



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

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

No. 190.—VOL. IV.]

LONDON, NOVEMBER 21, 1873.

[DOUBLE SHEET—PRICE 1½d.]

**MRS. TAPPAN'S SECOND LECTURE ON
 SPIRITUALISM AND SCIENCE,**

DELIVERED IN LAWSON'S ROOMS, GOWER STREET, NOVEMBER
 12TH, 1873.

After a few words of introduction from Mr. Enmore Jones, who did the honours of the chair on the occasion, Mrs. Tappan rose and, in accordance with her invariable custom, delivered the following invocation:—

Infinite Spirit! in all our deliberations and counsels we seek light and guidance from Thee. Thou art the source, Thou the beginning, Thou the light, Thou the ending—all things are known to Thee! By communion with Thee and thy universe we may find out those laws whereby Thou dost guide all things; by searching, every hidden mystery may be revealed. By thought and science we may scan the material universe; by intuition and knowledge the spiritual realms are unfolded to our vision. Let us search earnestly for truth; let us penetrate behind the mysterious veil that divides the outer from the inner mind, until we are as one with the Spirit of that life whose name is Love for evermore.

Friends, to-night we are to give you a discourse, or rather the second of a series of discourses, upon Spiritualism and Science, wherein the connecting link between mind and matter, and the methods of reaching the realm of mind through material science, are to be discussed and considered. It is well known that if Spiritualism has a foundation in reality, and the manifestations known as spiritual occur tangibly to the senses, they must have some bearing upon or relation to material science. It is well known that these manifestations do occur; that the senses of sight and hearing—every physical sense is reached by some occult and unknown power; that that power manifests intelligence, and that that intelligence claims to be the spirits of departed friends. Now, the methods whereby spirit so controls matter, and whereby tangible forms are made apparent without any known laws of nature, are worthy of the investigation of scientific men; and still it is very true, as has been suggested by some minds, that Spiritualism deals with spiritual truths. It is also true that the methods whereby the spirit reaches the external understanding of man are within the pale and belong strictly to the realm of physical science and phenomena, though the physical sciences do not recognise them. Anything, therefore, which can throw light upon these subjects, either by discussion, inquiry, hint, or suggestion, is within the range and scope of Modern Spiritualism. Spirits are not so far removed from material sense and understanding as not to know that that department of science wherein the mind influences and governs the material and tangible body belongs first exclusively to the realm of spirit. Investigation in that department belongs here, because so long as human beings inhabit tangible bodies, the laws which control those bodies must be comprehended by the spirit, and hence the spirit-world must act upon your material senses to make these manifestations. So there must be a science whereby they can do so, and it belongs to the realm of legitimate scientific investigation.

There is a spirit present personally unknown to you on earth, but who in earth-life was a scientific man, and who devoted twenty years of his life to the study of Spiritualism from a scientific point of view. It was "Professor Mapes," who will give you the results of his investigation from the scientific standpoint. Remember that he is now brought to utter his ideas, and comes to give them to you in as clear and concise words as possible.

The lecturer here paused a moment while the control was being changed, when, resuming the discourse, she said:

Friends, I am called upon to give you the results of experiments in connection with so-called Modern Spiritualism during the period of twenty years previous to leaving the mortal form. I may begin by saying that, although unknown to most of you, some of you may have heard of me in connection with horticultural chemistry. I was interested in all scientific pursuits, and may say was a materialist in my youth and manhood. As a materialist I could see no animating principle of Deity connected with matter; I could see no mind separate from organism. I regarded the human mind as exclusively the result of human organisation, and the underlying forces of nature. Consequently, when I was called upon to investigate Spiritualism as a new science, it occurred to me that it was very likely one of those mysterious, occult forces which we were accustomed to investigate under the title of clairvoyance, and that it had some relevance to electricity. Having, then, to do with chemistry as connected with agriculture, though not a chemist, this idea struck me as peculiar. The theory of atoms had not then become the popular theory among chemists, but rather force. However, I soon rebutted the idea of simple elements, and saw that every element must have an atomic structure; consequently, that ultimate atoms of matter could never be destroyed. If ultimate atoms could not be destroyed, I then saw my way to an immortality of matter. It soon came to my consciousness that there was a onesidedness in the works of creation, if matter, being indestructible, was to go on for ever organised, while man, that could analyse and determine the purposes of matter, was to be destroyed. So, when Spiritualism came, it seemed to me it would throw some light on the mysterious realm of mind. I always denominated myself an investigator. I pursued the discovery that certain tangible bodies were moved without any human contact, that the bodies thus moved seemed to be endowed with intelligence, and I tested in various ways that this intelligence did not proceed from my own mind, nor of any person present, because circumstances, thoughts, and facts were related beyond the knowledge of any person in the room. I then discovered that persons were made to do things involuntarily. We all know that the system has many involuntary functions, as, for instance, respiration, the circulation of the blood; the action of the brain is also involuntary. But when a violent seizure of the hand takes place, and a communication is given beyond the intelligence of the writer, it is evidence of a wonderful involuntary action beyond that manifested in the above instances. Little by little I was led to investigate these manifestations, and there came to me a positive revelation in my scientific pursuits. I was then interested in investigating various kinds of soils, and their peculiar properties as adapted to fruit-growing. I said, "If this is true, I may get some idea with reference to the nature of the subject I am investigating." Still the controlling intelligences of all mediums said, "We do not come to aid you in your individual sciences, because we wish to sharpen your own mind to work; but if you will take the first step, we will aid you to take the second." I discovered that chalk and marble are of the same chemical constituency. I said, "Will you explain to me the difference between the physical construction of the marble and the construction of the chalk, which makes them so different to the sense and to the understanding, though they are chemically the same?" The spirits answered, "Organisation imparts properties different from those that matter previously possessed. Whenever the primitive element in nature passes through an organism, it, by virtue of that organisation, becomes advanced." They then gave

rappings and various other sounds heard in physical seances are the result of atoms vibrating a certain number of times at a certain intensity; the sound being produced by the invisible vibration of particles so infinitesimal that there is no instrument in science sufficiently minute to detect them in the atmosphere. The power of the spirit—the will-power—can produce this vibration at a moment's notice. There is no element, no subtle electrical force, no æthereal force—there is nothing but the absolute atoms which exist in the atmosphere which the spirit controls. These atoms, after passing through the human organism, become more and more refined; the oxygen, hydrogen, and carbon, and various other properties and elements passing through the human body, when again exhaled, are finer in quality; just, as I have previously stated, lime is finer after having passed through animal bodies. Consequently, upon this final element—this atom that has passed from the human body and organisation of the medium—the spirit is enabled by its will-power to act and set in motion all the various atoms, which will account for all the phenomena that occur in Spiritualism at and through physical seances. You know if you take a number of files and set them up in a long row and then hit one at the end, the one at the other end will be moved. You know that the wire at one end of an electric battery vibrates almost immediately when the other end is touched, and a similar motion occurs or similar sensations are produced. It is not that the electricity passes the whole length of the wire; it is the vibration of the particles producing at the other end the same effect that the motion upon the first produced. So the spirit, acting upon the intermediate atmosphere between itself and you, produces a vibration, and the atom which is next the table sounds; hence all rappings and various other sounds are produced. Of course I could illustrate these manifestations at some length, and show how the spirit is enabled to act upon these various substances, if you had the sight to penetrate to atomic structures. But you cannot see the atom itself—only by progressive calculation have you arrived at atomic existence, much more the element of which I speak—spirit. I find the only limit to human investigation in spirit-life is ignorance, the only bond is lack of will, the only power that checks the advance towards knowledge is where the mind cannot rise from earthly surroundings and darkness.

The second state of spiritual existence (as I said, there were three) is the interstellar or intermediate atmosphere between your planet and the other planets. Spirits that are not bound and attracted solely to earth, but have aspirations, desires for knowledge, and wish for further investigation, pass into this interstellar state to dwell, and by their gifts are enabled to communicate with other worlds and planets, not only to gain knowledge of the structure of other regions, but also of their spiritual and mental states. The third and celestial heaven is beyond my province to describe; but it belongs to the realm where the entire functions of the soul are spiritual, wholly of the Spirit, belonging to the world of mind, and the inhabitants of which never communicate with earth except through the intermediate or interstellar intelligences.

I, of course, have many things that could be given, if I knew of the manner to bring them to your mind; but if you wish to ask me questions, I shall be glad to answer now anything that will lead to knowledge upon this subject of investigation. The following questions were then answered.

Q. 1.—Is there any difference between soul and spirit?—A. There has been a difference in time past. The soul was supposed to be the embodied mind of the spirit, and the spirit the substance. There is a discrimination made in modern spiritual science that the soul is innermost, that the spirit is the manifestation of that soul in spiritual or outer life, and that the mind is the most external of all, or structure rather through which the soul expresses itself. For myself, I make no distinction; I consider soul and spirit synonymous terms.

Q. 2.—What do you mean by saying there is only one element in nature—spirit? Do you mean that matter and spirit are synonymous?—A. No; I mean one primal element—an element that is not compound, that is not the result of any combination of two or more elements. I find spirit to be indivisible—a primal principle. I find matter capable of analysis—resolvable into other principles. There is no tracing matter back to nothing, or to spirit. It is rather an expression or outgrowth of it, while spirit itself remains uncombined.

Q. 3.—When a spirit comes into the world, as, for instance, in the case of an infant, is that spirit new, or whence is it derived?—A. It is not new; it is derived from the source of spirit. I have said to you that the whole universe is filled with spirit. There is no new creation of spirit; but the spirit is attracted to earth, and the germ of physical existence is then organised. It is, however, not then created.

Q. 4.—It is, then, the first time the spirit has assumed the living form, the same as the spirit in an atom; it enters into the atom, and becomes a substance?—A. Well, you do not know, because atoms do not begin their life at the time you commence to investigate them. Atoms have always existed in some form of life. So God, the Spirit, has always existed, and the spirit that comes into the finite form has always existed, and we believe has always existed in some form of life—different from your life, but still a form of life, because spirit must for ever work, even as atoms work; and God expresses himself in every world and every sphere, so that spirit may not have inhabited the human organisation before, but still has been advancing, or perhaps coming down from the Infinite Mind, and fitting itself for the habitation of earth.

Q. 5.—Has the human spirit existed in any other organised

form before it enters the human body, as, for instance, in a flower, a grain of wheat, &c.?—A. The human spirit could not occupy a flower, or grain of wheat, but always must have been of the same nature that it now is. If it had previously been a flower, or grain of wheat, it must again become a flower, or grain of wheat, and not spirit. The spirit that is in the flower, or grain of wheat, has always been in a flower, or grain of wheat, or in some form corresponding. The spirit of man cannot have been there, else it would have been different from what it is—would have been a combination, and therefore destructible.

Q. 6.—Do I understand you to say that matter is simply organised spirit?—A. You understand me simply to say that the elements of matter have not been found, but that I have found in my investigations one element, and that is spirit. I do not, therefore, say that matter is spirit, but that the primal elements of matter have not been found.

Q. 7.—Is matter essential to the expression of spirit? Can spirit express to spirit?—A. It is certainly essential to the expression of spirit in the material form. No spirit can express itself to you without the agency of matter. While you are embodied there is need of matter.

Q. 8.—Can there be an individualised spirit without matter?—A. Most assuredly; *i. e.*, as you understand matter.

Q. 9.—Is not the material organisation that surrounds the spirit and is developed from the material body, that which renders the spirit individualised?—A. By no means. In that case, when the body died there would be no individualisation. That was my belief on earth; but I see now that the reverse is true: that the spiritual is not an emanation of the external body which makes the individual; it is an entity from eternity, but expresses its individuality in the human form.

Q. 10.—I have heard other mediums say that the human body is of a triune organisation; that when it leaves this earth, it is of dual form, and that it is the body which it has cast off that renders it individualised, and by which it expresses itself.—A. When it goes into another sphere, since the spiritual body is of no use while it remains in the atmosphere surrounding the earth, it has to take on a form adapted thereto, but that form is not immortal. It is only the spirit in its identity which is immortal.

Q. 11.—Can you tell the object of life?—A. Can you tell the object of the whole creation? It is not for us to tell the object of existence. We find it: that is all.

Q. 12.—It seems to me, from what has been said, that there are several degrees of spirits in the spirit-world—those which are somewhat material, and those which are spiritual.—A. That is quite true; and thus you must consider, when spirits come here into your atmosphere, they assume in a degree the material form. I do not mean, now, those that are made palpable in a physical sense; but at all times, when the spirit enters your atmosphere, it takes on sufficient of the emanations of earth to make it somewhat like yourselves; and those spirits that inhabit the immediate spiritual world surrounding your earth have a permanent spiritual body, that corresponds to yours, only a finer structure. The highest spirits have not that same body, but have another elemental body, that is composed of the nature of the sphere they inhabit; and so on, until you come to the realm of pure spirit, which does not require a body for its manifestation.

Q. 13.—You are able to visit the other planets in the solar system. Can you tell me whether the inhabitants of those planets transcend those on this earth?—A. The inhabitants of some of the planets transcend yours. Those within my range of knowledge, especially Venus, have an intelligence and spirituality that far transcend anything on your earth; so much so that were you presented to the inhabitants they would take you for lower forms of beings. If you had an instrument sufficiently powerful, you could discover that they are already aware of the approaching transit of Venus, and have erected strong light-towers in order to attract the attention of the scientific men of earth; and if you had a sufficiently powerful telescope these lights would be visible to you, and a system of interchanging lights and signals could be carried on between you and that planet. This may seem like the vague shadow of a dream, yet it will prove to be correct. Make you a telescope sufficiently powerful to discern an object such as a city, and you will find these towers and elemental lights already prepared for you to see; for they know you are struggling yet in rather an Egyptian darkness.

Q. 14.—How do you distinguish between good and bad spirits?—A. On your earth I always trusted to my wife's intuition. I had no intuition and did not know, but now that faculty has become developed I trust to that, and it is an unfailing guide. Because, just as dark objects impress the eye with darkness, and light ones impress it with light; just as some peculiar orders of beings have bristles, and by these things are determined; so individual spirits have their own atmosphere of light or darkness, and when it reaches you your intuition is aware of it. But, to my utter amazement, I did not find any spirits so bad as I thought, and I did not find myself so good as I supposed. It is a strange fact in human nature that there is no way of drawing the line, because there is no one quite bad, nor anyone wholly good; and in the spirit-world I have not found it very different. The real unfortunate ones may come to you sometimes, but it is rather for their improvement than to do you harm.

Q. 15.—Is the intelligence of the inhabitants of the planets governed at all by their relative distance from the central sun?—A. No, it depends on the age of the planet; although the nearness of the sun and the accelerated motion augment the development of the planet. Your earth is undergoing a change which will give

place for a higher order of beings; not that you will be destroyed, but that there will be gradually eliminated higher organisms; and the spirits that inhabit these bodies will be much more fortunate than you are, as you are more fortunate than the cephalopods that came thousands of years ago.

Q. 16.—I think you said that every organism maintains that same organism for ever?—A. We did not say that every organism retained its organism. The organism is changed, but the spirit is the same. Your spirit may not be like your body, because your spirit is quite a different thing. It is the expression of the spirit. In a higher state you are developed into something quite different, but as you advance you still bear a resemblance, and there is the same innate inner spirit that never changes.

Q. 17.—There are different kinds of animals and plants, and so there may be different kinds of living beings. For instance, this is a low planet, and there may be others superior to it; still you say we shall never get out of the particular sphere we are in?—A. We did not say you would never get out of a particular sphere. You forget you take this planet along with you. You think this planet is the only place. The soul itself stays here but a little while, but the planet remains. The soul is always absolute—of the same nature and element, but its organisation is varied. There is an equal chance for every living spirit.

Q. 18.—Is there a central sun, as Andrew Jackson Davis says?—A. There are many central suns. There is a central sun for this and other solar systems, revolving in the same direction, and within the same radius. There are in space hundreds of central suns; for the distant nebulae that were once supposed to be infinitesimal particles of stars, are in themselves systems of stars; and your solar system is but a speck in the great universe of systems, each one of which belongs to a larger system, each one of which has a central sun. We do not know of any central sun that occupies a particular centre of the universe; if we did we could know the circumference.

Q. 19.—Is intellect perfectly valueless in the next state?—A. No; it is very valuable. I said my intellect stood in the way of my intuition; but I found it very useful afterwards. It is useful without intuition, but it is like a body without a soul. Intellect is but the mechanism of the Spirit, and the difficulty is, we have tried to make it serve instead, and that will never do.

Q. 20.—Has the distance of the planets from the sun anything to do with the intelligence of their inhabitants?—A. We said that it has something to do with it, inasmuch as the rapidity of the revolution and rays of light act upon the organism. But this is not the chief reason, which is the age of the planet—the time since it has been thrown off from the sun. The planet is not formed as was once supposed. Each sun has eliminated or evolved from itself the planets which revolve around it, and the oldest is the most advanced. But this enters into too wide a realm for one evening. Some other evening, when the circle of intelligence is favourable, I shall be glad to have you ask further questions.

MRS. TAPPAN AT THE ROYAL MUSIC HALL, HOLBORN.

SUNDAY, NOVEMBER 16TH, 1873.

After the usual voluntary on the organ, and the singing of a hymn (No. 6, "Spiritual Lyre"), Mrs. Tappan rose and delivered the following invocation:—

Our Father, Spirit of life and love! Thou named Jehovah, the spirit of all past, the future, eternity! Thou that dost abide in the living present; Thou that seest all mind and life; Thou that art no one thing, but all things: for with Thee there is neither beginning nor ending, only immensity; God, we praise Thee! Our tongues feebly express the love for Thee that is within our spirits. Our hearts are all too prone to weakness, and human folly sits enthroned in the mind; but above all earthly weakness, and beyond all foibles of mind and brain, the life of thy spirit shines out supreme and full and wonderful. O Thou that hast kindled the stars, set the worlds in their places, and made the laws whereby the suns shine and the constellations move; Thou also that dost sit enthroned in the human spirit, with vast contemplation, with wonderful power, with supreme beneficence, bending thine ear even to the faintest throbbing of the human heart; O living soul, be Thou in our midst. Whatever light or glory may be thine, whatsoever mind that transcends our imaginings, we know that Thou art still as near to us as the throbbings of life, that every pulsation of the living principle is fraught with thy being, that every aspiration of the soul is illuminated by thy breath, that all life and knowledge and prayer are the result of thy being. O God, make us one with Thee! Let us feel thy presence vibrating in our hearts; even as the sun that is just set vibrates upward and outward through the atmosphere, so let us see wave upon wave of thy breath kindling the fire of love in our hearts. Let us hear the exultant song of spirits disenthralled, of angels made glad and strong through knowledge and love, of souls that have grown free and unafraid in the light of thy loving smile. Let us join our song with theirs; let us unite our deeds of love and kindness with their loving praise. Let us minister, thereby sounding thy praise in deeds and words of love, even as the lowly one who walked the earth in thy name. To Thee shall be all praise, all songs of rejoicing, all uplifting of the spirit, now and evermore.

Another hymn (No. 145 in the "Spiritual Lyre") having been sung, the speaker commenced as follows:—

On the three Sunday evenings previous to the last we gave three discourses on the first letters of the spiritual alphabet. These were, the Divine Spirit; the individualised human spirit, embodied and disembodied; and thirdly, mediumship. To-night we give you the mystic meaning of these three letters; in other words, the mystery of the number three as connected with ancient and modern spiritual manifestations. It seems that in all ages there have been various associations and symbols that connect the Divine Mind with earth, and wherever this divine manifestation has occurred it has generally assumed a threefold character. The ancient gods of pagan nations were many times threefold in their functions, and the first worshippers of earth had three elements—earth, air, and water. Among the Persians fire was the sacred symbol of the deity, and the fire-worshippers superseded the more ancient ones of elemental worship. The Brahmin has a threefold deity—Brahma, Vishnu, Chiva, or Siva, as some have it—the creator, the preserver, and destroyer of life. This threefold divinity is manifested in their various deities and forms of worship; and although Buddha did not teach a threefold deity, still among Buddhists there is a threefold form of worship—a perversion of the original oneness of his revelation. The Jehovah of the ancient Hebrews was undoubtedly an interpolation of the ancient Egyptian deity Osiris, who dwelt in the sun, but through every new idea the one God was manifested. At last another—Isis, the earth—was worshipped, and deified as the mother of creation; and finally, three powers made a threefold divinity or deity in the ancient Egyptian worship.

At that time also there crept into religion somewhat of natural science; and every person familiar with that age, or the history of that age, is aware that the symbols of deity were represented by the triangle, which it was believed had been discovered to be of divine origin, and was the only symbol that would correctly interpret Deity. The symbol of the circle or sphere had long been known. The symbol of a single point had long been known mathematically. The triangle was the first figure emblem that penetrated this circle of the infinite, and revealed it to the understanding of man. Unquestionably the ancient scholars and priests, who knew this symbol, knew also it was a geometrical figure; but in order to preserve it from the invasion of the ignorant, they were obliged to symbolise it as a form of Deity. Hence the triangle became one of the expressions or symbols of the Divine Mind. The Pyramids erected on this plan fully represent the acquaintance of the Egyptian with the fact that it was a mathematical figure as well as a symbol of the Divine Mind. But in those days all forms of worship were adopted as daily and hourly devotions, and no act of life was performed that was not given to some expression of Deity. Hence, when these symbols were given forth by the scientific men of those days, they were obliged to surround them with the mystery of worship; and hence the triangle—the sacred three—became the emblem of the Divine Mind, or rather of his manifestation to mortals, the sphere being still the symbol of a divine existence. Every freemason knows that the All-seeing Eye, described in that order, is synonymous with the ancient worship of the sun, or the eye of day among the Egyptians. Undoubtedly Solomon, who is supposed to have founded the order of freemasonry, borrowed this symbol from the ancient Egyptians and Assyrians, and made it the insignia of that order when first established. These threefold powers or functions in divinity were then taken up by the ancient Hebrews: Jehovah, or Ye-ho-vah, representing the Future, the Present, and the Past, is unquestionably the same idea that the East Indians possess in the Brahmin religion. But that they might not know that they had borrowed this symbol, and might not believe that the Hebrew religion was founded upon other theories, the Hebrews were forbidden to pronounce the name of Jehovah, lest they eventually might know the secret meaning of the term; but, as is now understood, it symbolises the same elements of creation, preservation, and destruction that were known to the most ancient nations. From that idea of Divinity unquestionably also originated the present modern threefold conception of God, whether correct or no. The triangle is the only mathematical figure that will make one of three and three of one; and as the origin of this mathematical possibility rests purely with geometry, and not with the spiritual element of the one Divine Mind, it behoves all inquirers to discover whether it be really not borrowed as a symbol from the ancients, and whether to-day in the threefold form of worship we are not giving homage to that rather mysterious expression of the Divine Mind. Still, it must be confessed that in all nature there is a mystery about the number three. Whether the materialist acknowledges an intelligent deity or no, in every manifestation of matter there is evidence beyond that expressing itself in geometrical forms. Thirds, fifths, and their multiples form the expressions of nature's manifestations. The unit, one; the dual, two; and the threefold expressions of nature's life, are everywhere manifested around you. The leaf of clover is threefold; the blade of grass is single; the leaves upon many trees and shrubs are dual, and always come in pairs; hence there must either be an intelligent source understanding geometrical rules, or else this wonderful thing called chance is very nearly like intelligence. There can be no origin for life save the intelligent source of mind, and the laws of creation prove that mostly in threefold ratios the germs and crystals and the life of the earth are outwrought.

If this be true—and it is strikingly developed by science—then it behoves the man who is studying material nature to also learn the source from whence these geometrical calculations—always unerring, always infallible, always in exact proportion and order and arrangement—it behoves the intellectual mind, we say, to en-

despair if possible otherwise to account for this intelligence in nature, if it be not the intelligent and divine source of law. There can be no law without a law-maker. There can be no expression of numbers without a thinking mind. There can be no mathematical ratio without a central intelligence directing and governing its methods. And when to-day science and the testimony of all revelation show that there is a symbolic number representing the expression of the Divine to man, it behoves the inquirer to pause and question. We see that the threefold manifestation of Deity to man has always existed, not that God Himself is threefold, but single, absolute, sphere-complete, universal, entire, but that the human mind cannot understand the infinite circle: therefore, that circle must be broken to your gaze, and the three forms of expression of Divinity have in all time, and will in all time, be symbolised to man. You cannot comprehend the Past; you cannot comprehend all there is in the Present; you may not measure the Future; but by having this broken to your understanding in the fragments that are represented by the trinity, or triangle, you may understand them relatively, and thereby place yourself within the comprehension of the circle of the Divine Mind. The soul itself is like Deity—a unit; but it is broken in various parts by its contact with matter, and man is expressed not simply as man, but as body and mind and spirit, or, still more interiorly, as mind and spirit and soul. And when you speak of man, it is not simply of one of these attributes, but all; it is not simply of the body, which is the form of the mind which is the thinking and acting principle, or of the soul that is the innermost or life; but of the entire mind, the actual individual spirit, like God in its completeness and fulness. You are told of the various attributes of Deity. The human mind cannot comprehend the attributes of Deity; but they come to you tempered by your understanding under the names of goodness and love and justice and charity; whereas, unquestionably, the Divine Mind is a single power, absolute, for which you have no name. It is said that charity, and kindness, and virtue, and goodness form the attributes of the human soul. Resolve these all into the one simple element of love, and you have the unit, the only principle that can fairly and fully represent the Deity. But love is broken to your gaze through the varied qualities of outward understanding, and you see not the absolutely clear light of the Divine Spirit, but only its broken fragments; just as the ray of white light is broken into red and yellow and blue by the prism. So through the prism of outward life—matter, God breaks the clear light of his intelligence, which is white and pure and complete, that it may come to your understanding in a better form, more adapted to your outward gaze.

The mystery of the third and fifth notes in music is coupled with this same divine ratio of expression, and all harmonies are there typified. For instance, although the individual unit may express Deity and may express soul, there is nothing in its form as a circle that enables you to grasp it. Although the dual expression of mind and matter will reach your understanding, there is nothing in it to give you a fresh conception; but when from this dual note the third is expressed, you see at once that spirit and matter combined may produce all the wonders that exist in the earth, in the heavens, and in the broad universe unknown and unexplored by the human mind. With this mysterious number and the elemental powers of pure mathematics, there is no need for the inspired mind to go further, because the Deity always adapts Himself to the comprehension of the mind; and if you cannot see the absolute Divinity, you can see the expression of Divinity, which is thought equivalent.

Now, we know of no better way of proving, as an intellectual record, the existence of the Divine Mind, than to point to the nature and history of this number as representing Deity, and the mathematical principle that where two things are known the third may be known. Mind and matter are known; the third is presumed from that knowledge, and the third leads you to Deity. We have said there are no intellectual proofs of immortality, of the existence of God absolutely. We say so still; and there may be those who cavil at this, and say they have not in their minds an innate consciousness of immortality; but we reply that you do not know what you have in your soul until it is developed and unfolded. There are many dormant faculties, many mysterious thoughts that have never been reached, many thoughts that will eventually launch you forth upon this absolute sea of knowledge; but if the longing be with you, if the desire be there, if a thought of it exist, that in itself forms the basis of the prophecy, and at last is seen the three sides of the triangle that will enable you to comprehend the Divinity. Suppose, for instance, the human mind could understand that it exists, and could understand that it longs for immortality, these two things being understood, the third is evident. There is but one consolation, and that is that the mind being in existence, and the mind contemplating immortality is immortal. Or take it in another form. Suppose you have an innate absolute consciousness of the divine principle; suppose you have an innate and absolute longing that your soul shall exist for ever: from that consciousness of the divine universe, and from that longing for existence for ever, comes the third proof of immortal existence. We only give this as a sample of the various forms of illustrative knowledge, which the mind of itself, free and untrammelled, may use to investigate the life of the spirit. But, of course, no mathematical formula means anything, as spirit is mind. It is only required to reach the mind, and perfect the outward existence in those methods of thought that are familiar to the earth. But as to the immortal spirit it requires no number with which to understand its alliance to Deity; it requires no mathematical figure to illustrate its be-

longing to the Infinite; that tie is established and unbroken. There is a stamp placed upon the spirit, the living soul, the absolute proof of the Divine Mind.

To-day, however, this threefold form of deity takes this expression—the Father, the Son, and the Holy Ghost. In ancient days it was God, the earth, and the atmosphere. In still more recent days, preceding the present form of religion, it was life and death and immortality. So to-day we will not cavil with those who take this threefold expression of the Divine Mind, always understanding that his light and knowledge are simply broken to your gaze as you come before it; and if you will say that the Father represents the Infinite Spirit, that the Son represents the divine humanity, and the Holy Spirit communion with man, then we can go with you as far as you please, always knowing that trinity is finally absorbed in the one infinite mind. Jesus himself taught that he represented the possible of man, and if that attainment which he possessed be within your grasp also, then you are the divine humanity—God the Father, and the Holy Spirit his breath, which is all the time breathing life and power upon you. We see in this symbol the taking away of the confines of the outward understanding and establishing more firmly the Living Spirit in your midst. We see in this the breaking away from the mere letter and formality of the letter, and the abiding in the spirit. There should be no difference of opinion between Unitarians and Trinitarians, for God cannot be three unless He be also one, and He cannot be one unless He express Himself in a threefold, perhaps in a manifold, manner to earth's children.

The threefold manner, as we see, is the chosen number, and whereas the one unitary point may be in the divine and living Spirit, it is not given to the human comprehension to follow that to its infinite source; so it may be given to the human comprehension to worship the divine humanity. We do not care: it is only that the highest good and the greatest truth that God has given to man in every age shall not be ignored, but always revered and always sustained. To-day the expressions of Deity to man are threefold, as they have always been: through Nature and her laws—this expression belongs to the world of science and material investigation; through the human spirit, or mind rather, and its laws—this belongs to the sphere of induction and reasoning; through the human soul and its laws—this belongs to the sphere of intuition and spiritual revelation. Not one of these avenues has been closed; not one is closed to-day. But the same Spirit that has taught in the threefold manner, and has taught and manifested himself in various tongues and in many nations, speaks this language to-day; speaks through the voice of Nature, and you discover there that from the mountain's dome to the very brightest sun and world the power of mind is manifested; speaks in the leaf and in the blade of grass, in the ripening fruit and golden grain, giving to each the proper interpretation of the power of mind, and proving that with each abides the living and identified presence of the divine power; speaks in the law of induction and reason, whereby man may combine these various elements of earth, and from things that are known pass on to the unknown, from things that are visible consider the invisible, from things capable of being analysed to those that are not capable of analysis by the senses, from that which is measurable to that which is immeasurable, from that which is within his vision to that which is far beyond his vision (the eye of mathematics computes the worlds outside the range of his material vision). Surely this is one of the phases of Deity! this giant arm of intellect—this wonderful power of mathematical solution—this invention that brings within the grasp of the human mind worlds upon worlds and infinite space! It is this threefold function, that is all around you and within you, that tells you of other powers; for, except through intuition, what do you know of the love of your fellow-being? except through this attribute of the infinite, how can you measure the human understanding? except for this intuition, how would you be different from the rock and tree and stone that your senses may analyse? and except for this absolute presence of Deity, and this third threefold innermost consciousness of the living Spirit, how would you feel that all nations are linked together by one tie, and that a divine something leads you up to a divine Creator? This spirit, innermost and most subtle, not capable of being analysed by the senses, having no rudiments of mathematics by which it may be judged, having nothing but the third and mysterious side of this wonderful triangle to establish it, this unknown yet absolute realm, this divine yet imperceptible power, forms the sole motor power of life, is the underlying force of the brain, is the power that nerves the sinew and gives to the force of the body its life and breath. No chemist with subtle analysis can detect its presence in the atmosphere; no one can tell how and of what substance it is composed: it is not soluble in any of the elements or crucibles of science. But, as a fire, a flame, as a breath, a power, it works in your midst; it is the motive force of nations; it is that which strengthens society, binds humanity together, gives voice and potency to government, and makes human beings something more than clay. And yet we are told by science that the human mind is no such power, or, if it is, that it is not within the range of human knowledge to discover. Then, why not? A power certainly must have a source; and the source may be known if it manifests itself. Although the human soul may never know by material agencies of what substance it is composed, it will always know that it is soul, and that it is related to the divine and omnipotent Spirit of the universe.

This past history, this revelation of mystical numbers, this intimate association of science and religion, has thrown the world into

somewhat of a chaos in times past as to what was science and what religion; and in modern days, so jealous has the scientific world been of any encroachment upon its province, that it has steadily and absolutely separated itself from all inspiration of the past, whilst making its basis purely, absolutely, unqualifiedly material and mathematical. This is just as it should be, for science no more represents the spirit of the universe than the body of man represents his soul fully. Science can no more deal with the nature of the Living Spirit than could your finger touch the nature of the impulse or the sentiment of love. It is well; for science, when separated from religion, becomes the actual and direct guide to physical laws and experiments. Religion, when fully separated from science, becomes the actual and absolute guide of human society; and in this way science and religion can walk hand-in-hand, and in this way only. It might be well to have a little more science in religion, and to have a little more religion in science, to temper it and make it more of the nature of the mind. But however this may be, there is an underlying force in society which will not consent that the innermost and absolute shall be overruled by that which is external and merely temporal. The absolute nature of the soul, the transitory nature of all its surroundings, is the one lesson of the spiritual world in every age. That which mathematics can solve is variable; that which the soul can understand is absolute and unchangeable; that which is within the range of possible scientific analysis may be destroyed or changed in form or substance; that which is not within the range of scientific analysis is unchangeable, and therefore immortal. The best proof of immortality is that science has not found it out; had it done so, you might think it a myth. The best proof of divine inspiration is that science does not have it nor recognise it; had it done so, you might have found it amenable to those variable forces that constitute the destructive power of nature. If there could be any known beginning of the human soul, its divine origin, there might also be an ending. Science has not found it, therefore we know that it cannot be touched.

Spiritualism is the fragment of a grand system of spiritual ethics, born in all ages, preserved in all ages, extended to all ages that are yet to come. It is a portion of the infinite circle broken to your gaze that you may understand that it is of the Divine Mind. But even as the mathematician can, by measuring the fragments of a circle, tell you what the whole circle would be, so, by one glimpse of spiritual existence, you may then comprehend in some degree what the whole grand cycle of that existence is. You, immersed in human form, plodding the earth, governed by science, measuring everything by intellect and time and space, have only faint glimpses of what this immortal nature may be. The spiritual world have another and greater glimpse, a little further range of vision, and, high up the mountain, can look over in the distant vales and see where the sun is brightly shining. But even this is also but a glimpse. There be souls advanced, you must know, beyond the range of earthly ken of vision, who can gaze back into unknown vistas of time of which you know nothing. There are souls, you must believe, that can look forward far beyond any possible computation of the finite mind, and see what worlds and suns and systems will become in advanced stages of human development. Doubt you this really? Then can you tell us where is the possible limit of the human soul? Can you measure the capacities and powers of the human spirit, allied to Deity, possessing his attributes, partaking of his nature? It is said that a scientific man, by being shown the scale of a fish, the bark of a tree, &c., can tell you to what species it belongs; so the spirit, by being shown a glimpse of its immortal nature, readily, consciously determines that it belongs to the nature of immortal life, that its powers are not fettered, that its functions are not limited, that it is only bound here by time and space; but time and space do not bind your thoughts. At will you can traverse distant lands; at will mount to the stars and call them by their names; at will penetrate to the innermost recesses of the earth, and if you have clairvoyant power, determine what is treasured up there. Your mind is free and unfettered; you are trammelled only by ignorance; but when free and untrammelled, there is no limit to the soul. Can you say that it shall not live for ever? Can you say that it has not lived with the Infinite for ever? And if this be true, all prophecy belongs to the Spirit, all reminiscence belongs to the Spirit and the Eye of God; the loving soul of life unites all with the common centre, and these are as worlds and suns and systems that revolve around Him. By the mystery of this threefold life, that which binds you to the suns, that which unites you to intelligence, and that which binds you to the Spirit, all possible knowledge, all phases of being, come within the range and perception of the mind.

Of Spiritualism proper, that particular phase or manifestation of spiritual life that is in your world to-day, we shall speak hereafter; but of its force in the world there is enough to say that it forms the basis of the only superstructure upon which science and religion can stand together, because it distinctly shows the connecting link between mind and matter, distinctly shows that there is a point where the mind consciously exerts its power and force over material substance, and that the only limit to the power of the mind is ignorance, lack of knowledge, and unfavourable organisation in material life—that the only limit of its knowledge in spiritual existence is ignorance, lack of knowledge, and perhaps, a too close sympathy with material life, but that its advanced stages of thought in that world are clear prophecy, and even some of them are fulfilment of the divine powers of the spirit when disenthralled and free from time and space and sense.

Something of this immortal power, and something of this divine element, is manifested to the world to-day.

The power of soul-seeing, whereby the spirit may, upon a chain of sympathy and thought, visit distant places, traverse land and sea, ferret out the most hidden secrets of the mind, belongs to the realm of the spirit. That power called psychometry, whereby a person coming in contact with an object—say anything, a lock of hair, a table, &c.—can tell its past history, and perceive through what various changes and vicissitudes it has come, belongs to the realm of the spirit. The disembodied spirit is endowed with absolute psychometry: it not only perceives what you are to-day, but what you have been; for every thought that you impress upon that portion of your being that forms your spiritual body, and that spiritual body being the epitome of your thoughts and expressions, there is no disguise in spirit; there is no such thing as concealing your thoughts from this soul-reading power; the Divine penetrates through the outward covering as easily as you penetrate the mask that divides you from your friend, and beholds there every thought of the spirit; every expression, every deed of your lives, every word, is made plain and clear. That true of existence that is next to yours, the next step into which you pass as you go out from this world, is therefore an epitome of what your thoughts and feelings have been here; and it only requires soul to meet with soul, and they know, not simply your present state and form of being, but all that you have been. It is clear before their vision. The spirit is unveiled, stands absolute and free and plain before the vision of those with whom you come in contact. This same spirit can look through your outward covering and penetrate your material bodies. You are not disguised to those that love you; your spirit-friends know your thoughts; your guardian angels penetrate your innermost soul: there is nothing veiled nor hidden. The outside garb which is so convenient for covering your thoughts and motives to your fellow-men is no longer secure, because the eye of the soul, endued by the living spirit, like the free breath of God, penetrates this covering. It is true that the utmost charity prevails; for there can be no great knowledge without great charity, and it is not in anger, nor is it in blame, nor in reproach, but simply the knowledge is there, and the causes of all your likes are laid bare and plain to the spiritual vision.

How futile, then, are those external attempts at building up falsehood and superficial show! How futile all the bare and barren devices with which you surround yourself in life—seemingly what you are not! The clear eye of the living spirit sees, knows, and understands; and there is no spirit on the earth, or in spirit-world, but what is understood by the angels of light; and they know whereof all error and weakness come.

Someone has said that there should be more charity upon the earth. We think it very likely, but charity comes with love, and at present there is a famine of love in the world. Hatred is here in plenty, envy and reproach, and laws that partake more of a meagre disposition than justice. But wherewith shall we feed that tender flame of charity, unless we have also a knowledge of love—that great living power that casts out all fear and all reproach? Behold now a picture: A spirit passes from earth-life who has been most powerful, surrounded with every power that wealth and splendour and fame could give—gilded over with intelligence and with that potency that belongs to worldly fame—those germs of falsehood and deceit, and unknown nameless things whereof the angels have been silent. To the spirit-world passes this man of power, who may have been a king. Millions may have knelt at his feet—have trembled before his very eye. But without retinue, unknown and unheralded, he enters the world of souls. There be no minims fawning at his feet; there, no splendid gilded trappings, no royal robes, no crown, no sceptre, none of those things that surrounded him on earth. Silent and alone he enters the world of souls. He is clothed only in his thoughts. The deeds of his life envelop him about, all barren and meagre, with no haven wherein to hide himself, exposed to the gaze of the palpable eye of the Spirit. Sometimes a spirit that he has assisted comes with a thought of kindness, and a whispering angel like his mother's love breathes near him. Can you imagine a greater punishment for any possible wrong than for the soul to stand naked and agitated before the searching eye of the angels, wherefrom he cannot shroud himself, but is only conscious of his deformity? This is all the hell there is. The most abject can even sense its punishment enough. Now, how bare and barren are all his earthly splendours before the eye of the Spirit who reads the living soul! Pity; yes, there be angels that come near and look on with pity. His eyes are opened and penitence overtakes him. Yes, they look on with charity; no reproach, no word comes from them, but only the reproach of a self-conscious spirit that is there all alone in the presence of the Infinite. Then come pitying angels and robe him round with their garments of charity, sustain, uplift, teach, and strengthen; and that soul, a very babe in spiritual life, begins its lessons anew. Some of those lessons may come home to each of you, because in all there is some imperfection; the best are not wholly good, the bad are not wholly depraved. The angels see with clear eye, and they whom you condemn may be pitied by the angels. This is the charity that comes of knowledge. Beyond the outside covering, beyond the intellect that robes you here and gives you splendour of thought, beyond that which enshrouds you and makes you walk among your fellow-beings as a mask, the innermost spirit is revealed under the penetrating eye, and they that bear you up with their pinions, they that surround you with their counsels and advice, they that are just one step removed from you, learn this lesson of knowledge and charity from the higher angels. Your

lesson of spiritual life begins there, your lesson of spiritual gifts there also; for the individual spirit individualises every possible germ of immortal life and knowledge. All graces and gifts, all divine charity and beneficent knowledge, all that uplifts and elevates and exalts, all that enshrines and makes you one with the angels, will begin here. Study earnestly, carefully, prayerfully that spirit that is immured in the casket of clay you call yourself. If a brother seem in fault, look to your own eyes and see that they may not be clouded. If there be error here, look within, that there may not be something wrong; for the utmost charity looks through the error, beyond the crime, down to the very divinity of every living soul, knowing that the germs of infinite truth and love abide there. The threefold powers of the soul belong to you: within your grasp is the whole realm of spiritual truth; and, little by little, is this augmented to your outward sense; drop by drop the heavenly dew descends and waters the sterile places of life, making them blossom as with roses in the wilderness of time. All these flowers shall blossom in your hearts, all these gifts adorn your way, all that lies beyond the reach of your mortal vision now shall, with those searching and seeking and striving, become plain to your senses, and the divine and living Spirit shall walk in your midst, shall talk with you as of old, and God the Father shall bless his divine humanity, and his spirit shall be with you always.

THE DIVINE TRINITY RATIONALLY CONSIDERED.

It has frequently occurred to the writer that the popular doctrine of the Divine Trinity—that it consists of three persons, but one God—is symbolical of the most enlightened conceptions we are able to form of the mode of the Divine existence. Bear in mind that in speaking of God we speak of the omnipresent and omnipotent Being who is life itself. Science and philosophy present to our minds the idea of the Divine life in the constant effort to put on the human form; as passing, during the succession of untold ages, from the lowest animated forms through the intermediate gradations of sentient existence upwards to man, who is a conscious recipient of life, and whose wondrous capacities appear to be capable of impletion and development without end. Man, then, truly considered, is divinely begotten the son of God, the image and likeness of the Invisible One, the personal form of that One, and inseparably united with Him. Man collectively—the human family in all worlds, for an individual man is but a member, a unit of the *Maximus Homo*—this man is represented by the Second Person of the Trinity, co-equal as to his inmost soul with the Divine Father, since all the Divine life is materially embodied in him.

The Holy Spirit, proceeding from the Father and the Son, is the human race collectively, after resurrection in the spiritual worlds—the only personal manifestation of God in those worlds. For the Father Himself, being the inmost life of all, is necessarily invisible objectively, and inconceivable except by the manifestation or revelation of Himself by or through his offspring. The spiritual and the human nature ought not to be confounded with the Divine. They are subject to infirmity, and to evil and error; yet these natures are inseparably united with the Divine. Each spirit and every man is a finite image of the Infinite; but the true image of the Infinite appears in spirits and men, collectively viewed as one spirit and as one man. Personality is predicated of the Divine Father rationally or by way of analogy, since, as previously observed, He is necessarily invisible; but we infer that He possesses the human form in its highest perfection, because all we, whether men or spirits, are his offspring.

TACRUS.

[Why use the term "Trinity" at all? These obsolete and ambiguous phrases only cause contentions and misunderstandings. The universe is to be understood in the light of science, not theology.—Ed. M.]

ETERNAL PUNISHMENT.

To the Editor.—Sir,—Your correspondent "Mona," in the MEDIUM of the 10th ult., as one brought up a Catholic, calls our attention to the great question of the day which is now dividing the Christian world, and which seems even to vex some Spiritualists—viz., eternal punishment. I call it a great question because it is indeed the most important question that can be put to humanity, for upon it hinges the most awful, the most stupendous alternative that can be possibly conceived as touching our connection with our cause—He that has made us and not we ourselves, whose people we are and the sheep of his pasture—more, his sons, for every effect must be the offspring of its cause. We can well conceive that many are called, few chosen; and when we look into our own hearts and those of others, we can well suppose that few there be that are fit for the highest heaven on leaving earth, and, consequently, "few there be that find it." But will the individual be punished eternally for his short life here? That is, as I said, the crucial point of discussion now in the churches. There is but one assertion that can be so interpreted by the Christian world, for of course we must put aside as having this meaning such an expression as going into everlasting fire, because to go there and to stay there of necessity are two very different things; one might as well assert that the perpetual fire kept up by the vestal virgins was perpetually fed by the same virgins. No, each took her turn. "But," say the lovers of the Athanasian Creed in triumph, "these shall go into everlasting punishment, but the righteous into life eternal; and what is applicable to the one is applicable to the other." Acts, not faith, the words refer to; deeds, not a string of dogmas. Acts, men and spirits are equally answerable for, not for the rejection of dogmas which they may not hold tenable and may not even understand. To do otherwise would be an evil act, and for that we are answerable. So then, first the churches, or some of them, attribute to faith in a string of dogmas what Christ attributes to deeds. What a contrast is this! and how it alters the face of the whole question! The Athanasian Creed was introduced in the eighth century by the Peripatetics, who then had the upper hand in order to put down the Platonist Christians for once and for ever if they could, for Christians were philosophers in those days. Man is a spirit, and a spirit is a man; and, as the editor of the MEDIUM adds in a note to "Mona's" letter, "Punishment lasts as long as sin lasts, no longer." There is a negative to every affirmative, and that

probably may last for ever, for truth is always open to be denied by a lie, and a lie is synonymous with sin. But let him who has assumed the negative assume the affirmative; let the wicked man turn away from his wickedness, and he shall save his soul, whether here or hereafter; for, as I said, a man is a spirit, and a spirit is a man. Whoever remains wicked will bear his own punishment as long as he is wicked and scorns the promptings to good here or hereafter, though it may be for ever as we esteem for ever, not as God esteems it; and Christ would never have preached to spirits in the prison of sin if he did not know that repentance holds good in the next world as well as in this, or if any but the wicked of the time being could be punished, though repentance hereafter may be a harder task there than here.

To make Christ the author of eternal punishment in the sense generally used (for it never was taught in any of the earlier religions, although the sinfulness of sin was), and to make Christ a saviour from an angry God when God is without body, parts, or passions, seem among the acts for which we must give account. There are plenty of partisan spirits in the next world who will teach anything, and assume any form or name to gain their object; so we must be always suspicious of everything that is eccentric in a spirit writing or rapping, as well as of everything which is contrary to common sense and knowledge.

W. R. T.

THE DEPARTED SPIRITS OF THE JUST ARE SPECTATORS OF OUR CONDUCT ON EARTH.

From what happened on the Mount of Transfiguration we may infer not only that the separated spirits of good men live and act and enjoy happiness, but that they take some interest in the business of this world, and even that their interest in it has a connection with the pursuits and habits of their former life. The virtuous cares which occupied them on earth follow them to their new abode. Moses and Elias had spent the days of their temporal pilgrimage in promoting among their brethren the knowledge and worship of the true God. They are still attentive to the same great object, and, enraptured at the prospect of its advancement, they descended on this occasion to animate the labours of Jesus, and to prepare him for his victory over the powers of hell. What a delightful subject of contemplation does this reflection open to the pious and benevolent mind! What a spring does it give to the better energies of the heart! Your labours of love, your plans of beneficence, your swellings of satisfaction in the rising reputation of those virtues you have cherished, will not, we have reason to hope, be terminated by the stroke of death. No! your spirits will still linger around the objects of their former attachment.

They will behold with rapture even the distant effects of those beneficent institutions which they once delighted to rear; they will watch with a pious satisfaction over the growing prosperity of the country which they loved; with a parent's fondness and a parent's exultation, they will share in the fame of their virtuous posterity; and, by the permission of God, they may descend at times, as guardian angels, to shield them from danger and to conduct them to glory. Of all the thoughts that can enter the human mind, this is one of the most animating and consolatory. It scatters flowers around the bed of death. It enables us who are left behind to support with firmness the departure of our best-beloved friends, because it teaches us that they are not lost to us for ever. They are still our friends. Though they be gone to another apartment in our Father's house, they have carried with them the remembrance and the feeling of their former attachments. Though invisible to us, they bend from their dwelling on high to cheer us in our pilgrimage of duty, to rejoice with us in our prosperity, and in the hour of virtuous exertion to shed through our souls the blessedness of heaven.

MANCHESTER.—Dr. Sexton is engaged to lecture on "Spiritualism and Conjurors," with his celebrated apparatus, on December 4th, 5th, and 6th. More next week.

NOTTINGHAM.—A lecturer at the Mechanics' Institute, who showed his ignorance by misrepresenting Spiritualists, has been well replied to in the *Nottingham Express*. The *Nottingham Journal* quotes Mr. Bramley's "Second night with the Spiritualists," from the *South London Press*.

BELFAST.—A correspondent thinks that, from recent newspaper correspondence, Dr. Sexton or Dr. Monck would do well in Belfast. He thinks there would be no difficulty as to the financial part. We recommend the formation of a local committee, and prompt correspondence with the gentlemen named.

LIVERPOOL.—As we go to press we hear of the great satisfaction given by Mr. Morse's mediumship, and also that Mr. John Scott, of Belfast, will give two addresses in the Islington Assembly Rooms, on Sunday, at 3 and 7 P.M. On Sunday the 30th, Mr. John Blackburn will speak in the trance, and on December 7th, Mr. Johnson, of Hyde.

MR. T. DOWSON, 1, Albert Place, Framlingham, Suffolk, would be glad to hear of any Spiritualists in his district who would co-operate with him in obtaining the services of a competent lecturer on Spiritualism, for the above and adjacent towns. Will our Suffolk friends please give this their attention.

MR. MORSE AT NEWCASTLE.—We beg to remind our readers in the North that Mr. Morse will commence his series of addresses on Sunday evening next, at the Old Freemasons' Hall, Newcastle-on-Tyne. Those who have not obtained tickets are requested to do so at once. Nearly all the tickets have been sold. Apply to Mr. E. J. Blake, 49, Grainger Street.

A CORRESPONDENT writes from Bath:—"I see an article by Mr. Traill Taylor in No. 111 of the MEDIUM—'How to see Spirits,' in which he suggests the use of 'a plate of deep blue glass, or a glass bath filled with a blue liquid' with the camera. This is suggestive in connection with 'Katey's' assertion when she once materialised herself at Surbiton, if I remember rightly, that she found it easier to do so in 'violet' light. Violet light has been proved by experiment to have an extraordinary effect on animals and plants reared in it. The former attain great size and make flesh. I read of these experiments at the time in some scientific journal. If the thing be so, violet light should be beneficial to consumptives. Facts are found out long before people think of applying them."

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, 13d.; per annum, 6s. 6d.	
Two copies " " " 24d. " 10s. 10d.	
Three " " " 4d. " 17s. 4d.	
Four " " " 4½d. " 19s. 6d.	
Five " " " 5½d. " £1 3s. 10d.	

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

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

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

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

SPECIAL NOTICE.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 21, 1873.

FORTHCOMING WORKS ON SPIRITUALISM AND PROGRESS.

Every Spiritualist knows how much the cause is indebted to the agency of the Press in diffusing a knowledge of spiritual teachings in quarters where oral instruction could not possibly find its way. The universal regret has been that such works have been expensive, and utterly out of the reach of the great mass of the people. Even works that have been popularised have with great difficulty found their way into the hands of general readers. The more extended diffusion of spiritual literature has been chiefly due to the existence and admirable tactics of the Progressive Library and Spiritual Institution, through the central office and the numerous local representatives scattered throughout the country. We are happy to announce that the grand work, which has been so auspiciously inaugurated by past labours, is as yet only in the morning of its career; and that a long list of important volumes awaits the impress of the printer, to render them food for the millions of minds that are longing for spiritual knowledge. Already in the hands of the printer is "Anacalypsis," the celebrated work by the late Godfrey Higgins, characterised by men of learning and research as the greatest intellectual monument of the present century. Andrew Jackson Davis, whose works have sold so largely, and who is so universally esteemed, has kindly offered the loan of the stereo-plates of some of his most important works, that they may be sold at the lowest possible price in this country. The works of Judge Edmonds, as already announced, are about to be brought out as a testimonial edition to the devotion and sincerity of their amiable author. Professor Gregory's instructive "Letters on Animal Magnetism" are also in the hands of the editor for a new edition. Professor Hare's great scientific work—the only scientific work, indeed on Spiritualism—is in Dr. Sexton's hands for revision, and during the winter will appear in a handsome form at a reasonable price. An edition of the Dialectical Society's Report and Experiments, printed apart from the evidence taken, is also to be expected soon. Two volumes of poems, by Mrs. Tappan, will be eagerly looked for by the thousands who are so deeply interested in her inspirational utterances, as given by her from week to week. To follow, other volumes of her orations as they are completed, and sundry other works which we are not yet in a position to name definitely. Here is work, then, for the friends of Spiritualism, to diffuse such literature as widely as their energies can possibly propel it. See to it, that the large sum due to us for our service to Spiritualism be repaid as promptly as possible, that the means may be in hand wherewith to commence this truly gigantic work—a work too important to be hindered in its accomplishment by the remissness or thoughtlessness of those who should be first to sustain us in our undertakings.

Since the foregoing was in type, arrangement has been made for a new edition of the celebrated experiments in psychic force by Mr. W. Crookes, F.R.S., &c. The various works of Mr. Crookes will be collected and reprinted in a popular form, with the original engravings and diagrams. It may also be stated that the suggestion made by the Spiritual Institution to Judge Edmonds to publish a testimonial edition of his works, preceded all other suggestions of the kind, and though the Judge's acquiescence has excited the jealousy and wrath of the opponents of our work, yet no party but the Spiritualists could issue a testimonial edition, for if it came from another quarter it could not be theirs. By the work coming out at the Spiritual Institution, Spiritualists become their own publishers, and have the work at its lowest possible price. Our suggestions on this matter will appear shortly.

THE "SPIRITUAL HARP."—No copies of this beautiful work can be supplied till a new edition is printed. The late fire in Boston has had a paralysing effect on publishing operations.

MRS. TAPPAN'S SUNDAY MEETINGS.

It must not be supposed from the diminished attendance of recent Sunday evenings, on account of bad weather, that Mrs. Tappan's popularity is on the decline. On Sunday evening last the weather was somewhat more favourable, and the Royal Marine Hall was again crowded, many leaving the place because they could not find accommodation; and this great attendance was not due to any extra advertising, for no special publicity has been made except what has appeared in our columns for several weeks. In the meeting the question of charging for admission was raised, and it was proposed that tickets for the body of the hall should be sold at one shilling each. Discussion on the subject was not invited, but the question was thrown out for consideration. At the close we learned the opinions of many as they passed out, which were unanimously in favour of charging, say, not less than sixpence for the body of the hall, and threepence for the gallery.

At the close of Mrs. Tappan's oration—which will be found elsewhere—she was controlled by Robert Burns, the Ayrshire Bard, who gave, through her, a remarkably characteristic poem, which, because of peculiarities in the idiom, we are not able to publish this week.

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

This will appear about Christmas or the New Year. Mrs. Tappan's spirit-guides, in accordance with that lady's consent, have offered to deliver an address giving her experience as a medium, at a special meeting to be convened about three weeks hence. A committee of lady-patrons is being formed to extend sympathetic recognition to Mrs. Tappan, in thus placing before the public her most sacred experience. The meeting will also take the form of an acknowledgment of the eminent services which the MEDIUM has conferred on Spiritualism by the enterprising and generous manner in which it has placed Mrs. Tappan's orations in the hands of the public. The proceeds of the meeting will go towards the reporting fund of the MEDIUM; and from the great interest manifested in the services thus rendered, no doubt the forthcoming meeting will be the grandest occasion of the season.

Meanwhile, orders for the special number with Mrs. Tappan's portrait—which will also contain the discourse above alluded to—come in daily. Spiritualists should make a special effort to present this beautiful and interesting number as a Christmas-gift to their friends and neighbours.

MRS. TAPPAN'S WEDNESDAY EVENING MEETINGS.

Lawson's Rooms were better attended on Wednesday evening, and the discourse and questions elicited important information on Mesmerism and Biology in relation to Spiritualism. Explanations of the method of impressions and inspiration were given. Our readers will be delighted with it next week. J. C. Luxmore, Esq., presided in his usual urbane and able manner.

GREAT SUCCESS OF DR. MONCK'S LABOURS.

In addition to the letter from Mr. Cooper, printed elsewhere, we have received other reports, which have unfortunately come too late to be of use this week. Besides, we have had bundles of papers, all laden with reports of Dr. Monck's seances. The Brighton Herald gives nearly two columns, the Brighton Guardian over three columns, the Brighton Gazette has a long leader, the Brighton Examiner an article, the Brighton Times two columns, the Brighton Daily News three columns, and one column in another issue, the Sussex Daily News two columns, besides correspondence in other issues. A few weeks ago such publicity would have been absolutely unobtainable, and hence the deep debt of gratitude due to Dr. Monck for his devotion in effecting so much for absolutely nothing. His time is being rapidly filled up. The following is a list of engagements which has reached us:—

CARDIFF.—November 20th and 21st.
HEREFORD.—November 22nd and 23rd.
MERTHYR-TYDFIL.—November 24th and 25th.
YORK.—November 26th and 27th.
DARLINGTON.—November 28th, 29th, and 30th.
SALTBURN-BY-SEA.—December 1st to 5th.
MANCHESTER.—December 6th and 7th.
BLACKBURN.—December 8th to 11th.
BATH, BRIDGEWATER, WALSALL, LEEDS, PORTSMOUTH, BIRMINGHAM, and RYDE are to follow. No dates fixed.

Dates after December 11th should be filled up at once, and try if possible to give the Doctor a connected tour.

SUDDEN DEATH OF MR. HAWKES.

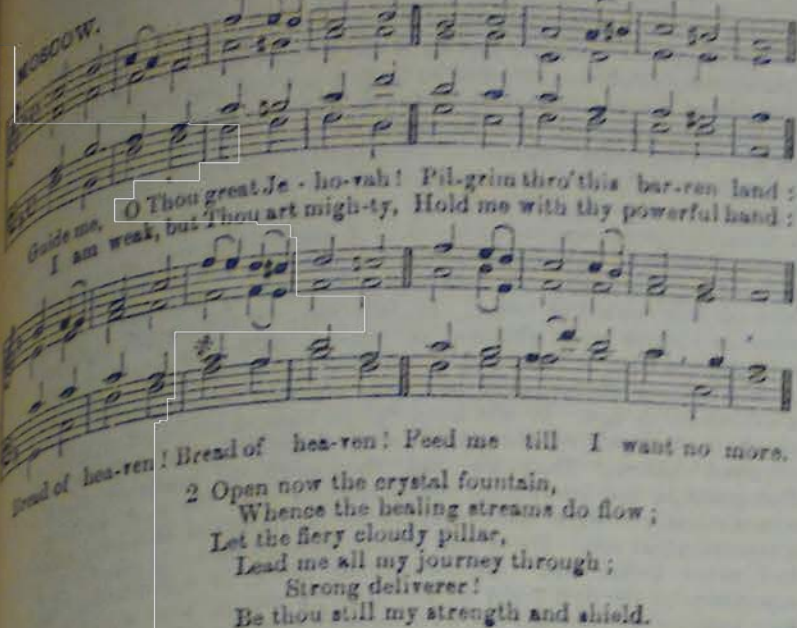
Spiritualists from all parts write us as to the truth respecting this case. We give the facts this week. But that Spiritualists may have a ready weapon to rebut the falsehoods afloat, we are preparing an extended statement, which will be printed in a cheap form for universal circulation. Every Spiritualist should have a pocketful to place in the hands of all cavillers. This brochure will be ready on Monday or Tuesday, price 1s. per packet.

GOSWELL HALL.—The meeting was addressed on Sunday evening by Mr. Harper in his usual intellectual style. Miss Keeses will speak in the trance on Sunday first. We hope the friends of Spiritualism in the district will do what they can to sustain the excellent effort being made at Goswell Hall, which is doing a very great amount of good.

MRS. BUTTERFIELD AT HALIFAX.—At the Hall of Freedom Mrs. Butterfield will speak on Sunday, at 2.30 and 6 p.m., when a committee from her audience will choose the subject of discourse. On Monday evening, at 8 o'clock, the subject will be "The God of the English Bible." Questions at the close.

HYMN 12, "SPIRITUAL LYRE."
818787.

MOSCOW.



O Thou great Je-ho-vah! Pil-grim thro' this bar-ren land:
Guide me, I am weak, but Thou art might-y, Hold me with thy powerful hand:
Bread of hea-ven! Feed me till I want no more.

2 Open now the crystal fountain,
Whence the healing streams do flow;
Let the fiery cloudy pillar,
Lead me all my journey through;
Strong deliverer!
Be thou still my strength and shield.

HYMN 147, "SPIRITUAL LYRE."

87871.

ITALIAN MELODY.

When the ev'-ning star is steal-ing Slow-ly from the a-zure sky,
And each low-ly lit-tle flow-er Soft-ly shuts its dew-y eye;

2 When each little bird is sleeping,
Sweetly in its downy nest,
And no sound the silence breaking,
E'er intrudes to mar its rest;

3 When the dew is softly falling
On each leaf and folded flower,
And there seems a holy quiet
In the still twilight hour:

4 Then it is that friends departed
Leave their happy homes above,
Then it is they come to cheer us,
Whispering kindly words of love.

HYMN 48, "SPIRITUAL LYRE."

87871.

From "MODERN HARP," by permission.

CHESTER.



Part in peace! is day be-fore us? Praise his name for life and light;
Are the sha-dows length'ning o'er us? Bless his care who guards the night.

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

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

The price of the MEDIUM is three-halfpence this week. Next issue will be of the same size and same price.

The Spiritualists' Almanac is in a forward state of readiness. Orders are coming in freely. It should be in every household.

THE CAUSE IN FRANCE.—That circumstances restrict human action is an axiom which must be clear to everyone, but that circumstances can be modified by the volition and determination of the truly philosophical mind is, though true, not so generally attended to. Our French contemporary, *Le Messager*, cannot help being tinged by national surroundings; but it seems to have a tolerable share of that dogged perseverance in militating with bigotry which, united with progressive principles, must keep it in the ascendant. We examine each fortnightly issue, and always find something of interest. To those of our readers who know French it would be useful to expend a penny or two in taking in this paper.

MONEY WANTED FOR THE SPIRITUAL INSTITUTION.

The following has been sent for publication:—

DEAR SIR,—When the beloved and universally-esteemed Emma Hardinge was about to leave England in June, 1871, she expressed herself in the following earnest terms to her fellow-Spiritualists, relative to their duty towards you and your work:—

"And now, and in fine, there are a few zealous in England who have been over earnest enough to suppose I did not understand how warmly they appreciated my services amongst them, and who have been agitating even to myself the plan of undertaking some costly gathering for the purpose of saying a few more kind things to me at parting from them. To these I beg emphatically to say, I do believe that you, my friends, severally and singly love and appreciate me beyond my deserts; but if you want some opportunity of testifying these sentiments of regard to me, I open it up to you now by asking that you will make a testimonial for yourselves for Spiritualism, and therefore for your absent friend and fellow-labourer, in the firm, consistent, and liberal support of the Institution in Southampton Row; that forgetting your predilections for or against the persons who conduct it, you will remember only their faithful service, the justice due to them for that service, and the name, no less than the injury the cause of truth, spiritual light and progress will sustain, if that Institution is permitted to sink, because five hundred persons cannot be found in England with one guinea's worth a-piece of justice and liberality enough to maintain it.

"EMMA HARDINGE.

"Vassall Terrace, Kensington, W., June, 1871.

"I would kindly ask of all the spiritual periodicals to copy this article into their pages, as it is written solely on my own responsibility.

"E. H."

And shall it come to the ears of one who holds so warm a place in our hearts, that with British Spiritualists, "out of sight is out of mind"? and shall we by slighting her last wish prove the inincerity of our professions? Let each one ask his own heart—What ought I to do in this matter? and do it without wavering or delay. No one—not even your bitterest opponents—can truthfully bring home to you the charge of unfaithfulness or incompetence; indeed every Spiritualist knows how abundant is the evidence to the contrary. Outsiders very properly judge us by our fruits, and no amount of pious and fine talk will save us from just condemnation if we allow the most useful worker in the cause to "lack the bread that perisheth."—Yours truly,

Ninefields, Bishop Auckland, Nov. 18, 1873. N. KILGUS, Junr.

The words of the above kind friend are amply sustained by his actions, but he is one of a few. The statement of last week has produced results as follow:—

	£	s.	d.
Mrs. Maltby
Mr. T. Garrioch
Alastair
Miss E. D. Ponder, omitted in list

A supplement issued with this week's number gives all an opportunity to contribute to this work, and ask their friends to do so. The sects and societies issue collecting-cards, and ask all and sundry to contribute thereto? why should not Spiritualists do the same? You who are Spiritualists should fill up a form with small contributions from the members of your families. Even the smallest "tot" in the family should be represented in the ranks of Spiritualism. Identify your dear children in their tender years with the great work of human progress, and have their names recorded as "individual representatives" of the grand and glorious cause of spiritual enlightenment. This course early adopted is the only safe road to moral usefulness and spiritual purity. If spiritual truth and a love of human progress do not take possession of the youthful mind, then vice and selfishness may. Children are continually spending coppers in sweets, and other means of sowing the seeds of a love of sensual gratification, which habits in adults cause the expenditure of several hundred pounds weekly amongst Spiritualists for intoxicants and harmful narcotics; and so, while, it may be, hundreds of tobacco-shops, sweet-shops, and drink-shops are supported by you, you cannot sustain one shop for the promotion of your literature and the truths you have espoused.

In short, we put it to you—Is the statement made in last week's MEDIUM a true statement, or is your most prominent worker a liar? If true, then are you true Spiritualists in disregarding the slight claims made upon you? Next week we hope to be able to announce the receipt of the £300 now due for work in this cause.

MRS. DICKINSON'S ARRIVAL IN LONDON.

Mrs. Julia B. Dickinson has arrived in London, and taken up her residence at No. 9, Seymour Street, Portman Square. A social meeting will be held at the Spiritual Institution on Tuesday evening, for the purpose of meeting Mrs. Dickinson, and welcoming her again to a sphere of labour in this country. The meeting will be free, and as Mrs. Dickinson is controlled by a great variety of spirits, the occasion will no doubt be an interesting one. There is a desire that these social meetings should be continued weekly. They are the most enjoyable features of Spiritualism in London.

MRS. TAPPAN'S SECOND VISIT TO STRATFORD.—A report of the very successful meeting held on Monday evening, at the Town Hall, Stratford, will be found in another column; and this paragraph is meant to announce that another lecture is suggested. The reverend gentleman who presided, and the majority of the audience, expressed their deep disappointment at the fact that Mrs. Tappan was not permitted to speak on the subject of Spiritualism. By special request of the audience another lecture was called for, and it is probable that it will take place on or about the 8th of December, at the Town Hall. A committee will be held at Taylor's Assembly Rooms, Martin Street, Stratford, this evening, to balance the affairs of last meeting, and take steps for the successful issue of another lecture.

MRS. TAPPAN'S LECTURE AT STRATFORD.

The meeting at the Town Hall, Stratford, on Monday evening, was one of Mrs. Tappan's most marked successes since the commencement of her public work in England. Shortly after seven o'clock, the audience began to collect, and before eight o'clock—the hour for opening the meeting—the spacious hall was well filled in almost every part. The committee who had worked so energetically these few weeks were all at their posts, the gentlemen superintending the placing of the company, and a party of ladies, about twenty in number, in waiting to extend to Mrs. Tappan a cordial reception. Soon before eight o'clock, that lady arrived, accompanied by Miss Euphemia Dickson and Mr. Slater. The proceedings commenced by Mr. Burns ascending the platform and stating that, as the meeting had been called together by a few ladies and gentlemen in Stratford, who had a desire that Mrs. Tappan should be heard amongst them, and as the effort had not been the work of any clique or party, but purely a public movement, it was considered advisable to leave the selection of a chairman to the discretion of the meeting. One or two gentlemen were proposed, when someone remarked that Mr. So-and-so was not a Spiritualist. Mr. Burns promptly replied that it was not necessary that the chairman should be a Spiritualist, or have the slightest tendency in that direction. That being a public meeting, the duties of the chairman were purely of a public character, and hence no expression of opinion was needed from him. Thereupon it was proposed that the Rev. T. E. Stallybrass, B.A., of Brickfields Chapel, should preside, and he was kind enough to occupy the chair. Immediately on doing so, the following gentlemen were selected to act as a committee, to choose a subject for Mrs. Tappan's discourse:—Dr. Drake; Mr. Curwen, jun., of Tonic Sol-Fa celebrity; Dr. Vallance; Mr. George Lingley; and Mr. Bassett, the latter being the only Spiritualist of the number.

During the deliberations of the committee Mrs. Tappan ascended the platform, which was occupied by upwards of twenty ladies and gentlemen of the committee. The spirits assumed control, and delivered an impressive invocation. The committee then entered the hall, and on the chairman asking them for their report, Dr. Vallance said that the committee had chosen as a subject, "To draw a Parallel between President Lincoln and Napoleon III." This announcement was made with that twinkle of the eye, and self-satisfied expression and tone of voice, which too plainly indicated that the collective wisdom of the committee congratulated itself upon the severity of their test. Just nine seconds after the subject was announced, Mrs. Tappan, under a powerful spirit-influence, arose and commenced with the sentence, "Men make heroes, God makes men." She declared that there could be no "parallel" between two minds so dissimilar, and without hesitation, or involvement of thought, for upwards of an hour she proceeded with a clear and comprehensive analysis of the character and times of the men named; her remarks abounding with profound moral reflections upon human conduct, society progress, and political action.

We do not occupy our space this week with a repetition of any of the grand thoughts embodied in that remarkable discourse, which kept the audience spellbound during the entire delivery, the stillness being occasionally broken by applause, which the hearers regulated so well as not to miss one word that fell from the lips of the speaker.

Perhaps the only exception to the decorum of the meeting was the unseemly conduct of the two medicals, who occupied a prominent position near the platform. The sneering gossip with which they occupied a great part of the time was sufficiently loud to be heard on the platform. Happy must be the condition of the sick and sorrowing of Stratford who have their ailments ministered to by gentlemen who can be so thoroughly rude in public to a fragile and pale lady, the successful accomplishment of whose intellectual task on that occasion was such a reproof to the pedantry of the proposers of the subject that they had not the courage to rise from their seats and acknowledge her success at the close.

In passing, it may be remarked that Mrs. Tappan's party, in traversing the basement of the building, asked one of these gentlemen which was the way out, when he had the politeness to reply that the spirits ought to be able to inform them.

The oration having been concluded, the controlling spirits asked if any person in the audience had a question to propose, when a general expression of disappointment was elicited that the subject had not been on Spiritualism, seeing that the announcement was so worded as to lead the audience to assemble to hear that subject discussed.

Mrs. Tappan promptly replied, "Then you should have selected a committee who would have chosen a spiritual subject." A number of questions on Spiritualism were then answered, when Mr. Burns remarked that as there was such an evident desire to hear Mrs. Tappan speak on Spiritualism, no doubt the committee who had made arrangements for that meeting would take upon themselves the duty of calling together another meeting if the audience should desire it. It was then formally proposed and seconded that Mrs. Tappan be invited to visit Stratford again at an early date, and give an oration on Spiritualism. This was carried with acclamation and upraised hands, and other expressions of delightedness. We understand the committee are already taking steps for Mrs. Tappan's second visit to Stratford.

DR. MONCK AT EASTBOURNE AND BRIGHTON.

Dr. Monck has done a grand work here and at Brighton; the accounts of the seances and lectures, occupying several pages of influential newspapers, must necessarily have been the means of bringing the subject before thousands of minds. I cannot conceive of a better man than Dr. Monck to deal with religious objectors. He brings Scripture to bear most aptly and exhaustively, and fights this class of opponents with their own weapons. Moreover, his frank, honest, and genial bearing stamp his sincerity on the minds of his hearers, and his earnestness carries conviction as to the honesty of his purpose.

At Eastbourne the audiences were not large, but appreciative. At Brighton they were both. At the latter place, some dissatisfaction was caused by the word "seances" being introduced on the bills, which led a good many to believe they would see something in addition to bearing a lecture. Dr. Monck's mediumship does not admit of many persons being present at a seance, and strong sceptical influence is said to interfere with the manifestations. Some difficulty was in this way occasioned.

I had never seen any of Dr. Monck's mediumship till the present time, and was much struck by some things I witnessed, which I will proceed to describe. Perhaps the most astonishing is the playing of an accordion, tied round with string in such a manner as to prevent the bellows expanding in the slightest degree. Tunes are not played, but full chords of harmony are sounded, just as if the bellows were drawn out to the full extent. This was repeated so many times and under circumstances that placed the matter beyond all doubt. Another extraordinary manifestation was witnessed. Dr. Monck was tied with cord about the middle of an inch in thickness, upwards of a dozen knots were made in the string, and on the light being extinguished he was in a few minutes found to be free. At a private seance, when there were only four of us present, a beautiful phenomenon occurred. A small light was observed to hover overhead; this lasted about ten minutes, and at length it descended to the table. Sounds were produced by the light coming into contact with the table. In this way, by calling the alphabet, communications were obtained of such a nature as to cause considerable emotion in the mind of our host, who realised the presence of his beloved partner, who had been removed from earth-life some a twelvemonth ago. It was beautiful to observe the light trembling about a foot above the table and descending to indicate the required letter. Thus we had the spirit-rap rendered visible. But perhaps the intellectual manifestations were the most striking. Communications were made relative to family affairs occurring some seventeen years ago. Dates and names were all correctly given. I had never before had evidence of the truth of Spiritualism. If I experience on the first night of Dr. Monck's arrival here would have been sufficient to convince me, so conclusive were the tests given. After what I have seen, I can have no doubt that the many wonderful things recorded of him are true. Persons will be disappointed if they expect to see all these marvels at one sitting. My experience with him is that each seance varies in its character, but that on every occasion (the conditions being favourable) something very striking and satisfactory may be expected.

ROBERT COOPER.

MR. COLLIER AT THE SPIRITUAL INSTITUTION.

On Tuesday evening a party of London Spiritualists met at 15, Southampton Row to receive Mr. and Mrs. Collier, of Birmingham. Mr. Burns introduced the visitors by giving some account of their past connection with Spiritualism, and the success attending Mr. Collier's present efforts. Mr. Collier gave an account of his views and mode of procedure in respect to the promotion of Spiritualism. For several years committees, rules, and regulations had prevented all attempts at action in Birmingham. Societies were formed having so many regulations that it was impossible to move without being confronted by one or other of them. One of the last public duties which Mr. Hawkes had performed was to tear up those rules, and the association was now absorbed in his new work, and the funds were handed over. He did not believe in being called a psychologist, but thought that Spiritualism should be clearly visible at the top of all their announcements. He advocated the building of a hall in London, with offices for the various purposes necessary to the promotion of Spiritualism. When Mr. Collier had sat down, the Misses Maltby performed a very elaborate piece of music on the piano. Speeches were then invited from those present, when Mr. Whiteley, in an able speech, warmly advocated the necessity for personal action in the work of Spiritualism, illustrating his views by the success which had been achieved in the Marylebone district. Mr. Hocker followed in the same strain; and Mr. Hunter expressed the great pleasure he experienced in making the acquaintance of such a gentleman as Mr. Collier, whose presence at Church Street on Friday evening had impressed him most favourably. He then advanced some views respecting the method in which Spiritualism should be introduced to those holding special theological views. Mr. William Carpenter said he had written the preface to Mrs. Hayden's book, the first published in this country, nearly twenty-seven years ago, and had not yet been invited to a seance; and that there should be more liberality in the method of distributing the blessings of spirit-communication. Mr. Ashman recommended that investigators should throw open their own houses, and thus pave the way for admission to other circles. Mr. White, secretary of the Marylebone Association, said that about fifty strangers had recently received sufficient proofs of Spiritual existence at his circle, and he said that by joining the association all might have access to the spirit-circle. Mr. Collier concluded the meeting by reciting a poem, and the audience reluctantly dispersed at a late hour.

A GHOST SEANCE IN LONDON.

Invited to a seance for Friday evening, the 14th of November, 1873, I went, and found that, with myself, there were seven of us, all known to each other, all Spiritualists, all in kindly melody with each other; no wine or brandy on the table to create fictitious hilarity of feeling, and subsequent want of due observation.

We all went into the breakfast parlour of the family. In front of the recess created by the chimney breast was a folding-door cupboard, like a wardrobe, having a kind of railway wrapper material suspended in front, easy access being obtained by pushing the wrapper aside, like an Arab's tent-covering. In the cupboard, the only article was a low chair, say eight inches from the floor; the bare walls on the three sides.

Past experience having taught me that the more confidence we place in the spirit by not being too exacting on the medium, the more clearly developed are the evidences of spirit action, I was wishful that the medium should not be trussed like a goose, but my desire was overruled. The medium had on her ordinary black dress. Round her waist was drawn tightly a broad band of white tape. From it was sewn another band of tape, which passed down to and through a ring screwed into the floor, and there knot-tied, and the loose end passed through the panelling of the door, into the room we were sitting in; so that if any movement were made by the medium it would at once be seen. The joining at the waist was waxed and sealed; the hands were also tied. So much for the preventive-service arrangements. Having seated ourselves on each side of the recess, making a kind of lane, we commenced an ordinary conversation. The gaslight on the table was lowered, a book

put before it, so as to prevent too strong a light; thus we all saw each other and our surroundings.

"Katey" having entranced her medium, put her hand and arm out and tapped the nearest sitter on the shoulder and head. It was like an ordinary human hand and arm, free of dress. Shortly, "Katey" appeared at the door of the tent in full form from head to feet, with an Eastern head-dress on, and white dress covering her feet, just like the magnesium-light photograph of her and dress taken a few months ago. She appeared much taller than the medium, and well-built in form. "Katey" then timidly came out, letting the opening close behind her. A visitor having brought her a present of a rose-painted small vase of glass, with four button-hole bouquets of roses, &c., put into the vase, and requested her acceptance, she took the vase in her hand cheerily, looked at and smelled the flowers, and, after a while, said, "I cannot take these flowers to my home; will you allow me to give them away?" In reply to "Yes," "Katey" undid the bindings of wire, and distributed to the visitors, giving messages to each receiver. She then turned round and re-entered her tent. Again she came out, and took in her hand a letter that had been sent to her, containing three questions, walked down the lane of sitters to the gaslight, and, after reading the questions, returned to the entrance to her tent and answered them. Relative to one, she said, "I am not allowed to answer all the questions that persons put to me; some persons are so teasingly inquisitive that I have often to give offhand answers; they may mislead, but I cannot help it." Again, "I find it difficult to come down to my medium, the atmosphere is so dense. It will not be long before I shall have to leave her, and not return to earth. I am here 'Katey,' when I leave I shall be 'Ann Morgan;' only my great desire to do good overcomes my other aspirations. My father and mother will still continue in your earth sphere." "I am one of a band of spirits. There are many bands like us, and there are bands above us that we cannot see, but they influence us, as we influence you. They again are influenced by others still more celestial, till they reach the Deity." "Katey" was in great power, and desired us to ask other questions. It was really very strange to see a tangible ghost, and hear her speak distinctly. Memory welled up the apparition narratives I had read of spirits coming in and desiring the person addressed to go to certain places and do certain things. Nay, more; it is in accord with the Jewish Scriptures as to the spirit-men seen and conversed with by Abraham, Jacob, and Manoah; and in the Christian Scriptures by the spirit-men seen in the Sepulchre and at the Ascension, also by Philip, Peter, and John. In me it produced a sort of thankful awe: the realisation of readings, seings, and reasonings that the ordinary manifestations of accordion-playing, heavy substances taken off the ground, were done by unseen intelligent spirit-power. The medium in the cabinet becoming uneasy, and giving evidence of coming out of her trance, "Katey" went in, and speedily put her in a deep sleep. On again coming out, she asked for a chair; it was brought and placed with the back to her. She took it up by the back rail, shook it, and desired the sitters on my side to move down, so that her chair should be placed in line with ours. "Katey" then sat down on the chair. I asked her to carry out Longfellow's verse:

Take the vacant chair beside me,
Lay her gentle hand in mine.

She at once placed her hand on the hand of the lady sitting next her. She then rose, and at her request we sang that poem, and she audibly joined with us, "Katey" standing all the while. Then she went down the lane of sitters, and took the hand of each sitter. In my case, I felt the hand distinctly, and she then patted me on the crown of the head, and took my spectacles off, and for a while retained them. I asked to see her feet; she put one out beyond her white dress, and struck it, shoeless, firmly on the floor. At her request, we sang "Shall we gather by the river?" The medium becoming restless, she went into the recess. She asked God's blessing to rest on us, and bade us good-night. We with one heart echoed her blessing, and so the sitting ended.

We then drew the tent curtain aside, and the medium, Miss Florence Cook, was found tied and bound as when we taped her to the floor. The tapes were cut, and they and seal were handed to me to examine at leisure, and to keep.

J. ENMORE JONES.

Enmore Park, S.E.

P.S.—I had intended to have written an article, in answer to friends, respecting "Drink and dark seances;" both sequences of the so-called "undeveloped" ghosts we ought to avoid; but the foregoing narrative is enough from me this week. Perhaps next week I may say something.—J. E. J.

SPIRITUALISM IN BIRMINGHAM.

Dear Editor,—You must give me space in this week's MEDIUM, in order that I may refer to the passing away of our good friend Hawkes, and specially to the garbled accounts given by the press throughout the country. Of course, the sensational penny-a-liner has made the most of his opportunity to turn an honest penny, while bringing the cause of Spiritualism into contempt. The paragraphs announcing the affair are variously headed; for instance, we find the following:—"Frightful termination of a spiritual Seance," "Startling occurrence at a meeting of Spiritualists," "Sudden death of a Birmingham Spiritualist," "Appalling death of a Spirit Medium," "Dreadful death of a Spiritualist," "Horrible blasphemy and sudden death of a Spiritualist," and one professor of the journalistic agony-style speaks of the occurrence as "A terrible tragedy!" Further, with the usual accuracy of newspaper scribblers, whose impudence is only equalled by their ignorance, there are in the reports mis-statements, which may tend much to prejudice the cause of Spiritualism if allowed to pass uncorrected. The reference to the Apostle Peter is a gross fabrication, the writer's intention evidently having been to shock the great mass of unthinking religious people who might read the statement. Of course, I need scarcely say that, as Spiritualists, we have no particular reverence for St. Peter, and that to shake the spirit-hands of any good man on the other side would be as acceptable and pleasant to us as to be in the embrace of all the Apostles. This by the way. Mr. Hawkes referred in his experience solely to a spirit who frequently manifests at Mr. Herne's seances, and who is known by the name of "Peter." I was sitting on Monday, the 10th inst., with Mr. Hawkes (Mrs. Collier was also present, and several gentlemen, strangers to me), when this same "Peter" manifested, and shook

hands with Mr. Hawkes, as an old friend from Birmingham. You know this is a common manifestation, indeed I have already shaken hands with friend Hawkes, who manifested at an impromptu seance held in my bedroom in London on Monday, the 17th inst. He also threw on the table at which we were sitting a bon-bon box, which he had in earth-life given to my daughter, and which was on the front room mantelpiece when we sat down to the table, our sitting taking place in the back room, with all the doors closed. He also stroked the hands of Mrs. Collier in the peculiar manner which he usually did when on earth, while talking familiarly to a friend. On being questioned as to his mentioning the words, "Apostle Peter," his answer was a loud, emphatic rap, signifying No! To many, all this will appear, in the words of one of the Birmingham journals, "arrant nonsense" or "wilful invention;" but I address myself to those who are willing to investigate the phenomena of Spiritualism, and not to those whose evil denunciations are in exact ratio of their want of knowledge. I speak soberly and earnestly, and I say that the declarations of Spiritualists should lead, in this scientific age, to investigation rather than persecution. However this may be, it is our business to state the facts. To Spiritualists, my statements as to friend Hawkes' prompt manifestation will not be at all unusual, seeing that he is scarcely yet away from the earth sphere, and that he had a fair knowledge of the mode of communication, and moreover knew where he could find a medium through whom he could communicate. This is not the time for me to enter upon a philosophical explanation of spiritual phenomena, its conditions, laws, and mysteries; suffice it to say that the millions of Spiritualists are not instances of "strong mental hallucination," and that they are as capable of discerning and deciding the question of subjective and objective manifestations, as are the editors, who know nothing of either.

The second mis-statement to which I would refer is the one speaking of friend Hawkes as a "medium." He never made the slightest pretence of possessing mediumistic powers even in the smallest degree; he was an earnest Spiritualist—earnest as a talker, earnest as a worker; an enthusiast, a fanatic, what matter how he is called by those who neither know the man, nor understand the cause which he loved? He was, however, no medium, and the journals who seek to frighten mediums by their clap-trap headings do so on a basis of falsehood. Many other points I ought to notice, but must take another opportunity of doing so. I would, however, just add that one writer says he never witnessed a more exciting scene. I can remember a more exciting and awful scene, when eleven Christian worshippers, listening to the fervid words of a Christian minister, were crushed to death beneath the feet of a panic-stricken multitude. It has been sneeringly thrown at me that the episode at the Athenæum, Birmingham, was a judgment from God on my work; well, what was the massacre at the Surrey Music Hall?

Perhaps our friends will feel interested in the following extracts from letters which I have received. J. R. Hill, Birmingham, says: "I had hold of Brother Hawkes's hand while he was passing out of his body, and I do not regret it. He went without a struggle or a groan." Mrs. Gill, Huddersfield, says: "I have just heard of the sudden removal to the summer-land of our dear old friend Mr. Hawkes." This good friend had just to hand "one of his kind, cheering letters, full of good wishes and kindness;" and she adds, "this is very likely the last he ever wrote, and it will be treasured by me as long as I live on earth; it is seldom one meets with so kind and true a friend as he, and I hope he will soon be able to communicate with us." The writer will be glad to know that her dear friend has given proof of his spirit-life. Thos. Blinkhorn, Walsall, says "Mr. Hawkes was the second speaker, and had been addressing the meeting about half-an-hour, relating what he had seen at the seances in London; and while the words 'greater things than these we shall see,' he dropped into the arms of Mr. Franklin. I don't know of a more singular death. His head was cold almost instantly. He only uttered about two words, as if he were going to speak, and was gone." J. Lord, Rastrick, says: "I cannot suppose that friend Hawkes would state that the hand he clasped was that of 'St. Peter.' I had the pleasure of his company in the autumn of 1871 at Herne and Williams' seance, when 'Peter' made himself visible, particularly to myself, with Mr. Hawkes on my left hand and Mr. Childs on my right. Mr. Hawkes and I have several times compared notes of this and other experiences we have had, and hence I am able to speak with some degree of assurance as to the improbability of any such representation coming from him as that 'Saint Peter' was the individual manifesting on the occasion referred to. Of course I take it for granted that the Peter I refer to is identical with the spirit Mr. Hawkes was speaking of when he was so suddenly called away." One other extract, and I have done. Aaron Franklin, Birmingham, who was conducting the experience meeting, which had been arranged on account of my absence from the platform, after referring to the previous part of the service, says: "I then called upon our esteemed friend Mr. Hawkes to follow, which he did in a forcible, telling speech, relating the account of his several visits in his early days of spirit-communion at my house, passing on to his wider experience in London, the spirit forms, faces, and hands, and had just described a seance which you yourself attended, and said he, 'Peter, with a light in his hand, held his face close to mine, saying, 'Do you see me now?'' Who can describe the thrill that ran through me.' After a few more sentences he fell back on to a seat beside me, and into my arms; he sighed heavily, gurgled in his throat as if attempting to speak, but failed, and directly afterwards his pulse quivered and then ceased. It was a glorious translation. I wish I could go as our friend did, without a struggle or a moan."

A word in closing. Friend Hawkes was full of years; he had run his race, his work was done, and he passed away as a true man at his post. May we each have as calm and as speedy an exit from this earth life! Not dead, but gone before; he will still work on behalf of Spiritualism. It remains for all friends on the mortal plane to do their duty in establishing and promulgating spiritual truths.—I am, yours fraternally,

JOHN COLLIER.

THE following extract from the *Birmingham Gazette*, with the exception of a few alterations as to fact, fairly states the case:—"We regret to announce the death—perfectly startling in its suddenness—of an old and much respected tradesman of Birmingham, Mr. Benjamin Hawkes, the well-known toy dealer and fancy goods merchant, of 13, New Street. The event, which occurred about eight o'clock last night, at

the Athenæum Rooms, Temple Row, West, was marked by circumstances of an impressive character, such as seldom fall to the lot of the journalist to record. Mr. Hawkes, who was advanced in years, belonged to the Order of Good Templars, and has also for some time been connected with a Body of Spiritualists assembling in Birmingham. For the past five or six weeks Mr. Collier, from London, has been engaged in conducting a series of special services in connection with Spiritualism at the Athenæum Assembly Rooms. Yesterday, Mr. Collier was absent in the metropolis, and the service of last night took the form of recounting personal experiences in Spiritualism by several members of the congregation. Soon after the meeting was opened, a letter was read from Mr. Collier. The first portion of the service was occupied by an address from Mr. Aaron Franklin, of Suffolk Street, who detailed some of his own experiences in Spiritualism; after which he called upon Mr. Benjamin Hawkes, who was present, to speak. Mr. Hawkes appeared to be in his usual health, and for the space of about half an hour he addressed his audience with great earnestness and animation on his favourite theme, and vividly portrayed some of the scenes at which he had assisted since he became a believer in "Spiritism." Shortly afterwards, the speaker's lips faltered, and he was seen to fall back on the seat immediately behind him. After the lapse of a few seconds, Mr. J. J. Hadley, surgeon, of Colmore Row, attended, and on examination pronounced life to be quite extinct. The body was afterwards removed to the deceased's residence in New Street, and the meeting was abruptly brought to a close.

[Mr. Collier is now in Birmingham, having returned from London sooner than he had arranged, as local friends thought his presence would be specially desirable under the circumstances. Mr. Collier has thus been unable to accept many invitations from Spiritualists in London. —*Ed. M.*]

THE LIVERPOOL SOCIETY OF SPIRITUALISTS.

The members of this Society, now near the end of the third month of its existence, have, for the past two months met regularly once a week, at their rooms, 6, Stafford Street. Many new names have been added to the original list, and many visitors have been made conscious, if only dimly, of something quite aloof from their previous thoughts and experiences. The good has been done not by skill in logical fence, as discussion is not permitted, but by affording opportunities to inquirers of acquainting themselves with the alleged facts at first-hand. The following is a brief summary of the phenomena weekly presented through the mediumship of Mr. Tom Eves, under the strict test conditions rendered necessary by the presence of persons unknown to the majority of the company:—Those forming the circle have been struck by the paper tubes provided for the use of spirit-friends, and, on one or two occasions, some of those not at the table have been similarly favoured. The direct spirit-voices has been given through the tubes and independently of them. Spirit-hands have been felt. A drum and tambourine have been carried overhead about the room, and played the while to tunes whistled by the sitters. Spirit-lights of great brilliance, and varying as to form and locality, have been frequent. Liquid perfumes have been sprinkled on hands and faces. Among particular manifestations may be mentioned the passing of a lady's arm through the back of a chair, so that the chair was left suspended, both the lady's hands, meanwhile, being fast held; the removing of a pair of spectacles from their usual position on the nose of one gentleman, and their immediate insertion in the mouth of a gentleman opposite to him; the drawing of a ring, by materialised spirit-fingers, from the finger of a gentleman who described the process at the time, while all heard the sound of the ring falling upon the table, saw it lying there after a light, by direction, had been procured, and avowed, each for himself, certainty that manual contact had continued undisturbed. Communications have also been made through the medium while entranced, and songs, of an earlier generation, given in like manner. (For instance, one beginning "Just forty miles," &c.)

At the meeting on Friday night last, the Secretary read the communication which here follows, giving, first, a few words of explanation to the effect that it had been written direct by a spirit-friend, through the mediumship of Mr. Tom Eves, at the speaker's house, on the Saturday night previous, the time occupied in its production being less than half-a-minute. The writer's full name was Richard Farmer; he was contemporary with Dr. Johnson, in the last century.

"Dear friends, look on yourselves as pilgrims and strangers here, travel as foreigners through this dangerous wilderness, and having food and raiment to supply thy wants and support thy journey, be content. It is not of much importance whether thou acquire large treasures of that sort of coin which will not pass in the city to which thou art travelling, nor can ever be remitted to thee by any forms of exchange. It is not of great moment whether thou receive titles and honours among foreigners in this strange country. These honours and titles are the contempt of angels, and are of no account in thy native land, for thou art born from above. Live upon the views and hopes of thy fair inheritance on high, of honours prepared for thee at home in thy Father's house, among the sons and daughters of God, among the angels of Heaven, and spirits of just men made perfect.

"The man who is not wont to raise a great and high idea of himself can much more easily content himself in a middle station of life, without a fond and anxious pursuit of wealth and grandeur either for himself or for his household. He can rest satisfied in a mean estate if the Providence of God so appoint it; for what is there in me, saith he, to deserve or expect riches or greatness among men? But he that carries about him an exalted image of his own worth is pushed on by ambition to climb up to pinnacles, and to venture upon methods dangerous to his soul and conscience, in order to acquire wealth as the support of equipage and grandeur. It is hardly possible for a mortal to be full of self, but he must be worldly-minded.

"The man who has low thoughts of himself is not ever in pain to publish his own excellences, nor seeking to proclaim his own qualifications and honours. Tho' his zeal for God and his desire of the good of men forbid him to wrap his talent in a napkin, yet you find him rather backward at first to appear, and not basty and zealous to display himself. He hardly hears even the voice of Providence when it calls him to 'arise and shine.' He is so fearful of exaltation among the great, so

sensible of his own defects, and pays so much honour to his fellows, that he thinks many a one fitter to perform public offices than himself, and to sustain public honours. 'Less than least' is his motto, and therefore he often hides himself as unworthy to be seen and below the notice of the world.

"How different a character is this from what multitudes assume! How many are impatient of obscurity and yet worthless of observation! They are daily and hourly pushing forward into every company, and fond of showing themselves to the world betimes, while their talents are very few and their furniture exceeding slender. The vain man is not content to enjoy the common pleasures of conversation, but he assumes the first place in it, and affects to out-shine all the circle. He is not satisfied to have said a wise or a witty thing upon a proper occasion, he tells it perhaps to a friend, but without any occasion at all, he must, once a week, repeat his wise sayings to the world: he makes them often hear his jests over again till they are weary, and is ever acquainting new company with the pat repartees that he had made some days before. These forward and conceited creatures will make the world know all their talents of body and mind, and will carefully spread abroad those possessions of equipage or title which help to support their pride. They are so top-full of self that they spill it upon all the company.

"The happy man, to love of Virtue brought,
By nature prompted and by Reason taught,
Burns with no rapture, feels no fierce desire,
Nor ever knows enthusiastic fire.
While bigots blind, from Reason's guidance broke,
Like meteors flame, but soon dissolve in smoke,
He, like a star that gilds th' ethereal way,
Steady and strong emits his native ray,
While calmly he pursues the thing that's right,
And takes in doing good his chief delight,
This is the man that gains immortal praise;
He loves the best who steadily obeys.

"I cannot write any more to-night on account of the ill-health of 'Tom.' More another time. Good night. R. FARMER, D.D."

Shortly after the reading a circle was formed, and manifestations of the usual character were afforded by spirit-friends, but were interrupted soon after the admittance of Mr. Fegan-Egerton, a member well known for remarkable gifts of mediumship, who put in a somewhat late appearance, and, though not at the circle, gave indications of being subjected to very undesirable influences. While under control he was made to join the circle, and speedily returned to consciousness; when 'Jack Todd' boisterously announced his presence by the direct voice and a free use of a paper tube. The signal to close the seance was, when the time arrived, given by spirit-friends, after the usual custom.

A second circle was formed, the same night, at the house of Mr. E. Banks, 79, Boundary Lane, by E. Banks, Mrs. Banks, A. Egerton, and H. Pride. The room was made perfectly dark, but the darkness was, almost immediately, broken in upon by wonderful spirit-lights, which appeared in different parts of the room. Sometimes they seemed to emerge from the floor, and gaining in volume as they ascended, they became surrounded by a luminous vapour slightly bluish, and disappeared, as it were, through the ceiling. By-and-bye, it was made clear to us all (Mr. Egerton was fully conscious, and in his place at the table) that the lights were portions of a spirit-form made visible. We, several times, saw the outline of a face, and could distinguish one or other of the features of 'Jack Todd,' in particular his nose, which is well-developed. A luminous hand and arm were rapidly waved high above us, and then convulsive movements of the medium, and his silence when spoken to, notified that a control had taken place. The noise of his chair being drawn back a little way from the table was heard, and the drum and tambourine, which lay on the table, were seized and thrown down. Then a hand holding a light which reflected upon about two feet of pure white drapery, that hung in folds as if round an arm, came out of the darkness and passed across the room. The term "reflected" is scarcely correct, as the drapery looked self-luminous rather than ordinary textile fabric shone upon. Soon a face was seen associated with the hand and arm, the hand being held before it, and the figure, as we may call it, moved over to Mrs. Banks, so that she could, from the distance of a few inches, gaze steadily upon the face. The face and arm were then brought so close to H. Pride that he almost touched them as he bent slightly forward. The drapery retained its marvellous brightness, but the face was in gloom. It wore an expression of deep repose, and was that of a younger man than as "Jack" has usually represented himself. "Jack," having also shown himself in like manner to E. Banks, informed us, by the direct voice, that the representation of his face just given was more true of his appearance as a spirit than as he was in earth-life.

So, from day to day, are we brought nearer to the brighter world, in all that may make its reality clear to the outward man. But, if corresponding progress towards purer and higher things be not made, if in dealings with our fellows we are hard and grasping as heretofore, what cause is there for rejoicing? Love and mercy are the saviours of the world now as in times past. Let the professing Spiritualist beware lest, even while boasting of his light, he be found treading the path to outer darkness. To whom much is given, from him will much be required. It is still impossible to serve God and mammon. May we so tread in the footsteps of him of old, God-sent to sow seeds of life in the hearts of men first touched by signs and wonders, that, when we awake to sleep no more, we may be drawn down to earth again, not to root up thick undergrowths where adders hide, but by the fragrant perfumes that ascend from flowers of charity to mingle with the breaths of angels praising God for evermore!

HENRY PRIDE, Sec.
8, Grampian Road, Edge Lane, Liverpool, November 10th, 1873.

THE REV. DR. MONCK, LL.D., F.A.S.

WONDERS OF SPIRITUALISM—DR. MONCK A TOPIC OF THE DAY.

Mr. Editor,—I am much gratified to inform you that I have been favoured with a number of letters from persons of position in society, as well as very eminent members of the medical profession, in the West of England, expressing their utmost delight at the "wonders of Spiritualism" now actually developed through the mediumship of my esteemed

friend Dr. Monck, who, I rejoice to know, will speedily be transformed from "a topic" into the topic of our day.

The entire newspaper press of the United Kingdom of Great Britain and Ireland will shortly be compelled—if they have not lost all sense of fair play or justice to truth—to place the phenomena of Spiritualism, when they observe them through the agency of Dr. Monck, above the suspicion of fraud, imposture, and collusion at once and for ever. For myself, I will only add that "shouts of laughter," and other inglorious jests of opponents—such as the logical arguments of magic incantation, "humbug," and expert conjuring—will, in my judgment, be forced to ally themselves to the ranks of things grotesque, unscientific, contemptible, undignified, and no more to be seen or heard in the walks of Science and Philosophy, since the lectureship and mediumship of Dr. Monck must now be held by all inquirers to be invincibly conclusive.—Yours sincerely,

WILLIAM HITCHMAN, M.D.

Liverpool, November 10th, 1873.

SPIRITUAL PIONEERS.

On Friday evening last a meeting at 90, Church-street, Paddington, was addressed by those well-known "spiritual pioneers"—Mr. J. Burns of the Spiritual Institution, and Mr. J. Collier of the Midland Spiritual Institute, Birmingham. By alternate speeches these gentlemen passed the evening in a remarkably felicitous and instructive manner. Mr. Collier possesses rare qualifications for platform work. He has a fine voice, a good presence, an extensive range of information, and a high degree of mental culture. He is also gifted with a valuable order of inspiration, and recited some impromptu verses. Another meeting will be held next Friday, which will be addressed by Mr. J. Burns and Mr. T. L. Henly.

THE MASSACRE OF ST. BARTHOLOMEW; OR, NINE PARSONS AND NINE ALLOPATHS MAKE TWO MEN.

"Roars of laughter" and "prolonged cheers," we were assured, a few days since, greeted the announcement of Parson Kingsley, at the Working Men's College opening, to the effect that "it would take nine Spiritualists to make one man!" In concert with the sound of that Spiritualists' "cannon" (who, by the way, is regarded by himself, no same Chester "cannon" (who, by the way, is regarded by himself, no same doubt, in particular, as by the theological world in general, as a prodigy in physical science), comes an inharmonious note from the cracked trumpet of King James, of Bartholomew's Hospital, who in a lecture in this day's *Lancet* "On the Nervous Mimicry of Organic Diseases," condescends to so low an estate in the realm of error as to assert, first to medical students, afterwards to the whole family of regular, orthodox, legitimate, registered official despots (the "sworn" enemies of homoeopathy, hydropathy, medical botany, teetotalism, vegetarianism, and every other form of new truth, or physical puritanism, that most do bless and dignify mankind): "Among these patients the most numerous are subjects of Spiritualism, &c., of which the chief evidence is the power of a strong will over a weak one" (*sic*). Success in a field of experimental inquiry, let the public know, if parsons and doctors do not, can only be obtained theoretically, in spite of all the established laws of matter and spirit. What lofty specimens of logical and ratiocinative power have ye now given to workmen and students, O parson and surgeon! What brilliant displays of science and philosophy, of physics and mathematics, ye gods, O clerical and chirurgical censors! Surely every phenomenon of modern Spiritualism will now share the fate of medical and theological balderdash, and sink into the vortex of hopeless annihilation for ever. What a couple of athletic gladiators for a curricula of Conservatism, if they did not kick in harness; next week, doubtless, each charming discoverer, on mounted Pegasus, will set himself another vain and gratuitous task, and attempt, with equal success, the glorious achievement of explaining *intellectual* as well as "spiritual" phenomena, by calculating the eclipses of Jupiter's satellites, and demonstrating the laws of chemical, electrical, and vital agencies, from the rent-roll of a rich beneficed parson (who teaches and preaches, withal, of "spiritual" pigs, now illustrated by Mr. Val Prinsep, in the exhibition of paintings—black, fat, and helpless, down they go, amidst gorgeous scenery), and the scalping-knife, retort, and microscope of a surgeon. Would the "Rev." Charles Kingsley and "Sir" James Paget but act *scientifically* towards Spiritualism, and learn experimentally, by competent inquiry, practical knowledge, and adequate study, how really unfitted they are (and have been) to pronounce an *ex cathedra* opinion upon this subject at all, they may expect some degree of respect for their future judgment; as the truth now stands in the sight of God and man, their shameless condemnation of it is simply execrable, and deserves only the unmitigated disgust and abhorrence of the British nation. Let it be understood, then, that nine parsons and nine allopaths make two men. The magnates of money or monarchy, with their huge estates, their town and country palaces, their retinue of buttoned flunkies and powdered domestic slaves (whose name is often "legion"), may rejoice over inequalities of fortune between a canon and a curate, the royal surgeons of British castles and the pauper doctors of our parish Bastilles, but even these latter "serfs" have immortal spirits vouchsafed to them by God, and their wretched existence here we know—thanks, alone, to the demonstrative facts of despised Spiritualism—is but as a drop of water in the ocean of eternal being. And what is the practical effect of their noble belief? The present knowledge of a future life works on each soul, ay, like a sight of "Paradise Regained," and the true Spiritualist, avoiding alcohol, tobacco, and snuff, as he would eschew the flesh of dead bulls, living frogs, or the blood of hogs repudiates the enormous iniquities of orthodox parsondom as he would the horrible tortures and virulent poisons of state-physic. They have made far too many mistakes in the past to be accepted as of conclusive "authority" in 1873, and requiring, as the world of humanity does in these blessed gifts of spiritual intelligences which now further the everlasting purposes of heaven on earth.

"Canon Kingsley," and "Sir James Paget," you are professional men, I, too, am a professional man, a student of the same hospital with my friend, teacher, and fellow-townsmen, Sir William Lawrence, whose splendid testimonials I hold, and therefore, amongst other

schools, of St. Bartholomew's, like unto baronets themselves, as well as a graduate "in honours" of British and Foreign Universities, and a Member of the Royal College of Surgeons of England, Licentiate in Medicine of London, Dublin, and the rest of it; and I, who have investigated spiritual phenomena with Elliotson, Ashburner, Engledee, and others, in name of animal magnetism, psychology, natural history, or what not, tell you who have not, that *Spiritualism is true*, and that I have collected and communicated to foreign academies of science and medicine, facts—at your service—so utterly inexorable and essentially important as to induce your equals, if not superiors in learning and philosophy, to think that "*researches on Spiritualism should be encouraged, as a very curious branch of Anthropology!*"

Spiritualism, I affirm, is demonstrative of the immateriality of human nature, and consequently of the immortality of man, the ego; and it behoves all lovers of truth, whether parsons or sweeps, to encourage and foster this blessing of blessings, and thus banish for ever the various shades of materialistic darkness, which, mocking law, physic, and divinity, now envelop, as with a pall of gloomy Atheism, our highest interests, feelings, and happiness, temporally and eternally. Meanwhile, despite all such ignorant and impudent denunciations, unlettered children shall eloquently discourse their beautiful music of love, song, and praise, in tongues of Hebrew, Latin, Greek, French, German, and Italian; read past, present, and future events, from the unseen scroll of angelic beings, with the eyes of mortality mechanically closed by strong human fingers; announce months beforehand, not the day or hour only, when diseases shall return, but the very minute when, where, how, and by whom they shall be cured. Dispassionate candour and soundness of judgment seldom characterise "orthodox" disquisitions. As for the recent decisions of "Canon Kingsley" and "Sir James Paget," let us hope, in human charity, they will shortly be assented by further careful and more honourable investigation, whilst in the language of intellectual freemasonry we exclaim, *ἀναμάρτητος διαδάσσουσιν ἀλλήλους*.

WILLIAM HITCHMAN, M.D.

29, Erskine Street, Liverpool, October 11, 1873.

Mr. MIALl anticipates a condition of intellectual activity in the spirit-world. He thus concludes an excellent address: "The object I have had in view is still advancing, and it is not my passing off the stage that can be regarded as giving it the *coup de grce*. On the contrary, I believe that the work must go forward, because it is in consonance with man's common sense, with his sense of justice, and with all the promptings of his religious feelings. Therefore I shall pray as long as I can God-speed it. Let the triumph come when it may, whether I be here to witness it, or whether I be elsewhere in the land of spirits. I am quite certain that that which I shall not look back upon with regret from the end of my days will be the part I have taken in promoting the disestablishment and disendowment of the Church of England."

PROGRESS OF PROGRESSIVE IDEAS.—Great men are never sectarian. Our master minds are daily disclaiming any connection with mental shackles, and the principles peculiar to Spiritualism are being proclaimed frequently in high places. Here is an extract from Principal Tulloch's speech at the opening of St. Andrew's University for the winter session:—"That there must be a progress in religious ideas, as in all other ideas, is to my mind (said Dr. Tulloch) an axiom which has underlain all my teaching, more or less, since I was privileged to open my voice in this venerable hall. It is simply beyond all question that the thoughts of men grow, whether they widen or not, with the growth of the age, on the higher subjects of religion as on all other subjects. It is no more possible to fix them here than in other departments of knowledge; and all creeds or confessions, from that of the Apostles downwards, are nothing else than men's thoughts about the Christian religion. A freedom which dispenses with reverence, or even with sympathetic appreciation, of ancient creeds is to me a very poor kind of freedom, the end of which will certainly not be enlargement of thought. But reverence does not imply subjection, and still less unreasoning adherence. The higher reverence is, indeed, only possible in an atmosphere of free criticism."

MANCHESTER.—To the Editor.—Sir,—Allow me to reply through your valuable paper to the remark of our Manchester friend in this week's *MEDIUM*, respecting the establishment of a depot for a circulating library of spiritual literature. It is a very easy matter for friends who profess to be Spiritualists to throw out hints of this kind to those who are actively engaged in the work of advocating Spiritualism, but they themselves will do nothing by way of helping on the good work, nor even put in an appearance at any of our meetings except when there is something special going on. This to me seems to partake much of the nature of selfishness. The suggestion is good enough, but such cannot be adopted without means and willing hands to carry it out, as you know the cause here has been kept alive by a very few workers who have not been ashamed of the Gospel of Spiritualism, knowing it to be the power of God to the salvation of all who choose to embrace and live out its teachings, by enfranchising the mind from all that is oppressive and degrading. Knowing this ourselves, we have been anxious for others to partake of the same benefits; but had we consulted our own comfort and convenience, we should not have taken the stand we have, but remained snugly at home content with the information we had acquired through Spiritualism, supremely indifferent to the wants of the masses of our towns and villages, who need so very much the knowledge we possess. I hope, however, ere long we shall be in a position to adopt some course of the kind suggested, but the depot must necessarily be at our place of meeting, when such as choose to meet with us can do so, for the purpose of exchanging books, periodicals, &c. A prospectus will shortly be issued soliciting the support of all who have the cause at heart, and I hope the appeal will not be in vain.—I am, Sir, yours truly, RICHARD FITTON, 34, Walnut Street, Cheetham, Manchester, Nov. 17th, 1873. [We can sympathise with friend Fitton, for we know how the yoke galls, at the same time "H. S." we know to be a man of the right sort, and we hope he will work with the existing committee, who have done so much and made so little noise. We are ready to send down a parcel of books to begin with, and shall not press for immediate repayment for so doing.—Ep. M.]

MR. MORSE'S APPOINTMENTS.

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.

BESSIDE.—November 29th.

GATESHEAD.—November 30th.

JARROW.—December 1st.

SEAHILL.—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-TYNE.—December 11th.

NEW SHILDON.—December 13th.

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

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

MR. MORSE may be addressed during next week: Care of Mr. E. J. Blake, 49, Grainger Street, Newcastle-on-Tyne.

MISS LOTTIE FOWLER'S PROGRESS.

We hear that Miss Fowler's last sea ice at Liverpool was attended by thirty persons, and was the best of the series. Many tests were given. A lady was told that her husband was present, that he died from the effects of drink, &c., which the lady acknowledged to be true. The spirit-husband wished "Annie" to ask his wife's forgiveness, and then spoke some encouraging words to her. She told her she had a son gone to sea, and the number of children living and dead. Another lady was told how long her husband had passed away, described his death, and many other things connected with the family. A gentleman, whose hand the medium took hold of, the spirit said was everlastingly among kettles and pans; the gentleman kept a hardware shop, and sold such-like things. A large proportion of those present had satisfactory tests. Miss Fowler has been at Manchester for a week, but proceeded to Darlington on Tuesday, where she may be seen at Mr. G. R. Hinde's, Bright Street, Eastbourne.

A NEW MANIFESTATION AT MR. WILLIAMS'S SEANCES.

To the Editor.—Dear Sir,—There was an interesting sitting on Saturday evening last, at Mr. Williams's, Lambs Conduit Street, and as there was something fresh, I think it worthy of notice. As your readers are mostly aware, he has just returned from Holland, and from the very successful sitting I should consider that the change has invigorated him. In the first part of the sitting it is common for the small spirit-lights to be seen darting about actively, often with a motion corresponding to the passages played by the musical-box. On this occasion, however, the light was quite different; it was about the size of a crown-piece, convex, and as I discovered in looking at it a few times, held near the tops of four fingers and a thumb; afterwards it was changed in position, held in the palm, the fingers appearing dark over the luminous phosphorescent disc. I also distinctly saw a portion of the wrist with a white cuff on it. I asked for it to be brought near that I might examine it; it was brought so close that it almost touched my face—this several times. The hand and wrist were also laid on the back of my neck with all the qualities of weight and substance that belong to a human hand. There was a piece of drapery in appearance, like a handkerchief, afterwards seen. It was covered over the disc of light, held by the fingers as I described before, the handkerchief held just above my head, so that when I looked up I could see the brilliant light with the handkerchief hanging over it in folds, presenting a remarkable appearance. I had not held a sitting with Mr. Williams for some months, and supposed this light might be common, but Mr. Clifford Smith, who is always present, had not seen it before. All I have described was not seen by myself alone, but by all present, several of whom I was acquainted with. It was under strictly test conditions, every one present having hands joined during the whole of the sitting. The ring-test was also successfully given. Although I have been touched and felt the hands, I might say, scores of times, at Williams's, yet this is the only occasion on which the hand was seen by the aid of the beautiful light I have described. "John King" showed himself as usual, coming on to the table in the midst of us, and also stood in front of the cabinet with his head above the top, which was lighted strongly by his brilliant light.

G. CHILDS.

BATLEY CARR.—Next week.

W. GUEST.—Your letter does not bear your address, nor can the stamped and directed envelope be found. Have you had the tickets? Kindly write again.

MR. W. HOWARD, 31, Forshaw Street, Barrow, writes respecting some challenge he has offered to Dr. Sexton. We know nothing of the circumstances, nor can we take any steps to promote Dr. Sexton's acquiescence. While we should allow all to hold their own views, we may, each in our place, energetically advance that we believe to be best.

THE *South London Press* reports a "Second Night with the Spirits," which appears to have been a most successful seance with Mr. Williams. The experiment is to be repeated, the literary element supplying his own instruments. If said literary personage don't look out he will be a Spiritualist ere long as sure as fate, and serve him right for the very laudable pains he is taking to certify the phenomena.

THE sudden departure of Mr. Hawkes has caused a demand for information on the nature of death. We are prepared to supply "What is Death?" by Judge Edmonds, at a low price, in quantities, than which there is nothing better adapted for the present crisis. Mr. Morse's addresses, "What of the Dead?" and the "Phenomena of Death," are also good; likewise "The Philosophy of Death," by A. J. Davis.

INFORMATION FOR INVESTIGATORS.

The most extraordinary Phenomena, the best information to Inquirers, and the most concise and interesting view of Spiritualism is given in the

"JOHN KING" NUMBER OF THE "MEDIUM."

16 pages, price 1d.

This number contains an Engraving of the materialised form of the spirit "John King," and an account of numerous experiments at which the spirit was seen, heard, and felt, in gaslight, daylight, and in a light produced by the spirit itself.

Read it! "Truth is stranger than fiction."

THE "GERALD MASSEY" NUMBER OF THE "MEDIUM"

Is 16 pages and Contains a beautiful Engraving and Life of GERALD MASSEY, who is a Spiritualist; also an Oration by MRS. TAPPAN.

Price One Penny.

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

In preparation, will be published before Christmas, and contain a splendid Engraving of that extraordinary and interesting lady, who, in the trance and under spirit-influence, can discourse on any scientific or other subject selected by the audience before she enters the hall. This number of the *MEDIUM* will give a full account of her development as a medium while a child, and subsequent career.

16 pages, price 1d.

INSTRUCTIVE WORKS ON SPIRITUALISM.

- Rules for the Spirit-Circle. By Mrs. Hardinge. 1d.
- The Laws of Mediumship. By Mrs. Hardinge. 1d.
- The Creed of the Spirits. By Mrs. Hardinge. 1d.
- What is Death? By Judge Edmonds. 1d.
- What of the Dead? A Trance Address, by J. J. Morse. 1d.
- The Phenomena of Death. By J. J. Morse. 1d.
- The Philosophy of Death. By A. J. Davis. 2d.
- Mediums and Mediumship. Should be studied by all who would communicate with spirits. By Thomas Hazard. 2d.
- What Spiritualism has Taught. By W. Howitt. 1d.
- The Claims of Spiritualism upon Public Attention. By Dr. Sexton. 1d.
- How I Became a Spiritualist. By Dr. Sexton. 1d.
- Spirit-Mediums and Conjurers. By Dr. Sexton. 2d.

TO SPIRITUALISTS.

FOR all phases of the question, whether independent, scientific, or Christian, read the

PIONEER OF PROGRESS,

A Fortnightly Magazine containing articles on the scientific, intellectual, and religious aspects of the subject; reports of meetings and addresses; notes of seances, &c.; together with notices of other progressive movements.

No. 1 TO BE READY ON DECEMBER 24th.

Sixteen Pages—One Penny.

To be had of all Booksellers and Newsagents.—Agent for the Trade: W. RICHARDS, 7, Tachbrook Street, Pimlico, London, S.W.

The best book for Inquirers.—Second Edition.

WHERE ARE THE DEAD?

OR, SPIRITUALISM EXPLAINED.

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

DEAD ARE STILL ALIVE,

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.

OPINIONS OF THE PRESS.

Christian Spiritualist.—"A very clever and attractive book. . . The best introduction to the new revelation that has appeared. . . The author has eminently succeeded in his purpose."

The Spiritualist.—"The more especial use of the work is for presentation to inquirers. . . It gives a clear bird's-eye view of the leading features of modern Spiritualism."

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."

Athenaeum.—"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. BRUNS, 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.

THE SCHOOL OF NATURAL RELIGION AND SOCIAL
RIGHTEOUSNESS.

LAY SERMONS BY A LAYMAN.

M. ROBERT HARPER will Deliver a series of Six Discourses in the Cavendish Rooms, Mortimer Street, on **SUNDAY MORNINGS**, at 11 o'clock. Subject for Sunday Next: "Money; the great Economic Question of the Age." 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 21, Singing Practice at 7 o'clock.
SUNDAY, NOVEMBER 23, Oration at the Royal Music Hall, 242, Holborn, by Mrs. Tappan, at 7 o'clock. Admission by ticket only. See advt.
MONDAY, NOVEMBER 24, Mr. Herne at 8 o'clock. Admission 2s. 6d. See advt.
TUESDAY, NOVEMBER 25, Social Meeting with Mrs. Dickinson, at 8.
WEDNESDAY, NOVEMBER 26, Mr. Herne at 3. Admission 2s. 6d. See advt.
Mrs. Olive at 8 o'clock. Admission 2s. 6d.
THURSDAY, NOVEMBER 27, Mr. Herne, at 8. Admission, 2s. 6d. See advt.

SEANCES IN LONDON DURING THE WEEK.

SATURDAY, NOVEMBER 15, Mr. Williams. See advertisement.
SUNDAY, NOVEMBER 23, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 St. John's Association of Spiritualists. Miss Keeyes, at 86, Goswell Road, at 7 o'clock.
MONDAY, NOVEMBER 24, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Williams. See advertisement.
TUESDAY, NOVEMBER 25, 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 27, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
St. John's Association, 7, Corporation Row, Clerkenwell, at 8. For members and their friends.
Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, NOVEMBER 22, 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 23, 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.
SOVERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
MANCHESTER, Temperance Hall, Grosvenor St., Mount St., at 2.30.
COWMS, at George Holdroyd's, at 6 p.m.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Text and Healing Medium.
MORLEY, Mr. E. Bair's, Town End.
HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.
NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.
BISHOP AUCKLAND, at Mr. Fancitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.
LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.
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 24, **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 25 **KEIGHLEY**, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
SOVERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
WEDNESDAY, NOVEMBER 26, **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 27, **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. Fancitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.
BIRMINGHAM. Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.
BIRMINGHAM, Developing Circle for Spiritualists only, at 208, King Edward's Road, at 7.45. Doors closed at 8.
NEW SHILDON, at 16, Strand Street, at 8 p.m.
FRIDAY, NOVEMBER 28, **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.

M. 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, Latob'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.

M. 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.

M. A. FEGAN-EGERTON, the well-known Trance and Physical MEDIUM, is open to engagements to attend Seances in the neighbourhood of Liverpool. Fee, One Guinea. Letters to be addressed, 79, Boundary Lane, West Derby Road.
Mr. EGERTON attends a Public Seance at the Caledonia Temperance Hotel, 6, Stafford Street, Liverpool, every Monday, at 8 o'clock. Admission (by Ticket), 2s. 6d. each.

MRS. WOODFORDE, having met with great success in Developing, wishes to establish CLASSES for any form of Mediumship. Should Private Sitzings be preferred, suitable arrangements can be made. Terms reasonable.—Apply at 41, Bernard Street, Russell Square.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST CLAIRVOYANTE, whose reputation is well known throughout Europe and America for Revealing Startling Facts to the public, can be consulted on either Medical or Business Affairs connected with the Living and Dead. Hours, Ten till Five. Terms, One Guinea.—Address, care of Mr. G. R. Hinde, Bright Street, Eastbourne, Darlington.

MRS. OLIVE, TRANCE MEDIUM for Test Communications from Spirit Relatives and Friends; also for the Cure of various Diseases by Spirit-Magnetism and Prescriptions. Private Seances by appointment.—49, Belmont Street, Chalk Farm Road, London, N.W.

A PUBLIC SEANCE at the above address on Tuesday Evenings, at Seven o'clock. Admission, 2s. 6d.

MRS. WOODFORDE, TRANCE MEDIUM and MEDICAL MESMERIST, will also give Sitzings for Development in Writing or Drawing under Spirit Control. On pourra s'entretenir en Français. Terms reasonable.—Present address, 41, Bernard Street, Russell Square. Private Seances attended.

MRS. M. A. WILSON, MEDIUM, Diagnoses and Prescribes for Diseases under Spirit Influence. She has prescribed for the medical profession with great success for many years. Cures every case of Paralysis, Shrunk Limbs, Chronic Rheumatism, and Brain Affections, on moderate terms.—103, Caledonian Road, King's Cross.

TO INVESTIGATORS.

J. C. CALDWELL, Medium for Test Communications, will hold a SEANCE every Monday and Thursday Evening, at Eight o'clock, at No. 1, Holyoake Road, Dante Road, Newington. Admission 1s.—Investigators visited at their own residences; terms, 5s.

MESMERISM AND CLAIRVOYANCE.

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

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

MRS. SQUIRES, 27, UPPER WINCHESTER STREET, CALEDONIAN ROAD, KING'S CROSS, late of the Mesmeric Infirmary, continues to make good cures by her great power of Mesmerism, which she has from her childhood possessed.

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.

DR. JOHN HUNTER and **DR. MESMER** may be consulted on for all forms of illness and for slight surgery cases, through the mediumship of Mr. ROBERT HARPER; and Clairvoyant examinations for the diagnosis of disease by Mrs. EMPSON may be obtained at 114, Wardour Street, Oxford Street, W. Business hours, 1 to 4 o'clock p.m., daily. Terms moderate.

MRS. JULIA B. DICKINSON, the celebrated Medical, Clairvoyant, and Magnetic Healer, has again returned to London from the United States, and is now prepared to diagnose all classes of disease and cure all curable diseases. Those wishing examinations by letter are requested to state sex and age, with two leading symptoms of disease, and enclose £1 10s., when a clear written diagnosis will be forwarded by post, with prescription and one month's medicine highly magnetised. Office hours, 1 till 5 p.m. Examination terms, One Guinea.—9, Somerset Street, Portman Square, London, W.C.

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.

Just Published.

THE EARTH ON FIRE—WILL IT BE DESTROYED?
Sent with other important articles on cosmographic subjects, post free for Seven stamps, addressed "PARALLAX," 24, Leighton Road, Kentish Town, London.

THE SPIRITUAL CHURCH.

ROYAL MUSIC HALL, 242, HOLBORN

(On the opposite side to Southampton Row, a little farther East).

AN

ORATION ON SPIRITUALISM

Will be given, under Spirit Influence, by

MRS. CORA L. V. TAPPAN,

Inspirational Speaker, from the United States, in the above Hall,

On SUNDAY EVENING, NOVEMBER 23rd, 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,

Which must be obtained before Saturday Evening, at the SPIRITUAL INSTITUTION, 15, Southampton Row, Holborn.—Send a Stamped Envelope for Tickets.

BY ORDER OF THE COMMITTEE.

SPIRITUALISM AND SCIENCE.

MRS. CORA L. V. TAPPAN

Has commenced a COURSE of LECTURES

ON WEDNESDAY EVENINGS,

AT LAWSON'S ROOMS, 145, GOWER STREET (NEAR THE METROPOLITAN STATION),

The chief feature of these Evenings is to afford information of a special character to advanced Investigators. Opportunity will be afforded for putting questions to the controlling spirits.

TO COMMENCE AT EIGHT O'CLOCK PRECISELY.

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

PERSONAL HISTORY

OF

MRS. TAPPAN'S MEDIUMSHIP.

Towards Christmas the Guides who have controlled Mrs. CORA L. V. TAPPAN from her earliest development as a medium, will give through her mediumship a DISCOURSE, embodying

A HISTORY OF HER CAREER AS A
SERVANT OF THE SPIRITS,

Embracing the many remarkable forms of Healing, Test, and Intellectual manifestation which have been so plentifully witnessed through her instrumentality, constituting the most remarkable narrative of spiritual manifestation on record.

This Meeting will be of a special character, and arranged under the auspices of a numerous

COMMITTEE OF INFLUENTIAL LADIES.

A list of Committee and other particulars will be given next week.

THE GRAMMAR SCHOOL, DALTON-IN-FURNESS,
NORTH LANCASHIRE.

Head Master:—PERCY ROSS HARRISON, B.A., of Pembroke College, Oxford.

A thorough Classical, Mathematical, Scientific, and Commercial Education is given, comprising the following subjects:—

The Greek, Latin, German, French, and English Languages and Literature; Arithmetic, Book-keeping, Algebra, Geometry, Trigonometry, Land Surveying, and all the higher Branches of Mathematics; Mechanics, Chemistry, and Natural Philosophy; Geography and History; Shorthand, Drawing, Music, Drilling, and Calisthenics.

Care is taken to meet individual requirements. Pupils are specially prepared for the University and Civil Service, also for the local and other Examinations.

The highest attention is paid to the physical and moral, as well as intellectual development of the pupils; and every effort is made to secure their comfort and happiness.

Terms, including Board, Laundress, Books, Stationery, and all Branches of Education, THIRTY-TWO GUINEAS PER ANNUM.

Dalton is situated in a healthy and picturesque locality, being only one mile from the ruins of Furness Abbey, and within a few miles of the English Lake District.

A FRENCH GENTLEMAN, holding a Diploma and the highest testimonials for good and quick Teaching, is open to ENGAGEMENTS, and would be glad to translate with his pupils the French works of the late Allan Kardec, the founder of Spiritualism in France.—Address, LL.D., Scadding's Library, Belgrave Road, S.W.

MR. W. KINGSLEY, PIANOFORTE TUNER, REPAIRER, and SELECTOR.—Address, 20, Brewer Street, Golden Square, W.

N.B.—Musical and Phenomenal Seances given.

PHOTOGRAPHS
OF
SPIRITUALISTS
AND
MEDIUMS.

Price 1s. each,

Burns, J.
Butterfield, Mr. and Mrs.
Coleman, Benjamin
Cooper, R.
Conant, Mrs.
Dennys, E. N.
Davis, A. J.
Everitt, Thomas
Everitt, Mrs.
Evans, Elder
Fowler, Lottie
Guppy, Mrs.
Hardinge, Mrs.
Howitt, Wm. and Mary
Houghton, Miss
Harris, T. L.
Horne, Frank
Horne and Williams
Horne, D. D.
Jackson, J. W.
James, Abraham
Massey, Gerald
Morse, J. J.
Newton, Dr.
Olive, Mrs.
Peebles, J. M.
Powell, J. H.
Ripon, R. H. F.
Sexton, Dr.
Shorter, Thos.
Spear, J. M.
Spear, Mrs.
Smith, J. E.
Swedenborg
Shepard, Jesse
Tappan, Mrs.
Tuttle, Hudson
Williams, Chas. H.
Whitman, Walt.

Price 1s. 6d. each.

The Fox Girls (a group of 3).
Dr. J. J. Garth Wilkinson.

PHRENOLOGISTS.—1s. each.

Fowler, O. S.
Fowler, L. N.
Fowler, Mrs. L. F.
Wells, S. R.

SPIRIT-PHOTOGRAPHS.

The following, with many others by HUNSON, are on sale, price 1s. each.

Burns, Mrs. (with "John King")
Guppy, Samuel (with Hudson's first spirit-photo)
Gregory, Mrs. Makdougall (with spirit of sister)
Howitt, William (with child)

Complete Collections made to order.

Photographs of Direct Spirit-Drawings and Writings, through the mediumship of D. DUGUID, and photographed by J. BOWMAN, Glasgow, price 6d. each. See list in "John King" No. of the MEDIUM.

A beautiful Engraving on steel of

MRS. CORA L. V. TAPPAN,

suitable for framing, with descriptive letter-press, price 1s. post free.

J. BURNS,

15, SOUTHAMPTON ROW, W.C.

F. FUSEDALE, TAILOR AND DRAPER, has a splendid assortment of Autumn and Winter Goods. An immense variety of Scotch and West of England TWEEDS. A perfect fit guaranteed. Everything on hand. Visitors passing through London supplied with goods on the shortest notice, at special prices for cash.—No. 8, Southampton Row, High Holborn.

ARTHUR MALTRY,
TAILOR AND HABIT MAKER,

8, HANOVER PLACE, PARK ROAD, REGENTS PARK.

Established 1833.

Orders executed on the shortest notice. Workmanship and Fit guaranteed. LIBERAL DISCOUNT FOR CASH.

STEPNEY CLOTHING MART, 6, STEPNEY STREET, LLANELLY.

J. F. YOUNG, TAILOR, DRAPER, OUTFITTER, ARTIST, and J. SEWING MACHINE AGENT.—Carpet Bags, Portmanteaus, Bags, Mackintosh and Oilskin Goods.—Portraits in Coloured Crayons from Two Guineas.

R. WORTLEY (the well-known Medium), UNDERTAKER, provides Special Funerals for Spiritualists in any part of London, at moderate terms. Telegrams allowed for. 27, Victoria Dock Road, E.

SENIER'S ASTHMA REMEDY NEVER FAILS.

SOLD wholesale by Newbery and Sons, 37, Newgate Street, London; and Raimes, Blanchards, and Co., Leith Walk, Edinburgh, General Agent for Great Britain, M. J. Sutherland, Burnley, Lancashire, who on receipt of 2s. 9d. will send a box prepaid. Sole proprietor, Alfred Senier, Pharmacist, Mazomanie, Wis., United States.