer Street, on **SUNDAY MORNING**, at 11 o'clock. Subject for Sunday Next: "Mysterious Theological Questions, and their Relation to Society." Singers are invited to volunteer to form a choir. Tickets, reserved seats, 6d. each at 15, Southampton Row. Admission Free!

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

FRIDAY, NOVEMBER 14, Singing Practice at 8 o'clock.
SATURDAY, NOVEMBER 15, Oration at the Royal Music Hall, 212, Holborn, by Mrs. Tappan, at 7 o'clock. Admission by ticket only. See advt.
MONDAY, NOVEMBER 17, Mr. Herne at 8 o'clock. Admission 2s. 6d. See advt.
WEDNESDAY, NOVEMBER 19, Mr. Herne at 8 o'clock. Admission 2s. 6d. See advt.
THURSDAY, NOVEMBER 20, Mr. Herne at 8 o'clock. Admission 2s. 6d. See advt.

SEANCES IN LONDON DURING THE WEEK.

SATURDAY, NOVEMBER 15, Mr. Williams. See advertisement.
SUNDAY, NOVEMBER 16, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
St. John's Association of Spiritualists. Mr. Harper, at 55, Goswell Road, at 7 o'clock.
MONDAY, NOVEMBER 17, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Williams. See advertisement.
TUESDAY, NOVEMBER 18, 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 19, Dalton Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalton, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
St. John's Association, 7, Corporation Row, Clerkenwell, at 8. For members and their friends.
Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, NOVEMBER 15, 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 16, 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. B. A. Swift, Test and Healing Medium.
MORLEY, Mr. E. Baines's, Town End.
HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.
NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.
BISHOP AUCKLAND, at Mr. Fawcett'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.
DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. 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 17, 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 18, 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 19, 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 Open Conversation 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 20, 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. Fawcett's, Waldron Street, at 8 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.
BIRMINGHAM. Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.
BIRMINGHAM, Developing Circle for Spiritualists only, at 208, King Edward's Road, at 7.45. Doors closed at 8.

NEW SHILDON, at 16, Strand Street, at 8 p.m.
FRIDAY, NOVEMBER 21, 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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A LADY who is possessed of Healing Power can either Treat Ladies at her own residence or theirs.—Address, M. E. D., 8, Vernon Place, Bloomsbury Square, W.C.

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Will be given, under Spirit Influence, by

MRS. CORA L. V. TAPPAN,

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On **SUNDAY EVENING, NOVEMBER 16th, 1873.**

Service to commence at 7 o'clock; Doors open at 6.30.

ADMISSION FREE, BY TICKET ONLY,

A FEW SPECIAL SEATS HALF-A-CROWN EACH,

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By ORDER OF THE COMMITTEE.

MRS. TAPPAN AT STRATFORD.

This distinguished INSPIRATIONAL SPEAKER will deliver an

ORATION ON SPIRITUALISM

IN THE TOWN-HALL, STRATFORD,

On **Monday Evening, November 17th, 1873.**

Chair to be taken at 8 o'clock; Doors open at 7.30.

ADMISSION—Reserved Seats, 2s. 6d.; Second Seats, 1s.; Third Seats, 6d.

TICKETS SOLD BY—Mrs. AYERS, 45, Jubilee Street, Commercial Road; Mr. COGMAN, 15, St. Peter's Road, Mile End; Mr. SNELLING, 15, St. Peter's Road; Mr. BROOKS, 68, Odessa Road, Forest Gate; Mr. JENNISON, 233, High Street, Wapping; Mr. COPLEY, 22½, High Street, Wapping; Mr. WOOLTON, 85, St. Peter's Street, Mile End; Courier Office, 18, Mile End Road; Mr. S. GOSS, 23, Trafalgar Square, Stepney; Mrs. MAIN, 321, Bethnal Green Road; Mr. WORTLEY, 27, Victoria Dock Road; Mr. BASSETT, Thornham Grove, Stratford; Courier Office, West Ham Lane; Express Office, Stratford; the SPIRITUAL INSTITUTION, 15, Southampton Row, W.C. Other places will be announced next week.

SPIRITUALISM AND SCIENCE.

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TO COMMENCE AT EIGHT O'CLOCK PRECISELY.

Tickets, to admit Two to the Course (terminating 17th December), 10s. 6d.; Single Admission, 1s.; Both Seats, 6d.—Course Tickets may be obtained at the Spiritual Institution. For Single Admission pay at the Doors.

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

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

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