



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

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REMARKABLE SEANCE.

**The Instantaneous Transference
 OF A
 SCEPTICAL GENTLEMAN
 FROM WITHIN A LOCKED ROOM
 TO A DISTANCE OF A MILE AND A HALF.**

Many rumours of this remarkable occurrence have, for the last few days, been floating about the metropolis. We have therefore much pleasure in stating that next week's MEDIUM will contain an accurate, authoritative, and detailed report of the event in question, duly attested by the names and addresses of SEVENTEEN WITNESSES of well-known respectability. This report will be supplemented by an analysis of the facts in comparison with former similar seances, and some editorial comments will be appended.

The number for Friday next (December 5th) will therefore be one especially useful to place in the hands of inquirers, sceptics, and persons generally who may be unacquainted with the more marked physical phenomena of Spiritualism. In addition to the above special matter, the paper will contain

TWO ORATIONS BY MRS. TAPPAN,

And the news of the week.

The paper will consist of a full Double Sheet of 16 pages, price 1½d. Orders for special quantities received on or before Wednesday morning's post will be charged 1s. for 12 copies, or 7s. 6d. per 100. Send on orders as early as possible, to facilitate printing arrangements.

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

DELIVERED IN LAWSON'S ROOMS, GOWER STREET, NOVEMBER 19TH, 1873.

On Wednesday evening, the 19th instant, Mrs. Tappan gave the third of a series of lectures in the above hall, on Spiritualism and Science. The chair was occupied by Mr. Luxmore, who, after a few words of introduction, called upon the lecturer to gratify the impatience of the audience, which, though not large, was select and intelligent.

Before proceeding to the lecture proper, the inspired speaker delivered the following brief invocation:—

Infinite Spirit! Thou life of all being! we seek to praise Thee! We seek to know thy knowledge and thy truth! Wherever we may be, whatever the theme of our meditations and thoughts, what-
 ever our conversation may be, still would we know that thy divine

mind dictates, thy strength overrules, thy law guides, and every atom is amenable to the spirit of thy divine being. O life ineffable! O divine source of being! let us through nature look to Thee as the source of nature's life, and through the finite mind gather some glimpses of that infinite that is veiled from our knowledge, but revealed to us in many signs and tokens.

With this exordium the speaker commenced:—

Friends, the circle of scientific minds which are to address you this evening choose rather to give some general suggestions upon certain phases and manifestations in science, or rather in mental science, connected with Spiritualism, and show wherein mind in the body possesses similar attributes to the disembodied mind, and in what manner these two effect and control their action upon material substances. It is well known that magnetism, mesmerism, clairvoyance, and even psychology belong to what is known as the realm of the natural sciences; yet it is also well known that these sciences are as yet in their infancy, and that the laws which govern them are of so occult a nature that as yet no complete system has been developed whereby certain results may be legitimately and distinctly foretold from known causes. Everything that belongs to the realm of mind in connection with these sciences is as mysterious as before they made their appearance upon the surface of human thought. Yet the methods whereby one mind can govern and control another may be just as clearly determined as the method whereby one atom may govern, communicate, or sympathise with another; or the sun, the centre of the solar system, govern and control the planets. But as life itself is not known and understood, how can we suppose that mind, that most subtle of all existing substances, can be known? It has been supposed that electricity, either, or one of the multitude of forces in nature, may have some connection with this mental science. But recent discoveries in electricity are specifically of a scientific nature. The electricity of the lecture-room is one thing; the electricity that the actual operator generates in his laboratory is another. That electricity that is brought to bear for the illustration of splendid effects, that to your senses is most peculiar and striking, is very different from the electrical force that can be weighed and measured and calculated in its various bearings and changes of temperature, and fully understood and under the control of man. Any one experienced in electricity will know that it has not the slightest relation to magnetism, mesmerism, or any of the mental phenomena that occur in the world; that it also has no relation whatever to the manifestations known as spiritual; that, while some of its manifestations are similar to some of the possible effects of electrical experiment, they do not partake of the same nature, are not produced by the same laws, have not their origin in any similar source. Electricity is a known and palpable substance, whose vibrations occur in response to certain known and absolute conditions, and these known and absolute conditions can be created when and where the electrician chooses. The manifestations of Spiritualism, on the contrary, occur under circumstances precluding the possibility of electrical vibrations, precluding the possibility of electrical experiments; and hence whatever substance it is which surrounds the medium that enables spirits to move tables and other objects, or to lift (move) the body of the medium himself, it is not electrical in its nature. Having separated, therefore, entirely the manifestations of mind from those of simple matter, we proceed to the analysis of those various phases of mind as manifested through the sciences to which we have referred.

Animal magnetism, as it is called, is that peculiar force that emanates from one human body and has its influence over another human body. All substances are surrounded by magnetic properties

peculiarly their own. The human body is surrounded by a magnetic element peculiarly its own. This element has nothing to do with the will, volition, desire, or other mental attribute of the person; it is purely a physical magnetism; it acts, re-acts, and otherwise operates unconsciously, and whoever possesses the most of this aura or magnetism has the most physical power and influence; and when it is accompanied by corresponding mental vigour, it produces what is known as mesmerism. Mesmerism is the result of this same magnetism under the control of an identical, distinct, and absolute will-power. When a person wishes to mesmerise another, he avails himself of this magnetic aura that surrounds them; and it is always the person possessing the strongest magnetic aura that can by his will-power control another who has less positive will-power. The other may have as much magnetism, but not having the will-power to direct it, he cannot resist the superior force of the mesmerist. Now this mesmeric control is governed by absolute identical laws under the influence of mind; and it is known that certain portions of the human body are magnetic poles, upon which the mesmerist touching the subject can operate at will. These magnetic poles form the nerve-centres where the forces of the physical system concentrate, and are thereby made amenable to the will of the operator. This mesmeric power is never exercised unconsciously to the operator. No person can mesmerise another unless he will to do so; no person can throw another into a mesmeric sleep unless he wish to do so and know how to do so. There is a distinct power necessary to establish the chain between the operator and his subject. He must make certain evolutions and go through certain operations having reference to these magnetic centres or poles in order to place the subject under his control. Your chain of sympathy being once established, the mesmerist can act upon the subject even at a distance by the mere power of will; for the chain is not easily broken. Psychology and biology are other phases of mental control, oftentimes without any physical symptoms of mesmeric sleep, but by the swaying of mind. The mental particles going out or vibrating from one positive mind into a room, sways, moves, or displaces the individuality of a person; and oftentimes many persons live for years under the biological control of another mind. Without having any consciousness of it they are swayed and moved. Their thoughts, feelings, emotions, and beliefs exclusively represent those of some superior—not superior in mind necessarily, but superior in will-power. The great secret of all mental control in the world of great minds is biology, or the mental vibration that corresponds to the physical vibration of magnetism, but is not allied to mesmerism. Mesmerism displaces the will and directs the physical body to the sleep, or to the suspension of its natural functions, withdrawing the brain within by a process that may be similar to the endosmose process of physical vibration, wherein certain forces are drawn forward and the mind thus relieved from outward contact. Now clairvoyance is developed in mesmeric states, and the mesmerist often finds upon his hands a subject whom he cannot follow into all the regions that the mind traverses. Having placed his subject in the mesmeric sleep, it was left for clairvoyance to develop itself independent of the mesmerist's power. For though clairvoyance was first discovered through mesmerism, soon the clairvoyant travelled beyond the will-power of the operator, the body alone remaining subservient to the mesmerist's touch, while the mind investigated remote regions, transcending the thought and far beyond the will of the known mesmeriser. This is clairvoyance. There are independent clairvoyants, who pass into the mesmeric state as they suppose without any operator, and who in this state investigate not only scenes upon earth, but spiritual scenes and places of which they have externally no knowledge. In such cases the supposed independent clairvoyant is mesmerised notwithstanding, but it is by a disembodied spirit, and hence he does not always see the mesmerist; nor does he know that the mesmerist stands beside him placing him in this clairvoyant state. There is no such thing as a person being self-mesmerised—it is a mistake in terms. You cannot at once be positive and negative. You cannot throw yourself into the state, and be at the same time the controlling power and the power controlled. It has been thought that spiritual influences might be explained by self-mesmerism. You ask a mesmerist to mesmerise himself: he will tell you it is impossible; he says that the very nature of being positive to another mind renders it impossible that his own shall be positive to itself; and the spirit must be more positive than yourself not only in mental power, but in the pure mesmeric element, in order to control or throw you into the mesmeric state.

Psychometry is a different form of clairvoyance from that developed by mesmerism. Psychometry is peculiarly a state of mental sympathy, wherein every object that comes in contact with the mind, or with the touch of the psychometrist, conveys to that touch and that mind, through sympathy, its whole history—its past vibrations, its past surroundings; everything through which that object has passed becomes enstamped upon the psychometrist's mind. Psychonomist is a better word than psychometrist. The psychonomist possesses the gift of mental or spiritual sympathy. It is well known, or it is believed, that every vibration in nature makes an indelible impress somewhere; that every object, and the motion of every object, has somewhere left its impress; that every scene through which you, as individuals, pass, and every phase or atmosphere through which your bodies have passed, receives some impression. Every time that you come in contact with a person, hold converse with him, take him by the hand, or communicate with him in any way whatever, you receive from him (or her) some spiritual or magnetic substance, and also give to him some spiritual or magnetic substance. This being true, the psychonomist takes into his or her hand a letter, at once beginning with

the very latest influence that has surrounded that letter, whatever it may have passed through; he traces it back through its various phases, every hand through which it may have passed, until he reaches the writer; and the innermost secret of that letter—the thoughts that were in the mind of the writer when penning it, and everything associated with it. In taking a piece of metal or stone, the psychometrist traces it back through the various stages of its history; knows of the particular stratum or rock it may be found in. If the psychometrist is sufficiently scientific in his knowledge, he will do this in proper scientific terms; if not, he will have to describe it as best he can, without scientific terms. In either case he can trace its career, can see the formation of the rock or soil that surrounded this piece of stone or metal, can tell of what materials it is composed, and finally give its whole history. We knew an instance where a lady sat down to a table about the size of this one (table about 3 feet by 2), and resting her forehead upon her hand, proceeded to say that she saw first a shipwreck, and something floating about upon the surface of the water. It was then rescued by some one and carried into a boat. "It is a piece of stick," she said; "I see it further back, in a dungeon. O! I see some one trying to write upon it. I see the prisoner sleeping. I see that he is condemned for some particular offence." She then went on telling every phase of thought that had been left impressed upon it while the prisoner was writing. It was quite correct. The table had been saved from a French ship, previously having been in the hands of one who was imprisoned because of his participation in the revolution, but who escaped the penalty that was passed upon him, and was afterwards shipwrecked, when the table was preserved and taken to America. The psychonomist had no knowledge of the table, had never been in the house before, and knew nothing of its history. Many other instances could be adduced where parchments, locks of hair, and various articles have been psychometrised, an infinitesimal record being left upon each object by the particles aggregated to it in its passage through the world. This is one of the independent functions of the human spirit embodied and disembodied. It may not be developed because of the lack of suitable organisations on earth, but all spirits are in a degree psychometrical, and many persons possess this gift without knowing of spiritual influences, or of the distinct control of individual intelligences that have passed beyond earth-life. These are particularly interesting subjects of discussion, since to them has been attributed many of the mental manifestations of Spiritualism; but, as we say to you, mesmerism, magnetism, biology, clairvoyance, psychometry, all belong to a distinct department of their own; and though they may intertwine their elements together, and many of their forces be similar, and many of their manifestations be mistaken for one another, still they possess a distinct sphere of science in themselves. The only difference between spiritual manifestations, as acting upon human mind, and these various forms of mental expression upon earth, is that spirits, being disembodied, are obliged, wherever a physical atmosphere is required, as in the case of magnetism and mesmerism, to obtain that atmosphere from the medium. That medium, in mind and person, being subject to the will of the spirit, the magnetic properties form the medium of control; hence all those phases of developing mediums, sympathetic mediums, and other forms, originate with spirits who control for the purpose of influencing others. Every embodied mind possesses in embryo every germ and power that is possessed by the disembodied mind, and the disembodied mind possesses every power that is possessed by the embodied mind, with this difference, they have not a physical organism of their own like yourselves, and are obliged to act upon physical organisations here in order to work out the manifestations of their presence and intelligence. They have the advantage of possessing greater elasticity of will, of acting upon more minute particles of matter than you can govern, because your actions in connection with matter must be directed exclusively by the motions of your physical body. The spirit, on the other hand, has a more subtle will, and being constrained by no physical body, can act upon more nearly ultimated particles of matter, and thereby produce effects which defy physical science, and which scientific men fail to understand. They do not understand, for instance, how the spirit can move a table. They say, "It is impossible, for we may will until we are blue; we cannot move the table." By will? no; because your will is limited in the exercise of its function to the particular range of its physical attributes and properties that are encased in your individual bodies, and to the particular range of mental qualities that you cannot dispense upon others. But the disembodied spirit has greater volition, being less trammelled, and operates upon, not the table with its hands in making the raps with its individual fingers, but upon the aura, or infinitesimal particles that surround your bodies, over which you have no control, but which, when set in motion and concentrated, form as potent and pliable an element as one would wish to have. There is no difficulty in comprehending this. You do not understand how your will controls your individual bodies: you only know it does so. You do not see the infinitesimal globules or molecules that work and tug away in response to your will every time you raise your hand. You do not see that there is a constant vibration through every part of your system in response to your thought—an absolute, material vibration, by which every nerve communicates with the brain, and the brain itself is acted upon by the voluntary will of the spirit. These infinitesimal molecules or particles, that form the brain substance, that communicate with the brain substance, is a fluid that corresponds with the fluid that the spirit employs when he raps on the table, or produces vibrations of the atmosphere. The infinitesimal molecules that are thus employed might be called vacuums, if it

were not that nature abhorred vacuums, or nearly vacuums, as it does possess several; and in this minute globule, surrounded by the atmosphere from the medium, resides the power not only of communication, but to lift tables and project bodies through the atmosphere. As we have stated, this is the power of the spiritual will, and is effected by subtle forces occult to you. The spirit sees the aura around your physical bodies that to your gaze is entirely hidden. The spirit sees the action of the nervous fluids, and knows from its sight that these nervous fluids are formed of infinitesimal globules, each one responding to its particular function, and that when it does not respond, paralysis then ensues. The spirit sees the vibration of your thought, and, when in sympathy, does not require you to speak as you do to one another; but upon that vibration of thought alone traces what you would say, and the developed mind can receive a response from the spirit in turn. It is a system of mental telegraphy—a spiritual telegraphy—whereby on chains, or individual vibrations of thought, the spirit is brought into sympathy with your own mind. There is more than sympathy connected with the wish of your spirit-friends when they desire you to think of them often. By thinking of them you make a vibration towards them, by which they can reach your mind. By refusing or refraining to think of them, your mind vibrates in other directions, and the spirit cannot approach. It is often said of Spiritualism that it only gives the response to the thought of the investigator. If it did, it would be nothing against it. For the spirit must have some chain, or some link, upon which to act, and the only link is the human mind, and the aura that surrounds the human body, and the atmosphere. Whenever you desire the presence of any particular spirit, the amount of thought, or rather the intensity of your thought, in the direction of that spirit, will more surely bring it than any other method. As the sun is not judged by its simple flame, but also by its intensity, so the thought may be very magnificent in quantity, but if it have not the subtle quality of intensity, it does not reach the required spirit. And persons having this intensity of thought, even though existing on earth, often influence one another and communicate sympathetically, though at a very great distance apart, and Spiritualism is developed to many advanced mediums to such a degree that letter-writing and the slow process of telegraphy are not useful; that is, after they are superseded by the more rapid method of mental telegraphy, which, when perfected, may form the basis of a new system of communication between individuals, societies, and perhaps nations. The material world scoffs at the idea of bringing about anything by prayer. Intensity of thought in a given direction, if properly guided, may bring about almost anything; and that form of mental aspiration, which especially asks a certain favour—if it be not in contravention of natural laws—will certainly bring about that favour, provided your guardian spirits can reach that thought, the intensity of your thought being sufficient to reach them. A challenge has been issued from the scientific world that a certain ward of a hospital be set apart as a subject of prayer. If they would let us do and pray in our own way, it would certainly bring about very favourable results. If the said prayer come from sincere desire, and is the expression of a multitude of people, for an object that is not in contravention of any law or wish of the divine will, it will surely affect a body of spirits, and that body of spirits, acting together, will surely bring about a desirable result. But, mind, prayer can only so act, not in response to a challenge of the material mind, but in response to the spontaneous and earnest desire that never calls in question the ability of the responding intelligence. The actual condition of prayer is destroyed by saying: "Now, angels, God, or Divine Spirit, see if you can do this." The very condition of mental and spiritual supplication is lost. Make conditions for spiritual gifts as positive as the scientist demands for his investigations, and the response will be just as accurate. He demands certain laboratories, certain dark places, certain forces, certain chemicals: we demand certain conditions; give us these, and the answer will come.

It has been said that there can be no positive method of arriving at a criterion of spiritual results when conditions are so diversified and so unknown. But they may be known. No man can go into his closet and ask his guardian-spirit to do something for him if he is to say how it shall be done. No one can ask the Divine Mind to bring about a blessing on earth if he is to dictate the method in which that blessing is to appear. The laws that govern spiritual manifestations are just as possible and capable of being known, and must be held as inviolable, as the delicate laws that control the vibration of the electric telegraph, or the still more delicate laws that control the vibration that determines the quantity or quality of sound. No professor will allow you to interfere with his experiment, neither can we allow you as investigators to interfere with the methods of our experiments. There are several absolute conditions that must be invariably fulfilled in order to produce satisfactory results, and when investigators cavil at the numerous conditions, they must remember that every scientific result has been brought out under such conditions, and thousands and hundreds of thousands of times has the student pored over the midnight lamp and the crucible, trying to produce a certain chemical result, which has not been obtained until the very last time because conditions were not favourable. So in the hundred thousand times you seek for a manifestation of spiritual presence, and at the last it is gained. Do not consider the others were failures, but rather that they produced the perfect conditions for the result. The human eye—that most subtle and delicate of all mathematical and mechanical constructions—requires the sixtieth part of a second to perceive an object. When you take the vibrations of the human mind—and remember that these are many hundred thousand times more rapid

than this—the delicate structure of the human mind is such, that the slightest vibration—a vibration that could not be measured by proximate figures—causes a disturbance of the requisite conditions. Modern science has revealed that the accustomed musical ear can discover a variation as 1,000 is to 1,001 of a musical sound. This has been so perfected by artificial means that there can be discovered a difference as between 4,000 and 4,001. But mind is a hundred thousand times more delicate than this; and the one thousand and one conditions arising from change of atmosphere, thought, &c., may disorganise the conditions for spiritual manifestations. The only wonder is that they have succeeded at all. The marvel is that so many well-authenticated facts have been evolved and taken their place in the world. The marvel is that any circle can find sufficient of the proper mental atmosphere to allow or permit of one vibration of the spiritual substance; but that it is so is proof that thousands of intelligent minds, thoroughly understanding their business, knowing what they are about, are directing these movements upon earth, proves that spirits disembodied are the instruments of an intelligent and consecutive plan whereby these manifestations may be revealed to mortals. And if it take—why it has only been twenty-five years—a hundred or even two hundred years for the exact conditions to be known under which the very best expressions of spiritual presence can occur, it will not be much. Astronomy was longer than that; and every science has been longer in perfecting its methods and systems. It is therefore an impatient world that calls for every experience to be infallible and correct within the first quarter of a century of the existing science; and yet so great and correct have many of these manifestations been, that they form to-day a record of facts unparalleled in the history of any other science, and which, if collected and collated, would form the basis of an indisputable science, and their testimony would go unquestioned. Now every point—we mean on this subject—happens to be without the pale of regularly-established science, without the pale of regularly-established religions; so that it has to fight in both directions, to make its pathway as best it can in the midst of these conflicting and contending influences. In some subsequent lecture we shall give you what we conceive to be the precise and absolute conditions requisite for the best fulfilment of spiritual conditions and requirements; but it does not belong to the immediate subject of this evening's discourse. We only desired to show you that the various sciences belonging to the mind, that have finally been required to account for Spiritualism, do not do so in any way, but only form the basic part of a grand system of mental philosophy, which Spiritualism rounds and makes full, for it extends the powers of the mind beyond death and beyond the physical body, to the living, conscious, sentient spirit, endowed with the attributes of will, of power, of thought, of controlling the properties of mind and matter, and of so manifesting its presence as to become an absolute living reality in a world that is made up of change and dissolution.

The true key to spiritual investigation is sincerity, candour, a willingness to receive the truth; no simple probing or penetrating inquisitiveness will answer, no curiosity that seeks for mere mental sensation, nothing that seeks to augment the individual opinion upon any individual subject. You should go about this investigation with the mind free from influence upon this subject. Let it be as free as the air, as clear as water, as transparent also as light and life; and then each minute vibration of the spiritual world may reach you; whether it be upon your own mind or upon the mind of another, you will be able distinctly and positively to determine. There is another difficulty. "How am I to know," I hear someone say, "whether the received impression be the result of my own imagination or from the spirits?" It is the most simple thing imaginable. Your own thoughts pass through a series of evolutions that are conscious to yourself; and you will find on reflection that whenever you have a thought suddenly, you have passed through the various stages of that thought, and then suddenly it develops into the mind as a complete voluntary thought. On the other hand, the spiritual impression is like your own mind asking a question; and if you are well disciplined and understand all the operations of your own mind, you know that you refuse to give an answer; but there comes a distinct mental vibration, not of the process of thinking out the answer or wondering what it may be, but an absolute answer, perhaps not to your ears, but so consciously to your own mind that you feel as if some one had spoken it in your thoughts. When such a vibration reaches your mind, be sure it is a spiritual impression; but you must be self-disciplined and self-schooled to understand it, and you must not be self-deceived. You must not get an imaginary thought and say, "This may or may not be the answer," for the answer comes distinctly, so that there is no mistaking it any more than the voice now addressing you. These are amongst the most subtle of the laws of spiritual control. Spiritualism has proved that where there was absolute control thought was instantaneous, that the guiding principle of Spiritualism arises from the fact of its not being the work of the volition of the one truly inspired, that the very essential condition of inspiration is that the mind shall be pure and white, and free from preconceived notions on the subject, and that then the thought is as surely inspiration as that the writing upon a white sheet of paper is not evolved from the paper itself. We have only been able to give rather a cursory glance at the important subjects on the theme chosen; but we think more special and distinct details may be elicited by your questions. You are therefore requested to ask questions upon the subject of the lecture.

The following questions were then asked, and answered:—

Q. 1.—Do we understand that it is meant that all true and earnest prayer produces, or puts in operation, forces in the spirit

tual world as certainly as fire converts water into steam?—A. You do; all prayer puts in operation forces in the spiritual world just as fire will make steam of water. The condensation of a dozen minds will have more effect, more assuredly, because a dozen minds will reach more spiritual influences than one.

Q. 2.—Then you go in for co-operation?—A. Most assuredly.

Q. 3.—If I have been correctly informed, spirits have been known to drink a glass of beer at seances; is this so?—A. It is very possible that spirits may absorb the beer into the atmosphere as a manifestation.

Q. 4.—Can you explain an immaterial being consuming material substances?—A. We do not say that the spirit consumed it, but that a spirit might absorb the beer into the atmosphere, even as we learn that water was changed into wine in the olden time. The atmosphere is material, though not so material as your physical bodies, and a sufficient quantity of atmosphere could absorb a glass of beer so that it would not be palpable to your sense.

Q. 5.—You said that sometimes prayer would reach the guardian spirit if intense enough; are not guardian spirits always present, but sometimes far away?—A. We did not say that prayer would reach the guardian spirit, but the spirit for whom it was intended, if you thought of a spirit personally, as there is a way to reach them so as to influence them. Guardian spirits are present with you at all times; but there is a difference between spiritual presence and material presence. A mother can carry the thought of her child about with her while at her work, all the time mindful that the child is playing, yet all the time consciously employed in other ways; so the guardian spirit is always mindful of the child of its care, and if there is danger around, the sympathy is so great that it is instantly with you.

Q. 6.—In referring to psychology and biology did we understand you to say that when once an individual had brought another under influence, and that afterwards when he had gone to a distance, say to Australia, the person in England would still have the same power over him? Is there not a time when the link is broken?—A. We did not say that invariably, and at all times, when one person influences another, that that person can at all times and at all places, even at a distance, maintain that influence. We said it was possible, when one person had fully established a mental control over another, that that person could control another at a distance, and it has been clearly established by well-authenticated cases under mesmeric and psychological control that the operator may be a hundred or a thousand miles away, and yet at a given hour throw his subject under control. Of course, this is always provided no other intervening power breaks off this power of control. But one case is sufficient to prove that it may be done.

Q. 7.—Repeatedly I have had persons come to me, and write to me, saying that they were aware of voices being heard in their ears purporting in some cases to come from spirits, in others from persons in the flesh: can you afford any information as to the source and nature of such persecution, as they consider it?—A. When the sound is not the result of disease—which is sometimes the case, the organ of hearing being so diseased that it may pervert external sounds to the similitude of voices—but is genuine and absolute, it is simply the result of a mental sympathy between the person so afflicted and the party from whom the voice is supposed to come; and it oftentimes is the result of an involuntary act whereby the spirit, having simply vibrated the atmosphere, may reach the sense of hearing, as you know sound and hearing are but the consequences of vibrations. But the spirit may vibrate the atmosphere without the intention of afflicting the sense of hearing, and yet may reach the consciousness of the individual; so that the voice they are afflicted with is but a mental vibration, oftentimes the result of a physical atmospheric influence that the spirit brings to bear. When it is of a person on earth, it is simply a mental sympathy that, in its turn, affects the brain and produces the same effect as sound.

Q. 8.—Do you recommend Spiritualism as a solace, or as a subject of entertainment?—A. I think the gentleman cannot have been present any other evening. It has always been stated that as an entertainment merely we advise every one to stay away from it. It is not of the nature of those influences that people may employ simply for pastime. It is of the nature of science and spiritual ethics—a religion, if you will, though no religion can originate but from within the individual spirit, but it may form the avenue for expressing your religion, and as a science and system of ethics it requires the most careful and serious consideration.

Q. 9.—We have authentic instances where mediums have received communications from perfect strangers who are yet in the flesh, these communications being received by hearing voices speak distinctly; they have afterwards been visited by the party from whom the messages came, who has recognised them. Can you describe how the communication was received in the first instance?—A. We have stated in the course of the evening's remarks that every embodied spirit possesses in embryo the powers of the disembodied spirit. Frequently this projection of one's self from the material body occurs. It has been known as double-sight, double-self, and by various other terms, whereby the spirit still inhabiting the material body has been seen and heard at a distance. It is the result of some peculiar sympathy, although unknown to the person to whom the experience comes; for the spirit is sometimes strongly sympathetic, and projects itself towards a future acquaintance of the body; so that, when you see a person, you say, "Why, it seems as though I had seen you before." The spirit is more rapid than the body; it is as a child that runs on in advance of its

parents, in order to see what is ahead: thus the spirit goes forward so that when you see a person to whom you are attracted, it always seems as if you had known that person before. The spirit is often the messenger that goes in advance.

Q. 10.—Is the voice we hear that of the medium or of the spirit?—A. It is neither the voice of the medium nor the voice of the spirit, but it is a voice produced by the spirit upon the atmosphere, the result of the aura surrounding the medium. It is not the voice of the spirit, because the spirit has no physical organ that can produce sound on your atmosphere. It is not the medium's, we know, because sometimes her mouth has been closed, so that no sound could emanate. It is a vibration produced on the atmosphere by the creation of a thorax and other organs of sound. You know the glottis and the epiglottis are of very simple construction, and the spirits can make semblances of them under certain conditions; and by this artificial glottis and epiglottis causes the spirit-voice, and when the circle goes away these go with it.

Q. 11.—Can the spirit of a departed friend act upon mind without being actually present?—A. We do not know what you mean by being present. You are not present when five feet away, the spirit is not away when the thought is in sympathy, because distance makes no difference. A thousand miles is the same as a foot; and the spirit may only be a foot away and notwithstanding have no sympathy. A thousand miles is nothing, when there is sympathy; the distance is nothing to the spirit. Mental presence is one thing, and so-called bodily presence another thing.

Q. 12.—When I see a spirit-face I see small figures passing across the face, which I do not understand. Lecturer: Figures of human beings? Questioner: Yes.—A. There are various forms of spiritual vision. That might not really be a spirit-face, but something presented to your mind as such; for you can only see the spirit-face with the absolute eye of the spirit. But oftentimes there are faces presented to you by the spirit acting on your mind, and the other figures are thoughts they may wish you to take notice of as forms, but all are different phases of some kind of spiritual sight.

Q. 13.—Is it absolutely necessary that everyone should have a guardian spirit?—A. We consider things that are general are necessary, and every human being has an attendant spirit. Now, that may or may not be necessary. It simply is so. And this guardian that has assisted them from the hour of their birth may also have others under its guardian care, but is capable of knowing what each one is doing, and having the supervision of them. It is quite important that everyone that enters the world should have a guardian spirit. That being a law of nature, we have never questioned the necessity that you shall have spiritual parents or guardians who give to you their influence, their directing care, their guiding control in relation to your spiritual needs.

Q. 14.—Is there no compensation to animals for the cruelty they receive in return for good service and fidelity?—A. There is compensation in all things. But sometimes compensation comes to other people; still it makes the equilibrium perfect. For instance, you do a good deed to someone, and that person does a good deed to someone else, and so a chain of good deeds is done, and the equilibrium kept up, though no one does you a good deed. So in nature; the cruelty inflicted by a human being, said to possess human intelligence, upon his dumb servant, finds its reaction in the fact that nature always provides that such people shall suffer sometimes themselves, and in that way the dumb animal is compensated. Of course, there is always a compensation attending every form of suffering; and if you could enter into the minds of those dumb animals, you would find they are compensated for this cruelty through nature's laws. That, of course, we cannot enter into to-night.

Q. 15.—Will the guides tell us what to cultivate, what to do, what to avoid, in order to make us wiser, more intelligent and happier beings than we are at present?—A. The earth is several thousand years old, and that has been the question ever since humanity has inhabited the world—has been a supreme question. Human happiness has been pursued most steadfastly. One method of gaining it is, not to pursue it so ardently. It is a good way to let happiness take care of itself; to let the individual do his duty without thinking whether it will result in happiness to himself or not; if it will cause happiness to others. Let those things that afflict you—that make up the miseries of human life—abide, and simply do that individual duty that lies nearest your consciousness. We do not know of any better method of throwing off this hereditary feeling than that which we have suggested. Of course, the acquisition of knowledge, the demands of truth, the perfection of all the forms of acquiring an insight into the Divine creation, belong to the grand constellation of things that humanity is expected to do; but the simple prescription we would give is, not to pursue individual happiness, but to bestow it upon others, and then it comes back to your own hearts.

MRS. TAPPAN AT THE ROYAL MUSIC HALL,
HOLBORN.

SUNDAY, NOVEMBER 23, 1873.

Hymn No. 12, "Spiritual Lyre," having been sung, Mrs. Tappan delivered the following invocation:—

Infinite Spirit! Thou living light! Thou divine and perfect love! Thou who hast known the most ancient of ages! Thou who hast manifested thy power in all time and to all people! Thou that hast seen the stars flash forth in response to thy life and thy laws, and hast counted as beads upon the brow of heaven the myriads of worlds that flash in space! Thou that hast filled that which

seemed to be chaos and void with the breath of thy infinite intelligence, until every atom has responded and every world vibrated to the power of thy intelligent life! Thou that hast set in their places the suns in all their splendour! Thou that hast made the planets with wonderful light shine out in space! Thou that hast made all forms of being fraught with intelligence, and hast with thine own power of mind seen the whole, and encompassed it with thy Being! O Spirit of life, Thou that dost abide in the human soul! Thou that hast given forth intelligence wherewith the mind of man may strive to know Thee—that winged steed of fire that strives to mount upward and outward to Thee! O divine Source of Being, with what wondrous power hast Thou endowed the human spirit! How like unto Thee, that it feels thy life and thy breath, and is fraught with thy infinite Spirit Truth! Father, Deity, Life! We know that Thou art with us; we know thy presence doth abide here; that it even fills each atom of this room, and far out into space thy presence still is found. We know that Thou art in our hearts; that every breath finds response in Thee; that every aspiration towards Thee has found an answer so distinct and palpable as to be known to the human spirit. O, let this short struggle in darkness behold thy light! Let the victims of human folly and hatred behold thy truth and love; let them see thy hand extended in the darkness; let them hear thy voice calling them nearer and nearer; let them know that even in adversity and sorrow Thou art with them still the same, and dost abide as a loving and perfect Spirit for ever. We would aspire to all truth; we would call for all knowledge; we would encompass time and space, and measure the entire thread of the Spirit; we would pass beyond the grave and behold the chains of love that bind soul with soul and thought with thought, even into the immortal world. We would light thy children who are in sorrow and despair, from whom the hand of death may have snatched the dearest idol of affection. Oh, let them know that life is eternal! that death is not in thy universe, but everywhere only life, and love, and beauty, and order, and harmony! Let them see that true affection survives the tomb. Let them behold the myriads of angels that ascend and descend, bearing the messages of their bright abodes, and laden with the flower of eternal truth and love. We shall ever aspire to know Thee: we shall ever seek thy glory: we shall ever bask in the sunlight of thy wisdom: we shall ever live in thy love.

On the conclusion of this invocation another hymn (No. 147 in the "Spiritual Lyre") was sung, whereupon the inspirational speaker delivered the following oration:—

In the present course of lectures to be delivered here on Sunday evenings, we shall follow out the theme commenced with reference to the spiritual alphabet. We gave the three letters of the spiritual alphabet, and then gave the meaning of the mystical three as traced through ancient traditions. To-night we shall give you something of the spiritual language, or rather of what spirits teach or give in communicating with earth's inhabitants. The special name of the subject will be—

THE NATURE AND OCCUPATIONS OF SPIRITUAL EXISTENCE.

Of course it is not presumable that during a period of twenty-five years persons can have been in communication with the inhabitants of the spiritual world and not have asked questions and received answers concerning the manner of life in the future state; and whether this does or does not agree with preconceived notions on that subject, has nothing to do with the nature of the revelations, because, while the ancient inhabitants of the earth believed certain things with reference to lands that lay beyond the reach of their knowledge, when explorers really visited those lands and brought back facts concerning them, then there was no more necessity for the previous speculations, and the notions that had been entertained could no longer prevail. So with the inhabitants of the spiritual world: you have become acquainted with the true nature of their existence, differing from that which you had previously supposed.

This cannot, however, affect the facts of the case, since one fact is of more value than all the theories and speculations in the world, and since the inhabitants of the other world must know better than any speculative human imagination what the nature of their existence and abode is. Hence, almost the first question that the inquirer puts to the disembodied spirit is, "Are you happy?" Of course the sum total of human happiness is a strife for happiness. Knowledge and wisdom, and the things that fit us for our higher destinies, are as nothing compared with happiness; we fight for, and often sink in the blind pursuit of happiness. Men strive after it like the knights of old. They are prepared to encounter the dread Gorgon's head—prepared to cross the very verge of Hades, provided they may find happiness; they are prepared to crush the higher elements of their nature—are prepared to trample truth and goodness under foot in order to secure happiness. So the human question put to the disembodied spirit is, "Are you happy?" To many of these spirits it is the first time they have thought of it since they were embodied; because the nature of spiritual existence is such that it is not an all-pervading, omnipotent, absolute question, ever present to the individual mind that he must individually be happy. The supreme selfishness of the individual animal man is that he or she may, through some process or other, avoid any unhappiness, and consequently the shortest road to happiness is, as said, a question of solemn import on earth. The disembodied spirit, therefore, in answering the question, is sometimes absolute and sometimes not; for happiness is a relative term in spiritual existence. Quite an absolute state of happiness would be such an absolute beatific state, far transcending the conception of man, that it is very doubtful whether he could even comprehend it, or

whether any spirit so constituted could hold converse with mortals; because the very fact of holding converse with mortals would militate against a too absolute state of happiness; and if the spirit sympathised with earthly suffering, as the remembrance of any former individual error would compel it to do, there must of course be a relative degree of unhappiness. Consequently, spirits say sometimes, "Yes," and sometimes "No;" sometimes they qualify it by explaining the nature of their existence. Jesus described to his disciples that there were many mansions in the Father's house; and this is eminently true, according to the revelations of spirits, concerning their state. But all cannot comprehend this. However much your favourite friends—however much your mother or father, in your estimation, deserves an absolute condition of happiness, you cannot overlook the fact that happiness in spiritual life depends utterly and absolutely upon the condition of the spirit, and that in proportion to their knowledge and culture of the spirit, not as measured by human standards wholly, but as measured by the spiritual consciousness, so is there happiness or misery. But it seldom occurs to the employed and occupied spirit to ask itself whether or no it is happy. The mind is too busy, too fraught with the new issues of the existence that presses upon it, too wholly and absolutely absorbed in giving forth from its life that which it receives to question whether it is or is not happy. But if the question comes to the consciousness, we can always answer you with safety, "Measurably happy," because whosoever does his or her duty in spirit-life according to the very best of his or her ability, enjoys a state of happiness that seldom comes to the part of mortals. And whoever in earthly life has performed his or her allotted task according to the best of his or her ability, is the most happy of mortals.

Now, spiritual existence in its very nature is what you have been accustomed to term subjective. All the objective things of spiritual life are mental; all the objective things of your life are physical and tangible: hence the things that to you are merely subjective, of the imagination and dreams, speculation and spirituality, with the spirit are material; consequently all the forms of thought that you are accustomed to consider as secondary are, in spiritual existence, primary. For instance, your shelter, the clothing of your bodies, and the food you eat, make up the sum total of most of your principal activities in life. You devote one day out of seven to so-called worship, sometimes a few hours of other days to intellectual pursuits, and there is a vast class of people who devote many hours a day to it; but the most of your time is occupied with the food, clothing, and the shelter of the physical body. When the body is left behind, the anxiety is then transferred to the spirit. In what condition would you find yourselves if to-day you were not required to shelter your bodies, to clothe nor feed them? A vast number of people would be left without employment—would be shaking and trembling because out of their real element. When the necessity is for a day suspended you find people hanging about the corners of the streets with nothing to do, and actually miserable because they have nothing to do. When the spirit is disembodied, if not accustomed to individual, mental, and spiritual effort, it is left somewhat in that condition, until it can become accustomed to its new life; and there are vast myriads of spirits vibrating, or rather hovering, near the earth's atmosphere at a loss what to do, since they have no more money to get, and no more bodies to feed and clothe. This may seem to you a strange statement, but it is nevertheless true; and if you consider for one instant the quality and nature of the mind there, going out from the earth-life so suddenly, you must see that it must be so, that the spirit for the instant is not prepared to take up the threads of its new life, and weave the pattern of this newly-found existence. But as their requirements are, so is there always a supply of teachers, spiritual instructors, and guides, who, having been long in spiritual life, take it upon themselves, or are appointed to guide these newly-enfranchised souls into the paths of spiritual knowledge. Still it takes some time to progress in this manner, and there are spirits to whom the new existence presents nothing of employment or activity for long periods of time. These retain their earthly remembrances, and very nearly their former habits, haunted by the memory of some previous deed, and wishing still to impress those that are left behind, they cannot tear themselves away from the earth's atmosphere. But there is always a way provided, if the individual spirit desires to rise. When that will is lacking, when the volition is not there, then they must wait until the time comes that it is there.

It is also incomprehensible to you that they should not explain to you immediately and at once the various theological problems connected with the future life. "Have you seen God?" and is there a material hell and heaven? "Have you seen that other—the opposite person to Deity?" and do you know the occupation and nature of angels?" All these questions you put with the utmost confidence that they will be answered satisfactorily, forgetting that you might propound the same question to any number of people on earth and get no satisfactory or decisive answer at all. The fact of persons being dead does not at once make them into deities; the fact that they have thrown off their external garments does not at once give them all knowledge: they are not at once possessed of the secrets of the Divine Mind; they are not at once admitted into all the labyrinths of the temple of the Infinite; they do not know every part of the spiritual land, nor all the facts of its geography. They have not investigated all the seas and spaces, and they are not prepared to say as to the personality of his Satanic Majesty. This sounds as startling at the first instance as the other proposition; "because," you say, "if they are dead, then they must

know all things." But they do not; and it is a fact that many have not yet ascertained that they are dead. So different is the life into which they have entered from anything they had imagined, so real is the spiritual land, so absolute their surroundings, that for the instant they imagine themselves still inhabiting the earth; and sometimes it is long ages before they awaken to the consciousness that they cannot really act and walk and live and breathe as mortals do. But, as we have said, their theological knowledge comes not immediately on transition; and those who are sufficiently active in mind and penetrating in thought to understand the nature of the change they have passed through, are still finite in their knowledge of spiritual life, and must, by slow degrees—by actual uprising of the spirit, and visitations of the different parts of the spiritual heavens—comprehend the nature of their existence.

During, as we have said, the last twenty-five years, there have been a great variety of answers given to questions concerning death and the future state. Some spirits tell you it is a real, tangible, absolute world, just as material as yours, and that the bodies they inhabit seem just as material as yours also. Some tell you there are houses and workshops, horses and dogs, mountains, rivers, valleys, and all varieties of scenery. Some, on the contrary, tell you it is not a material world in the sense that your world is, but that the matter of which the spiritual world is composed is finer and more universal; that it is subjective, and not objective; that the spirit has whatever it desires, and forms out of the spiritual atmosphere such objects and substances as it requires in its new existence; that it lives upon thought—dwells in an atmosphere where thought is supreme. True, they are not mountains and valleys as you consider them, but that all things are rather objective to the workings of the individual mind. "Now," says the investigator, "how am I to decide between these two?" Both are true. Supposing some inhabitant of another star were to come to your earth, and were to chance to light upon this small island. He would return and forthwith describe the earth according to the appearance of your country, describing your houses, your habits—everything connected with you. Another inhabitant from the same star would light upon the ocean, perhaps witness a large ship at sea, and proceed to tell the inhabitants of its planet that the earth was entirely covered with water, that the inhabitants dwelt in ships with white sails like wings, and that they were often lost and heard of no more. Another would light upon the eastern continent in the midst of jungles, and would describe the inhabitants of the earth as being bushmen, with no intelligence, no consciousness of immortality, and crawling around from tree to tree like beasts or monkeys. All this would be correct. The spiritual world is composed of every conceivable variety of existence, far transcending your imagination, since the spirit has his or her condition fully and absolutely answered. There is a state and there is a place where the spiritual land, inhabited by that class of beings, seems as real, as tangible, and as material as yours; where, coming in contact with the earth's atmosphere and its emanations as seen by Swedenborg—his land of correspondences—they have, in reality, representations of all the forms and varieties of life that exist with you. Then there is another and still more material class of spirits that see the forms of earthly life in certain prisms of thought and atmosphere. These beings walk the earth, inhabit your dwellings, visit their companions, and are almost as material as yourselves, excepting the actual connection of vitalised life. To these, of course, the spiritual world is really the earth's surface. They see it through a half opaque atmosphere. They are not themselves disembodied, but embodied spirits, and yet they cannot rise to the loftier realms of spiritual habitation.

Then there is another degree, wherein the material substance is so refined and so subtle that you could not behold it with the naked eye, and yet it would be tangible to the spirit. That portion of the spiritual land is an aura from the earth's atmosphere, and exists just beyond the pale of the influence of the earth's atmosphere. These spirits inhabit a realm that has every variety of scenery—mountains, valleys, streams, and springs; all kinds of foliage and leaves are there represented—the prototype of things upon earth. To them it is a satisfactory state, because they are not far removed from earth, nor so near to it as to break in upon and wear the garb of the more materialised spirits. Beyond these are still those that inhabit the interstellar spaces, where the progressed and advanced spirits from all worlds unite in a pure state of spiritual existence. To these a thought of materiality does not enter. They dwell in a sphere of mind. Their bodies are the outgrowth of their minds, and would seem to you like flames of white light, having no tangibility, yet really tangible enough for their purpose. The aura that surrounds them is the aura or emanation of their spiritual growth; and their condition, as far as material element is concerned, is that of a motor or moving principle rather than an external being. They act upon the minds beneath them; they investigate vast subjects of knowledge, and impart it to those who are your guardian spirits, and by this means communicate from the celestial heavens truths concerning their inhabitants. Now, two seers or mediums under the control of these two or three classes of spirits would of course give entirely different pictures of spiritual existence, and yet neither intend to falsify, nor would either be incorrect.

The many mansions of the Father's house are adapted to the various degrees of spiritual existence, just as they go out of your earth, and you each have a prepared abode that you bear with you to the other world, and take up your habitation in that sphere or condition corresponding to your development. This development may or may not correspond with your external intelligence, but it must always correspond with your spiritual growth and condition.

Some are babes in the spirit-world. Some be giants in intellect. These intellectual giants and monsters have an abode of their own, but it is cold and icy. Its mountains remind you of glaciers; its temples are cold as marble; and as for life and warmth, they are not to be found there. They dwell in intellectual sophisms. They have builded up a future state full of intellectual splendours, and into this realm they have transported their godless and soulless existence. And this is an immortal realm of spirits! If you could imagine a vast plain diversified with beautiful scenery, and mountains rising to the heavens, all of the colour of sparkling ice; if you could imagine mountains upon which no blade of grass and no tree seem to find an existence; splendid monuments, and obelisks, and towers all glittering like the frost-king's temple beneath the living spirit—you could imagine this land, cold, void, and icy; you would have an image of pure intellectualism in spiritual life. Into such a realm as this go materialists that have no thought of Divinity. Into such a realm go those who build everything on the sophisms of reason. Into such a realm are transported all those who find in the infinitesimal laws of nature no divine and guiding spirit. They build the fine tissues of their intellectual fabric, and yet before the eye of the spirit they are dead and lifeless. These rear gigantic monuments of their intellectual attainments, and they sit there like statues, lifeless as marble. No flowers! no childhood! no fountains of kindness run out from this realm of glittering intellectualism; but only finely-spun sophisms of other times, only the hair-splitting sophisms of their life. Their sole thought is cold self! This is intellectualism. Materialism of a grosser kind also has its abode in spiritual life. Those who have builded up their sensuous bodies alone; those who have lived for material enjoyment; those who have made the body their idol—the flesh their temple of worship; those who have encouraged and pampered the appetites of their physical natures; these find an abode ready made for them in spiritual life—an abode of dimness and darkness, and wherein grim forms that seem like serpents and scorpions come out from behind the rank vegetation to greet them—the children of their own tastes and appetites. Those who may have grieved their God find there the representation in the swarms of deformed beings that greet them. Those who have made sensuality their idol there find, jeering and leering, the children of their own fancy. Thus with the thoughts of their earthly existence, and clothed with the remnants of this earthly life, they go into that abode naked and agitated, and trembling continually under their covering of rags because they have no ray of spiritual life. Doubt you this? How many immured in earthly life have no thought beyond physical gratification! Every hour of the day it is, "Let us feast, drink, and be merry, that the hours may go on;" while the vast temple of intellect and the higher dome of the spirit are utterly and absolutely forgotten. In the many mansions of the Father's house dwell those beings that go out from the earth-life in this condition. They are not lost, excepting while they are in that state. They are not utterly, absolutely, irrevocably lost; but while this light is obscured, while the senses still retain hold of them, while they bear the effects of their earthly existence, while they linger and loiter about the physical habitation, they do thus enter spiritual existence. Oh, you would turn away from these pursuits of mere bodily pleasure could you but see the mass of spirits that go out from your midst steeped and saturated with the blind intoxication of the senses. Talk of Hades, talk of ancient places of eternal torment, talk of the fires of hell! surely there is no more unquenchable fire than that of the human passions when licensed and unbridled by spiritual thought! Surely there can be no worse hell in spiritual existence than even now open their doors at every corner for the inducement of the young? surely the serpent of intoxication must have been the true serpent of the Garden of Eden that tempted the first Adam!

Think of it! Every intemperate gratification is a serpent. Every unlicensed yielding to appetite is in itself a scorpion. These slimy things coil themselves round your spirits; and in this way, clothed with mad desires, the soul reaches out into eternity. And were it not that the angels of peace and love are ever ready; were it not that you have some mother, sister, father, friend, to aid you; were it not that humanity is not utterly and absolutely degraded, a picture of the spiritual condition of these undeveloped earthly ones would answer the description of ancient Hades. Then these beings are going out into spiritual life every day; some the victims of human degradation, some the wreck of human folly; and the spirits above in higher regions look with weeping eyes and bleeding hearts at those dark and gloomy regions, almost of despair, wherein some of the finest flowers of humanity are transported for a time.

Oh, in an age of enlightenment and reason, it is a sad commentary upon human justice, human religion, and human society, that these things exist in your midst and are not stopped. Of the other phases of spiritual life—those that are pleasant, those, perchance, that gratify the individual feelings more, and those that please human vanity—there is enough to be said. The dark side is not utterly dark; the bright is by far the greater part. But the truth must be told; and if you are haunted by evil spirits, if there come to you those undeveloped souls, you must not blame the economy of Deity, nor the law that permits them so to go on. Blame that human state and condition that have created them, or made it possible for souls to germinate on earth and go out into spirit-life in such a condition. Every form of human life we see has its prototype, and the advanced spirits, or those that have not yielded wholly to material gratification, and even in doing so, yield to what is its brighter side, often they, it may be after a time, emerge. The majority of spirits that pass from earthly life neither go into this dreadful state nor pass at once into the interstellar, or higher

spiritual spheres; they have an intermediate condition, or place adapted to their development, where they still may advance and progress; where they still may return and give you the result of their spiritual life. This is a happy abode—not a miserable one. There is no suffering, except the remembrance of folly; and there is no punishment except the consciousness of the spirit's imperfection. This is sufficient punishment for every soul when made aware of its own deformity. By an inverse spiritual vision you see your evil and are punished accordingly. These dreadful offences of life—these offences we often find to possess the most exalted natures. Sometimes it returns to the consciousness of the spirit with all that he felt before he performed it, and lived it out by his very repentance and conscience. For goodness is not the result of the lack of knowledge, but rather the result of knowledge attained through suffering, and through triumph over the evils that beset your pathway. No fault of your lives when measured by the spirit of justice, but what in your spiritual lives comes back to you, and your own conscience is your own punishment. There is a judge for your thoughts. There is a spirit that sees and knows and judges accordingly. The spirits also of these advanced stages give you just such knowledge as accords with their investigations; so if they cannot tell you concerning the Most High, or if they may not have knelt at the feet of the Master, Jesus, whom they served on earth, remember it is not because these beings do not live, but because their particular condition of spiritual life has not elevated them to supreme communion. The Father does not withhold himself from any spirit, but is present in proportion to the consciousness and the spiritual culture. But of that divine locality called heaven, the spirit can tell you but little other than of its heaven, its kingdom, its mansions in the Father's house. The spirits, as a body, do not profess to solve the question of theological discussion; they do not profess to know the mysteries of the Divine Mind, nor why humanity was created; they only tell you they live in another life, a little removed from this, a little further in advance; that they have not therefore their physical bodies, but that they have bodies according with their spiritual conditions; that they are clothed upon by the atmosphere they inhabit; that their raiment is fashioned, and grows even as the leaves of the flower unfold from within; that the garb of the spirit corresponds in colour and fashion to its advancement. Those spirits that are in a lower state of progress are immured in grey and shady garb; spirits more advanced merge into brighter hues; finally, you will see the advanced spirits always represent the blue colour, or light that corresponds to the heavenly distance; while the celestial spirits are clothed in dazzling white—the pure light of their developed soul. This, of course, is no chimera; it is not a speculation; they tell you absolutely and unequivocally what their experiences are.

There is an abundance of occupation. It might seem strange to the finite mind immured in material cares to believe that spirits can have occupation where there is neither delving nor digging, nor building nor tearing down, no eating nor drinking, no weaving nor stitching together. Lost to sight, you do not think the flower toils; but in the silent hours of night, and beneath the soil, the little germ that exists there is quickening its petals to meet the rays of light; then as day sheds its beams abroad, you will see the leaves come forth one by one, and at last the flower; and if you could only see the minute shuttles of chemical life working and weaving these meshes of wondrous beauty, it would surprise and astonish you. The little looms go on slowly but palpably, and before you are aware of it there is a flower—a snowy lily or a red rose. The mind of man—the germ in its spiritual life—it may not delve in soil, nor cut down forest trees, nor build gigantic temples, but there is always enough to occupy the mind—the work of ferreting out the mysteries of spiritual life, finding out the spirituality of the germs of existence, understanding the nature of the realms it inhabits; and gradually this vast evolution of mind attracts to the spirit all the elements of the world which it inhabits, and there unfolds from within, by the silent mechanism of this invisible weaver, the drapery of the spirit.

As to the form of the spirit, you are weaving these forms now. It is said that death is ever busy in a silent room of every house, weaving the shroud with his nimble shuttle; but the Master of life is ever busy within the loom of your own spirits, weaving the form, the garb—and giving it shade and colour—that shall adorn you when you step out into the world of spirits. You clothe yourselves with fine splendour; you drape your bodies in costly raiment; east and west are ransacked for the choice treasures of the loom; no silks are too fine, no cashmeres too costly, no gold too dazzling, no diamonds too splendid for its adornment. Meanwhile, the spirit is weaving its robes. If you starve the soul for the aggrandisement of the body, then you will go out into the world of spirits without this fine raiment; for you will weave whatever robes your thoughts are. So on the morrow, when removed from earthly life through death, you find in your spiritual habitation just what you have fashioned for yourselves. Have you woven robes of charity and love, and deeds of thought and intelligence, you will wear them on that morrow. Have you woven discord and hatred, they shall adorn you, or present you with their deformity in spirit-life. Spirits are ever active; they are searching for new thoughts, striving after new truths, building up new habitations of spiritual existence, fashioned not for time, but for eternity; not temples of gold, or brass, or marble, or stone, but temples of living thought, in which their spirits may ever find a glorious habitation. They are not founded upon earth; their splendours are not carven in marble; they have no gorgeous dome, nor glittering stars of gold; but all noble deeds, or thoughts of

love, all grand aspirations help to build up this existence, this edifice. Your earthly mother, your spirit-child, wear the robes that their souls have woven. Let us see. You saw the mother laid away in the casket, and you remember her cares, and kindly charities, deeds of love, and her watchful tenderness, and you knew the angels of light were waiting to take her. Then you have followed, and you saw when the spirit left the earthly tenement, and you beheld the soul draped in these loving deeds, light and blue, like the violet, and looking also fair and meek, like the modest violet in its colour and habitation. The face, no longer furrowed with care, nor pale with sickness, but transfigured, wears an expression of thought, and love, and knowledge, and youthful light—not the youthfulness of youth, but a youth with knowledge, and attainments, and experience, and power, and still the same guardian care, and still the same light in the beaming eye.

Oh, the spirit-form is lovely when the soul that inherits it has been clothed in charity and love! And what of the child? Like the bud of promise, like the sweet flower gathered too soon, transplanted to heaven, behold it droops down from above like the bud of the white lily—like the sweet germ of the rose unfolding its petals by your side—not enough of the earth to draw the spirit down, not enough of its crimes and sin, nor yet of its hereditary stain to make it dark. We believe there are no children in the dark abodes, but “of such is the kingdom of heaven.” What would you not give for that life and love and knowledge that shall make you as the best of these are? What would you not sacrifice of material attainments to gain the power, the loveliness, and the beauty of these heavenly beings? Yet that power, that loveliness, that beauty, that light, must be attained by the culture of your spirits, by striving for the best, by searching for knowledge, by building for eternity and not for time; and those who think there is nothing to do in spiritual life would do well to bear in mind that not only are earth's inhabitants under the charge of spirits, who strive to impart the knowledge they have gained in spiritual life, but that all those mortals or souls of a lesser degree of culture inhabiting the shadowy regions or darkened abodes, that these have to be instructed and elevated, and those spirits in prison that go out with chains and irons upon their souls. You have prisons on earth, but the external ones are not half so dreary as those prisons you may foster in the spirits. See to it, that there be no prisons in your souls, and every avenue of knowledge and light and life be opened to receive the celestial vision. See to it, that the vast chambers of thought do not remain cold and vacant. See to it, that your spirits be not dwarfed in kindness and love while you go on augmenting your physical grandeur. See to it, that your spirits are growing out from thralldom of external sense. Give your time to extending light to waste places and barren wildernesses—to any amenable to the light of the spirit. Every soul from the other world does so to you. Every spirit that confers with you says: “Cultivate the spirit; let your minds aspire to spiritual gifts; think less of your bodily needs; think less of material life.” The world is a grand prison, wherein are incarcerated God's children in the temples that Mammon has reared. Few rays of the divine light penetrate therein; but when they do, there is a voice of one crying in the wilderness, for surely it is a wilderness to-day. Yours is the gift, yours the hand, yours the mind, yours the power to lift the veil from your own natures. Whatever of falsehood, whatever of envy or malice may abide with you, whatever of grovelling or desire for mere earthly things, these enchain and shackle the spirit. You should not neglect the temple that is given to you to inhabit; but let it not be your idol, your God; rather make it the chosen home of the spirit; beautify it, adorn it with simplicity and meekness, and let the mind beam forth in intelligence and charity. Spirits have enough to do forcing all these prison doors open—those that are in your midst, those that are in your hearts. They come knocking at one door, and fear repels them; they come knocking at another, and bigotry drives them back; they come to the intellect, and materialism bids them begone; but when they rap at the heart's affections, when they speak with the loving thought, when they give you a kindly voice, you may not resist them any longer. Then, when they speak to the soul, when they uplift, elevate, strengthen, encourage; when they tell you of their spiritual habitation adorned with the beauties and graces of immortal life, then, surely, you can no longer withhold. Nay, there are pursuits of the mind here so wonderful that you could not grasp them, so vast that you could not now understand the knowledge of the spirit—the knowledge of things past and to come; minute inquiries concerning the nature of the soul or imparting that knowledge to others; and all that interests and ennobles and elevates mankind.

Not busy! Why, there be all the orphans that come out from your world, robbed of the care of the mother's love, life here and all its experiences—and these tender buds must be reared in the new-found land; these must blossom in the land of summer hope and light. And there are tender guardian angels—the mothers of celestial life—who take charge of these little waifs of spiritual life and strife, to instruct and educate them. Think of the myriads who go out daily. They ask us what the occupations of spirits may be. The universe is full of thought; the whole world is full of thought; question, and the answer will come. When you strive earnestly to know, you may measure the vast glory of their supreme beauty. Then can we picture to you the habitations of those that have resisted all earthly evils, that have conquered all earthly sense; that live in the light of their pure thoughts made strong and glad and free by

(Continued on page 554.)

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:—

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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 28, 1873.

SUCCESS OF THE SPIRITUAL INSTITUTION.

In considering the claims of the Spiritual Institution upon the co-operation of Spiritualists, it is well to bear in mind the success which has attended its efforts on behalf of the movement. In truth it may be stated that nothing which the Institution has taken in hand has ever failed. Its organ, the MEDIUM, has just doubled its circulation since the commencement of this year; and though £200 have been spent in that paper in 1873, over and above what the sales have realised, yet last week's issue came nearer paying the expenses of its production than any number since its commencement. This is ground for encouragement, for there is some expectation that what cost £200 in 1873 will cost nothing in 1874, or possibly result in profit. After careful calculation it is estimated that the MEDIUM has introduced the question of Spiritualism to at least 200,000 persons during the year, so that it has well earned the small sum which has been required to sustain it. Thanks to the indefatigable exertions of thoughtful friends, the MEDIUM is now shown publicly in some hundreds of shops every week, so that it silently and effectively promotes the cause without any care or attention from individuals. In addition to this great field of usefulness, thousands of inquirers have been answered in a variety of ways. A whole army of visitors has sometimes flowed into 15, Southampton Row, to inspect mediumistic productions and gain information; many hundreds have witnessed the phenomena. More than a thousand letters of instruction have been written to inquirers; hundredweights of printed matter have been sent per rail and post to points of usefulness, in most cases without reimbursement sufficient to pay postage. No one has applied for help and been refused. In addition to this work, a great number of lectures have been given and meetings have been attended gratuitously. The Institution and its machinery have been at the service of all kinds of arrangements, both in London and in the provinces. Our leading speakers and mediums have had their usefulness enhanced by the means afforded by the Institution for bringing their claims before Spiritualists and the public, and several important workers have been "brought out" during the year. A grand array of useful purposes have been served, producing the most gratifying results.

The friends of Spiritualism are now asked to refund the slight deficiency incurred in effecting all this good work; and in the matter of subscriptions the most encouraging progress is visible. Last year, with a special effort instituted by Mr. Grant to raise £200 in sums of £10 and £5, there was not so much money subscribed as was received before the issue of the recent appeal. The long array of names published two weeks ago, and the addition about to be presented, is something to be proud of. It may be asked—If £600 are required this year, how did it fare in former years when the expenses were the same and the contributions much less? We reply that the expenses this year have been greater than at any past time. The work done and the demand made on resources have been much more onerous; and, in former years, what was not contributed by the public was furnished by other means, entailing heavy private liabilities for the furtherance of a public work. There are, alas! but few persons blessed with wealth who will part with it for such an uncommercial undertaking as the promotion of Spiritualism, yet such persons have been found, but their resources have not of course been unlimited.

However, the responsible promoter of the Spiritual Institution has rendered himself liable for upwards of £1,000, in addition to heavy sacrifices from his own resources; and though he is in good hands, yet to fulfil his obligations already incurred would take years and years of successful enterprise before he could put a single penny in his own pocket or feel himself a free man.

Such being the case, Mr. Burns, and all who are acquainted with the facts, think he has done his share, and that it is high time the

public dipped their hands into their pockets, and collectively did as much as one man has been daring enough to do single-handed. The demands of the Institution, instead of acting injuriously to the movement, have been the life of it. The Institution has given Spiritualism a general cause to sustain—a work to perform—an object to gain; and the fact that the Institution has placed a series of tasks before Spiritualists, and found them means whereby to achieve the ends proposed, has without a doubt been the life and success of the movement in these islands.

The requirements of the Spiritual Institution are so trifling, and the constituency now so large and powerful, that no one need be hurt by the sacrifice necessary to support it.

Respecting the statement and appeal which have been of late published, no one single demurrer has been received. All feel that that statement is absolutely true, that the items are charged at the lowest rate, and that the work has been done so as to ensure the most gratifying success. All who visit the Spiritual Institution know that idleness is not a characteristic of those employed there. Morning, noon, and far into the night, at home and abroad, the staff is arduously engaged in prosecuting the ever-increasing work.

The subscriptions solicited, and which are coming in so readily, are not to sustain a visionary scheme yet untried—not to pay for that which is intended to be done to-morrow. No. The work is already done, and done so well that it meets with universal support; it is so practical that all feel its importance. Instead of waiting for money in hand wherewith to work an empty project, the promoters of the Spiritual Institution went to work; commanded a world-wide reputation for usefulness in this movement; spent ten years of hard work day and night, and about £2,000 in hard cash; and now, when there can be no doubt as to the genuineness of the concern, they modestly claim mechanics' wages for services which it would be difficult for money to purchase elsewhere.

We think the career of the Spiritual Institution is highly creditable to Spiritualism—in fact, could not have occurred under any other banner. The work has for long years been for truth and principle, and not for wealth, place, or power. Indeed, the plan has been that of the spirit-world, and its working has been the tasks imposed from year to year by the Spiritual Directors of the movement.

The work done at the centre has been nobly responded to by earnest workers in all parts of the country, and by not a few abroad, so that the combination has earned the title of "British" Spiritual Institution. We care not for names, but for facilities for enlightening mankind. Nor can we do much of ourselves, but the Institution is as much indebted to the functions of its various co-operators and helpers in all parts of the country as to the officers engaged at its centre. Like the human body, it is a vast aggregation of atomic parts, which are quickly assuming organic form; so that the Institution has already become an international agency, the importance of which is recognised in many lands.

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

We can now definitely announce the appearance of this long-looked-for issue. In excuse to those who have weeks ago subscribed for large parcels, we have to say that it is entirely out of our power to stay the natural course of events. All these matters are in the hands of higher powers, of which we are simply the humble servants. We want also to have a subscription list commensurate with the importance of the occasion. Will every reader make up his mind to procure a parcel to offer as a new year's gift to his neighbours?

MRS. TAPPAN AT STRATFORD.

The second visit of this lady to Stratford will take place on Tuesday evening, when she will deliver an oration in the Town Hall, on "What is Spiritualism?" The tickets are selling rapidly, and no doubt the place will be crowded in every part. The committee will gratefully accept the co-operation of all the friends of Spiritualism in the district.

MRS. TAPPAN ON WEDNESDAY EVENING.

Lawson's Rooms were pretty well attended, notwithstanding the weather, and Mrs. Tappan's oration was, perhaps, the most masterly she has given in London. The information imparted, on the methods of spirit-communication, was new and of great importance to the student of Spiritualism. "Professor Mapes" controlled at the close, and gave a scathing reply to the carping criticisms on spirit-communications which have emanated from certain quarters.

MRS. TAPPAN'S SUNDAY EVENING MEETINGS.

The attendance was well sustained on Sunday last, and the hearers get more and more deeply interested in those higher truths to which Mrs. Tappan's guides, step by step, lead them. It is gratifying to observe that the body of singers on the platform arguments in a very encouraging manner. A greater variety of voices, to represent the various parts, would be an acquisition.

PUBLIC.—Mr. Venman will read papers on Spiritualism, at the Pinacles Rooms, Warwick Street, Belgrave Road, on Tuesday evenings, December 2nd and 9th, at eight o'clock.

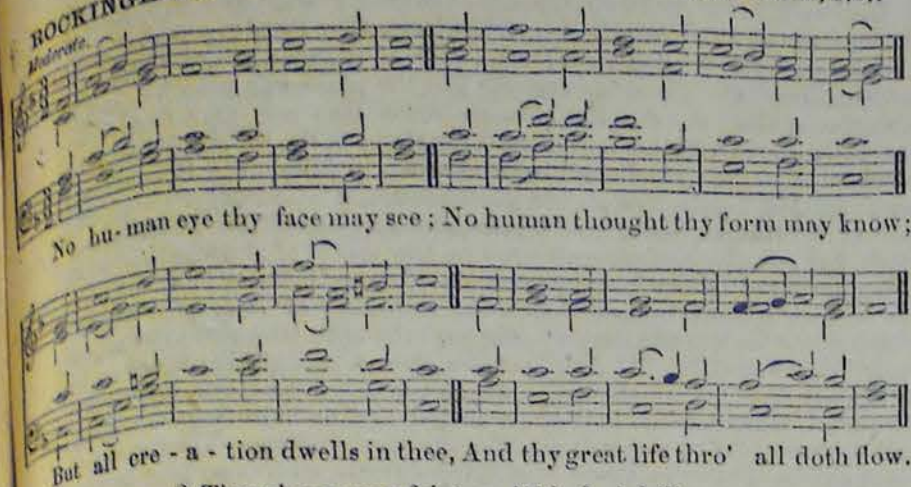
MR. CHARLES WATTS will lecture on "Is Secularism Sufficient for the Real Wants of Man? An Address to Modern Spiritualists," at Perseverance Hall, Goldsmith's Row, Hackney Road, E., on Monday evening, at 8.30. Spiritualists are requested to attend and give their testimony.

HYMN 34, "SPIRITUAL LYRE."

L. M.

DR. MILLER, 1787.

ROCKINGHAM.

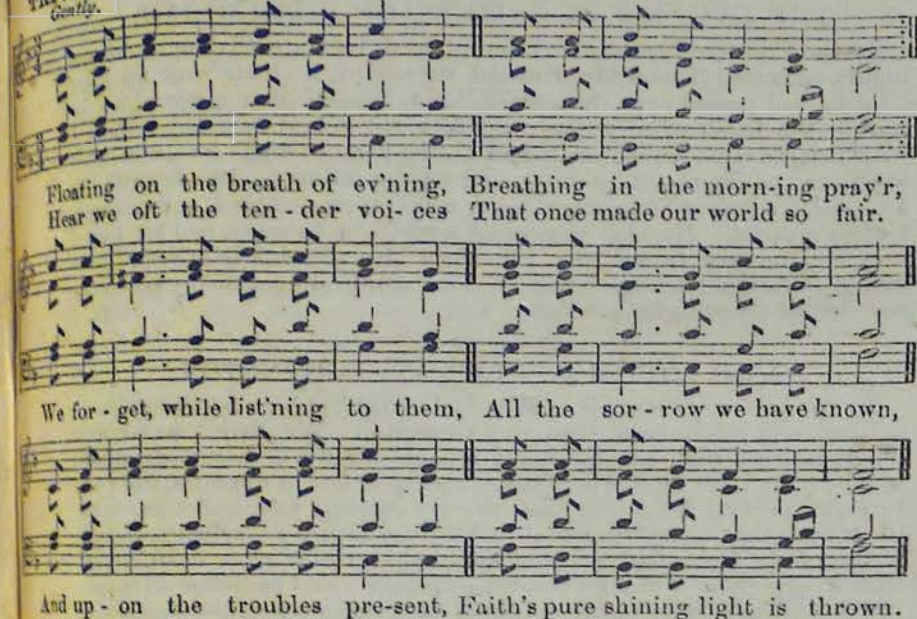


2 Though we may faint on life's dark hill,
And thought grow weak, and knowledge flee,
Yet faith shall teach us courage still,
And love shall guide us on to thee.

HYMN 72, "SPIRITUAL LYRE."

S 7, D.

TRIVOLI.



2 Soothing, with their magic whispers,
Calming all our wildest fears,
Thus they bring us sweet submission,
Peace for sorrow, smiles for tears.
Bless you, angel friends, oh never
Leave us lonely on the way;
For your gentle teachings ever
Meekly may we watch and pray.

HYMN 11, "SPIRITUAL LYRE." Tune—"Old Hundredth."

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

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

Our hearty acknowledgments are due to many kind friends who have evinced their sense of justice to us and interest in Spiritualism by responding to our appeal of last week. Although a considerable sum of money has been received, it is only a small instalment of what is required, and which must be obtained. Next week we intend publishing the list, and would respectfully urge all our friends to make it a point to have their names recorded thereon. Do not shrink from acting in this matter because you cannot send a large sum. Many of the amounts received have been 1s., 2s. 6d., and a large number 5s. This is as it should be. It is not intended that anyone should be embarrassed, but that all do their part. The plan of asking your friends for a small trifle, so as to fill up a subscription list, should not be lost sight of. Lastly, may we impress upon all the importance of each doing his duty in this matter? We have done ours heartily, and our obligations to others demand that we be immediately put in possession of that which is due to us and to those to whom we are indebted.

THE DEATH OF MR. HAWKES.

Spiritualists everywhere have accepted with gratitude the offer of a special tract to rebut the storm of falsehood and ignorant declamation which this event has occasioned. We could not go to press with it till full particulars were received, but the first edition will be ready for delivery to-morrow. Thousands are ordered. A large packet sent post free for 1s. Every Spiritualist should carry them about with him for universal circulation.

THE SPIRITUALISTS' ALMANAC.

This work will be ready quite soon, and will be an astonishing pennyworth. Many orders have been received, and we crave the patience of our numerous friends for a few days longer.

DR. SEXTON'S APPOINTMENTS.

MANCHESTER.—Hulme Town Hall, December 4th, 5th, and 6th. See Advertisement.
TEMPERANCE HALL, GROSVENOR STREET, Sunday, December 7th, as follows:—Morning: "Spiritualism and Secularism; which is the Superior of the Two?" Evening: "The Future Life and its Relation to Spiritualism." Admission: Front seats, 6d.; back seats, 3d.
Address—Dr. Sexton, 17, Trafalgar Road, Old Kent Road, London, S.E.

MR. MORSE'S APPOINTMENTS.

BEESIDE.—November 29th.
GATESHEAD.—Sunday, November 30th, Constitutional Hall; evening, at 7 o'clock, "Our Future State."
JARROW.—Monday, December 1st, Mechanics' Hall; evening at 8, "Spirit-communion; its Facts and Laws."
SEGHILL.—December 2nd.
BARROW-IN-FURNESS.—Town Hall, Thursday, December 4th, at 8 p.m. Friday, December 5th, private meeting.
DARLINGTON.—Sunday, December 7th, Theatre Royal, Northgate; evening at 8. Monday, Dec. 8th, at 8 p.m., Free Assembly Rooms, Hinde Bros. Brewery, Ridsdale Street, Yarm Road. Tuesday, December 9th, at 8 p.m., Mechanics' Hall, Skinnergate.
STOCKTON-ON-TEES.—December 11th.
NEW SHILDON.—December 13th.
BISHOP AUCKLAND.—Sunday, December 14th, Town Hall, at 7 p.m., "Spiritualism—What good is it?" December 15th and 16th, private meetings.
SALTBURN-BY-THE-SEA.—December 17th and 18th.
MR. MORSE'S address from Wednesday next is: Care of Mr. J. Walmsey, 70, Cavendish Street, Barrow-in-Furness. Before Wednesday, same as last week.

RYDE.—A writer in the *Ventilator* gushes over two experiments in table tilting.

MRS. DICKINSON will attend the social meeting at the Spiritual Institution on Tuesday evening, at eight o'clock. All are invited.

EASTBOURNE.—Mr. Burns will lecture on Spiritualism in Diplock's Assembly Rooms, on Thursday evening, December 4th. Mr. Herne is also expected to visit Eastbourne on the day following.

THE *Banner of Light*, in a long criticism on Mr. Bradlaugh's attack on Spiritualism, remarks: "When Spiritualism enters the secular camp and carries off such a prize as Dr. Sexton, the secularists may well begin to grow anxious. Both Mr. Bradlaugh and Mr. Holyoake seem to have been made very uneasy by the progress of Spiritualism."

BRIGHTON.—Mr. Herne will hold seances at the Marine Assembly Rooms, Broad Street (opposite the Aquarium), Brighton, on Friday, November 28th, 1873. The number of persons present will be limited to fifteen. Tickets of admission, 5s. each, to be obtained, before each seance, of Mr. Bray, 82, St. James's Street.

LEYBURN.—Our friend and brother, John Airey, passed to the summer land by a sudden fall of earth whilst at work in a quarry. He was a steady-going man, an earnest Spiritualist, respected by all who knew him, regretted by many, but mostly by the friends who have sat with him so often at the spirit-circle.—EWEN CAMERON.

MR. JOHN T. MARKLEY'S ADDRESS.—Mr. Markley, late of Crowland, Peterborough, wishes his many literary and spiritualist correspondents to address him, for the present at least, at 319, Scotland Road, Liverpool, where all communications referring to lecture engagements, &c., will be sure to find him.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—The members of the above association resume their usual monthly social meetings on Monday, 1st December, at the Shakespere Coffee House, 7, Blandford Street, running out of Baker Street, at half-past seven o'clock. Members are requested to be present, and to introduce friends.—E. WHITE, Hon. Sec., 4, Gray Street, Manchester Square.

MR. HARPER desires us to complain that the Spiritualists have hitherto been very moderate in their attendance at his services on Sunday mornings; and further, that if they do not come out of bed earlier and support him better, he will shortly close the shop. He does not want their sippences so much as their ears, and claims that he has a gospel at least equal to the orthodox shops open on that morning.

BARROW-IN-FURNESS.—A correspondent thinks Dr. Sexton may well be excused from not meeting that opponent who challenged him during his recent visit to Barrow. We may well leave it to the Doctor to think for himself on such matters. Mr. T. Metcalfe, Mount Pleasant, Barrow, writes to state that Mr. Howard need not go out of Barrow to meet with an antagonist, as Mr. Metcalfe would himself discuss Spiritualism with him.

EVENING HYMN.

Now in the tranquil even-time,
O God, we meet to learn Thy way;
Help Thou each faltering will to climb
To angel-purity, we pray.
'Tis hard to reach that heavenly goal,
Here while in thorny wastes we tread;
Yet we shall grow in strength of soul,
By Thy free Spirit duly fed.
O, send an angel hither down,
Awhile our mortal form to wear;
And as more brightly shines his crown,
May we, through him, Thy glory share.
Father, Thy children lift to Thee
Changed hearts, and feebly own Thy love;
O, that our every thought could be
Harmonious with the life above!

June, 1873.

HENRY PRIDE.

the knowledge of immortal life. Ah, the eye is dazzled, the mind refuses to follow, and thoughts sink into insignificance before the splendours of the glorified spirits that stand revealed to the eye of faith. Oh, there be those shining angels that have conquered all hatred and envy, whose life is love, whose abode is fraught with the light of their loving spirits—the light that is given them from the central Mind—in shining raiment, with glowing faces, alight with wondrous rapture—these breathe down through the silent air the voice of their love and inspiration. Lo, their white breath is upon you! Lo their arms encircle you! They wreath their flowers of loving thought about you, and lift you upward and onward to their serene abodes.

This poem was given by Mrs. Tappan at the close of the Sunday-evening lecture reported by us last week—

Fu' mony a time has the day-dawn burst
Like a bonfire frae out the sea,
Fu' mony a time has the burnin' kiss
The lip o' the flower on the lea;
And mony a winter's frost and snaw
Has whitened the gowan and glen
Since I trod the earth wi' a beating heart
Fu' o' love for my fellow-men.

I was nae friend to the crowned king,
For I knew that his scepter'd power
Was the price of the poor man's labour and life,
While he had but a scanty dower;
I was nae friend to the gowned priest,
For I thought that the Father's love
Was for a' the world, both the great and sma',
And I find it is so above.

But I was a friend to the lowly poor,
For the heart I was sure to find,
Tho' covered with unco' rage, was still
Kind and kin to the heavenly mind.
I am mindfu' o' a' the joys I had
When my bairn and I togither
Wandered among the bracken fine,
'Neath the hawthorn shade 'mid the heather.

As' mindfu' am I o' the bonny bright days
When I and my Mary fair
Sang o' love and praise the whole day lang
By the flowery banks o' the Ayr.
O, 'twas death that stole my lassie frae me,
And the sun it was bright nae mair,
The flowers ne'er bloomed nor the birdies sang,
For my heart was so weary and sair.

To a' that has loved ones dead, I come
To tell that the silent river
Flows ne'er so far frae your earthly home
As ye think, that your dear ones never
Are caught up in death to a distant place
Where ye never mair may behold them,
But the gentle light o' each loving face
Is around ye if ye will enfold them.

The home that is ours beyond the grave
Lies close to the hearts I woen
That love us, for God never treasures gave
To take are their worth is seen.
They are yours if the tie that unites ye here
Is true, and o' unbreakable worth,
It will outlast death; ye maun never fear
That its glory is spent on earth.

O the birchen tree is fair and fine,
And the birds sing sae sweetly, I know,
The drowsy bee and the lowing kine
Fill the summer air below.
But I could tell ye a finer tale
O' the glens and the gowans I see,
O' the scented blooms and laughs so fair
That brighten for Mary and me.

There the morning ever holds bless'd control
In the land o' light where I come from,
It is fu' o' the fire o' God's control,
An' the breath o' His loving welcome.
Nae love is destroyed there, nae blight can come,
For the lowly and humble in spirit
A' find a place in this hame o' light,
And its beauties all souls may inherit.

I mind me fu' well o' the burdens ye bear,
That your feet are sae sair and sae weary;
Be sure that a loving hand reaches up there,
To lighten that pathway sae dreary.
I am mindfu' now as the parting hour comes
Ye finish your songs and your speakin',
There's a lesson I fain ye would take to your hames,
That is better than a' your preachin'.

It is that the love o' the Spirit that binds
The hearts o' the nations togither;
If ye strive the help o' His goodness to find,
Ye will have it by helping each ither.
Though happy above, my spirit in love
For mortal weal still yearns,
In my heavenly hame I've another name,
On the earth I was called Rabbie Burns.

DR. SEXTON AT THE HALL OF SCIENCE.

Last week in our announcement we omitted to state where the Hall of Science was situated, which is in Old Street, City Road; and as a consequence, we were flooded with letters and post-cards, desiring necessary information. On Thursday evening last the place was crowded, and it is supposed that about 1,400 persons were present. Our readers are generally aware that this hall is the stronghold of the Secularists, and the place in which Mr. Bradlaugh lectures when in London. It would appear that Mr. Lewis, now an old gentleman, and who has for the greater part of his lifetime warmly advocated and supported the secular movement, has recently become convinced of the truth of Spiritualism, and, being advanced in years, and needing assistance himself, he found that his former friends turned a deaf ear to his cry of need. Dr. Sexton, hearing how he was situated, at once gave the entertainment to which we refer, for his benefit. A great success it was, though that is not to be attributed to the generous way in which the Secularists, as a party, came forward. However, the hall was crowded, and no more was necessary, and upwards of £10 was collected for the aged sufferer. The entertainment consisted of an exposure of conjurers' tricks, such as are practised by Dohler, Maskelyne and Cooke, Dr. Lynn, and others. The experiments were admirably performed by Mr. Ogan and Mr. Franklin; and when Dr. Sexton, in a few words, explained how the box and cabinet tricks and other things were done, the exposure created even greater runs of laughter than the tricks themselves. This entertainment cannot fail to command success wherever it is properly managed.

THE LATE MR. B. HAWKES, OF BIRMINGHAM.

To the Editor.—Dear Sir,—I am pleased to state that our old and highly respected friend Mr. Hawkes succeeded, in little over an hour after he had passed over, in materialising himself at a circle which he was in the habit of attending, and was recognised by a lady whom I wish to state most emphatically had not had the slightest intimation that anything had happened to him; and on the following Monday evening I attended a seance at another house, where he manifested, and was seen by two persons. He also controlled a medium to write, and we had a very nice message from him. I mention the above facts in compliance with his wish, but I have heard of him manifesting at many circles in and around Birmingham.—Yours, &c., I. I.

MISS LOTTIE FOWLER AT DARLINGTON.

To the Editor.—Dear Sir,—Miss L. Fowler has been here since Tuesday last, and has hitherto been very successful. We have thus far been highly satisfied with the unusually reliable nature of her mediumship, which shows itself most where the company is few in numbers, from six to eight persons being the best, thereby causing less confusion among the communicating spirit-friends, who seem to press forward as though anxious to be recognised, which chances are greater at a small sitting than a large one. I feel an amount of pleasure and assurance in recommending Miss Fowler to the notice of Spiritualists and investigators in the North to embrace the present favourable opportunity of giving for the cause of Spiritualism, of truth, an impetus in their towns or district, by inviting this most genuine medium to visit them, feeling assured as I am that she will be a credit to those who assist in introducing her to their friends, &c., as well as the soul-inspiring and noble cause which she has espoused, and to which she is devoting the best years of her life.—I remain yours, &c., G. R. HUNT.

3, Bright Street, Darlington.

THE STATE OF SPIRITUALISM IN MANCHESTER.

To the Editor.—Dear Sir,—I saw a letter in your paper for Nov. 21 from Mr. Pitton, Secretary to the Manchester Spiritualists' Society, complaining rather bitterly of the apathy of the Spiritualists in the city in neglecting to take any active part in the movement. I can quite well understand from Mr. Pitton's point of view that it must be annoying that all the labour of so good a cause should be put on the shoulders of a committee of working-men, who have not the means to launch out in extravagant projects, and who get nothing but adverse criticism from the wealthier Spiritualists. My object in writing is to point out the cause of this state of things, and the remedy. There are a goodly number of well-to-do and highly intelligent Spiritualists in this city, as there are in London and elsewhere, who cannot afford, without risk of great pecuniary sacrifice, that would probably entirely cripple their means of aiding the movement, to identify themselves publicly with Spiritualism as it is at present represented in Manchester. I say this without intending the slightest disrespect for the present committee in Manchester who are deserving of every praise for coming to the front in so unpopular cause. Those who have the least to lose can afford to make themselves the most prominent without fear of consequences; and a man must therefore be independent, by reason of his poverty or by reason of his wealth, before he can defy the opinion of the world. What we want here is the presence of a medium like Dr. Monck for a week or two to convince the public that there is something in Spiritualism, and that it is not a subject that a man need be ashamed of. When Spiritualism becomes fashionable there will be scores of able men who will at once announce their adherence to the cause, and plunge actively into the work, but who now are compelled, by reason of the popular prejudice (based upon an ignorance which wants removing at the earliest opportunity), to keep entirely in the background. It is all very well to sneer at such believers, and accuse them of cowardice, &c., but it should be remembered that there are plenty of opportunities, and well utilised too, of serving the cause quietly, where undue publicity might entirely cripple the powers of such persons, and perhaps really do Spiritualism more harm than good.—I remain yours truly, FANN.

MRS. BUTTERFIELD AT OLDHAM.—Reports have reached us of two addresses delivered by this lady, while in the trance-state, in the Temperance Hall, Oldham, on November 9th. The effort was so highly appreciated that arrangements have been made for Mrs. Butterfield to speak again, at the same place, on Sunday, November 30th, at 2.30 and 6 o'clock, and on Monday, December 1st, at 7.30 p.m. We regret that space will not permit of our reporting the excellent remarks recorded from her lips.

"JOHN KING'S" PERSONALITY PROVEN.

To the Editor.—Dear Sir,—In the "John King" number of the *MEDIUM AND DAYBREAK*, I am referred to as having been recognised by the spirit known by the name of "John King," at a seance in London, from having seen me at seances with the Davenport Brothers, in Dresden. In confirmation of that statement, I would add a brief account of what occurred at the said seance in London.

About two years ago, while on a visit to London, I attended (for the first time in England) a spirit-seance, which was held at the Spiritual Institution, Southampton Row, where the mediums were Messrs. Herne and Williams. We (numbering about sixteen persons) sat in a dark room, around a lengthened telescopic table, with our hands flat on its surface. Many very curious phenomena occurred, but as they were similar to what have been often described by abler pens than mine, I shall confine my remarks to what had reference to myself personally.

We had been sitting but a short time before we were saluted by rather a gruff voice, that seemed to move rapidly about the room, and was very ready in answering questions, calling many of the sitters by name, &c., hitting us on our heads all round with a cardboard trumpet. This same voice came close to me and said in a loud tone, "How are ye, my old boy?" grasping at the same time my right hand, and lifting it as high above my head as I could reach; the spirit there gave it a friendly grip and shake. Hearing the spirit-voice answer to the name of "John King," I said, "If you are the same 'John King' who controls the Davenport Brothers, do you remember me visiting them in Dresden?" "Of course I do," was the instant reply. "Then give me a proof of it," said I. When, to my very great surprise, I was immediately hit a hard open-hand blow on the outside of my right leg, just below the knee, as I sat with my legs under the table, which blow corresponded exactly to a similar one I received while sitting in daylight at an hotel table in Dresden, where the Davenport Brothers were getting their dinners after I had finished mine, and at a time when there was no one sitting or standing within three or four yards of me. This was quite a satisfactory proof to me. I then asked the spirit to give me his hand again, which he did, with a friendly shake, at a level with the table. I tried to detain the hand by a firm grasp, but it dissolved to seeming nothingness, and then I immediately felt a soft hand pressing on the top of my head, which hand, after a second or two, was brought smoothly and gently down the right side of my face. Acting mesmerically, it removed entirely a severe acute pain from the spot where the said hand was first placed on my head—a pain that had been constantly present for several weeks, a pain that had prevented sleep to such an extent that made my medical advisers fear for the condition of the brain. They recommended my leaving home, in the hopes of my benefiting by the change. I chose to go to London, where, on my first call at the Spiritual Institution, I was suddenly relieved from my serious ailment, found myself quite well the next day, and continue so to the present moment. So, you see, I have good reason to thank the spirit "John King," and you, Mr. Editor, for procuring me admission to that seance.—I am, dear Sir, yours most respectfully,
SAML. HOCKING.

Rosewarne Camborne, Cornwall, 23rd October, 1873.

P.S.—Amongst my friends who get me occasionally to speak of my experience in Spiritualism, there are many who do not doubt the sincerity of my convictions, but ask, "What's the use of it?" In answer to such enquiry, the statement given above will, I think, show that for me at least it has already been of very great use!

INTERMENT OF A HARMONIALIST.

(From the *Evening Star*, Thames, New Zealand, July 8, 1873.)

Yesterday witnessed the first funeral conducted after the manner of the Spiritualists, at the Shortland Cemetery. To use their own language, there they interred the body of their sister Mary Williamson, who held a prominent position among them as treasurer to their Aurelian Committee, and well known to many of our readers as the author of several small poems and prose compositions. The funeral cortege moved from the house of Mr. Hurley, in Pollen Street, at two o'clock, the members wearing on their left breasts an evergreen immortelle bound with white ribbon, and carrying a bouquet of choice flowers in their hand. On arrival at the grave, the Thames Aurelian Choir sang with beautiful effect A. Dunbar's hymn—"We are going to the spirit-land." Mr. R. F. Cunningham then delivered an address, in which he claimed for Spiritualism the title of a universal religion, and stated that nothing less could ever conquer the materialistic tendencies of the age. He then read several extracts from the funeral services in the *Lyceum Guide*; and when he concluded with "Good-night, Sister, we shall meet again in the morning, where the day endureth for ever and for ever," there was scarcely a dry eye to be seen in the whole assembly. A profusion of flowers and bouquets were then showered in upon the coffin, which seemed more like a beautiful bed of flowers than the last resting place of the dead. The proceedings were then brought to a close by the choir singing Byron's Hymn of Immortality, which went very sweetly to the tune of "Put me in my little bed." It seemed very remarkable that the rain, which had continued for about forty consecutive hours previous to the moving off of the procession, should gradually cease, and the sun shone out in splendour during the most impressive part of the ceremony, and continued so until the brethren had returned home. One of the brethren explained this to me in the following manner:—"The spirits being better acquainted with science than we are, can produce atmospheric changes so as to induce either storms or sunshine. Man shall make the like proficiency in science; as yet he has only learned to control the lightning.—Communicated.

Ypsil.—A friend writes:—"I am pleased to inform you that through Mr. Allwood Spiritualism is causing no small excitement here. We have formed two circles, and the manifestations are good. At our first seance seven were present, including Mr. Allwood. We sat at a large round table for nearly an hour before any movement occurred, and as we were about to give it up, the table began to tilt, and raps were heard in different parts of the room. Dr. Monck would be welcomed here and at Sherborne next time he visits Trowbridge." We recommend our friends to write to Dr. Monck direct.

SUSCEPTIBILITY.

To the Editor.—Dear Sir,—The following beautiful verses (the first attempt ever made, or rather the first impulse obeyed) were submitted to me by one who is universally esteemed by the gentlemen and almost adored by the ladies. I think it is worthy a place in the *MEDIUM*, and perhaps you will humour me by giving it a place.—Yours faithfully,
J. REGINALD OWEN.

IMPROMPTU.

There's a sweet relief in a tear,
And a freeing from pain in a sigh;
There is joy in the soul when the one draws near
For whom we would willingly die.

'Tis blissful indeed to be loved,
And feel we can love in return;
'Tis a light that can never be shaken nor moved,
A light that for ever will burn.

But dark is the life of the one
Who loves where he never can gain,
It were better by far that his life's sand were run,
Than dwell here in his sorrow and pain.

There's a life than this better by far,
Where tangles will all be set straight;
For righteousness there is the safe-guiding star,
And Love gains the victory o'er Fate. J. J. MORSE.

ACKNOWLEDGMENT.—Mr. Charles Williams writes from 5, Infirmary Ward, Hackney Union, acknowledging the following sums for his support: "Collected for you by one of our dear spirit-friends through my wife while under control, 6s. 6d., at our Sunday-evening circle. Per Geo. Nelson, Northampton, Ellen, 1s.; S. P., 1s." Will any one post the sufferer the *MEDIUM* weekly?

LEEDS PSYCHOLOGICAL SOCIETY.—On Sunday night, 23rd inst., a special meeting was held in the large Music Hall, to hear an address from Mr. Murray, the vice-president of the society, in reply to a sermon preached on the previous Sunday evening by the Rev. W. T. Adey, a Baptist minister. The reply was a masterly effort, and was listened to attentively by a large audience. The president announced that the society were looking out for premises where they might meet regularly, and stated that public intimation would be made of it as soon as possible.

PLYMOUTH.—A reverend gentleman has been lecturing on Spiritualism at the Mechanics' Institution, admitting the facts, but attributing them to the devil. The reverend gentleman must have been astonished to see his hearers so attentively reading the *MEDIUM* when he ascended the platform. He commenced his lecture by prayer, using the first part of Mrs. Tappan's invocation, much to the surprise of some of his own congregation. Announcement was made by handbill of Mr. Burns's forthcoming lecture at the Mechanics' Institute, Devonport. A correspondent thinks the lecture of the rev. gentleman will do a deal of good, and states that there are circles already in operation. Hundreds of "Seed Corn" and *MEDIUMS* were circulated.

GENEVA, Nov. 16th, 1873.—Mr. D. D. Home writes from Geneva:—"Since the cold weather began I am again not so well, and we are leaving in two days for Italy. I have had some very beautiful seances, and a week ago we saw the entire form of a young lady. We all not only saw her, but heard her kiss her aged grandmother, who was present with us. In spite of my wretched health, I do all I can to advance the good cause. I wish I could have been in London to take Mrs. Tappan by the hand but as it is, I trust some good spirit will whisper to her all the kind wishes of my heart. They are about to found a society here, and it ought to prosper."

DR. SEXTON AT MANCHESTER.—Arrangements have been made for three lectures by Dr. Sexton at the Hulme Town Hall, on Wednesday, December 4th; Thursday, December 5th; and Friday, December 6th, upon "Spirit Mediums and Conjurors," illustrated by a complete exposure of Herr Dobbler's, Maskelyne and Cooke's, and Dr. Lynn's tricks. Herr Dobbler has been reaping a golden harvest in Manchester from his "marvellous dark seance" performance, and it is hoped that Manchester Spiritualists, and others from the neighbouring towns, will all do what they can to support these lectures, so that those who have got them up, at great expense, will find a handsome surplus in hand for future use in the same line. Small bills for distribution can be obtained from Mr. Fitton, 34, Walnut Street, Cheetham. Admission, 2s. 6d., 1s., and 6d.

BATLEY CARR.—A correspondent writes:—"Seeing in a recent *MEDIUM* a notice from Batley stating that the usual place of meeting is no longer available, &c., and fearing that strangers might suppose the cause of Spiritualism was flagging here, allow me, for the information of those who do not know the locality, to state that Batley is nearly a mile from Batley Carr, and while they have had to close their place of meeting, this one at Batley Carr is better attended than ever, and in a most prosperous condition. On Sunday, Mrs. Scattergood (the Mrs. Tappan of Yorkshire) delivered two excellent addresses; in the afternoon the controlling spirit asked for a subject to speak from; one was chosen by a friend and frequenter of the place. The spirit said that it would rather speak from a subject chosen by someone who was not a believer in Spiritualism, but if one were not chosen, the one given should be explained. After a short pause, one of the unbelievers chose 1 Peter iii. 18, 19: 'Christ preaching to the spirits in prison.' From this subject was delivered a splendid oration; to attempt to give any idea of it in a paragraph would only spoil it; to be able to judge it, it must be heard. The love of God to the poor prisoners was held up in such a way, that all present must have been delighted. Though a large number of those present were respectable members of various religious bodies, who had gone to hear what the Spiritualists had to say for themselves, these, if not edified, must be very bigoted to their own theories and dogmas. If the silent tears that coursed down many faces may be taken as evidence, good was done. In the evening a number of chapel-going people were disappointed in not being able to gain admittance, as the room was packed; the porch, entrance, and steps leading into the room were so crowded that, cold as the night was, neither the outside nor inside doors could be closed."

ARRIVAL OF A NEW MEDIUM IN LONDON—EXTRAORDINARY MANIFESTATIONS.

During the visit of Mr. Peebles to Memphis, Tenn., we had an application from that place to send our publications regularly for the use of the children of the Progressive Lyceum, addressed to the care of Mrs. Mary J. Holmes. Some months ago it afforded us no little surprise to receive a letter from that lady stating that she was travelling in France, accompanied by one of the most extraordinary mediums which had been developed in the whole course of Spiritualism, and that their object was not to work publicly, but to come in contact with superior minds, and promote Spiritualism in the more select ranks of society. Soon afterwards the Rev. Dr. Watson returned to London from the Continent, and at his reception stated the case of a medium (see MEDIUM, No. 177) who had been long in development, but had been instrumental in convincing him of the truth of Spiritualism. His book, "The Clock Struck Two," is full of records of her mediumship. In her presence Dr. Watson said the spirit-friends of investigators could talk in an audible voice, and manifest their identity without using the organism of the medium. When Mr. Peebles reached London from the East, he said he had visited at Paris Mrs. Holmes and Mrs. Hollis (the medium to whom we allude), and there he had met with Victor Hugo, Louis Blanc, and other eminent Frenchmen, who were charmed and convinced by her extraordinary mediumship. The reader can imagine the pleasure it afforded us to receive a letter last week, stating that Mrs. Holmes and Mrs. Hollis would arrive in London on Sunday evening. They did so, and at once took up their abode at Mrs. Jackson's, 3, Torrington Street. On Monday evening we had the pleasure of attending their first seance. The party was small, and during the sitting arranged themselves like the segment of a circle, facing Mrs. Hollis, who sat some distance off. The only apparatus used was a light metal speaking trumpet, about two feet in length, which stood on its end on the carpet. Mrs. Burns occupied the extreme end of the row of sitters, and next to her came in rotation Mr. De Cruz, Mrs. Holmes, Mrs. Jackson, Miss Wooderson, and Mr. Burns, who occupied the extreme right. Soon after the light was extinguished, and a verse had been sung, the first spirit that presented itself for identification came opposite to Mr. Burns, and said in a very low whisper, "I am Thomas." Mrs. Jackson, who is slightly clairvoyant, and perceived the spirit, exclaimed, "Oh, you are Tom Davey!" The spirit said "Yes," and that he was living in spirit-life in company with his father, the celebrated mesmerist, and Mr. Jackson. The three had worked together for years on earth, and now were happy in each other's society in the spirit-world. Mr. Davey departed from earth-life a few months ago. He had been a warm friend of the Jacksons, and was the first to come back and manifest himself at this new circle. Some more singing was indulged in, which the spirit-voice accompanied. "James Nolan," the guide of the medium, then spoke quite audibly and freely, but complained of the want of power on account of that being the first seance held in the rooms. The spirits were seen busily engaged in modifying the atmosphere and preparing the conditions. Soon a little girl was seen and heard to speak close to Mrs. Burns. She attempted to sing a hymn, well known in Sunday schools, but failed for want of power. Again another voice said to Mrs. Burns, "Amy, I am here." "Who are you?" The name was given in reply, but as it was spoken only in a whisper, and as Mrs. Burns' nervous system had been somewhat disturbed by the spirit-touch, she did not recognize it. Repeating it several times the spirit then said, "Oh, Amy, how stupid you are! Don't you know me? There is Mary, and there is James, and here beside me are Mary Ann and Alfred." The spirit again pronounced the name "Ann Wooderson," which Mrs. Burns recognized as that of her mother, and the manner of expression, and allusion to members of the family in the spirit-world, were admirable tests. Mrs. Wooderson then came to the other end of the circle, and, addressing Miss Wooderson and Mr. Burns, said, "God bless you, dear children; good-bye." The voice was feeble, as the conditions were not sufficiently perfect to enable the words to be freely articulated or loudly pronounced.

On Tuesday evening Mrs. Burns again visited Mrs. Hollis, and had some slate writing in full gaslight. Mrs. Hollis took a clean slate, held it under a small table, and with her feet and other hand visible, and away from the table, had messages written instantly. The one Mrs. Burns received was from her mother, who alluded to the previous evening, and conveyed a few expressions of affection and encouragement. The most peculiar part of the message was the fact that the signature was in the very characteristic hand-writing of the departed lady, and also as she writes it through the mediumship of her daughter, Miss Wooderson. Afterwards, Mrs. Jackson had a message from her husband, which was written in the unmistakable caligraphy of "J. W. Jackson." Mr. Burns called on Wednesday and had similar results in full daylight. A spirit referred to a request made on her death-bed, and "J. W. Jackson" signed his name in his own handwriting, and gave tests.

Such is a very faint representation of what can be effected through the mediumship of Mrs. Hollis. After she recovers from the fatigue of travelling, and when the rooms get magnetized, the power will be much more available; but, as to the certainty and facility of communication through her mediumship, it is already all that could be desired. Mrs. Hollis has with her the proof-sheet of a forthcoming work, giving the history of her mediumship. It will be read with great interest. On account of the loss incurred through the failure of American banks, Mrs. Hollis has to place her mediumship at the disposal of the public. But, as her health will not permit of her sitting with objectionable investigators, she is forced to select her company. She may be visited on the following terms:—during the day, from 12 till 5 o'clock, private seances for direct writing on the slate, one guinea. In the evening, at 8 o'clock, a general dark seance will be held for the direct voice, admission 10s. 0d. each visitor. Only five or six sitters can be present at one such seance. The form of mediumship is so extraordinary and satisfactory, that Mrs. Hollis will no doubt be overwhelmed with visitors as soon as the nature of her mediumship becomes known.

REV. F. R. YOUNG has been lecturing on Spiritualism at Bath and Bristol. A Bath paper gives a long report. The attendance, it appears, was but moderate.

THE SPIRITUAL PIONEER SOCIETY.

The next worker's meeting will be held on Monday next, December 1st, at Mr. White's, 4, Grey Street, Manchester Square, W., at 8 o'clock precisely. This is the only notice of the meeting that will be given.

The secretary has to acknowledge, with many thanks, the following donations:—One parcel of MEDIUMS, &c., for distribution at the Hall of Progress, from Mrs. M.; £1 worth of books and tracts from Mr. H. twelve MEDIUMS weekly, from Mr. K.; Mr. S. two files of the MEDIUM and the Spiritualist; Miss P., a parcel of papers; J. K., 2s. 6d.

The series of lectures which have been commenced at Marylebone and Pimlico (the former at the Hall of Progress, and the latter at Bess's Assembly Rooms) are still continued fortnightly. Those at Marylebone were at once self-supporting, but not so those at Pimlico, probably through the lack of united assistance from local Spiritualists.

On Monday last, November 24th, a lecture was given at Bess's Assembly Rooms, by the secretary of the Spiritual Pioneer Society, on "The Bible and religious aspects of Spiritualism." There was a tolerable attendance, and the evening passed off well. The next lecture will be given on December 8th, when Mr. C. W. Pearce will lecture on "The heaven of the angels; how to get there." Helpers will be warmly welcomed at these meetings.

At Marylebone, on Friday next, November 28th, Mr. T. L. Hardy lectures at 8 p.m. Mr. Burns will also be on the platform. We think the success realised at the meetings here is due to the exertions of the Marylebone Association, and with whom it is likely we shall leave the management of these services, now that we have pioneered the way, and they support themselves, thus leaving no responsibility in the matter of funds to be borne by them. It is most likely that these meetings will be continued throughout the winter.

We desire to inaugurate series of lectures in other parts of London—in Camberwell, Kennington, and Bermondsey, arrangements for which can be completed at once if funds are forthcoming to guarantee preliminary expenses—if needful; but which may not be so. The estimated expenses for hire of halls, printing, and incidentals, are for Camberwell and Bermondsey, £1 1s. each; for Kennington, £1 5s.

Progress has been made also in the free distribution of papers and tracts which have been entrusted to our care.

A misapprehension is abroad amongst some who would otherwise assist the Society, that the subscriptions and donations go towards the establishment of a new journal which is about to be issued. We refer to *The Pioneer of Progress*. This we must here state once for all, is entirely unfounded, and the two have no connection with each other, except that the Editor of the one and the Secretary of the other is the same person. We have had several letters in which the writers expressed their surprise that the Society should so soon assume without reason an antagonistic tone by issuing a new magazine as its organ. The Society has not assumed an antagonistic tone; but has worked and we hope still will work in unison with those who have been longer in the field, and who have in various ways rendered us sterling help in the performance of our duties. And even if *The Pioneer of Progress* were to become (which it will not exclusively) the organ of the Society, why should it be "antagonistic" seeing that paper will occupy entirely different ground from those already published?

All communications for the Secretary should be addressed care of Mr. Richards, of Tachbrook Street, Pimlico, London, S.W.

SPIRITUALISM IN BIRMINGHAM.

THE LATE MR. HAWKES.

Mr. John Collier's weekly service attracted a large audience to the Athenaeum Hall, Temple Row, last evening, Nov. 23rd, 1873, there being an evident expectation that the sudden death of Mr. Hawkes the previous Sunday would form the subject of reference. The service commenced at half-past six o'clock, by which time all sitting-room in the hall was occupied, the doors, by the request of Mr. Collier, being then closed. Not only was the hall most uncomfortably crowded, but hundreds of persons, who were unable to gain admission, lingered upon the staircase and round the doors, discussing Spiritualism and Mr. Hawkes' death. Some floral decorations were displayed around the rostrum, in front of which stood the table on which Mr. Hawkes' body was temporarily placed last Sunday evening; upon which was also placed evergreens and flowers.

Mr. Collier opened the proceedings by the delivery of an invocation to the solemn spirits of the past. He then read out a hymn, printed in this week's number of the MEDIUM. The major part of the audience joined in the singing. Mr. Collier then read Mrs. Hardinge's Spiritualist Ten Commandments, which relate principally to temperance, self-sacrifice, and charity, but above all insist on the necessity for a full and thorough investigation of the truth, and firmness in standing firm by it. The audience then sang another hymn, after which Mr. Collier addressed the audience. Since he last stood on that platform, he said, an occurrence which those who were not Spiritualists would regard as of a melancholy character, had taken place. To Spiritualists, however, that occurrence, as would have been inferred from the festive surroundings, was not a melancholy one. There was no grave so deep that could hide a human soul. The dead body of their friend Hawkes had been placed beneath the turf, but his spirit was as free as air, and defied the bondage of the tomb. All that was mortal of their friend and brother Hawkes slept the sleep of death, and was reposing in the solemn quietude of the grave, but his living spirit was marching on through bright climes, to the bright summer-land. As Spiritualists, they had no opportunity of paying any public respect to the memory of their dear friend and brother Hawkes, but the Christian intolerance of relatives could not enter that hall, and could not prevent them from paying a slight tribute to the memory of one who was always an earnest friend and a true brother. Upon that table in front of where he was speaking, the body of their friend Hawkes was temporarily placed last Sunday evening, and thence, before the gaze of those present, his spirit took its flight to brighter realms; might they not then appropriately festoon that table, and appropriately place upon it, as upon his bier, some simple tokens of their respect and affection? There they were under their own fig-tree; in that hall Christian intolerance could not enter; and there was nothing to prevent them placing on that table a few floral emblems as tributes to the memory of

one who was a true Spiritualist. Brothers and sisters who knew Mr. Hawkes could follow his example one by one by placing an offering on that table in the shape of a flower.

The speaker then approached the table, and placed a floral offering on it, "as upon the grave of our departed brother." A large number of the audience, both male and female, then left their seats and placed beautiful bouquets upon the table, Mr. Collier expressing his satisfaction at seeing so many. In offering those emblems of their affection, he proceeded, they did so with a positive knowledge that their dear friend and brother was conscious of their act, and just in so far as their actions and their feelings were in accord and sympathy their brother would in spirit-land be pleased and gratified. In those simple, unpretentious flowers he read their souls' meaning, for they spoke of purity, peace, and of love. "Good night, good night, dear brother," Mr. Collier continued, "Fare thee well! Fare thee well in spirit-life until we all shall meet thee and greet thee on the eternal shores of the bright summer-land, where day endureth for ever and ever." Mr. Collier pronounced these words in a solemn and impressive voice, and then returned to the spot from which he first addressed the meeting. A hymn was then sung, Spiritualists present being requested to sing it as from their heart. The first verse was as follows:—

Oh, do not weep for me when I go, when I go
Oh, do not weep for me when I go.
The joys I cannot know
While I am staying here below,
Are waiting for me now when I go, when I go;
Are waiting for me now when I go.

Mr. Collier then delivered a long address on "Death." For Spiritualists, he said, there was no death; to them death was no mystery. They had solved the problem of the tomb. Who present that night had not thought of his latter end, and asked himself one question, What was death? Who had not asked himself the question—Where am I going; to what does this life lead? What man who did his own thinking, and did not employ the parsons to do it for him—what thinking man did not ask himself this problem of human life? How many of them had gone from one church to another, from one chapel to another, listening to this minister and to that minister while seeking for the truth, being desirous of knowing something about the great question "What is death?" What of the dead? Were we dogs? were our carcasses, to be thrown on to the earth and lie and rot, and there to be an end of us? What did the Spirit whisper, the still, small voice? That we were dogs, whose carcasses were to rot on the ground, and that was to be the end of us? Was that so? would they like that to be true? was it a comforting doctrine? No. He had passed through the darkness of doubt and inquiry himself, wanting to know what he was, who he was, where he was going, what was to be his end. What did he now know about death? he might be asked. He would tell them. Spiritualists know there is no such thing as death. There is a change called death—simply a chemical, physiological change. That was all. The spirit still lived on the eternal shores. He had already had the pleasure—the exquisite pleasure—of shaking hands with their friend Hawkes. He had already had the pleasure of hearing his spirit-voice, as palpable as his own. They would understand, therefore, why it was that the Spiritualist did not mourn his departure. The way he made himself known to them at their sitting on Wednesday last was this: He first rapped, and as was their custom he asked who it was. And he was more than rejoiced when he heard him call out in the spirit-voice, "Hawkes, from Birmingham." His little daughter who was sitting at the table, so used was she to his familiar voice, said, "Oh, there is Mr. Hawkes;" then adding, as if she had made a mistake, "Oh, he is dead, is he not, papa?" The spirit of their friend Hawkes called out, "No." He said to the spirit, "Do you know, Mr. Hawkes, I am to refer to your passing away next Sunday at Birmingham? What shall I tell the Spiritualists there?" "Tell them," the spirit answered, "I am quite well and happy." (Sensation.) Those were Mr. Hawkes' own words. The voice then grew faint, and passed away. Was that strong meat for babes? The jury had returned a verdict that his death was the visitation of God; but really he thought Birmingham wanted enlightening. The doctor said Mr. Hawkes died from congestion of the lungs, and had he been in bed he was just as likely to have passed away. Mr. Collier then referred to the many incorrect reports of the occurrence which had been made, and concluded by saying that these attempts to frighten people on the basis of falsehood did not prevent the spread of Spiritualism. They would call him "enthusiast" and "fanatic," but what matter; he was prepared to receive the scornful laugh of those who were ignorant of the subject. Spiritualism was a universal religion, capable of scientific demonstration; a religion not of faith but of experiment, not of belief but of knowledge, hence its progress. The speaker concluded by pointing out the comforting and exalting nature of the teachings of Spiritualism, and by urging his hearers, calmly and dispassionately, to investigate its phenomena, and study its philosophy.

After the recital of a spirit-poem, Mr. Collier sat down, and the meeting was closed by the singing of the hymn, "Part in peace."

RECEPTION TO MRS. DICKINSON.

A full and happy meeting assembled at the Spiritual Institution, on Tuesday evening, to welcome Mrs. Dickinson, the well-known healer, on her return to London from America. Mr. Burns briefly introduced Mrs. Dickinson, and considered it a compliment, not only to that lady, but expressive of a deep interest in her work, that so many had come together from an informal announcement. After a piece of music, by Miss Maltby, Mr. Shorter addressed the meeting; also Mr. Ashman, Mr. Grafton, Mr. Smith, Mr. Whitely, and Mr. Whitby. The speeches were all of a practical and instructive kind, pointing out the great superiority of clairvoyant diagnosis and psychological treatment over the old blundering and poisoning practice of medical schools. Every speaker spoke in high terms of Mrs. Dickinson. She was then called upon to address the meeting, which she did, warmly thanking them for the pleasant expressions of kindness towards her. She was soon controlled by her spirit-friends, and for a long time deeply interested the meeting by the various controls. "White Fawn," an Indian girl, controlled, and explained that "William White," late of the *Banner of Light*, desired to give a message through her agency. He desired to say that he had not enjoyed the privilege of meeting the Spiritualists of England till he

became a spirit, and he wished to say to Mr. Colby, his old colleague, that they should in Boston form a nucleus of friendship, such as had been for years maintained at the Spiritual Institution in London. "Mr. White" thought the American Spiritualists should be more open-hearted, and extend a cordial welcome to English mediums and Spiritualists when they visit their country. They could not do better than take a pattern from the meeting which was then being held. "Father Taylor," of the Seamen's Bethel, Boston, also controlled, and was warmly recognized by Mr. Shorter and Mr. Crisp. "John Chandler," the guide of the medium, said that Mrs. Dickinson had returned through spirit-direction, for they perceived the good which might be done by her labours in this country. Mrs. Dickinson announced the pleasure she would have in attending the social meetings at the Spiritual Institution for a few Tuesday evenings, if the friends chose to meet her. Her spirit-friends also intimated that she would be glad to meet those engaged in the healing art on Friday evenings, at her rooms, where she would gladly afford them the benefit of her experiences.

THE CAUSE IN SPAIN.

We were favoured the other day with a visit from a Spanish Vice-Consul, Mr. Villava of Madrid, who spoke to us in French. His account of Spiritualism throughout the country was very cheering. Notwithstanding the internecine civil war raging there, the spirits are doing their work on a large scale, the places where Spiritualists meet being considerably larger than most of ours. Of these, we were told, Spain could count fifty-seven. Our visitor writes for the *Criteria Espiritista*, a monthly spiritual magazine, published at Madrid. He is also the author of a work which, we think, will soon find its way into the English language, and this work was written between himself and wife, she being entranced, dictating to him writing. We hope this book, "Carlota Didier," will soon find its way here.

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."

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SPIRITUALISM v. CONJURERS.

IMPORTANT NOTICE.—In consequence of the impudent attempts of certain conjurers to mislead the public regarding the genuineness of spiritual phenomena, arrangements have been made for

A LECTURE by Dr. GEO. SEXTON, M.A., F.R.G.S., &c.,

At the Hulme Town Hall, on Thursday, Friday, and Saturday, December 4th, 5th, and 6th, upon

"SPIRIT-MEDIUMS AND CONJURERS,"

N.B.—The above lecture will be illustrated by a "magic cabinet," specially constructed for exposing the tricks of Messrs. Maskelyne and Cook. Dr. Sexton will also explain the "clairvoyant" and "spirit-writing" tricks of Dr. Lynn, and finally, he will

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Dr. Sexton says: "In exposing their tricks, I have no wish to do these men any injury in their business, but simply to defend the glorious truths of Spiritualism against their miserable burlesque imitations."

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MR. 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: "Dr. Dwight upon the Natural Relationship of Women to Society." Singers are invited to volunteer to form a choir. Tickets, reserved seats, 6d. each, at 15, Southampton Row. Admission Free!

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

FRIDAY, NOVEMBER 28, Singing Practice at 7 o'clock.
SUNDAY, NOVEMBER 30, Oration at the Royal Music Hall, 242, Holborn, by Mrs. Tappan, at 7 o'clock. Admission by ticket only. See advt.
MONDAY, DECEMBER 1, Mr. Herne at 8 o'clock. Admission 2s. 6d. See advt.
TUESDAY, DECEMBER 2, Social Meeting with Mrs. Dickinson, at 8.
WEDNESDAY, DECEMBER 3, Mr. Herne at 3. Admission 2s. 6d. See advt.
Mrs. Olive at 8 o'clock. Admission 2s. 6d.
THURSDAY, DECEMBER 4, Mr. Herne, at 8. Admission, 2s. 6d. See advt.

SEANCES IN LONDON DURING THE WEEK.

SATURDAY, NOVEMBER 15, Mr. Williams. See advertisement.
SUNDAY, NOVEMBER 30, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 St. John's Association of Spiritualists. Service at No. 86, Goswell Road, at 7 o'clock.
MONDAY, DECEMBER 1, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Williams. See advertisement.
TUESDAY, DECEMBER 2, 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, DECEMBER 4, 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 29, 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 30, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.
COWMS, at George Holdroyd's, at 6 p.m.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.
MORLEY, Mr. E. Baires's, Town End.
HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.
NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.
BISHOP AUCKLAND, at Mr. Faucitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.
LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.
DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 8 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, DECEMBER 1, 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, DECEMBER 2, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
WEDNESDAY, DECEMBER 3, 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, DECEMBER 4, BOWLING, Hall Lane, 7.30 p.m.
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.
BISHOP AUCKLAND, at Mr. Faucitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.
BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.
BIRMINGHAM, Developing Circle for Spiritualists only, at 208, King Edward's Road, at 7.15. Doors closed at 8.
NEW SHILDON, at 16, Strand Street, at 8 p.m.
FRIDAY, DECEMBER 5, 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.

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

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

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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.

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