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REMARKABLE SEANCE.

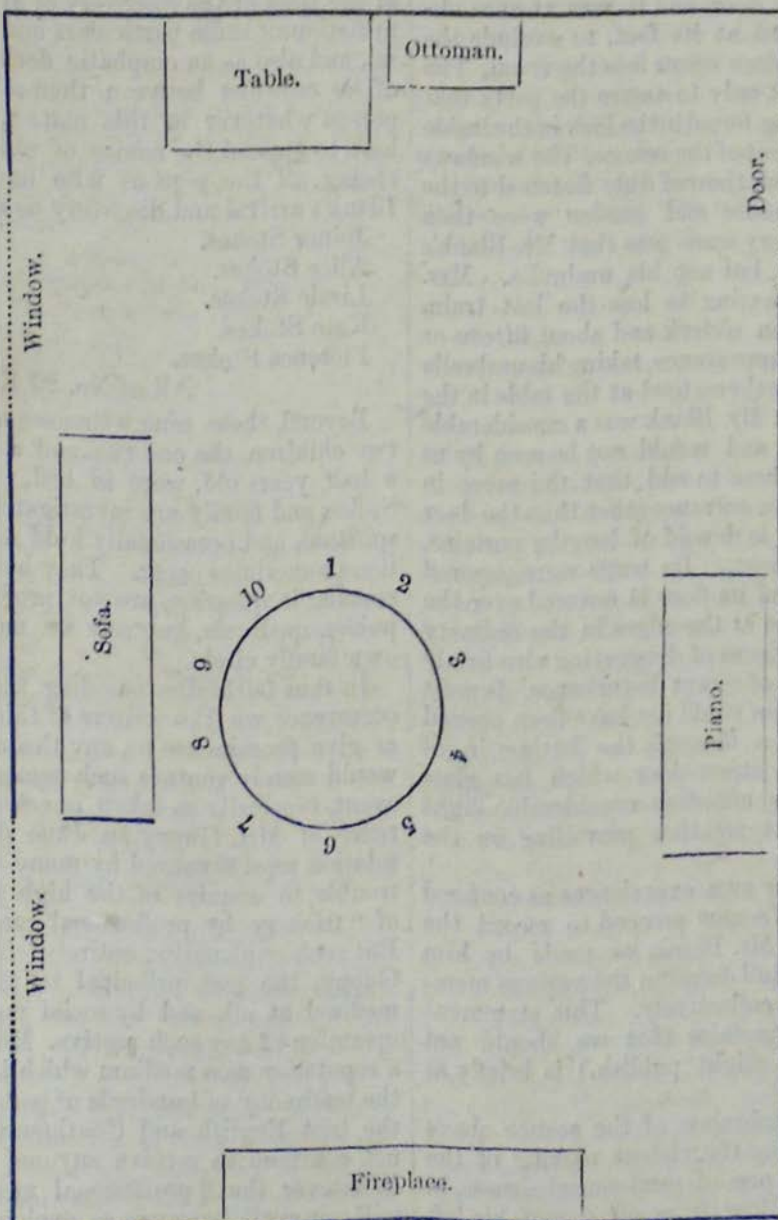
INSTANTANEOUS TRANSFERENCE OF A SCEPTICAL GENTLEMAN FROM WITHIN A LOCKED ROOM TO A DISTANCE OF ONE MILE AND A HALF.

.. IMPORTANT NOTICE.—The following Report was offered to the *Daily Telegraph*, the *Standard*, and the *Daily News*, but was refused by those journals, hence the delay in publication.

To the Editor of the *Daily Telegraph*.
 Nov. 14th, 1873.

Sir,—The object of this communication is to place on record an event of most remarkable character which occurred on the 2nd inst., when a gentleman—making one of our party at a seance—was transferred, *unconsciously as he alleges*, from within a sitting-room duly locked and with windows closed and shutters bolted, to a distance of one mile and a half under the circumstances herein detailed and testified to by the writers of this letter.

Before however entering upon particulars it is desirable to advert to a somewhat similar circumstance that took place on June 3rd, 1871, upon which occasion Mrs. Guppy the famous medium, so-called, was alleged to have been conveyed instantaneously from within her breakfast parlour at Highbury (where she was engaged making up her housekeeping accounts) to a locked room at 61 Lamb's Conduit Street where she was suddenly found, in a state of trance or unconsciousness, upon a table around which ten persons were sitting for the investigation of alleged spiritual phenomena in the presence of Messrs. Herne and Williams the widely known professional mediums. A minute and circumstantial report of this event appeared in the current spiritual journals, as well as in



- 1 Mr. Blank.
- 2 Mrs. Fisher.
- 3 Mr. Larkam.
- 4 Mrs. Guppy.
- 5 Mr. Volckman.

- 6 Mrs. Blank.
- 7 Mr. Guppy.
- 8 Mr. Proszynski.
- 9 Colonel Greek.
- 10 Mr. Fisher.

several newspapers, attesting not only her unexpected arrival but also the fact, amongst many others, that she held in her hand her housekeeping book and pen with the ink still liquid,—such report being signed by all present at the seance in question, viz:—N. Hagger, 46 Moorgate Street. Caroline Edmiston, Beckenham. C. E. Edwards, Kilburn Square, Kilburn. Henry Morris, Mount Trafford, Eccles, near Manchester. Elizabeth Guppy, 1 Morland Villas, Highbury Hill Park, N. Ernest Edwards, Kilburn Square, Kilburn. Henry Clifford Smith, 38 Ennis Road, Stroud Green. H. B. Husk, 26 Sandwich Street, W.C. Charles E. Williams 61, Lamb's Conduit Street, W.C. F. Herne 61, Lamb's Conduit Street, W.C. W. H. Harrison, Wilmin Villa, Chaucer Road, S.E. Three members of this party, (as a deputation) to fully test the circumstance and to prevent collusion, escorted Mrs. Guppy home and took the testimony of Mr. Guppy and Miss Neyland to the fact of Mrs. Guppy's presence in her home at Highbury immediately preceding her appearance at Lamb's Conduit Street.

It is well nigh needless to add that despite such attestation and the plenitude of details the report was received with considerable derision and incredulity; but notwithstanding a probable repetition

of such ridicule and in full anticipation of the utmost scepticism the undersigned deem it simply their duty to give publicity to the following facts, not only on account of their essential strangeness but because of the corroboration they afford to the occurrence of two years ago thus briefly recalled to notice. We therefore offer the following

RECORD OF A SEANCE

held without pre-arrangement or appointment in the sitting-room of Mr. Guppy's house 1 Morland Villas, Highbury on the night of Nov. 2nd 1873 commencing at ten minutes to ten o'clock:—present Mr. and Mrs. Guppy and eight visitors as follows, Colonel Greek, Mr. and Mrs. Fisher, Messrs. Proszynski, Volekman and Larkam, also a lady and gentleman (husband and wife) who for private and commercial reasons wish their names suppressed and who for the purpose of this communication will be named Mr. and Mrs. Blank. After the door of the sitting-room had been locked on the inside, the key being left in the lock, and after the room had been further secured and darkened by the closing and fastening of the windows and shutters thereof directions were received by raps to change the positions of the sitters (all of whom were seated around the table each touching his or her neighbour's hands,) and to thoroughly close the curtains above the shutters. To so adjust the curtains the gas was re-lit, and in two or three minutes was a second time extinguished, the sitters being arranged in the order shown on the annexed diagram.

All hands having been again joined various members of the party in obedience to further raps—directing the sitters to wish for something—expressed their desires as follows:—Mrs. Guppy that someone might be carried out of the room; Mr. Fisher for some cigarettes, five of which were brought; Mrs. Fisher for some pencils, three of which were brought; Mr. Guppy for some grapes, a bunch being brought as also were some walnuts presumably at the request of Mr. Volekman for fruit. After these events, which occurred while all present were holding hands, a very violent rocking of the table commenced and was continued for some little while during which time chairs were removed from under two of the visitors (Mrs. Fisher and Mr. Blank) and were heard to be moving about the room. By reason of the violent movements of the somewhat cumbersome table we had much difficulty in maintaining an unbroken circle and some of us now and again momentarily lost hold of each other's hands. We had kept up however an animated conversation when to the general surprise both the voice and hands of Mr. Blank were suddenly missed, he having ceased to answer us notwithstanding our repeated calls to him. Whereupon a light was struck, and revealed the fact that no Mr. Blank was in the room. More than ten minutes could not have elapsed since the last time the gas had been extinguished to the moment of discovering Mr. Blank's absence,—while from first to last we estimate the sitting as of twenty minutes' duration.

All eyes turned instinctively to the door and it was at once observed that the table-covering placed at its foot, to exclude the light, was undisturbed although the door opens into the room. The handle of the door was then tried but only to assure the party that the door was still locked, the key being found in the lock in the inside of the room as left at the commencement of the seance. The windows also were found closed and the shutters thereof duly fastened to the satisfaction of all present. The house and garden were then searched, but the only further discovery made was that Mr. Blank's great coat and hat were also missing, but not his umbrella. Mrs. Blank shortly after this search, and fearing to lose the last train, took her leave at about half-past ten o'clock and about fifteen or twenty minutes after her husband's disappearance, taking his umbrella with her. The remainder of the party then stood at the table in the light, and were informed by raps that Mr. Blank was a considerable distance off, had been carried away, and would not be seen by us again that evening. It is necessary here to add that the room in question contains no means of egress or entrance other than the door the chimney and the windows, and is devoid of lengthy curtains, cupboard or other means of concealment. Its walls were papered throughout some three months ago and its floor is covered over the entire area with a carpet (nailed down at the edges in the ordinary manner,) upon which again are two pieces of druggeting also firmly nailed down and presenting no traces of recent disturbance. It must also be stated that the door of the room could not have been opened during the seance without detection through the letting in of light;—for the room-door faces the street-door which has glass panels and the nearly-full moon was affording considerable light notwithstanding the cloudy and wet weather prevailing on the night in question.

So far we have concisely stated our own experiences as confined to the sitting-room at Highbury. We now proceed to record the statement we have received from Mr. Blank, as made by him partially by letter and afterwards in full detail to the various members of the seance individually and collectively. This statement (given to us by Mr. Blank under promise that we should not divulge his name in any report we might publish,) is briefly as follows:—

That Mr. Blank has a full remembrance of the seance above recorded, his last impression of it being the violent rocking of the table. That his next impression was one of semi-consciousness, in which condition he felt himself as rolling from off a roof, his left hand tightly grasping something. That in a dazed and confused state he then found himself on his feet in a paved yard surrounded by walls and outhouses. That he tried a door which opened into a stable where was a horse. That on trying another door he was assailed by cries of "Police," that voices from a window or roof above him then accosted him asking "Who he was? what he did

there?" &c. &c. That he replied by asking, "Who are you? Where am I? I'm not drunk," and so on. That his voice was then recognised by the persons to whom he was speaking, who immediately addressed him by name and let him into the house by way of the yard door. That he then found himself in the presence of Mr. and Mrs. Stokes and family (recent acquaintances of his) in their house at No. 29 Kingsdown Road Holloway. That the family had just finished supper, the time being five minutes after ten o'clock or thereabouts. That during supper he had been a subject of their conversation. That as soon as he had sufficiently recovered himself from his nervous condition he told them of the seance at Highbury and that he was wholly unconscious of how he got into their premises. That they examined his clothes and found them free from such moisture as might reasonably have been expected on such a rainy night, his boots, except under the soles thereof, being soiled by dry mud only and presenting no traces of recent walking or running. That his face however was pallid and covered with perspiration. That his breathing was not unusually rapid. That a stain of reddish brown paint was found on his left hand. That he had on his great-coat and hat. That he made inquiries for his umbrella which could not be found. That he was informed by Mr. Stokes's stable-boy that the distance between Highbury and Kingsdown Road was two miles. That after staying a short time to refresh himself he departed, and by cab and tram car reached his home, where he found his wife had arrived about half-an-hour previously and in a state of much alarm.

This statement Mr. Blank consistently maintains, especially and repeatedly emphasising the fact that as to his transit from within the sitting-room at Highbury to within the stable-yard at Kingsdown Road he has not the smallest knowledge or reminiscence. But the writers of this letter, desiring to judge for themselves, sought direct testimony to all such parts of Mr. Blank's statement as it was possible for Mr. Stokes and his family to verify or contradict. Accordingly three of the sitters paid an early visit, without appointment, to 29 Kingsdown Road, were received by Mr. and Mrs. Stokes and were permitted to examine the stable-yard and surroundings of Mr. Blank's arrival. The house, (which they estimate as one mile and a half from the house at Highbury) is a corner one, and its stable-yard abuts a side street running out of Kingsdown Road being enclosed on the street side by a brick wall varying from six to eight feet high and on the other sides by the adjoining houses and their gardens. The stable roof may easily be reached from the street door steps, is about nine feet high at the eaves, and adjoins the roof of another outhouse about seven feet high at the eaves, both roofs being skirted by a metal gutter painted in a reddish brown colour. The sum total of their inquiries amounts to the corroboration in all essential particulars of Mr. Blank's statement as above rendered and to which they are enabled to add Mr. Stokes' assurance that he tried and found his yard gate to be duly locked at the time of the discovery of Mr. Blank on his premises. In confirmation of these particulars and of Mr. Blank's statement in general, and also as an emphatic declaration by Mr. Stokes and family of no collusion between themselves and Mr. Blank or any other person whatever in this matter, we have the pleasure to be able here to append the names of nine witnesses signed by themselves, (being all the persons who have any direct knowledge of Mr. Blank's arrival and discovery as above detailed) viz.:—

Joiner Stokes.	Edward Bullock (stable-boy)
Alice Stokes.	Emma Cotton (servant)
Lizzie Stokes.	William Mannion
Kate Stokes.	Charlotte Mannion (per W.
Florence Stokes.	M. her husband)

All of No. 29 Kingsdown Road.

Beyond these nine witnesses no adults were in the house; but two children, the one two and a half years and the other five and a half years old, were in bed. We are also informed that Mr. Stokes and family are investigators of the phenomena alleged to be spiritual, and occasionally hold seances at which curious manifestations sometimes occur. They had not however been sitting on the evening in question, are not professional mediums or employers of public mediums, but rely for mediumship, so called, upon their own family circle.

In thus faithfully recording the salient features of this strange occurrence we (the writers of this report) have no wish to obtrude, or give prominence to, any theory of our own in explanation, but would merely venture such comments as naturally arise out of this event, especially as taken in connection with the alleged transference of Mrs. Guppy on June 3rd, 1871. On that occasion the solution most favoured by many—who did not give themselves the trouble to enquire of the highly respectable witnesses—was that of "trickery by professional mediums from interested motives." But such explanation entirely left out of account the fact that Mrs. Guppy, the real principal in the matter, is not a professional medium at all, and by social position is removed far above the operation of any such motive. Moreover Mrs. Guppy had, and has, a reputation as a medium which is of European extent and includes the testimony of hundreds of persons of unimpeachable integrity in the best English and Continental society,—society which would not continue to receive any one addicted to purposed deception. Whatever the "professional medium" solution may be worth it will not avail however as explaining Mr. Blank's "transference," for none of the parties to the seance at Highbury, or witnesses at Kingsdown Road are professional mediums in any sense,—while Mr. Blank not only makes no pretension to mediumship, so called, but is notorious amongst his friends as a great sceptic concerning the phenomena so frequently alleged to be of spiritual origin.

It is worthy of notice in this connection that the evidence as to

the "departure" of Mrs. Guppy on her aerial flight was considered weak—at any rate numerically—it comprising beyond her own statement the testimony of Mr. Guppy and Miss Neyland only. But in the case of Mr. Blank the fact of "departure" is a matter testified by nine witnesses besides himself. As a feature of likeness however between the two events we have in each case the fact of so-called mediumship, in some form or other, as present at both the "departure" and "arrival" points of the journey.

The theory that Mr. Blank has himself played a practical joke, and duped several long known friends, will doubtless be raised by many of your readers. We therefore urge attention to such further particulars as will aid those whose minds take that direction. First then on any theory of deception by Mr. Blank, (and apart from his emphatic disclaimer of trickery,) we would assert his absolute necessity for accomplices both inside and outside of the room as indispensable to the successful performance of such a conjuring feat. For in an incredibly short space of time he must have eluded the adjoining sitters, have got out of the totally dark room without allowing a ray of light to enter, have relocked the door, leaving the key in the lock upon the *inside*, and have replaced the cloth *inside* at the foot of the door. So far however as accomplices *inside* of the room are concerned, we for ourselves entirely reject that explanation. All the sitters in question are well known to each other and to Mr. Blank and have frequently sat in seance before, together and with other visitors, we are thoroughly assured of each other's good faith, and can answer the one for the other—and for Mrs. Blank—as not having during the sitting for a moment quitted the table,—which was nine or ten feet from the door. In regard to the *outside* of the room we have the testimony of Mrs. Guppy's servants, *immediately* sought and obtained, that they knew nothing whatever of the matter and had no cognisance of the fact, mode, or manner of Mr. Blank's departure from the house. The only other persons known to be in the house were the baby and a child but four years old, at that time in bed. Beyond this we are unable to venture any assertion as to *outside* accomplices (if any) and therefore put forward the fact of "time" as of the most importance,—apart from Mr. Blank's repeated assertion of his absolute unconsciousness of his transit.

On the question of "time" it must be borne in mind that the clocks and watches of private houses and individuals are not regulated with railway accuracy, and that we did not foresee or immediately realize that "time" would be an element of so much importance in the seance. But it is remarkable that Mr. Stokes makes the arrival of Mr. Blank at Kingsdown Road to be about five minutes *earlier* than our estimated time of his departure from Highbury. Such a discrepancy, while easily accounted for as a difference between watches, *minimises* rather than otherwise the interval necessary to Mr. Blank for his performance of the distance either by horse, cab, or running. In any case the haste necessary to such a performance, in face of the sloppy roads and wet weather of that night, must have left some traces of dirt. But such traces, on the testimony of Mr. Stokes and family, were not to be found on Mr. Blank, his boots especially being free from other than dry mud and only damp on the under part of the soles,—a circumstance of considerable importance taken in connection with the distance of Moreland Villas from the cab thoroughfare; while the use of a vehicle at all is difficult to reconcile with the fact of perspiration on Mr. Blank's face; and further the seance itself being unpremeditated well nigh excludes the probability of that previous preparation obviously necessary on the part of Mr. Blank for the successful performance of a practical joke involving so much elaboration and such rapid exertion.

But all those (and they are many) who like ourselves have the pleasure of Mr. Blank's acquaintance know him to be uncompromising in his endeavours to expose imposture. Indeed there is no more interesting feature of this case than that the "transference" now recorded is not that of an acknowledged or alleged medium, as in former instances, but has occurred to a gentleman making no mediumistic claims and avowedly sceptical concerning the manifestations alleged to take place at seances. We cannot therefore (for ourselves) entertain the theory of "practical joking by Mr. Blank" without attributing to him an untruthfulness of which we sincerely believe him incapable; to say nothing of hospitality abused and the bad taste involved. And in this case it must be remembered that Mr. Blank was not dealing directly with "Spiritualism" or with thick and thin partisans thereof, but with several friends who own no higher relation to the subject than that of investigators, and who are entitled, as much as he is, to that social, professional and mercantile consideration he claims for himself. (*Vide third paragraph.*)

It will occur to many that this event is not one of mere "weight-carrying" but involves the passing of solid matter through solid matter, thus further complicating the case in favour of scepticism. To this we reply that however incredible the fact of solid matter passing through solid matter may appear, to persons who have not investigated the phenomena in question, it is none the less one of the best attested and, for years past, one of the most frequently occurring manifestations in the mediumship of Mrs. Guppy. As illustrating this feature of the case we are permitted to add for the further bewilderment of your readers that within the last month two other very remarkable seances have taken place at which some of us were present. At the first of these one of the undersigned visitors asked for a sunflower,—a momentary wish on his part and one he certainly had not previously disclosed. Almost immediately a whole sunflower plant over six feet high was placed on the table together with half a bushel of mould about its roots. At the second sitting some forty articles were brought, inclu-

ding (among fruit, flowers and vegetables,) two living gold fish, a live lobster and two live eels,—one of which to the no small alarm and annoyance of Mrs. Guppy was placed around her neck. On both occasions the party sat under test conditions, the door and windows fastened and *all* present holding hands. The difference between bringing a sunflower plant into a closed and bolted room, and taking out Mr. Blank—a gentleman of over fifteen stone weight—is little more than that of degree and equally needs the explanation which we hope some of your intelligent readers may be able to afford.—We are, yours truly

* P. GRECK, 56 Hereford Road Bayswater.

FELIX PROSZYNSKI 56 Hereford Road Bayswater.

WILLIAM VOLCKMAN 12 King Edward Road N.E.

MARGARET FISHER 155 Palmer Terrace Holloway Road.

EDWARD FISHER 155 Palmer Terrace Holloway Road.

ARTHUR LARKAM 32 Tollington Road.

SAMUEL GUPPY 1 Morland Villas Highbury Hill Park.

ELIZABETH GUPPY 1 Morland Villas Highbury Hill Park.

P.S.—This record has been read by Mr. and Mrs. Blank and is forwarded for publication with their full cognisance.

* In the margin of the proof which he was asked to sign, Colonel Greck appended to his name and that of Mr. Proszynski the remark, "We bear witness to the part of that stated above, which happened in our presence at Mr. Guppy's house, on November 2." [*Communicated.*]

MRS. TAPPAN'S FOURTH LECTURE ON SPIRITUALISM AND SCIENCE,

DELIVERED IN LAWSON'S ROOMS, GOWER STREET, NOVEMBER 26TH, 1873.

On Wednesday evening, the 26th instant, Mrs. Tappan delivered her fourth lecture on Spiritualism and Science, in the above hall, to a very fair audience, the room being nearly full, although the evening was most disagreeable.

The chair was taken by Mr. Noyes, who, after a few desultory remarks, called upon the gifted lecturer. Mrs. Tappan commenced, as usual, with a brief invocation, of which the following is a transcript:—

Infinite Spirit! Thou who art and ever will be the source of all knowledge! Thou unfathomable, Thou omnipotent Mind! as much only of thy goodness and mercy as is manifested in thy grace can we understand; but, far beyond our grasp, it seems to be boundless and limitless as thy power! Vast and wonderful the treasures which Thou hast stored up for the human mind! Feeble and faint as are its vibrations on earth, still more advanced as are its expressions in spiritual existence, we know that neither man nor spirits nor angels can encompass Thee. Thou art all pervading and wonderful; thy life unites the atom with the sun—unites the minute molecule with the ever-living universe—unites the thought of man with Thee, who art infinite in thought. O wonderful Soul! sublime Spirit! we find Thee in the minutest rays of light; we know Thou art the source of life; truth alone is possessed by Thee; goodness is wholly thine; and that love, that is supreme, that casteth out all fear, envy, and hatred, leaving only the harmony of celestial love, is thine for ever.

With these introductory words, the lecturer commenced as follows:—

To-night, Mr. Chairman, Ladies and Gentlemen, we shall call your attention to some facts, or supposed facts, connected with spiritual manifestations, commencing first at those which are characterised as material, and endeavour to describe to you, as far as your scientific vocabulary will allow, the process by which the spirit controls material substances and manifests a tangible presence.

Whatever strictures may be affirmed concerning the connection of Spiritualism with science, and however much scientific men may claim that spirits should not tamper with material science, it is quite impossible to comprehend how the spirit is to avoid material investigation and some knowledge of material science when required by investigators to produce material manifestations. How can the spirit—supposed, of course, to be immaterial—manifest its presence in a tangible material form, without some conscious connecting link between the spirit's mind and the material substance that is so governed?

Investigators would do well if they would pause and consider that science is yet in its infancy, and that the greatest scientific minds are those which have confessed that they know the least. It is true that Spiritualism as a science is wholly in its infancy, and it is also true that, while there are known to be conditions, yet what these conditions are no one pretends to know; and it remains either for spirits who are disembodied, or mortals who are embodied, to point out what are the best conditions under which those manifestations may occur.

In a previous lecture in this room it was said that spiritual manifestations did not occur through the agency of electricity. This has been proven and tested in various ways by certain eminent Spiritualists in America, perhaps in this country also. Hudson Tuttle, whose mediumship is of a high intellectual order, and who confines his investigations to material science, has demonstrated that the substance through which spirits act in the manifestations known as physical is not electricity. It may resemble electricity in some of its properties, but the resemblance is not of a character to determine that it is of the same material. Various manifestations also have occurred under conditions precluding the possibility of electricity being the active agency. For instance, if it were an electrical aura, it could not pass through glass. Now mediums' hands and feet have been placed upon glass plates, the

seat on which they sat has been placed on glass, and still the rappings have occurred, and other manifestations have gone on in the usual way. That this aura or substance is of somewhat similar nature to electricity, and that it enables certain vibrations to take place, is quite true; but then these vibrations occur in connection with other elements and their properties. For instance, the oxygen which the human system imbibes, not only through the lungs, but through the pores of the skin, by a process of endosmose action, is then thrown off by an exosmose action in the form of carbonic acid gas. Now this gas is poisonous if returned again to the human system, but under the manipulation of the spirit there is accompanying this carbonic acid gas a certain force or power which, for the lack of a better term, we will denominate nerve-aura. It is a similar force that vibrates along the nervous system of the human body, and it is upon this substance that the spirit acts to produce a sound. Nitrogen is the most subtle of all elemental properties of the atmosphere. Carbonic acid gas, mingled with nitrogen in atomic proportions, becomes the material, whereby spirit-lights and vibrations are produced. These vibrations occur in direct connection with certain conditions known to the spirits, but which you do not know because you have not the subtle instruments necessary for the analysis of these powers. When the medium is confined in a room where carbonic acid gas abounds, the manifestations occur, but the medium's health suffers because of the insufficiency of oxygen. Oxygen destroys the conditions whereby spirits can operate freely in producing physical manifestations; but, on the other hand, oxygen is a very important element in sustaining the human body and producing mental activity; hence the seances, so called, where the greatest physical manifestations are found, are often, so far as the material atmosphere is concerned, of the foulest kind, because the very atmosphere that sustains your bodies is not the atmosphere that the spirit employs to produce the most violent and forcible manifestations. Objections have been made, and with very great justice, to seances that occur in darkness; and when these objections have been put to the spirits, they have answered (spirits more or less enlightened) that there is something about the light that destroys their power of manifesting.

Some persons have supposed it to be the positiveness of the minds present, which, in the light, can see and anticipate what is going on. Such is not the case. The spectrum analysis will show to you three primal colours and their gradations—red, yellow, and blue. The red and yellow rays are the most antagonistic to vegetation, animal life, and to the production of spiritual manifestations. If you were to have a room constructed so that none but the blue and violet rays could be admitted, you would not be obliged to have dark seances. The blue and violet rays constitute the great proportion of that elongated light as represented through the prism. It is also the typical light of space. The atmosphere, the heavens, all space, is blue to the eye in appearance. This violet ray, containing none of the antagonistic properties of the yellow or red, would not impede the action of the spirit, as do the red and yellow rays. Let your room be lighted only by the violet ray, and your seances can be carried forward without darkness. Any person who chooses to try this experiment, and has in the family or circle a physical medium, will find the force augmented just in proportion as the rays of yellow and red light are excluded. In photography a proportion of the red light is necessary; the blue light would not be sufficient. This refers to spirit-photography more particularly. But certain forms of spirit-manifestations can be produced in the violet light, under the proper directions of those spirits who control and guide them.

If the objection be urged that physical manifestations can be produced in the light, we reply that although many do obtain them—it is true, under hazardous circumstances and with great fatigue to the medium—it behoves the investigator to try those experiments that least exhaust the intensity and power of the manifestations. Of course, in all scientific investigations there must be a long period between the first demonstration of a thought and its ultimate, or its proximate, perfection into any general system whereby it may be taught and communicated. Mediums are so varied in their forms of expression—individual characteristics are so different; the emanations from each human being differ in essential character or property, in intensity and power—that spirits often labour for years before they can produce the faintest evidence of their presence upon physical organisations about you. Therefore whatever can aid the spirit-world in more fully expressing themselves to you, that you should readily and consciously adopt. The various vibrations of light, and their effects upon the different forms of organisation, belong to the sphere of scientific investigation; that, of course, we do not venture to enter upon. All we desire to make known to you is, the fact that between your world and the spirit-world certain elemental properties exist that may be made available for intercommunion; that if mind embodied acts upon material substances, disembodied mind can also do the same, not only by influencing your minds, as is claimed by some eminent mesmerists and psychologists, but by influencing the atmosphere that surrounds you; and upon the condition of this atmosphere, and upon there being no lack or defect in the harmony of its vibrations that may affect the nervous fluid of the medium, depend the success of your investigation.

Sometimes you may hear a positive person say, "The spirits are never able to perform in my presence." Very likely—very likely, indeed! But it should be no boast. If it is a fact, it is almost a disgraceful one. The fact that any human beings can take with them an element of such positiveness, a scepticism of such power, that it may overcome the influence of a mind disem-

bodied, is certainly not to the credit of the individual. The only way to go into a seance is to leave that element behind. "But," they say, "if spirits are independent, how can it affect them?" A positive mind entering a circle or seance for the investigation of Spiritualism is like introducing a ray of light into the dark compartment of the photographer when not wanted; or like taking up a seed from under the ground to see if it be growing; or like any other violent intervention in the processes of nature. Undoubtedly you can go into the garden in spring-time, and in spite of all the remonstrances of your gardener you may prevent every seed from growing. Would that be a matter of boast? You can go into the *experimentum crucis* of science and by interfering with certain substances that the chemist places in the crucible, you can prevent any demonstration of his power. You could destroy every picture in the city of London if the photographer would permit you to do so. In the same manner you could destroy the conditions whereby the spirits operate. But it is not necessary to go into this investigation like the knights of old, prepared to meet devils and Gorgon-headed dragons. You are not to prepare to put on armour when there be sufficient cause. You are not obliged to defend yourself in any way except with your individual qualities of mind. You should simply be prepared to receive and analyse the truth. The very appearance of a positive mind in a room is sufficient to destroy the conditions of a seance. The medium, who is sensitive, does not require that that person shall speak to feel his angularities. It is like the entrance of Jack Frost; you feel it—your lungs feel it, even before the cutaneous surface is aware of it. This positiveness, this scepticism, entering thus and penetrating the atmosphere, prevents the aura from accumulating; all exosmose action ceases, and the consequence is, there is no atmosphere out of which the spirit can produce manifestations. This is a simple solution—one that might commend itself to every candid enquirer; and yet investigators arm themselves to fight, robing their minds in a sort of armour, and go out to investigate Spiritualism as they would go to battle. This is not the way in which they enter upon the investigation of any other department of science.

Again, any slight interruption either of the process or of the formation of the seance causes a variation from the conditions required to produce manifestations. The change of one individual, substituting one person for another, often destroys these conditions. If you have a series of seances for the investigation of spiritual phenomena, be sure, if you have the same individuals during a successive period of time, your manifestations will be better, the results will be more satisfactory, you can be taken on step by step by those who guide you; and of course, guarding against all possible imposition and against possibility of being self-deceived, there is no necessity for considering mediums as escaped convicts, nor for suspecting any one of petty larceny. When a friend comes to your house to dine, you do not ask the servants to watch him, to see that he does not take anything; so, if you ask a friend to your house to investigate Spiritualism, you need not suspect him of practising deception when he (or she) possesses common honesty in the ordinary walks of life. It is not supposed that men and women in society will descend to the petty tricks of the conjurer to deceive their neighbours; and it is only reasonable that every person shall give another credit for common honesty. If this were not so, you might suppose the very companions of your hearts guilty of imposition, or suspect your friends in every department of life.

These are the conditions most antagonistic to the proper development of spiritual manifestations. The simple wonder is, after all the barbarities to which mediums have been subjected under the investigation of captious minds, that they should have been able to produce any manifestations at all. The wonder is, that there could have been any production of the physical manifestations outside the family circle of mediums. And when they have occurred in spite of these various antagonistic conditions, it proves the wonderful power that must at last command the attention of the scientific world.

Undoubtedly, Dr. Carpenter considers that his theory of unconscious cerebration explains the phenomena of table-tipping, table-rapping, &c.; but any one who attempts to account for the manifestations of Spiritualism by so shallow a subterfuge as this, must remember that ninety-nine out of a hundred manifestations take place where there is no physical contact, and where there could be no unconscious cerebral action. It was long ago the method resorted to by Dr. John Bovee Dods, of the United States—this back-brain theory, or the unconscious cerebral action in table-tipping; but Dr. Dods was compelled to confess his error when he saw things fly through the air that were not within several feet of the medium. We defy Dr. Carpenter or any other scientific man to produce an effect of unconscious cerebration upon an object that is not in contact with any person. These are the shallow explanations that serve the scientific world when they do not care to take the time to carry out a thorough investigation, but they do not satisfy those thinking minds who acknowledge the ability of these gentlemen in their various departments of science, knowing there are some things in heaven and earth not dreamed of in their philosophies.

These are some of the conditions: for every form of mental or involuntary manifestation or expression of intelligence the requisite condition is, primarily, passiveness, and what is meant by passiveness is that the individual desiring to receive a mental impression, or desiring to receive a written or verbal communication, shall not have any prejudgment whatever—shall not try to think what will be the nature of the communication, but shall only solicit the presence of his guides, and ask—prayerfully always—for the best and highest influences; having secured this, he shall not attempt to

any way to consider what will be the answer to the question proposed, nor in any way attempt to solve the problems presented to the spirit.

If you wish to write, and have confidence that you are a writing medium, take a pencil in your hand—it will be the best—and then allow your mind to be as nearly passive as possible, always away from the subject of communication, but always aspiring and prayerful. This mood is known to be possessed by those who are accustomed to religious meditation, who absent themselves from all conflicting thoughts or deeds of a material nature. Whatever enlightens or sustains the mind, that is a fit subject for the person waiting for the manifestation of the spirit-presence to contemplate; but it is always best to let the mind be without any positive thought upon any subject. When there comes a mental vibration, it will seem to you at first as though a cool breath were blowing over you or along the nervous system. There will be something resembling a chill or the shock of an electric battery. This is the first evidence of the presence of your spirit-friends. By acting upon the atmosphere around you, they produce this consciousness of a chill or of an electro-magnetic shock. Then you may know that there is demonstrated spirit-presence. When that shock is sufficiently tangible and plain to produce a mental vibration, even though your hand is not moved automatically to write the thought coming first to your mind, you will often find that that thought is disconnected wholly from the theme of your meditation, and that it is the exact thought your friend would communicate. If the writing is automatic, let your hand move at will; do not read the letters or words as you go on, but if a distinct subject requires you to ask questions, do so, though it is best not to ask questions during the time that the spirit is communicating. If, however, the writing is by impression, as we have said, then you must watch closely that your own thoughts do not anticipate the writing of the spirit.

These are the more subtle, yet they are the higher forms of spiritual inspiration; and when the mind so inspired becomes accustomed to discriminate between its own voluntary thought and that presented by the spirit, you can as readily hold converse with them as with one another, because these mental vibrations are capable of being produced as tangibly as sound; in fact, they often take the form of sounds. But in the latter case it is not a vibration upon the organ of hearing, nor upon the outside atmosphere, but a similar sensation produced in the brain by the nervous force which enters your mind with the organ of hearing, and thus seems like sound.

When trance mediumship occurs, it is a mesmeric sleep without any visible operator. It is quite impossible for a person to be self-mesmerised. You cannot at once be the psychologist and the subject; you cannot at once be asleep and awake; no person is self-mesmerised. If an individual go into an unconscious state, and in that condition manifest intelligence, it proves that some other mind is controlling the organs of the brain more or less perfectly. Every mental vibration produces a corresponding capacity in the brain to repeat that vibration; but the spirit may transcend the natural or external culture of the medium, in thus far that the disembodied spirit is more accustomed to deal with the subtle elements that control the brain, and therefore can produce an advanced state of vibration. But no spirit can transcend in the trance, through any medium, the thought that would be natural to that medium if better cultivated. You cannot make a pint pot hold a quart of water; you cannot make an organism express more than it would naturally express in the highest state of cultivation; but you may go to the utmost limit of that organism, for the disembodied spirit can play upon the finer organs and subtler elements of the brain far better oftentimes than the spirit that inhabits that body, because it may not have been trained to do so; just as the skilled musician can draw from an instrument the most ravishing sounds, while the unskilful one can produce only very common chords; but no musician can transcend the capacity of the instrument he employs; he cannot make a piano give forth the sound of the bass drum, nor cause the clarionette to produce the wonderful expression of the harp. These are all laws of mediumship that it would be well for you to consider, and when a medium expresses thoughts transcending his own normal ability, it is always because the spirit finds an organism upon which to play; and if spirits do not express the same thoughts that they did while upon earth, you must bear in mind through whom their ideas come. First, the medium may not be trained in the direction they speak, and secondly, the spirits may change their opinions; for spirits do not always maintain the same opinions they possessed on earth. They are continually becoming more and more enlightened, and besides they may be expressing their thought through an imperfect instrument. These things should be borne in mind.

The important particular to be considered in the communication of a trance-speaker, is that an intelligence outside of the power of the medium, and outside of the power of any person present in the room, gives the utterance. It then, of course, becomes a point of individual interest. When you can do so in your family circle, solicit the presence of your family friends; but it belongs not to the general subject of investigation to ascertain in how far it is true that certain learned spirits control the expressions of mediums. Of course, Benjamin Franklin has had to father many ideas to which he never gave thought. Of course, many learned spirits have been quoted, and may permit their quotations when not present; but it is not so much whether it is the spirit of Franklin, or the spirit of your bootmaker, so that it is some intelligence—some individualised intelligence outside the human body.

Of course, in the congregation of society and the attraction of spirits

to you, there is a law just as rigorous and positive as any law of nature, and you will always draw to you those spirits analogous to yourself—like you in degree of spirit-culture. It may be that you like spirits that you cannot attract, and it may be there are spirits that are entire strangers to you, who are drawn by certain similarities of thought. In spirit-life there are no arbitrary laws and regulations for the foundation and guidance of society. The ties of consanguinity remain the same; but it often happens that the members of one family are not the most united, and would not be attracted to one another if the laws of society and the laws of consanguinity were not taken into account. When they pass into spiritual life, the cruel father, the antagonistic son, the inharmonious mother or sister, are not obliged to remain in companionship if they are not drawn together by ties of affection; they seek associates like themselves, and spiritual families or fraternities are composed of those who are similar in mind. So you are often surprised at receiving communications from spirits whom you did not know on earth. Why not? Some quality of mind, some aspiration of heart, draws that spirit to you; and many times your guardian-spirits are those you have not known or thought of on earth. In reading books of certain authors you find certain sentiments or thoughts that seem to strike you with particular force, and you instinctively say, "I should like to know that man," "I should like to know that writer." The laws of the spirit are such that if you aspire to the association of any mind, and possess the properties to attract that mind, it will unquestionably be your associate. You should not be the spiritual sponges of these. There are such people. There are spirits drawn to people who receive nothing in return. They have something that absorbs all that is assimilable, but give nothing off in return. Their methods of absorption are something like that of the sponge, and require external pressure in order to be induced to give anything forth. These belong to the class of spirits who do not assimilate with the highest minds. Be careful when you seek to associate with any mind—a spirit or an embodied mind, that there shall also be something in yourself that shall reciprocate and give back the quality that they like, as well as you take the quality you like from them. Spirits cannot minister to the self-gratification of your request that they shall be present. There must be something they can do, some good that can be reciprocal, or the spirit-world would become paupers by ministering to earth's inhabitants if they did not receive some intelligence or thoughts of goodness. But it belongs to their mission to give their knowledge, and you should impart this knowledge to others, and thus keep up the general equilibrium of nature. You must all impart in order to receive light and knowledge. We think that you may gain valuable and varied information on this subject and others connected with it by asking questions, since there must have occurred to individual minds, some points concerning which they wish to ask questions.

The following questions were then asked:—

Q. 1.—Supposing a spirit is able to materialise itself and be visible to everyone, walking about the room, as I have seen it, and supposing that spirit speaks just like one of us, would that be the real spirit-voice?—A. By no means; it would simply be a created voice; because the form that is seen is not really the spirit-form—it is the form that the spirit creates from the atmosphere in the room, consequently the voice must relate to that form, and also be created. The spirit-voice would not be audible to your external sense.

Q. 2.—What would be the most practical means of producing the violet rays during a seance?—A. We should judge that a room with a petroleum lamp shining through violet-coloured glass would answer very well; but it would be still better if the violet ray could be thrown into the room through the prism; the condition would thus be more absolute. Of course that would involve a great outlay of expense and trouble. The other system would be the more simple. The shade of blue that borders from the violet to the indigo would be the best, for with that colour in the atmosphere there is no external vibrations antagonistic to the spiritual vibrations.

Q. 3.—Would not the ordinary rays of daylight, treated in the same manner, do as well?—A. Yes; but persons do not often hold seances in the daylight, and then there is some difficulty in destroying the action of the sun's rays, that cannot be excluded for some time after the sun has set. Then is the time most favourable for ghosts to visit the scenes of their life, for there is greater facility for the production and manifestation of the form of the spirit. Immediately after the sun's rays have ceased to act upon the atmosphere, though they do not actually cease, is the most favourable time, and artificial light would therefore be better.

Q. 4.—Why do not we see ghosts now?—A. Many do.—Q. But why do not so many appear now as in our grandmother's time?—A. More appear than formerly, only the form of the ghosts is changed, and instead of haunting graveyards they come into your houses and take up their abode there. Ghost-seeing is less a novelty now, but it is not less frequent. You surely cannot read the papers; they are filled with the account of haunted houses every day.—Q. My mother has told me many times that she has seen ghosts. She saw my father and grandfather. Why do we not see them so often now?—A. We venture to say there are several persons in this room who have seen them.—Q. I have wished and tried to see them, but never could.—A. It does not always depend upon desire, but upon organisation.

Q. 5.—Can you give us some idea of the benefit to disembodied spirits of communion with embodied ones?—A. Oftentimes persons pass from your earth, as you are aware, in infancy, youth, undeveloped; and many persons have reached mature age but little removed from childhood in knowledge, so that it is quit,

natural that they should return not only to gain accumulated experience of material life, but also to acquire knowledge of the subtler powers of the human mind that they cannot get by simple contact with spirits. The chief benefit, however, is that the spirit is almost always enabled to do some good, and if you will try the experiment you will find that one is chiefly benefited by doing good to others.

Q. 6.—Can you explain the method whereby mediums can be caused to speak foreign languages unknown to them in their normal state?—A. If the spirit understood the language while on earth, and the medium whom it controls has fully developed what the phrenologist terms the organ of language, which contributes to the production of speech, the spirit will have no difficulty in expressing itself in the language of earth, even though the medium may not know it; because the acquaintance with any language is a formal process. It is quite a common thing, and not at all surprising, when you consider that language itself is an arbitrary way of expressing ideas.

Q. 7.—Can you give me some idea of the means of control? Does the spirit enter the body, or does it merely impress the medium?—A. No, it is not necessary to enter the body. The power of mind is precipitated upon the nervous organism of the medium; and although the thoughts of the spirit are there, yet the spirit does not really enter and take up its abode in the organism of the medium. That would be crowding the medium out of his own tenement; but for the time being the will of the medium is subservient to the will of the spirit; and it sometimes does occur that the medium's mind, being very active, does not remain in a state of unconsciousness, but is an independent, active listener, projecting itself from its body, while the other spirit manifests its presence. But it is not really that the spirit takes on the body as clothing, only governs it from a distance corresponding to its power. If it has not much power, it must be near; if it has great power, it may be far away; for distance is nothing to the potency of the mind.

Q. 8.—Would it be conducive to health to have our windows glazed with violet glass?—A. We did not propose that you should take the violet ray into your everyday life; but it is experimentally proven that vegetation develops very well under violet-coloured glass. It might be worth while to try the experiment on human beings.

Q. 9.—Some have alluded to the violet rays of the spectrum. Now I have experimented considerably with spectrum analysis. The blue rays of the spectrum are absolutely necessary in taking our photographs. For instance, I have made a lense of such deep blue as almost to approach indigo—so deep, so intense, that in focussing it to the object I was compelled to put an intense light to the object I was focussing. I focussed this intensely blue lense, and, to my surprise and delight, I found I had a spirit-photograph as well as the gentleman seen in the chair. I then asked our spirit-friends: "Is it absolutely necessary that I have this blue light?" They replied: "It is necessary to you, for the blue light causes your researches to bring about the conviction to your mind that the actinic rays and the smaller rays are such as affect the decomposition and recombination chemically that is necessary." But Mrs. Tappan's guides have made a statement to-night as to the red rays of the spectrum being so influential in this decomposition. I know that we differ, not because we differ in reality, but because we do not understand each other; and I have no doubt our good friends the spirits will put me right respecting photography and chemical action, that the red rays are not essential in chemical decomposition, but only where heat is required.—A. We simply say that in the ordinary process of photography the red light is essential, but not in taking spirit-photographs, since the spirit comes more directly through the violet ray and that which possesses the more subtle power in decomposing the element that spirits act upon. We only referred to the red ray as being a proximate, not an absolute statement, simply connected with the art of photography. The violet ray only is essential to spirit-photography.

Mrs. Tappan now desired that no more questions be put, as there was a spirit present who had a few remarks to make. There was then a visible change in the control, and "Professor Mapes" said:

Mr. Chairman, Ladies, and Gentleman,—I had the pleasure two weeks ago of addressing the audience then present on some of my experiences, both on earth and in the spirit-world, connected with Spiritualism. Of course, gentlemen, I experience some difficulty in controlling a medium at all, and much difficulty in expressing my ideas; though if there is any medium I can control, or any brain through which I can express myself, it is this one; because for ten years in earthly life I was her friend, and I received my first concise philosophical ideas of Spiritualism through her. I promised myself that when in spiritual life I would control her. I found her spiritual, intuitive qualities more developed than mine; I found her less material; consequently I may not be able to give my material philosophy quite perfectly through her. But on the occasion referred to I only made one misstatement. It was not a misstatement of thought, but merely a verbal error. I used the words: "There is no chemical difference between lime and marble;" I should have said "between *chalk* and marble;" but limestone being in my mind already in connection with what followed on the phosphate of lime, I used that word by mistake. The proof was presented to me for correction, and I corrected that word, so that it went out to the world "chalk and marble," as I had intended.

Now it seems that there is a certain class of people in the world—for want of a better term we will call them the *genus scribilio*—who consider that the spirit-world, as well as your world, is a

suitable victim for criticism; and when I was in the earth-life this class of animal existed to a very great extent, and they strutted about with their shafts, falling not only upon individuals in private life, but upon whoever did not choose to agree with their personal opinions, and with what they thought ought to be entertained. It has been stated that spirits should not interfere with, and indeed should not attempt to express themselves upon, scientific subjects, because they always make palpable blunders. I would reply that blunders are not confined to the spirits. During the whole portion of my earthly life I was unlearning one year the things I had learned the previous year; and I believe that to be the experience of every mind. Now, we have no finalities in spiritual life. We do not claim to possess the truth, but an approximation to the truth; and I would say to the *genus* referred to, that every statement which I have made, excepting the one I have here corrected, is true. If it be not true, it remains for the member of the *genus* as a scientific man, to prove the contrary.

Now I was called upon to state my experience, and I here again say that I stated nothing beyond my experience; but because I made some statements with reference to the planet Venus, I am taken severely to task. It does not matter in the present state of science among the earth's inhabitants whether Venus is inhabited or no; nor might it be considered as occupying the time most profitably to discuss the question; but if a spirit choose to express himself of that opinion, is it any greater absurdity than for Darwin, or Professor Agassiz, or Dr. Carpenter, to give expression to an opinion? Is an absurdity something new, to be condemned simply because a spirit chooses to express it?

Then, again, this same member of the *genus* referred to has said clairvoyants are not reliable with reference to scientific subjects. I do not take upon myself to correct the utterances of other spirits, or the incongruities of any other mind, or I might apologise for the gentlemen referred to, but I do not. All I wish to say is that clairvoyants express what they see, that spirits express what they see. Now, this editor has said that other clairvoyants—for instance, Andrew Jackson Davis—has said that the inhabitants of Venus are far lower than those of earth: I said they are far higher. Now, suppose some spirit from Venus were investigating the condition of earth's inhabitants, and his spirit-guides were to take him to Africa, he would there see Mr. Darwin's ancestors. Would he consider that the inhabitants of earth were in a very high state of culture? Supposing another spirit were to visit the supreme centre of civilisation—England—and should light on the very *sanctum sanctorum* of this editor, would he not go back to Venus with the glowing account that the earth is inhabited by celestial beings, who have arrived at the ultimate of human knowledge, and who do not seek any further information from the inhabitants of the spiritual world? Now, these two accounts, though true, would differ; and some editor—cautious, no doubt, upon the planet Venus—would say, "These cannot be true; because they differ," when you and I know that both would be correct. Now, it just happens to be barely possible, indeed it is quite true, that there are diversities of spirits on the planet Venus. Those I spoke of are not those Mr. Davis saw. But then it did not enter the mind of this editor that there might be two classes of spirits there, but that the diverse statements must be gauged by his individual opinion.

Again, I did not say that the inhabitants of Venus are erecting high towers for astronomical observations. But this gentleman goes into a minute account to show that towers prevent accurate observation, and in order to prove that he is acquainted with the system of mathematical observation followed at Greenwich, he says the instruments are fastened down most securely. I said strong lights had been erected upon towers, and it is not for him to judge of the atmosphere and of the condition of light in the planet Venus: he cannot judge it by the state of the earth's atmosphere; and, consequently, what I have said, though there is no method of testing it to-day, may ultimately prove to be true.

Then, again, it seems to be the preconceived notion of this member of the *genus* referred to that spirits should not pretend to know anything about physics, and should confine themselves to spiritual and ethical subjects, thereby benefiting the world by moral essays, and eloquent discourses about spirits in the celestial paradise. Having to deal with earthly minds, and at times having to present physical manifestations, we have necessarily to deal with physics. I may be mistaken, but I think no spirit can act in this room without acting upon the atmosphere of the room. If so, there is a connection between Spiritualism and science. If we are to sit at the feet of your professors and learn our knowledge exclusively from them, where shall we go? Dr. Carpenter says no spiritual manifestations are produced. Shall I sit there and learn from him that which I know to be false? Professor Agassiz does not believe in the theory of evolution. Shall I learn that of him? Mr. Darwin does not believe in the glacial theory. Shall I sit at Mr. Darwin's feet to learn this? When doctors differ, shall I sit behind this editor's chair and ask of him the supreme knowledge that pretends to dictate the limits of the power of departed spirits?

Ladies and gentlemen, it may be deemed an insignificant matter, but it has gone forth to the world that many blunders of a scientific nature were uttered in this course of lectures. One error was pointed out, with the expression that it was contrary to the teachings of phrenology. It was not attempted to explain phrenology; it was simply in answer to a question with reference to the action of the mind on the brain, and not the action of the brain according to that learned gentleman. But the devices are many of getting into print! It is a good method to adopt when you

cannot get into the newspaper in any other way to begin pulling other people to pieces.

Then, with reference to a question, in answering which it was said that a palpable blunder was committed. We said that the mirage is caused by certain emanations in the earthly atmosphere that produce a refraction of the rays of light. Now, in philosophy this phenomenon is defined as the result of the unequal refraction of the rays of light producing an appearance in the atmosphere of substances inverted where there are no such forms. I have known the mirage, representing no earthly scene, to appear to persons; I have known an instance in which a dozen witnesses saw the mirage of a white city, leaning down towards the earth, and reflected in a lake, when there is no such city in the world. These are the result of refracted rays of light often mirroring things at a great distance on the earth. They are also often produced by the refraction of the rays of light on the atmosphere under circumstances where spirits can produce like effects; and until science has taught that there is nothing more to learn, we shall retain our opinion. There is no finality in science.

He said also in this critique—if I may dignify it by that name—“Undoubtedly the nebulous theory of the formation of the planets is true.” I leave it to the intelligence of the scientific world of to-day whether there is not about as equally divided an opinion on that subject as on many others; and whatever may be the opinion of the gentleman referred to, I have a right to my own opinion as to the formation of the planets. Of course, anything that comes within the range of absolute scientific knowledge I accede to. But scientific men have not pretended to settle this among other questions finally. If so, there would be no Darwinism, and there would be no two theories concerning the Flood. If so, there would be no two opinions as to the uplifting of the mountains and the erosion of the valleys—no two theories concerning the method of creation itself; everybody would know whether the nebulous theory or the opposite is true or false.

I do not object to honest and fair criticism; but I do desire to be stated accurately. This same gentleman said I promised to be present every evening. I said: “Some other evening, the intelligence favouring, I hope to be with you.” A gentleman who desires such perfect accuracy in others should also maintain perfect accuracy in reporting what others say. I shall be only too glad to give the result of my investigations, but I claim at all times a fair hearing—at least, the same fairness that would be vouchsafed to me on earth.

As to the first verbal error, it often occurs in dealing with scientific subjects. A friend of mine the other day, in New Jersey, was delivering a lecture before a scientific association on the subject of mosquitoes. Now they are a most musical bird with us, and proverbially strong, and he was discoursing to his audience upon the length of the antennæ or feelers, by means of which the insect perceives the approach of other objects; and, illustrating these, he went on most glowingly to say that he had a rod constructed exactly corresponding in size to the mosquito's antennæ, and that it was three feet in length. Of course this produced a burst of merriment; but, when someone asked him the question, he said that the apparent length of these antennæ when placed under the microscope was three feet. If the person had been present to whom I have alluded, he might have accused that gentleman of making a gross blunder. It is related that once in conversation someone said to Mr. Darwin's son Frank, that Professor Agassiz does not believe in evolution. “And my father does not believe in the glacial theory,” was the prompt reply. So if scientific men on earth agree to differ, and if, as I had always an independent opinion on earth, I may still have one on subjects connected with scientific investigation, I claim that liberty of opinion when expressing myself here. I feel, however, I have taken sufficient time on this very unimportant matter; but there is such a thing as clearing away the rubbish before proceeding to the investigation of subjects.

MR. MORSE AT NEWCASTLE.

To the Editor.—Dear Sir,—Newcastle-upon-Tyne has been highly privileged during the past week by the delivery of a course of lectures in the hall of the institution for the investigation of Spiritualism through the mediumship of Mr. J. J. Morse, of London.

Mr. Morse having been in this neighbourhood a few months ago, he lectured in the above hall and at other adjoining towns, which were received with so much satisfaction, to use a mild term, that he was engaged to deliver a course of lectures in Newcastle at a subsequent period. The subjects of the lectures were chosen by the controlling spirit at the request of the gentleman who engaged Mr. Morse, he having been entranced for the purpose. The course of lectures were so arranged as to lead the hearers on step by step to a comprehension of the nature of Spiritualism. The subject of the first lecture was, “Life: its Laws, Lessons, and Object,” which created a deep interest. Each lecture was attended by as large an audience as the room could hold, and the principal number of the audience attended the whole of the lectures, as if fascinated by the marvellous circumstance of listening to a voice from another and higher sphere of existence, and also enraptured by the incomparable ability with which the subjects of the lectures were handled. I have to restrain myself, otherwise I should be inclined to express myself in language that might appear exaggerated and inflated. Taking, however, my observation of the audience as a proof that I am not carried away by my feelings, I may say that seldom, if ever, have such eloquent and forcible discourses been heard in Newcastle. The audience seemed spellbound, and chiefly testified their approbation by a murmur “not loud, but deep,” or looking at each other with an expres-

sion full of wonder and admiration. Several local preachers were amongst the audience, and on questioning each other as to what they thought, could only wag their heads in wonder, as if unable to express the feelings with which they were moved. Some who heard the lectures were so profoundly impressed, that a complete change seemed to come over the spirit of their dream. Even those whose cherished opinions received their death-blow could not give way to that usual antagonism which is often awakened under such circumstances; conviction seemed to strike home, and the fabric of dogmas which they had been accustomed to believe in tumbled down before the force of the stream of subtle argument and fervent eloquence.

The second lecture was the all-important subject, “What is Spiritualism?” The controlling spirit divided the subject into its phenomenal, philosophical, and religious aspects, the latter being dealt with as the subject of the concluding lecture. So much has been said about the apparent absurdity and unmeaning results of table-rapping and the moving of the same, and the floating of tambourines, and the ringing of bells, and the whole of the physical phenomena, and so many have been unable to see their utility, that it was wisely treated in the first place as showing them to be the basis only of a grand philosophy and religion, and the alphabet which introduced mankind to another sphere of living intelliger, from whence they would be able to receive the knowledge and a better understanding of their immortal life.

The subject of the third lecture was “Disembodied Man,” in which a scientific explanation of the human soul was forcibly and clearly given. The voidless and meaningless conceptions which mankind have hitherto held of their existence after death were dealt with, and the future life made to appear more tangible and real, and to be a substantial thing, and not the myth which seemed to fade away before the stern facts of life and the last stern facts of death. Death even here was deprived of its sting, and the valley of the shadow of death illumined with the knowledge of a spiritual science.

The fourth lecture was somewhat more sensational to many than the others, as it involved the question of that heaven which people have been informed mankind had lost the inheritance of, and the hell of which they were in such jeopardy. From the arguments used, the audience evidently felt that they had lost sight of them both, and while a glorious existence in the future was depicted in vivid language, the terrors of the physical hell were swept away, and the conditions of the after life shown to flow progressively from their life in this world, ending in the ultimate happiness of all.

Lastly, and not least, the subject of the concluding lecture was “The Religious Aspect of Spiritualism.” The cobweb theology woven by ignorance and superstition and priestcraft was consumed by the brightness of the truth of practical good, leading on to grander conceptions of the infinite Spirit.

Numerous questions were put at the conclusion of each lecture, and while they appeared for a moment to involve imposing difficulties, melted away before the clear reasoning of the controlling spirit. But little controversial opposition was offered to the arguments adduced, the questions being put more with a view of having the doubts of the querist solved. One or two persons were inclined to be captious, and insinuate imposture, and although they were treated with the utmost courtesy, their arguments were answered so as to place them in the minds of the audience in a ridiculous light.

On the evening of Wednesday last (Mr. Morse's holiday) he was entertained to tea by about fifty persons, when an impromptu testimonial, namely, a neatly-bound copy of the “History of Newcastle,” was presented to him. This is the first time he has received a public testimonial, and the Spiritualists of Newcastle are proud of the honour. The “Strolling Player” controlled Mr. Morse, and kept the company highly amused and entertained by his witty and sensible remarks, and a delightful evening was spent.

The daily papers did not notice the lectures, as they were kept somewhat apart from the general public. One paper, styled *The Critic*, which has just come into existence, gave a report of the tea party in a light, frivolous, and misrepresentative style, displaying very little ability; and if no better talent is displayed than appeared in that article, the existence of the paper will be a short one. The controlling spirit having expressed its gratification with the attention of the audience, at the conclusion of the lectures a cordial vote of thanks was tendered to Mr. Morse, who was disentranced. He made a very happy reply, and expressed himself very much gratified with his reception by the Spiritualists of this town, who had treated him with the kindness and affection of brothers, and that they were a credit to the great cause of Spiritualism. A vote of thanks was also tendered to Mr. Armstrong, the President of the Institute, who presided during the course of lectures; and the meeting concluded with the deep and heartfelt satisfaction of the audience.

Mr. Morse will, I believe, again be in Newcastle in January, when I have no doubt he will be warmly received and gladly heard.—I am, dear Sir, yours truly,

THOS. P. SEWELL.

P.S.—Since writing the above, my attention has been called to a very able and impartial report in the *Newcastle Daily Express* of Mr. Morse's concluding lecture.

Newcastle-upon-Tyne, Nov. 29, 1873.

ST. JOHN'S ASSOCIATION, GOSWELL HALL.—There has been a happy revival of the Sunday-evening meetings. On Sunday last, Mr. Everitt read an interesting paper on “Direct Spirit Writing,” to a large audience, at 86, Goswell Road. On Sunday next Mr. T. Shorter will lecture on “Spiritualism, as adapted to the Religious Needs of the Age.” In aid of the funds for the Sunday-evening meetings, the committee intend holding a *soirée* on the evening of New Year's Day, and help is solicited from all who can sing, play, or perform any other useful part to make the evening successful. All who can help should write to the Secretary, Mr. R. Pearce, 30, Parkfield Street, Islington. The St. John's Association is the oldest organisation in London devoted to this movement, and for years has laboured most disinterestedly for the spread of Spiritualism. The committee have recently commenced Sunday services, but as that work is not by any means remunerative, they are fully entitled to the aid and sympathy of all metropolitan Spiritualists.

THE CIRCULATION OF THE MEDIUM. AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 1d.; per annum, 6s. 6d.	
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All such orders, and communications for the Editor, should be addressed JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E.C.; Curtice and Co., 13, Catherine Street, Strand, London, W.C. John Heywood, 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, DECEMBER 5, 1873.

THE CASE OF TRANSFERENCE.

The report given in another part of this paper, of the transference of a full-grown man a considerable distance in an incredibly short space of time, will naturally occasion some solicitation in the minds of our readers as to our editorial opinion whether we consider it an absolute fact. After the full way in which the circumstances are reported, and commented upon by the party who has communicated the paper to us, we think that any remarks of our own would be a work of supererogation. Of course, we personally know no more about the circumstances than does any one of our readers, for we are indebted to that report for all that we know respecting the event which it narrates. We may say, however, that considerable scepticism as to its genuineness is manifested by some London Spiritualists, and a publication of the report in this present number was rendered necessary to meet the requirements of the many who desired reliable information on the topic. It will be seen that the framers of the report have guarded against the possible explanation of trickery, and they have, in the most straightforward manner, noted all circumstances that would suggest such an explanation. We desire to be equally candid with the friends of the movement. We have been requested by "Mr. Blank" to withhold his name from the public, which we have promised to do. At the same time it is widely known in London that the gentleman in question is an eminent photographer, doing business in the city, and has for some time been famous for his opposition to Spiritualism and his efforts to expose mediums, a class of persons of whom he has repeatedly expressed no very flattering opinion. He has also been heard to ridicule the manifestations, and that he would some time or other put a narrative into the mouths of Spiritualists which would bring their pretended experiments into contempt. These suspicious circumstances are not, however, any cause or reason why the transference should not be genuine. At any rate, the circumstances, which we firmly believe to be intelligently and reliably reported, must speak for themselves; and we hold our columns open at any future time to publish a statement calculated to show that the supposed manifestation was a trick, if such a statement be forthcoming.

If, as appears, the reported manifestation be genuine, then we can only rejoice that Saul is at last amongst the prophets, and that he who was before-time remembered with great reason as a persecutor has at length, by the power of the spirit, been rendered, *volens volens*, such a practical preacher.

If we admit the possibility of such a manifestation, which past experience warrants us, then it is not at all improbable that spirits should demonstrate their power in the person of one who had most stoutly denied the manifestation of such influences. The best mode of satisfying the investigator will be further experiments under test conditions. Thus arranged, both Mr. Herne and Mr. Williams have been taken through walls and ceilings before the faces of witnesses, and under such conditions as to defy deception.

The certitude of spirit-phenomena does not depend upon the characteristics of any one or number of subjects of spiritual operations. Like all scientific experiments, these may be repeated as often as desired. The case we publish this week belongs to a rather unusual class, as the necessary conditions are more extended in their range. Yet if its genuineness could be successfully disputed, the facts formerly established would remain the same, and a use would be served in still further putting investigators on their guard in managing the evolutions of these phenomena.

BARROW-IN-FURNESS.—A correspondent says:—"I value the MEDIUM very much, and distribute it as far as my means will allow. Dr. Sexton prepared the way for more literature by his very excellent lectures. The cause is thriving here wonderfully."

MRS. TAPPAN'S SECOND LECTURE AT STRATFORD.

The friends of Spiritualism at Stratford merit the warm congratulations of all interested in our movement, for the great success which has, in every way, attended Mrs. Tappan's lectures.

A few sympathetic and earnest individuals have laboured with a will, and their efforts have been crowned with a gratifying achievement. On Tuesday evening, the spacious Town Hall was nearly filled by a highly-respectable and attentive audience. The Rev. T. E. Stallybroom, B.A., presided, and introduced Mrs. Tappan in the most cordial and sympathetic manner. After an invocation the speaker proceeded to answer the question "What is Spiritualism?" which she presented in a great variety of phases, interesting almost every class of mind. Having concluded, a long period was devoted to questions from the audience. Some were silly, others sensible, but Mrs. Tappan's guides turned all to good account, steering clear of traps that were intended to lead to theological disputation, diffusing a vast amount of information, and eliminating prejudices at the same time. She then desired the chairman to propose a subject for an inspirational poem. He suggested "The Happiness of our Spirit Friends," when Mrs. Tappan at once launched forth into an eloquent poem. At the conclusion of this she was greeted by acclamations of applause. The chairman then proposed a vote of thanks to Mrs. Tappan, observing that, though not called by that name, he seemed to have been a Spiritualist all his life, as the influence of his mother had been with him, and in times of temptation had surrounded him as with a wall of brass. The audience responded to the reverend gentleman's proposition in the most cordial manner.

There was not a single dissident. The meeting must have done a vast amount of good, and no single circumstance marred its usefulness.

We hear that other committees are making preliminary arrangements for inviting Mrs. Tappan to other parts of London. They may do so with safety, for, if wisely worked, the arrangements are sure to ultimate in complete success.

MRS. TAPPAN'S SUNDAY-EVENING MEETINGS.

These maintain their popularity without the slightest effort to extend a knowledge of them to the public; and the inspired speaker more than exceeds her former efforts every time she appears, as our columns testify. In respect to last week's issue, we have to apologise for certain errors which appeared in our reports, circumstances having prevented due correction of the same by the spirits who control Mrs. Tappan, which is their usual custom. The lectures will appear in their perfect form when published separately. On Sunday evening Mr. Slater announced that on Sunday next the collection would be taken up while the audience remained in their seats, and notice was given that they might be prepared to respond to this direct appeal. Complaint has been made that there is not opportunity for contributing in the rush as the large assembly passes out. It is also true that the collections at present do not meet expenses, so that every effort is necessary to keep accounts balanced, in which it is hoped all who attend these meetings will take a personal interest. The attempt to form a choir is succeeding well. After a few weeks' practice, efficient service will be rendered by the musical assistants, but more good voices are still solicited to come forward and contribute their services. They practise on Friday evening at 7 o'clock, at the Spiritual Institution, and it is a very enjoyable meeting. Those who are not present are the losers.

MRS. TAPPAN'S SPECIAL LECTURE IN ST. GEORGES HALL.

This event, advertised to take place on Monday the 29th, has already attracted wide-spread attention, the theme being an account of the development and career of Mrs. Tappan as a medium, given by her spirit guides, is naturally a subject of deep interest to those who hear and read her admirable orations weekly. The interest, then, is not confined simply to London, where the tickets are already selling freely, but friends in distant parts of the country express their pleasure at the forthcoming lecture, and their sympathy with Mrs. Tappan in her generous act of placing such instructive experience before the world. The object to which the surplus funds will be devoted also excites a lively interest, and some who, on account of distance, cannot be present have remitted small sums towards the reporting fund of the MEDIUM to which paper they are indebted for so much pleasure and instruction from week to week. A list of these names, and of the ladies in the London Committee will appear next week.

THE MEDIUMSHIP OF MRS. HOLLIS.

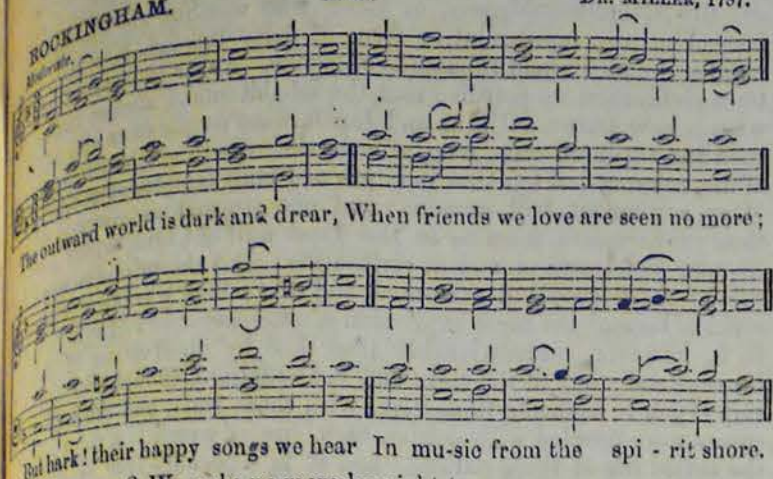
Since last week we have had frequent opportunities of meeting Mrs. Hollis in the seance, and the more we see of her mediumship the better we can appreciate it. The spirits, who, at the first interview, could speak only in a whisper, now express themselves much more audibly. "J. W. Jackson" has spoken repeatedly in his accustomed manner when on earth; and the allusions which he makes to events that occurred both before and since his departure to the spirit-world amply testify to his individuality. The same may be said of all other spirits who communicate. It is really talking to your deceased friends face to face, enjoying the well-remembered tone of voice and manner. Indeed, it is the very perfection of external spirit-communication. Unlike some other dark seances, there is no rough play or familiar jocularity at Mrs. Hollis's sittings. Her controlling guide, "James Nolan," speaks with great clearness and freedom, and the matter he communicates is of a high intellectual character, and delivered in a respectful, straightforward manner which at once arrests the sympathy and confidence of the listener. The direct writing on the slate is given in the light during the day, and is another most wonderful manifestation of spirit-power. No doubt Mrs. Hollis will be much overworked when the peculiarity of her wonderful mediumship becomes known, and those who desire to have the favour of her full attention should lose no time in making a call upon her. Her hours are from twelve till five o'clock p.m. for direct writing on the slate. Terms, one guinea. The dark seance takes place at eight o'clock p.m.; admission to each visitor, 10s. Mrs. Hollis is residing at No. 3, Torrington Street, near to Russell Square.

HYMN 47, "SPIRITUAL LYRE."

L. M.

DR. MILLER, 1787.

ROCKINGHAM.



2 We wake no more by night to mourn,
They are not lost but gone before;
And still their loving thoughts are borne
In music from the spirit-shore.

3 With cheerful steps to heaven we move,
Our mortal toils will soon be o'er;
Then all the angels of our love
Will greet us on the spirit-shore.

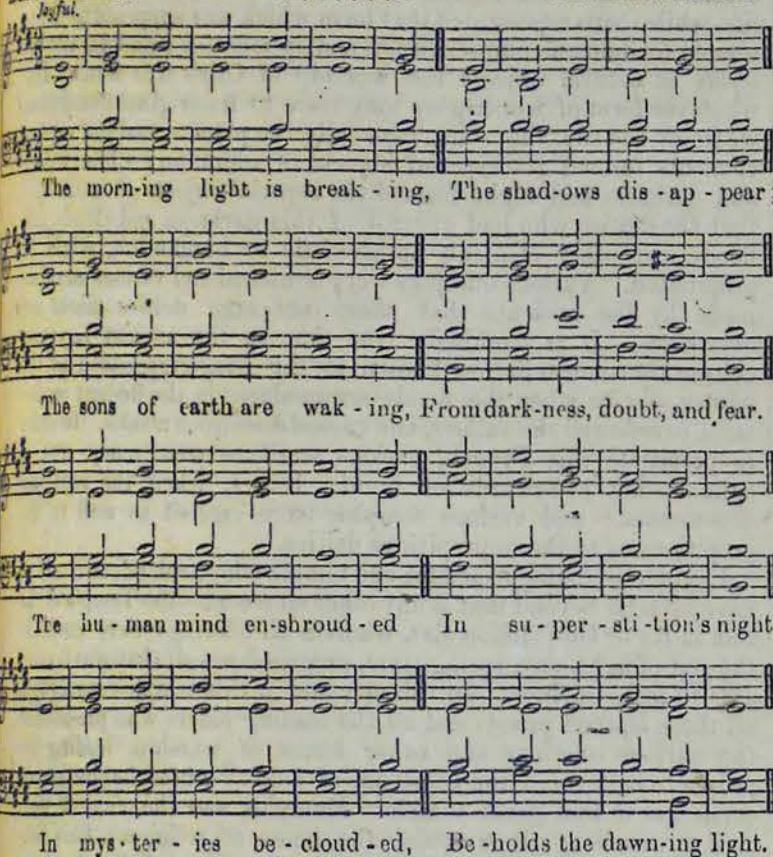
4 Our Father-God, for this we pray;—
That we may bear thine image more,
And do thy will in love alway,
Like angels on the spirit-shore.

HYMN 122, "SPIRITUAL LYRE."

7, 6, 7, 6, 7, 6, 7, 6.

DR. LOWELL MASON.

MISSIONARY.



A still, small voice addressing,
Awakes the sleeping mind,
For evermore progressing,
It seeks for joys refined.
That voice from spheres supernal,
Comes down the world to bless,
And tells of life eternal,
And bids it onward press.

3 The light of truth now spreading
O'er error's darkened day,
Tells to the sad, the dreading,
There is a better day.
To those, who, long in sadness,
Have looked for joys to come,
That light proclaims with gladness
A brighter, better home.

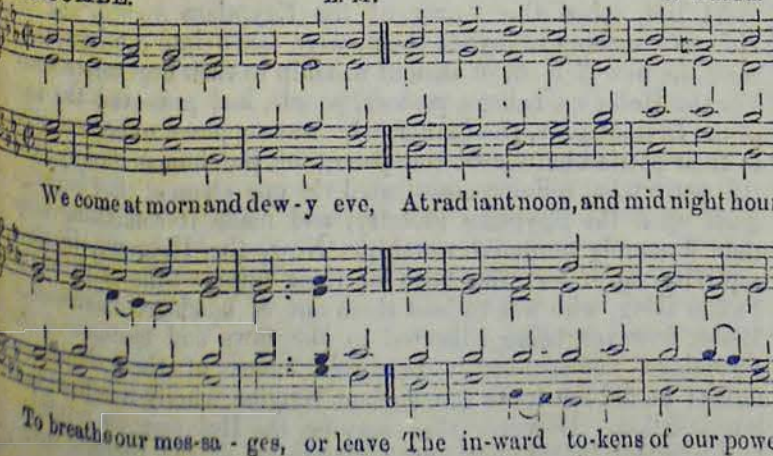
4 Bright angels hover o'er us,
The welcome news to bring,
Of better scenes before us,
In rapturous joy they sing.
Earth's millions, from their sadness,
Awake with joy and love;
And, filled with peace and gladness,
Look to their home above.

HYMN 35, "SPIRITUAL LYRE."

L. M.

S. WEBBE.

MELCOMBE.



- 2 Think not our home is far away
From human sympathy and love,
Nor when desired, that we delay
To leave our spirit-home above.
- 3 Our mission is the work of love,
To kindred in the earthly home,
And they with joy our work approve,
And often kindly bid us come.
- 4 Thrice gladly we the call obey,
When yearning hearts the wel come give,
Receive our love, our care repay,
In our communion joyous live.

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.

MR. MORSE'S APPOINTMENTS.

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.

LIVERPOOL.—Sunday, December 21st, Islington, Assembly Rooms. Afternoon at 3 o'clock; evening at 7 o'clock.

Mr. Morse's address next week is care of Mr. G. R. Hinde, Bright Street, Eastbourne, Darlington.

DR. SEXTON'S APPOINTMENTS.

MANCHESTER.—Hulme Town Hall, December 4th, 5th, and 6th.

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.

DR. MONCK'S ENGAGEMENTS FOR THE COMING WEEK.

MIDDLESBORO'.—Oddfellows' Hall, December 5th.

SALTBURN-BY-SEA.—December 6th.

BLACKBURN, PRESTON, &c.—December 8th to 11th.

Address, 6th till 11th, 53, New Park Street, Blackburn. Dr. Monck's actual engagements in the North will terminate on December 11th, after which he will have few days at liberty to accept invitations in that quarter. Friends at Barrow-in-Furness, Bolton, &c., &c., are arranging to secure his services for part of the time. Others should follow, as Dr. Monck is not likely to visit the North again for some time, he having been invited to spend some months in America on a lecturing tour.

MRS. MARY J. HOLMES AND MRS. HOLLIS.

We are requested to point out that the lady who accompanies Mrs. Hollis is quite a distinct person from the Mrs. Holmes who visited London as a medium some time ago; and also to state that Mrs. Mary J. Holmes is not herself a medium, nor in any way connected with spiritual manifestations, nor with the mediumship of Mrs. Hollis. These ladies simply travel together for mutual companionship, while their missions are widely different. Mrs. Hollis is a medium, as she announces herself; while Mrs. Holmes is the correspondent of certain American journals, to which she contributes a regular series of literary communications. In making these statements to the public we have much pleasure in expressing our entire belief in their truthfulness.

REV. GOODWYN BARMBY, late of Wakefield, is now located at Hastings.

MRS. TAPPAN'S Wednesday Evening Lectures increase in interest as they proceed. Only two more of the series remain to be given. See announcements on the page devoted to Mrs. Tappan's Meetings.

MR. COGMAN'S QUARTERLY TEA MEETING.—The next of the series will take place on the evening of December 21st, at Mr. Cogman's Institution, 15, St. Peter's Road, Mile End Road, E. The tickets, 1s. each, are now ready, and may be obtained at the above address.

MRS. DICKINSON'S second social gathering at the Spiritual Institution, on Tuesday evening, afforded a numerous circle of friends much gratification. The controls imparted much valuable information, and also gave some significant tests. Mrs. Dickinson will attend again on Tuesday evening.

MR. BURNS will lecture before the Mechanics' Institution, Devonport, on Tuesday, December 17th. The friends at Plymouth are making arrangements for him to address two meetings in St. James's Hall, on Sunday the 14th. Mr. Burns would be glad to give a lecture on Monday evening, if arrangements could be made by any local committee.

THE MARYLEBONE ASSOCIATION resumed their monthly social meetings on Monday evening, at the Shakespeare Coffee-house, 6, Blandford-street; about three dozen persons attended, and a happy circle they formed round the room, the poles being maintained by Mr. Cowper and Mr. Hunter. The ladies enlivened the proceedings with their sweet voices in song, and Mr. White and others reported the rapid multiplication of circles and the success attending them. Mr. Burns recommended the penny-reading system, and Mr. Hunter urged all to do their part, and thought it would be well for each member to have a stock of printed matter to give away as opportunity offered.

MRS. TAPPAN AT THE ROYAL MUSIC HALL,
HOLBORN.

SUNDAY, NOVEMBER 30, 1873.

INVOCATION.

Our Father, which art in heaven! Thou infinite source of all light and life! Thou surpassing Spirit! Thou infinite love! Thou omniscient Mind! Thou perfect law! we praise Thee. We lay upon the shrine of thine infinite mercy all our offerings. In the weakness of finite mind we come to Thee for infinite truth. In the failure of earthly life give us all of knowledge we seek from Thee, as the spiritual source of knowledge. While the human form falters, and the mind trembles before the problems of infinitude, the soul itself would strive to know Thee, and seek to grasp something of thy divine power. O living Hand, amid the darkness of time, Thou art stretched out to save! O loving Heart, amid the sadness and discord of earthly existence, Thou givest to them supreme love! O wise and beneficent Guide, when the weary feet falter and are torn upon the rocks and thorns of earthly life, Thou dost for ever sustain and uphold; and thy voice in the dark vibrates down like sweet waves of harmony, saying, "My child, here am I." O living Spirit, let us feel that Thou art in our midst, not alone in temples consecrated to thy worship, not alone where human hands have fashioned wonderful forms of devotion, not alone where sacred shrine and altar pour out their incense offerings to Thee; but in that sacred temple of the human heart, the shrine of the living spirit, thy presence is for ever found, and Thou dost abide with us. Inspire us, protect us; lead us up to Thee through the wondrous paths of human experience. Oh, let us be reconciled to those ways that seem mysterious and dark, yet which lead notwithstanding to thy light; for the paths of life are those of sorrow. Let men learn to lean on Thee in their afflictions, and praise Thee for that sorrow which brings reconciliation, and charity and patience and long suffering. We praise Thee for the lessons of life, fraught as they are sometimes with terrible experience; for we know that those lessons bring for ever some knowledge of Thy goodness, some unfoldment of thy power, that man may understand Thee. We praise Thee for life, with its magical breath and power and beauty; and for that higher life that men have mis-called death, wherein the soul is disenthralled from time and space, and learns of spiritual existence. Let us soar above life to that high state of being wherein the spirits that are free have grown stronger and nearer thy love. Let us praise Thee in thought, in deed, in words of lovingkindness. Let us build for Thee an altar in our souls. Let us rear to Thee a temple—even a divine and perfect humanity, that shall be founded on charity and goodness and truth, and crowned with the dome of living love, whose central splendour Thou art, whose glory Thou art for evermore!

After the singing of a hymn (No. 12 in the "Spiritual Lyre"), Mrs. Tappan again rose and delivered the following discourse on

THE TEMPLE OF THE SOUL.

The perfect world by Adam trod,
Was the first temple built by God;
His fiat laid the corner-stone,
And heaped up the pillars one by one.

The poet thus describes the material temple founded by the laws of the Divine Mind. But ever since human worship began, indeed in the very foundation of human history, we find an infallible record of the progress and history of nations. Whatever may be the diversity of the written Bibles of various nations, however interpretation and interpolation may have misrepresented the words of the Divine Mind, the conception that different peoples have had of the Deity, and all the phases of human worship as connecting the mind of man with Deity, is conveyed in the infallible record of the architecture of nations. The various relics and remains that have survived the lapse of ages, warfare, and the destructive hand of time, convey unmistakably to the human understanding of to-day what was the impression of former nationalities and peoples concerning the Divine Mind; and much of their religion, also, is so contained in pillared granite or marble, in lofty dome, or in those splendid pyramids and monuments of the now long extinct period of civilisation. It is a wonderful history, and conveys to the human mind something of the permanence and solidity of religious ideas, when we consider that many deserted temples of ancient worship remain as the only evidence that the people existed of whom these are the monuments. It is a singular chain that link by link unfolds itself to the eye of the modern student, when, in deciphering the mysteries and hieroglyphs of these ancient monuments, he discovers that there is an intricate link of spiritual thought and inspiration, binding the present with the past, through these mute symbols and lifeless forms. As we say, the written books of different nations undergo many forms of interpretation on account of the diversities of language and nationality, and the histories that have been written of the world are dependent upon the mind of the historian for their accuracy or partiality; but these silent historians tell no falsehoods, these monuments make no mistakes; they are the simple, mute evidences of past periods of civilisation, the sole and only records oftentimes that are left of the wonderful peoples that have passed away from the earth.

It is unquestionably true that the first forms of life of the present epoch of the earth's history were nomadic, and that people wandered in tribes, somewhat similar to those of the North American Indians, or of the now almost extinct Arab tribes, some of whom are of too wild a nature to congregate together in towns and cities. These nomadic peoples worshipped a form of deity through the

elements or forces of Nature, and it is unquestionably true that in the day the Nature worshippers, or those who worship the elements instead of any representative form of deity through the elements, number hundreds and thousands of people. As far back as we can trace civilisation we perceive that the inhabitants of ancient India, what is now known as China and Japan, were people of an enlightened and advanced class, who, after having tried the nomadic form of life, congregated together in cities, and built temples of worship. Many a remnant still remains; and one stupendous evidence of their advancement remains in the great wall of China, which is a ship of these people degenerated, and that which was once philosophical became the mere expression of external forms and symbols. It is, however, unquestionably true that by observation of the heavens and study of the stars and constellations, thoughts of the ship began to associate themselves with these stars, and the stars themselves were peopled with deities, each one of which is a record of the actual life of those nations; and it is especially true of those who were pastoral in their habits, and possessed large flocks of herds. By watching the constellations, they soon discovered that certain ones made their appearance with certain seasons of the year, and upon these seasons were bestowed special names and forms of worship. The present names of the zodiac were known to them, and in fact were those adopted by these people as indicative of the time when Nature would manifest her renewed life.

The Egyptians combined the highest civilisation of the most ancient peoples; and as Silesia was the centre of ancient worship and of ancient culture, unquestionably the Egyptians borrowed from the Phœnicians and other people many of their forms of worship. But they also possessed a definite and special theology, which was not, however, spiritual in its type, like that of the Brahmans, and not like the ancient Persian worship of fire; but it was instead an actual worship of the Divine Presence under every form of physical life, while Osiris represented that form which was supposed to be remote for human comprehension and speculation; and in various forms of natural objects the worship of Osiris was found. For whatever form of worship we may trace to its original foundation, we know the sun, the stars, especially the planets, and the various elements formed the especial objects of adoration; while winter and darkness and night formed the especial objects of sacrifice, that the deities who had control of this darkness and clouds and floods, and other elements antagonistic to human life, might be propitiated. Various offerings were fashioned and various sacrifices made by the ancients that these unbending deities might not overthrow. It is seemingly true that in the ancient Egyptian culture that constellation known as the Dragon presided at the winter solstice when the floods accumulated in the distant mountains, overflowed the valleys, and caused disastrous results. In order to propitiate this Dragon, various sacrifices were made, first of animals, but afterwards of human beings, when the race had degenerated; and various temples were erected as well to the propitiations as to the unpropitious deities.

Egypt was distinguished for one temple whose splendour is said to have been far beyond that of any other on record—the Temple of the Sun in Ra or On (Heliopolis), wherein all offerings were made to the god of light, day, spring-time, progression—all that was future, able to man, in short. In this city and in this temple congregated all those learned priests and all the leading elders who presided at the various offerings and other forms of worship, leading the people to believe in the existence of a deity whose habitation on earth was in that great temple. Memphis was the city of their civil government; it was also the home of religion. This life-giving power, which was laid up in the City of the Sun, was believed to contain all the glory and happiness that could be vouchsafed to human kind. Within this temple also were brought and gathered together every form of science that could advance or in any degree throw light upon the wonderful subject the Sun, and its influence over humanity and the earth itself. And doubtless there originated the mystery of the threefold division of the senses, there rose also the figure of the triangle, and various other mathematical figures that were not, until many years later, introduced into the table of known sciences. The temples that exist to-day in China are undoubtedly remnants of those ancient temples dedicated to the seasons; and there is a singular resemblance between the forms of worship of these opposite countries, for while the Egyptians needed the more material forms of worship, undoubtedly the most ancient Brahmin religion was full of faith in one supreme power; but it degenerated into the mere temporal worship, and the various gods of the different seasons were worshipped according as they were supposed to have an influence for good or evil.

At last, when the power of the Egyptians waned, and the Hebrews, seeking to invade them, were taken into captivity, there came the new element of ancient worship to their degenerate forms. For the Hebrews, being a pastoral people, had preserved the idea of the Divine Spirit, the Father, who was supposed to be, according to their patriarchal views, the parent of the human family; and this patriarchal religion constituted the one element that ingrained itself upon the Egyptian idolatry, and made it something more than a merely temporal worship. Now, the Hebrews, in their captivity, never lost the faith of their fathers—the faith of the Father King, who was to lead them out of bondage. Rameses or Mosea, however, being educated in the laws and customs of the Egyptians, unquestionably borrowed many of their idolatrous forms: he did not leave the ancient religion wholly free from that interpolation. However that may be, the Hebrews, on returning to Jerusalem, built temples with something of the barbaric splen-

dear of those of Egypt, and they learned there the external magnificence which induces human worship with something of power and influence. It was supposed to be necessary; and though it did not belong to the ancient worship of the Egyptians to propitiate Deity by offerings and sacrifices, which was entirely at variance with the more ancient patriarchal custom, this became an adopted rite among the Hebrews, and the temple was transformed into a place of offerings and traffickings of blood, and various beasts and birds were ever in demand for the propitiation of the Divine mind. To get an idea of the splendour of these temples you have only to refer to the Bible of the Hebrews; but of the Temple of the Sun you can have no conception. It was formed of the most dazzling gold, and the most precious stones were brought to embellish it, each one possessing the divine power of inviting the presence of the Most High.

Gradually this belief in temples of worship, or in special places to be set apart to invite the presence of the Divine Mind, prevailed; and even in the history of the Grecian and Roman civilisation, those periods of more modern culture and enlightenment to which every student turns with most longing eyes, even there the deities were made the especial object of consecrated temples, that they might be invited to take up their abode among men. Jupiter, Jove, all the powers of light and darkness represented by the Greek mythology, were supposed to be specially invited by the dedication of temples to their use; and even pleasure and various kinds of sensual debauchery were consecrated to these materialistic minds in their forms of worship. The splendour that existed among the Greeks and Romans was unquestionably borrowed from the ancient Egyptians; but without borrowing the especial fervour of their worship, or that charm which betokens strength, there was an enlightenment, a refinement, and, we may add, among the Greeks, a strikingness and incongruity which far transcended the Egyptians.

These singular monuments of the Egyptians, which are said to have been the burial-places of the kings, unquestionably represent the strength and power of a most mighty nation. We refer to the Pyramids, the form in which they are builded, the substance of which they are composed, the various chambers which have been explored—all betoken a degree of permanence that is sublime to contemplate, especially when we think of the transitoriness of human things. We do not think they were made for places of burial, but rather as storehouses for securing the treasures. When the Nile overflowed in consequence of the melting of the snow in the distant mountains, or when other dangers threatened, in order that the people might have some secure place for these treasures, as well as for the burial of kings, these Pyramids were builded. When further explorations shall give a more minute account of the inner chambers, it will undoubtedly be discovered that they were intended as storehouses of all that was valuable among the people, as well as of superabundant food, so that the people might not starve.

Now, in those days, temporal and spiritual things went hand in hand, and nearly every action of life and every attribute of the body was in conformity with some rite or ceremony. For every pleasure there was a prayer, for every offering of devotion a corresponding physical gratification; and each and all the elements of earth and air were represented among these people by deific names. When we come, as we have once before referred, to the Greek and Roman period of earth's history, we find the architecture varying according to the enlightenment and culture of the people: the lightness, grace, and artistic beauty of the Greeks; the intricate method of the Romans, combining barbaric splendour with Greek and Egyptian culture—these all betoken the various advances of civilisation. Into each of these temples the various deities of the different nations have been invited to take up their abode; in every one of these the various forms of worship have been carried forward, whereby any different names of deity were supposed to indicate different attributes. Not only in the direct history of the Hebrew nation, but also in all contemporaneous history, we find that the Hebrews possess no architecture of much splendour, until after their Egyptian captivity. Then commenced the wonderful building of the temple that they supposed would outlast the decay of time, but it did not; for even the splendour of Jerusalem was destined to fall, in consequence of the idolatrous worship there introduced.

But Christianity, that was to introduce a brighter period, was inaugurated during the time of the Greeks and Romans; it also degenerated, and introduced a new period in architecture; and to-day, while Christianity has no typical form of architecture, except that which exists among each nationality, it is distinctly expressed and typified in the various temples of worship in Christian countries. From St. Peter's at Rome to the smallest chapel, we find the prevailing thought or idea among the inhabitants of the land, that God must take up His abode in these temples. It is a part of His worship that He be invited to come there, and that there shall be consecrated a worship to His name. Whatever may have been the case with the ancient deities that presided over other nations, it seems a strange and amazing feature of the religion that has its exclusive foundation in the spiritual nature of man, that there shall have arisen in the course of nineteen hundred years so many temples set apart especially for the worship of the Divine Mind. And it behoves the student to discover whether, in this setting apart of special temples, there is not something of the ancient barbaric splendour, something of the pagan thought that the Divine Mind requires such especial habitation, that there is not something of a moral degeneracy to the letter

instead of the spirit of true worship. For what with St. Peter's at Rome, and with buildings in every city and town in the vast christendom of the world rising up to proclaim the presence of deity, is there not still abroad in all these lands a cry that goes out asking for the spirit of that deity, the Jehovah, the God, the Father, the very spirit of Christ, who made no temple on earth, only the temple of the living spirit?

The Romans, borrowing something, as we say, from the splendour of the ancient Egyptians, must needs make a city of God and build a temple wherein He alone should be worshipped; and to-day, beneath the very shadows of St. Peter's, creep the starving children of that degenerate race. Beneath the very shadows of your temples are the outcasts and criminals and paupers of your civilisation. There is a strange contrast between the light that falls from these temples and the darkness of the streets of your crowded cities. The temple alone that Christ consecrated, purified, exalted, elevated, was the temple of the human body, and that building degraded, becomes the pauper, the criminal, and all that is dark in the very shadow of these temples. It is a problem we would have the enlightenment of this Christian century to consider, whether God dwells more in St. Peter's than He does in the hovel of the lowly, and whether it be not borrowing from the ancient idolatries something of their material worship to thus set apart a consecrated and splendid temple, while myriads of human beings are starving for bread. What a monument of art St. Peter's may be, it matters not so long as the Divine Mind, the Representative Spirit, does not need it as a dwelling place. What matters it if the Gothic shall prevail, or any other form of architecture in this house of worship, so long as Deity requires only a contrite spirit, and so long as Christ taught beneath the dome of heaven? We do not believe that it has ever seriously occurred to the thought of the nineteenth century that the erection of these various temples is a kind of idolatry. We do not believe it has ever come home to the understanding of the worshipper that all this splendour is not essential to the invitation of the Divine Spirit; that stained windows, the figures of saints, &c., are not essential to the invitation of the Divine Light; and that the Christian religion of all others, wherein Christ, who embodied the spiritual and represented the gifts of the mind, who came to the lowly, who taught in the streets, who built no temples, who enjoined upon them no form of worship, should not thus be typified and represented.

Then consider, each type of religious temple corresponds with the type of the nation. In Italy it is a temple approaching the ancient forms of barbaric splendour; in Spain there is not so much splendour, but its style is borrowed from Rome; in France all is lightness and airiness, and the style of architecture corresponds with the peculiarities of the people; in England it is substantial—every church might do for a fortress, or might be used as a warehouse for merchandise. Indeed, it is said there are some churches the basement of which is used for the unhallowed purpose of storing spirits of a very dark nature, while the upper portion is devoted to the worship of the nineteenth century. It is a singular characteristic of the country wherein we are addressing these words, that everything can be utilised for one thing or another. The warehouse may be changed into a church, the church into a warehouse; but it is a singular commentary on the existence of a state of public mind that will permit a temple of worship to be thus employed. In other countries that are newer, as with us (America), the architecture corresponds with the newness, lightness and colouring of a people not yet matured. Whereas we should think, if Deity required an especial temple, it would behave the students of art and the professors of architecture to rear temples of beauteous forms and of every splendid image, just as the ancients did; for if you desire to invite the Deity to a physical abode, let it be such a one as will command your own respect.

But we think the days of idolatry are numbered; we believe the temples and shrines of worship are to be transferred; we think another temple, another shrine was intended by the founder of the Christian worship. We believe that temple has a loftier dome, a greater sweep, more beauteous images and forms than those graven on any temple of human worship to-day. We believe the temple of Christ is fashioned of humanity; that its broad dome is the dome of heaven; that its many pillars are the various nations of the earth; that its adornments are spiritual gifts; that its forms of worship are the thoughts that spring continuously to the human heart and human lips; and that not exclusively in temples opened merely on one day in the week to the devotion of Deity, but in every home, by every fireside, any place made glad and free from discord by the sound of the voices of sweet children, any house of instruction, any house where the poor are invited to come, there shall be a pouring out of the Spirit! When famishing and cold, how can any child of adversity and sin rest beneath the shadow of St. Paul's, and believe in the lowly One? Cast out from its charm, cast out from its varied forms of worship, how do the masses go on blindly to other temples of pleasure and passion, while the houses of God are closed! If they be indeed temples of the spirit, wherein God dwells, let them be opened all days; let every hour and day receive into their sacred paths and aisles some child of God who needs to worship there; let them be extended into every street; let all your complaints be made in the shops and temples; and let there be an invitation to enter there and be made free and whole and pure.

Oh, different from these is the temple of the spirit—the soul whose chief teacher and sublime instructor was the lowly Jesus: it was fashioned by the Divine Mind. Its vast powers, its wondrous labyrinths, its immeasurable comprehensiveness, are not known.

Humanity is the temple of Christ. The pillars of his Church are charity, and love and kindness are the offerings of devotion there. Build temples of art if you will; let them be consecrated to all beauties, graces, and virtues, but let the chief altar and shrine be the human spirit, wherein Christ discovered the symbol of the divine, and wherein every act and deed and word of life were inscribed with ineffaceable characteristics. Nay, each thought of your minds, each deed or word, becomes a portion of that living temple wherein Christ dwelt, and to which his love was transferred when death came. Here is a temple of finer fabric—here a place made joyous and sacred by the very presence of the spirit that God has given you. See to it that this temple is made free and pure, and garnished. Howbeit, if you do not understand its laws—if you do not comprehend the various intricacies and different forms that are required for its production and sustenance—you cannot have a temple, a habitation for the soul. The great spirit of modern Christianity should be to make this humanity stronger; to make the spirit in the temple of the human body more perfect and more like its teacher; to make the great human family more like the great church of the living spirit; to make the soul respond through all the thoughts and feelings of the mind to the higher lessons Christ taught. How shall you have a temple of God when outside the door the starving wait for food? How can you have a temple when one in tatters and rags asks for alms? How can you have a temple when humanity is throbbing and pulsating with pain and anguish?

The voice of the Spirit calls through the living temple of the soul: Ye build temples for time, but the temple of the spirit is fashioned for eternity. See to it that ye build this also; for while pyramids may crumble to dust, while St. Peter's shall surely fall, while all your churches shall be swept away by time and the warfare of the elements, the temple of the spirit alone shall survive—that shall be fashioned as ye make it. If you form it of beautiful thoughts and loving deeds and lofty aspirations, so the temple will be presented to the eye of the divine Spirit. If it be formed of darkness, of thoughts low and deceitful, of human passion and human want and misery, how shall the eye of God look upon it? and how shall angels be near you when there is no temple of light for them to enter? The music, the prayers, the stained windows, with the light falling gently, the glad incense that rises up, and the sweet response of those that do not suffer, make no vibration. The infinite ear cannot be reached; the infinite compassion cannot be touched; the Saviour's light and love cannot be known because of the crying of babes in the streets, and the shrieking of those that are wanting, and human passion drowns the sound of praise. Oh, pray with your hands! Pray with your minds in compassion! Pray with your hearts! Pray with your spirits! Build up strong aspirations! Then there shall arise up a temple from the earth—we see it now in the mind's eye—that shall be far brighter than the most gorgeous temples of the East, far vaster than the dome of St. Peter's, far more beautiful than any form of architecture that rises in your midst. It shall be fashioned of all the nations of the earth. The corner-stones shall be justice and love and purity and truth. Its walls shall be the o'er-arching realms of space, the mountains, and the cloud-capped domes of distant ranges. Every nation beneath the sun shall form its pillars. Every law shall be fashioned of justice, and each government shall be formed according to the divine command of love and equity. There shall be no paupers nor criminals, no gaols nor places of imprisonment, for crime shall not be known. There will be no need of crime, for all shall be fed and clothed. The corn-fields shall yield in abundance, and there shall be neither rich nor poor, but all alike in the eye of God. This temple shall have its foundations builded upon all those aspirations, and charities, and graces, wherein all the nations of the earth that have given up war shall learn peace and good-will. There shall be no disease, for the spirit shall descend and cast out all forms of suffering, and when there is no sickness, it will be because there is no crime; and knowledge will take the place of ignorance, and charity the place of envy and malice, and love shall show its light where want abode. Its walls shall have various inscriptions of the words and deeds and lovingkindness that each nation and individual perform to their fellow men. Behold it shall be strong with the strength of great minds! Behold it shall be bright with the luminousness of good deeds and charities! There shall be graceful forms there, and there shall be all of light and beauty; for the pressure of children's hands will be there, forming flowers like bright groups of stars, with which to adorn this temple of humanity. Then there shall be a grand dome. This dome shall be constituted with stars brighter than the constellations of the heavens, more glorious and lasting than the vast worlds that people space. This dome shall be the mind of the Infinite, whose stars shine out like comforts of light and love upon humanity, guiding you, directing you, inspiring you, and uplifting you. Its foundation may be here, but its walls will reach even to the spiritual realms, and there, with angels and spirits and glorified souls, shall appear the inscription also of their deeds of lovingkindness, of their lofty thoughts and aspirations, not for time alone, but for eternity! Not for human history, but the history of all spirits! Not for the occupation of man, but for the occupation of the soul shall this temple be reared; and then you will see it will not fade and perish. No ruthless hand shall destroy it, no time nor space make it less, but it will grow stronger and stronger in the light of all beauties and the glory of all divine perfections.

Perhaps you despair of that happy home. Do you say it will

never come? You are each helping to fashion it; something of the work of this temple are you doing. It may be you are making a shadow; it may be making a pillar of light; perhaps carving a form of loveliness in your own quiet pathway of life. It will help to form this temple. Perhaps your deeds of charity and loving thoughts all unheeded go out into the world, there helping to build this temple; perhaps your aspirations fall back upon your spirit, and you are faint and weary in well-doing because there is no one to encourage; but they help to form this temple. Each step—every one single step—is farther and nearer to this bright and glowing temple. You may soon outgrow the clothes that you wore in childhood, soon put away the external toys that attracted you, soon put away the forms and symbols; but the spirit of light and glory will remain. Human governments pass away, human laws also and human institutions are changeable, but the same supreme spirit of justice builds always, and builds for eternity; and every living soul within the sound of this voice—nay, every soul you do not see, for these souls are within reach of our absorbing thoughts out in the world of souls—each of these is helping to build this temple of eternity. And when you know this, how small will be your outward belongings, how frail and intangible the house you inhabit; and the things you think of so much importance here, how insignificant! The sound of the church will go away from you, and the Spiritual Church shall be set up in its stead in your house. The voices of children shall not be heard in lamentation any more, but only in joy; and beautiful temples, where flowers of light abound, shall take the place of darksome vaults of human sin. You can each add a stone to this temple, each can add something to its adornment; and under the eye of the Infinite it goes on beautifully towards its perfection. Stone after stone, pillar after pillar, is outwrought; delicate tracery and beautiful ornament, all fashioned of human thought, all created of the living spirit, all made of time, and change, and death—all belong to the world where there is no time, nor change, nor death, but life always.

To bring this temple within your comprehension, to make you know what it means, to make your spirits responsive to its voice, to make your hearts vibrate to its life, is our purpose to-night. Something more than the outward life, something deeper than the external temple, something more profound than a symbol and form of worship—the soul demands a living fountain; the soul requires to be fed from the constant source of life; the human heart needs for ever, not to be starved upon the letter, nor fed upon the husks, but always the pure grains of the spirit, always the living light from the temple of God's own spirit. Give them this, give this to humanity, and life then becomes clothed anew, and the temples in which human folly and human shame abound become imbued with the living spirit and the life and breath of Deity.

Oh, martyrs have passed out and gone triumphantly to their place in this divine temple! Oh, inspired writers and workers have passed out, and have ascended through persecution and flame and the dungeon to the light of the immortal life! Oh, quiet souls and humble lives have passed unconsciously, have floated out to their homes as a silent snowy flower, and have gone out quietly to the full enjoyment of this delightful abode! You may have it with you; its pillars may be around you; its glory above you; its vastness may be yours if you will behold it. Its spirit is there: it is love, it is prayer, it is charity, it is divine aspiration. Ye shall possess this spark, this flame; if you will, the refulgent beam of this light shall descend upon you and be yours, ever yours. Fill all your souls from the fountain of all life and souls. Make you a temple to worship. Let your human bodies be the pure and fitting representatives of the human spirit. Let your deeds and thoughts and words be so shaped and fashioned, that not for time but for eternity shall they be reared. Let your souls aspire to this thought. Let each one of you belong to the great army of workers—the millions of workers—the many millions of workers that are helping to carve out for humanity this wonderful temple of perfect life and perfect love, wherein there shall dwell no spirit but the divine humanity.

DIED BY THE VISITATION OF GOD.

The newspapers are making capital out of the stupid verdict of the Birmingham jury on the sudden departure of Mr. Hawkes. We cannot understand what conception of the Divine Father those can entertain who would attribute to Him the vindictive character couched in that verdict, unless we are to suppose that all the events of life are equally the fulfilment of the Divine behest; and if so, why specify one case in particular?

The character of Deity ought to be held sacred by every pious mind. The newspapers have made capital of this verdict, unwittingly building their strongest points upon the baseless foundation of falsehood. The apostle Peter is, with them, the essential element in the blasphemy which was the occasion of our friend's removal from earth; whereas the introduction of the apostle into the narrative is either a blunder or a wilful falsehood.

This matters not to our contemporaries, and even such a respectable paper as the *Graphic* thus concludes a paragraph:

"The surgeon who made the post-mortem examination thought that death had resulted from congestion of the lungs; but one can hardly wonder at the verdict, if we regard it as an expression of the indignation which must be felt by all Christians at the blasphemous liberties which have been recently taken by spiritualistic mediums."

As an expression of "Christian indignation," we are, of course, prepared to meet all kinds of statements, but it is the duty of Spiritualists to leave the indignation business to those who are lacking in love to humanity and allegiance to truth, and steadily ply the public with the facts. We would recommend our readers in all parts of the country to write a

special letter to each of their local papers, enclosing our tract on the death of Mr. Hawkes, and point out the facts, with such comments on the moral and religious aspect of the question as they may be impressed to make.

The tract is a very perfect publication of the kind, and concludes with rules for the spirit circle. It is also remarkably cheap, so much so that the postage runs to 4d. per 100, rendering it advisable that quantities be had down by rail. Societies may have 1000 or upwards at cost price bearing their announcements. Now is a favourable opportunity to introduce Spiritualism to thousands of minds which have been stirred up to an interest in the question. The tract is sold at 1s. 6d. per 100, post free, or in shilling packets.

DR. MONCK'S TOUR.

Dr. Monck lectured twice at the Drill Hall, Merthyr Tydfil, to large audiences, on Monday and Tuesday, November 24th and 25th. The friends adopted energetic measures to secure a grand success, and we are glad to find they were not disappointed. There is so much that is attractive to be said about Dr. Monck's mediumship that it is next to impossible, if the thing is properly worked beforehand, for anything like a failure to occur. The Merthyr friends understood this, and, like the Spiritualists of Brighton, realised, in consequence, a success which they well deserved, and which, we trust, they will at an early date repeat. The seance to the Merthyr editors was also attended by several influential persons, either believers or open to conviction, and we understand that a gentleman of position and one of the most wealthy and influential public men connected with the Independent religionists in Wales, was entirely convinced by the phenomena which occurred. The value of such an acquisition to our ranks is not to be estimated by £ s. d. It is well worth the while for societies to make up their minds to lose a few pounds (though that is *improbable*) in order to secure such an acquisition as this. It is far more useful to convert a man of influence like this than to favourably impress a hundred ordinary persons. Dr. Monck's lectures and seances are every way calculated to influence such men, and we hope his labours will be thus economised by societies all over the kingdom. "Fritz" writes to say that such championship is just what is required in Manchester, and we are pleased to find that Dr. Monck has been engaged to spend some time in that city. The report of Dr. Hitchman also concerning the interest manifested by men of position and learning in the reports of Dr. Monck's mediumship is an encouraging sign of the times, and proves that with a little effort his gratuitous services may be made highly conducive to the popularising and rapid spread of our principles. We hear that Dr. Monck is frequently assailed at his lectures on the subject of Mr. Hawkes's sudden removal to the spheres, and we are glad to hear that he enters largely into the question, and invariably silences the clerics on the subject, by proving to them that it is contrary to Scripture and their own theology to admit that the Great Spirit visits men with what are commonly called judgments in this world. As Dr. Monck is likely to be in Birmingham soon, we hope that he will be announced to deal with this very subject, and refute our pious opponents on their own grounds. At York, on Wednesday and Thursday, November 26th and 27th, Dr. Monck lectured twice in Goodramgate Hall.

The seance with the editors was most convincing. Some entirely new phenomena, of a startling character, were elicited. The *York Herald* contains a column of report of the lectures, and the *Chronicle* two columns, and notice is given that a full report of the seance will appear in their next issues. A collection to meet the exigencies of the Medium was made at the seance, and the sum of 12s. 6d. has been forwarded to us, which we hereby thankfully acknowledge. The good people of York have been thoroughly stirred by this visit, and it is in contemplation to arrange for a repetition of the lectures at an early date. On November 30th Dr. Monck gave a seance at Hull, and arrangements are being made for him to lecture in that town. On December 1st he lectured at Redcar, Yorkshire, in the Central Hall. A spirit of enquiry has been awakened in that town, and Dr. Monck has been invited to hold seances there among the gentry. A brief seance was held the same evening at Saltburn, when satisfactory phenomena were obtained. He lectured and held seances at the Mechanics' Institute, Marske, on Tuesday, Ruby Street Hall, Saltburn, on Wednesday, and at the Odd Fellows' Hall, Middlesboro', on Thursday.

We are flooded with letters respecting Dr. Monck's future course, and are rather surprised that the older and more established societies do not take him up and put him to full use. Yet he need not complain, for he is a power of himself which can dispense with questionable patronage.

A LIST OF SUBSCRIPTIONS to the Spiritual Institution, and other important matter, is unavoidably postponed till next week.

MR. JOHN COLLIER, of Birmingham, purposes being in London on Wednesday, Thursday, and Friday, the 10th, 11th, and 12th of December, and would be glad to hear from, or see, any friends desirous of affording him any help in connection with the Midland Spiritual Institute, or his Sunday services at the Athenæum, Birmingham. Letters, care of Mr. Burns.

DARLINGTON.—Our energetic and intelligent friends, Messrs. Hinde, are making a grand use of Miss Fowler's presence amongst them. A seance is advertised in the newspapers, to which "ministers of religion, editors of the press, and educators of the people generally, will be kindly welcomed, who will come in an open, liberal, and Christ-like spirit, in order to obtain accurate knowledge of spirit-communion." The local jötter of the *Darlington Times* has attended a seance, and says:—"Besides describing past events in the history of many present in the room with great clearness, Miss Fowler told of many being present who had been dead years ago; their names were given, and manner of death, and in some cases things which she could not possibly have known." He adds:—"At any rate, if people do not believe in the Spiritualistic theory, the phenomena are well worth studying, as a matter of natural science. That there is 'something in it' there is no doubt at all; for the medium told me of things which nobody else present in the room but myself could by any possibility have known." This excellent method of working might, with propriety, be repeated elsewhere. We think the friends of Spiritualism, in many instances, lack intelligence and enterprise in making use of the agencies at their disposal.

MEDIUM DRINKERS.

As a rule liquors, such as gin, brandy, rum, whisky, have the *chemical* effect of creating a craving sensation in the passages to the stomach, which, if not controlled and overcome by the decided refusal to use, stealthily grips the body so as to controul the mind, and then the so-called drunkard stands out before his fellows an object of sorrow, compassion, and loathing to friends, and agony to relatives.

Some few of vigorous constitutions work on, apparently unscathed, till suddenly dropsy, &c., sets in, and rapidly destroys the flesh fibre.

Mediums are sensitives by reason of the *quality* of their flesh, therefore it is that ghosts can act on and in them. This may be understood the more easily by referring to the action of mercurial preparations. One person may take a large portion before it affects the physical organisation; another is affected by an almost homœopathic dose. Therefore it is that persons of a genial constitution are favourites at social parties, and rapidly acquire the drink craving; therefore it is that amongst Spiritualists the mediums so often end their career as confirmed drunkards. Their company is sought for because of their greater or lesser gifts; more deference is shown to them from home than at home; they therefore hanker for society that they may be petted, and easily get the stimulant they desire to deaden the craving.

I have been blamed for giving mediums a drinking character at a recent soirée. I simply state that, while I know many noble examples of a decisive avoidance of spirituous stimulants, I know I could name several highly-gifted mediums whose powers have been dwarfed, whose usefulness has been marred, and in other cases been *destroyed* by stimulants.

The remarkable advancement of Spiritualism in the nation—the consequent increase of young mediums bounding into active life—calls for the firm yet loving guidance of those who, having seen much, heard much, and know much, desire to frankly and energetically put in front of the glass of — the hand of "Touch not." Future happiness, future joy, future usefulness, is in store for such as say no, and do no, when pressed by thoughtless women to do that which they on the sly do themselves.

Let host and hostess provide for mediums fresh pure coffee, with about one-fourth of pure milk, both hot, and with them the ordinary foods and palatable odds-and-ends of nice things, and they will not only be doing their duty to mediums, but would obtain better developments of angel life.

J. ENMORE JONES.

Enmore Park, S.E.

P.S.—If I can find time I shall next week lower lance and try to spear "Dark Seances."

AUSTRALIA.—We receive regularly the *Harbinger of Light*, the Victorian exponent of Spiritualism and free thought. It is a substantial magazine, which many of our readers would be glad to peruse monthly. It may be obtained, post-free, on remitting 6s. to Mr. W. H. Terry, 96, Russell Street, Melbourne, Australia.

MRS. DICKINSON has, since her return to London, been usefully busy in her vocation as a healer. Patients seem to have welcomed her arrival, favourably impressed by the experiences derived from her former visit. She continues to make good cures, and thus recommends herself to the confidence of the suffering. Her address is 9, Somerset Street, Portman Square, W., not Seymour Street, as stated last week, which caused the non-arrival of several letters.

We have received various reports intimating the great success which attended Mr. Herne's visit to Brighton last week. The *Brighton Examiner* of the 2nd inst. gives a long account of "Two Hours with the Spirits," signed William Gill, who concludes—"I must honestly confess and am not ashamed nor afraid to proclaim it as my conviction, that Spiritualism is true." This gentleman held one of Mr. Herne's hands while a lady held the other. The ring test was obtained, the musical instruments were played and carried about, and the sitters got touched. The writer's spectacles were removed, and, indeed, a very full list of phenomena was obtained, including a trance address by Mr. Herne. The *Brighton Guardian* gives a long report also, concluding thus:—"If all present were not converted to the theories of Spiritualism, no one went away without feeling that there is really more in the matter than could be accounted for by apparent causes." These admissions are highly significant of the good effected through Mr. Herne's mediumship. We hear that he will pay a similar visit to Eastbourne to-day.

Seventh Thousand. Price One Penny.

ANCIENT WITCHCRAFT, MODERN SPIRITUALISM, TRIED BY THE WORD OF GOD. Being an Exposure of this Satanical Delusion of the Infernal Seducer of Souls. By JOHN BUNYAN McCUNE, Minister of Eden Chapel, Cambridge. London: Printed and published by Robert Banks, Racquet Court, Fleet Street; and sold at the Author's residence, Clarendon Road, Brookland's Avenue, Cambridge.

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NOTICE OF REMOVAL.

MR. BANYARD, ASTROLOGER, has REMOVED from Doctor's Commons to 3, TORRINGTON STREET, Russell Square. Letters for the Ptolemy Institute to be forwarded to him.

THAT quaint and pithy Lecturer, Mr. W. B. BANYARD, F.R.S.L., F.S.A., &c., &c., will shortly LECTURE on ASTROLOGY, in London and the provinces.

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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: "Motherhood; the great natural lever for the Refinement of the Human Race." 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, DECEMBER 5, Singing Practice at 7 o'clock.

SUNDAY, DECEMBER 7, Oration at the Royal Music Hall, 242, Holborn, by Mrs. Tappan, at 7 o'clock. Admission by ticket only. See advt.

MONDAY, DECEMBER 8, Mr. Herne at 8 o'clock. Admission 2s. 6d. See advt.

TUESDAY, DECEMBER 9, Social Meeting with Mrs. Dickinson, at 8.

WEDNESDAY, DECEMBER 10, Mr. Herne at 8. Admission 2s. 6d. See advt.
Mrs. Olive at 8 o'clock. Admission 2s. 6d.

THURSDAY, DECEMBER 11, Mr. Herne, at 8. Admission, 2s. 6d. See advt.

SEANCES IN LONDON DURING THE WEEK.

SATURDAY, DECEMBER 6, Mr. Williams. See advertisement.

SUNDAY, DECEMBER 7, 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 8, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advertisement.

TUESDAY, DECEMBER 9, 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 11, 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, DECEMBER 6, 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, DECEMBER 7, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

BOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.

COWMS, at George Holdroyd's, at 6 p.m.

GAUTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.

MORLEY, Mr. E. Baines's, Town End.

HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.

BISHOP AUCLAND, at Mr. Fancitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.

LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.

DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6 p.m.

SOUTHSEA, At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.

BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, Well Street, Hockley, for Spiritualists only, at 7 p.m. Physical and Incipient Trance-Medium, Columbus Perks (boy medium, twelve years of age).

LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.

GLASGOW Association of Spiritualists. Public meeting, 11 a.m. and 6.30 p.m., at 164, Trongate. Seance at 5 p.m.

HULL, 5, Strawberry Street, Drypool, at 7.30.

NEW SHILDON, at 16, Strand Street, at 8 p.m.

MONDAY, DECEMBER 8, 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 9, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

BOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

WEDNESDAY, DECEMBER 10, BOWLING, Spiritualists' Meeting Room, 3 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 11, BOWLING, Hall Lane, 7.30 p.m.

GAUTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.

BISHOP AUCLAND, at Mr. Fancitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.

BIRMINGHAM, Developing Circle for Spiritualists only, at 208, King Edward's Road, at 7.45. Doors closed at 8.

NEW SHILDON, at 16, Strand Street, at 8 p.m.

FRIDAY, DECEMBER 12, 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 6 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, Leavelle, 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.

MR. A. FEGAN-EGERTON, the well-known Trance and Physical MEDIUM, is open to engagements to attend Seances in the neighbourhood of Liverpool. Fee, One Guinea. Letters to be addressed, 79, Boundary Lane, West Derby Road.

Mr. EGERTON attends a Public Seance at the Caledonia Temperance Hotel, 6, Stafford Street, Liverpool, every Monday, at 8 o'clock. Admission (by Ticket), 2s. 6d. each.

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

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J. C. CALDWELL, Medium for Test Communications, will hold a SEANCE every Monday and Thursday Evening, at Eight o'clock, at No. 154, Walworth Road (opposite the Vestry Hall). Admission, 1s.—Investigators visited at their own residences; terms, 5s.

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

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