



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

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

DELIVERED IN LAWSON'S ROOMS, GOWER STREET, DECEMBER
 3RD, 1873.

On Wednesday evening, the 3rd instant, Mrs. Tappan gave the fifth of her course of lectures on Spiritualism and Science, in the above hall. Mr. Luxmore occupied the chair, and, after a few prefatory remarks, gave way to Mrs. Tappan, who commenced the evening's discourse with the following prayer:—

Infinite Spirit! Thou who art the source of all life and knowledge! Thou whose power is everywhere made manifest! Thou whose thought doth pervade immensity! Thou whose mind hath enkindled all intelligence, to whom we must turn as the only absolute source of being, the only perfect, the only divine, the only wise—we seek on all occasions thy presence and power, that uplifteth our thoughts, far transcending each material aim and object, to the divine gift of thy Spirit. We seek only the truth; we ask only for knowledge. Striving and seeking for these, the human mind may for ever attain these gifts, since nothing is withheld by thee, since no power is concealed; and there is no mystery that man may not sometime fathom by the depth of knowledge that is shaped of peace, thankfulness, and the aspirations of the Spirit. We praise Thee now and for evermore.

We ask the forbearance of the audience this evening if we do not speak as loudly as we are accustomed to do, since the medium was last evening engaged in speaking to an audience in a very large hall for two hours, and consequently is more than usually fatigued to-night. We propose, at the request of a friend, who is not, however, present, to give a discourse to-night upon the subject of

THE DUAL APPARITION OF THE EMBODIED HUMAN SPIRIT,

Or what is known by some as the "Double," whereby some forms of spiritual manifestations have been confounded with these apparitions of the forms of embodied spirits. We also propose giving the relation between these double manifestations of embodied mind and the visible body of a spirit produced from the atmosphere of a seance.

It is thought by some minds, and indeed it has been maintained for many ages of the world, that there is a dual human nature—a body distinctively, and a spiritual body that inhabits the physical body. Certain apparitions, not only of the present century and generation, but of many past ages, tend to prove the existence of this spiritual body, even while you are still incarcerated in the human form. Among the Persian magicians there was the faculty of rendering this double, or this other self, visible at great distances; and while it unquestionably originated from genuine mediumship or spiritual power, the laws were not then understood. There was also possessed by the Persian magicians the power of rendering the physical body invisible. This is the reverse law of the double apparition, and is simply the result of surrounding the physical body with a certain dense aura by the rapidity of motion and gesticulations which is common to the workers of wonders among those ancient people. These manipulations or gestures correspond to those that are sometimes now used by mediums, and were unquestionably connected with the subtle laws of this spiritual aura that surrounds every human being.

When we trace the history of these apparitions, or what is called the double existence of persons still embodied, we find that oftentimes persons who were thinking of a friend saw that friend. For instance, A comes into the office of B, and sees him actually sitting at his desk. "Why," says A, "I saw you a minute ago in such a

street." B replies, "I was not there; but I was just thinking that as soon as I got this letter finished I would go to so and so," which would take him through that very street that A supposed he saw him in. So decided was the thought, that to the mind of the friend he was actually there, showing that a spiritual substance had really projected itself momentarily in advance of his body. Occurrences of this kind have been very frequent, and in Scotland, where this gift of second-sight is very prevalent, there were frequent visitations of persons who were supposed to be distant several hundred miles; and their appearance would be similar to that of the outward body, but when surprised they would manifest no audible voice. The person seeing them, however, had a certain consciousness as though there was something dissimilar between the spirit-projection and those of whom the appearance came. Still more subtle are the manifestations that oftentimes occur, wherein a spirit which is really embodied visits a distant place, is seen by clairvoyants, holds converse with them, and tells them distinctly it is not dead, but only momentarily away from the material body.

Now, it has been observed in many seances for physical manifestations, that the form produced to represent the spirit resembles in the most provoking manner the form of the medium. It has led oftentimes to the supposition of fraud—to the idea that the medium had in some manner been released from the chains and cords that had bound him, and thus it is that suspicions have arisen as to the genuineness of the manifestations. For instance, in a dark seance certain physical manifestations have occurred, and on the light having been suddenly sprung in one corner there has been seen what was supposed to be the medium, and in another, sitting where he had actually been bound, would be the medium in reality—two apparitions resembling the medium being distinctly seen at the same time. Of course the sceptic would only see the one in the other part of the room, not observing the other in the chair, in the confusion of the moment. This has oftentimes led to the suspicion of fraud. But it may very easily occur, without supposing it to be either the spirit of the medium or a fraudulent manifestation. Suppose the spirit desires to materialise a form whereby to make itself visible and produce a tangible touch, the most natural form that would appear would be that resembling the medium, because from every part of the medium's body goes out an emanation. That emanation, when it takes shape, will naturally resemble the form of the person from whom it arises, just as your shadow, thrown upon the ground by the rays of light, resembles your body. It could not be otherwise, since the rays of light reflect the same proportions, the same form, the same outline; and thus it, the spiritual body, would indeed represent the same figure. You know if there is a scar upon the human body, that, although the atoms change—and it is said that the human body does not contain, after seven years, any one of the elements or particles it previously contained—each succeeding atom, or atoms, assume the form of that scar, and thus replace one another. So when the spirit, acting upon the atomic elements that emanate from the medium's body, desires to produce a form, the most natural form that the atoms assume is the form which they have just been united with; because it requires some time for them (the atoms) to forget (if we may so express ourselves) the latest form under which they were placed, but will still naturally be attracted into something like a similar form. Hence the spirit, at the first, or second, or third, or fifth, or even twentieth experiment, may reasonably be expected to produce a form resembling that of the medium. As the power grows stronger and more independent of the direct personal aura of the medium, this resemblance becomes less and less; and we doubt not there are persons present who have witnessed a series of represen-

tations where first, second, and perhaps the fifth or tenth apparitions have been like the medium, but less and less so each time, until finally the representation becomes a distinct individual.

This is, of course, in consonance with natural laws, and it does not necessarily follow that the medium's spirit is outside the body, and is the form or model, so to speak, upon which the spirit drapes this covering. It may be so in some instances, but it does not follow. It may be the result of the atoms striving, in the assumption of the desired form, to forget the form they have lately occupied. This belongs to the province of special investigation; and when the double is seen, either at a seance or in your individual and private pursuits, a distinction should be made between the spirit that projects itself from the physical body and is seen only by the friend, and that form that is presented in the spiritual circle and seen by all present.

You are naturally more sensitive to the impression of those minds that are in sympathy with you. How often, in passing along the street, you meet a friend and say: "O, I was just thinking of you," as though your thought had gone out in advance to meet him; so if you had the gift of seeing as well as of impressibility, you could have seen the spirit of that person coming out in advance. For between spirit and spirit there is much less space than between body and body; and the nearer you come to the human spirit, the sooner you are with your individual friend. It often occurs that the spirit which is but lately deceased—but recently released from the physical body—will go to some person at a distance, showing that the spiritual form is already perfected, already made for the spirit to occupy; that it, in reality, had existed within the physical form. Such an instance would necessarily suggest that the spirit thus seen was ready to pass away from the body, and only waiting for the dissolution of the last thread that linked it to the decaying frame to manifest its presence to the distant friend. In fact, many times when the body is in a state of coma, the spirit has left it, the vital spark only remaining. This appearance is not different from that of the double vision.

It is possible to satisfy yourself on the existence of the double while in the possession of your faculties. If you intently think of a distant person, and at the same time figure his appearance to your imagination, so concentrating your mind from all surrounding objects and influences as to be aware of no distracting thoughts, to a certain extent your spirit is in reality there; and that friend, were he a sensitive and impressionable person, could detect your presence in the atmosphere. Of course, the chain that connects you with your bodies is not broken as in death; and in entrancing a person you would throw your mind forward and concentrate your thoughts so intently upon him that you are really there, space, time, distance not influencing the spirit in its conscious flight, but only affecting the body you inhabit.

When, however, the spirit wishes to make a form in a seance, you must remember that the form which is most directly connected with the manifestations desired to be produced would usually (as we say) be the model upon which it would be constructed; hence so many differences of opinion concerning the spiritual form that is thus seen, as to whether it is really a spirit-form, or whether it is the result of an influence in the atmosphere. We will now answer the question. Every form that is seen by any person, or any number of persons, with the natural eye, is of necessity too material to be actually a spirit-form; it is, therefore, the result of the elements that the spirit finds surrounding the medium and the circle; and when the seance is dissolved, that form necessarily dissolves with it. The real form does not so dissolve. It is not often made the product upon which this external form is constructed; although it may even be only the drapery covering the spirit-form. The spirit may be here, and the form projected there; but it is all made of the atmosphere or aura that surrounds the medium and the friends of the medium. When, however, one individual alone sees a spirit, it is not easy to determine whether it is with the spiritual or the natural eye; because one individual may sometimes see the spirit through the natural eye with the spiritual vision. Understand us: While the natural eye is still open, your spiritual vision may be so active that you cannot in reality determine whether you saw the spirit with the eye of the spirit, or whether it manifested itself in the tangible form. You can only tell where two or more are assembled together, and each one compares with the other the results of the vision. If they agree that it presented certain features to each, then it was a physical form. If they do not so agree, and only one has a distinct impression of it, then it may have been a spiritual vision. These discriminations are very necessary; since, in the one instance, it is a case of absolute spiritual vision, it is spiritual sight, but in the other it is simply a manifestation of the physical presence of spirits. Both these kinds of vision exist in the world to-day, and form the subject of the most searching scrutiny in those seances where spirit forms and faces are made manifest.

Then, again, you should not expect, nor is it readily to be supposed, that the spirits so presenting the form can represent the perfect lineaments—the exact features they wore in earthly life. If a person passed away at an advanced age, the spirit does not therefore look old. There is no wrinkle on the face of the spirit; there are no furrows on its brow. The spirit is in the prime of manhood or womanhood. If such spirits wish to manifest their presence, it is the most difficult thing in the world—although it has sometimes been done—to portray the form of an aged person, because the elements of which they have to construct the form have to be drawn from the circle and the aura of the medium. If these, the fall of the cap, and the wrinkles upon the face, and the familiar phrase are presented, it is only for the purpose of

identification; and is in itself a remarkable manifestation of the power of spirits over material substances to so simulate age and decay, when in spirit-life there is neither age nor decay. Again, if a child is presented, you must be aware that, though there are infants in spiritual existence, they are, not acquainted with the modes of producing spirit-forms; hence these projections must be performed by someone else—it may be by a not very good artist, and the features may be presented in an unsatisfactory manner; but any form or any face so presented is of itself an evidence of an outside power, since there is no possible manner whereby any twenty or thirty individuals can simultaneously conjure up an imaginary figure out of the vacant air.

These form collateral proofs, strong in themselves, of the power of spirits over material substances. They form the foundation of that science which unquestionably will one day be so perfected that you shall yourselves, with the aid of spiritual influences, be able to project your presence to distant friends. Of course, this method of communion or of telegraphy would supersede present methods of communication, and much of the fatigue of ordinary travel would be lessened if you could quietly sit in your drawing-room or by your own fireside, and hold communication directly with a distant friend. It is only requisite that the means of spirit-control shall be so adapted as to be made amenable to your own minds, and then you will be so enabled to do. Many persons are enabled thus to communicate together to-day. Many persons in such direct sympathy of mind that they can communicate with one another at a great distance.

The medium who now addresses you, and her mother who is now a spirit, when the latter was still in this life, frequently then held communion; and their letters were but a repetition some days afterwards of conversations that they really had had in spirit. One letter would say, "I knew you were doing such and such a thing, because I saw you;" and the reply would be, "I was aware of your doing so and so, because I felt you were with me." These, however, are only exceptional cases, where the spiritual faculties have been cultivated and used through the influence of spirits. But in time these faculties may become as customary with you as they are now exceptional; and it will not be strange if you hold converse with distant friends, and it will not be strange to hold converse with spirits. We have said in a previous lecture that every spirit in the body possesses every faculty and attribute and power in an embodied state that is possessed by any spirit out of the body. It is only matter, culture, enlightenment, knowledge, also for the disembodied spirit to possess every faculty and power of the embodied mind, except only the physical organization which you so imperfectly understand.

Now the only difference between mind acting upon mind in the body and the spirit acting upon mind is, that in the former case you sway each other usually by actual presence—by sight, touch, or any other auxiliary organ. If, instead of using these auxiliaries, you simply made use of mental powers, and could think one another's thoughts and read one another's minds (those with whom you are in sympathy), you would have an exact representation of the spirit power of communion. You often determine across a room what a person is thinking of by glancing at him. So two persons in conversation will simultaneously start to utter the same sentence, and you say, "I was just about to make that remark," showing that there is a subtle sympathy between your minds, and which if it were fully established an actual vibration would take place without the ordinary process of conversation, and without the usual bungling methods of external sound and expression. These are the methods of the spirit. When they employ other means, it is to reach your senses. If a voice is heard, or a form created, or a sound produced, or an apparition appears, it is to reach your external senses.

The thought of the spirit is to hold converse with your thought, not to augment miraculous things, not to build up wonders, not to work magic, but simply to open a channel whereby they may reach your minds. Just as soon as that is attained the wonder-working ceases. Because when a friend is admitted to your house and can hold converse with you, he certainly ceases to knock at your door; so when the spirit can hold direct communion with your mind, having by repeated visitations become familiar with you, unquestionably these outward and lesser manifestations must cease. There are many persons who hold this direct spiritual communion, the vibration of the brain alone being employed to convey thought and produce mental impressions. All forms of inspiration possessed by the prophets and seers of the world were unquestionably of this kind, whereby the spirits spoke in their understanding, not with the audible voice, but with the voice of the mind that the inspired one can fully comprehend and understand. You all have sometimes experienced this inward voice that does not come from your own consciousness, but is rather startling from its suddenness, and often from its lack of connection with the subject of your thoughts.

A most singular instance is on record where a spirit, by the audible voice, saved the life of a person sentenced—or who would have been sentenced—to death as guilty of committing murder. Three times did the voice say to the individual (an artist) to whom this experience occurred: "The ferryman waits!" The ferryman went to the ferry where he had been accustomed to go on journeyings for artistic sketches, and found, to his surprise, although the time was several hours earlier than usual, that the ferryman appeared to be waiting for him. Not wishing to embarrass him, the artist assumed an air of confidence, as though he had really sent him a message. Passing over the ferry, he went towards a

city distant some ten miles, without the slightest idea why he was going thither. On entering an hotel for some refreshment, the waiter told him that a young man was being tried for murder. Forcing his way with the crowd into the court, he heard the judge ask the young man if he had anything to say why sentence should not be pronounced upon him. He replied that he had nothing to say, although he was innocent. The person who had been so summoned recognised the voice as having something peculiar about it, and tried to recall where he had heard it. It suddenly came back to him that, being out sketching at a certain place the very day of the alleged murder, the carpenter—for the man accused of murder was a carpenter—was at work in the very house where he had taken his dinner; and he said to the court: "I know that man is innocent, because he was on that day at such a place." On being asked for his proof, he replied: "There is only one proof: I know him by his voice: I know by the fact he said he had broken a saw which he required to complete his work." The evidence confirmed his statement, for upon the carpenter's person, on being arrested, was found a broken saw; and upon this testimony he was released. This, of course, could not have been but by the spirit-voice summoning this man in the dead hours of the night to go out to the ferryman, who waited for him.

Many persons—although without so singular and startling a result as this—have been summoned to go to a distant place by the sudden appearance of danger, or the information that the home was on fire. In fact, it is related that the late Dr. Guthrie—eminent divine that he was—was employed visiting at a certain time one of the poorest members of his parish, an elderly lady, who was an invalid and helpless, and that meeting a friend on the way they stopped to converse. After a time he distinctly felt someone tugging away at his coat. Turning round, he was surprised to see no one. The friend also felt someone pulling at his coat. Finally it came so strongly that he felt he must go on, and so dropped the interesting conversation he was engaged in. On arriving at the house he found the invalid enveloped in flames and smoke. A piece of coal had fallen from the fire and had ignited, so that the poor helpless widow must have perished had he not thus been summoned. This is in the experience of one who, from theological views, could not have entertained what is called Modern Spiritualism; yet it is as strong an evidence of spiritual presence as could be adduced by a believer, or one acquainted with spiritual manifestations.

Such visitations are made to-day, illustrating the power and influence of mind to impress mind. Sometimes it takes the tangible form of the actual spirit-presence. Sometimes, as Shakspeare has pictured in the play of "Hamlet," it appears in the form of a wraith or apparition that has been foully dealt with. Haunted houses are said always to be the result of some secret and unknown crime, that the spirit thus sent out of life is anxious to reveal; and it has been left to Spiritualism to discover the real cause of certain sounds and visions occurring at midnight in unknown places and obscure deserted dells. All these things are no longer mysterious. They no longer belong to the world that no one dare enter. They are the subjects of investigation, and may be classified as among the phenomena that connect the spiritual world with yours. The reason is apparent. Unhappy spirits dwell in the places where they have been foully dealt with; and as we see men who are persecuted on earth strive to ferret out the cause of their persecution and punish those who afflict them, so spirits are somewhat the same. When one has passed away, it is very natural that it should brood and hover near, trying to attract attention, and in some manner strive to gain reparation for a wrong.

Oftentimes there are unseen ghosts that disturb you so that you dare not enter a door, though you may not know the cause of this disturbed feeling. You have frequently visited places where some singular sensation has taken possession of you—gone into houses where you were full of unrest—been in the presence of persons who did not impart to you a feeling of repose. There is some law or subtle element to account for this influence. It may not be crime, or wrong, or injustice; there is simply a spiritual antagonism—something incompatible with your spiritual needs.

There are many more persons killed with uncongenial atmospheres than are killed by any other cause. There are sensitive beings who are oppressed with the antagonisms of outward life, who die because of the fragility of their organisation; and you are apt to suppose it is the result of physical debility, since you do not understand the laws that govern your spiritual natures. You would think it an unpardonable offence if anyone were to crowd upon your person—if anyone interfered with your private individual life. Yet, spiritually, you often do this: you are constantly treading upon one another's toes, and encroaching in other ways; you are continually sending out shafts of spiritual animosity, that produce much harm. All these things when understood will certainly conduce much to your happiness. The laws and customs of ancient times were very barbarous; no society and no individual was protected as to-day: so, in spiritual matters, when you understand these various and diverse laws, you will find every spirit and mind has its rights as well as every individual body and every class of society. You will find each mind is encased in a castle of its own, has its own atmosphere, its own surroundings, prerogatives, privileges; and you may no more enter the domains of that mind without permission, than you may enter your neighbour's dwelling, or than you may encroach upon his person. You consider it an offence if an individual addresses to you some insulting remark about your personal appearance. But persons are not so circumspect with reference to your mental or spiritual attributes, and feel quite privileged to enter the domains of any individual

mind and call it to strict account for any supposed shortcoming or infirmity. The laws of politeness will be extended in the spiritual world, and in comprehending the laws that govern men and spirits, you will much less frequently encroach upon one another. There will be less unhappiness when this is the case. For many subtle nervous influences, whereby we act injuriously upon one another, will be avoided; and society itself will understand that there are subtle laws of mind, as well as actual forces of body, that tend to produce discord, dissimilarity, and make various friends.

But this, of course, goes far into a range of thought that cannot now be discussed. We only desired to point out the connection between these occult forces of your own organisation and similar forces in spiritual existence, and to show that the two are not so unlike and separated as you imagine; that your minds and powers are similar, that the difference is in the disrobing or throwing-off of the outward clothing, and that the atmosphere is peopled by beings having thoughts, emotions, and feelings similar to your own, which they manifest whenever opportunity favours, and often govern and direct your lives when you are not aware of it. To be forewarned is to be forearmed. Is it best to cultivate this spiritual control, if we may not know with whom we talk? some may ask. Whether you cultivate it or no, you are under that control. Fire is a most dangerous element unless you understand its control, and electricity certainly does less harm when conveying messages than when striking down tall trees. This is the most subtle means of power in existence; you are under its influence whether you will or no; by knowing it you may ward off that which is injurious; by ignorance you may oftentimes be under the influence of that which is not beneficial to you. Seeing that the knowledge of any law of nature cannot lessen the happiness of humanity, the knowledge of any force which is lying around you, of any power that is unemployed now instead of being used, and ultimately, when properly understood and guided, therefore this knowledge will aid as much in human progress as any of the elements that have been trained by the hand of man to do his work on earth. It is the vast mental power, the vast spiritual atmosphere, the vast presence that shapes and guides and interblends with your lives, *laying hands upon each*, throwing the influence of the spirit upon all, until at last all are interblended and governed by the supreme law of mind that controls every living soul.

On the conclusion of the lecture, the following questions were asked and answers given:—

Q. 1.—I have been present at seances where the spirit has materialised itself. When these manifestations have taken place, we have had strict injunctions not to grasp the hand of the spirit. What would have been the effect on the circle or medium if this injunction had been neglected?—A. It might have been fatal. The possibility is that the sympathy between the medium and this constructed body would be so great, that by interfering with it you might strike a vital part of the medium's body. Certainly illness would ensue; for every fibre and atom of that spiritual body is in direct sympathy with the medium's nervous system, and nothing is so potent as the nervous system to affect and overthrow life and reason. Hence you are requested not to interfere; because any direct magnetism from your bodies to that of the spirit so organised, which is infinitely more sensitive than the finest vibrations of sense you know of, would produce most disastrous results upon the medium, perhaps upon yourself.

Q. 2.—In very many cases, the materialised body or body formed, on coming into the room, solicits the touch, and the hand of the spirit is often held and taken by some of the visitors. Does that affect the medium injuriously?—A. It does not; because it is by special preparation. A certain preparation by the spirit is always necessary when the body of the materialised spirit may be touched. The medium is shielded, so that there may not be any wrong done. When the engineer intends his engine to go straight ahead, he sets it in motion in that direction; if any obstacle comes in the way, it produces a collision which is disastrous. A spiritual motion or spiritual form is each for a certain purpose, for a certain range of manifestations, and if it is set to work in that direction the spirit desires that intention to be fulfilled. If anything comes in contact with it, disastrous results ensue. If the spirit arranges beforehand, it is like the engineer, always ready to reverse his engine.

Q. 3.—I believe solid bodies pass through solid bodies. Now, why do they manifest that power? It does not appear to be a spiritual one.—A. At another place we have answered the question. We will repeat the answer. That all seemingly solid bodies are not solid, you are aware. There is between every atom of every solid substance and every other atom a certain amount of space, and there is also a difference in the construction of so-called solid bodies. The human body and the piece of wood are both considered solid substances; yet they are not equally solid, nor are they absolutely solid. The fibres of which the wood is composed are capable of being separated, as you are aware if you apply a wedge and hammer. Now, a sufficiently rapid separation of these atoms, and a sufficiently rapid rejoining of them, produces the same effect as though there had been no separation: so that if the human body can be passed through the wall, and if the separation and reunition of that wall take place before the atoms have had time to lose their mutual attraction, it is as if no separation had occurred. If you cut your hand and instantly reunite the flesh before the atoms have forgotten their vital attraction, the parts immediately join again. So the spirit can dismember the fibres of a coat, for instance, and remove it from the arms of a medium by instantaneously joining the fibres. It is equivalent to no separation having taken place.

Of course no two atoms of solid matter can occupy the same place at the same time; one or other must give way. But the manifestation named can be done by the subtle element of spiritual control so rapidly and ingeniously that you cannot see the operation, you only see the result.

Q. 4.—You have said that when the spirit-form is visible it is in consequence of being clothed with the atomic aura. Now this aura is invisible to the material eye. Will you tell us how it is that it is visible when made into the form of a spirit?—A. An ultimate particle or atom is invisible when alone, but when there is a number they are visible. It perhaps takes an infinite number of atoms to make a speck large enough for the eye to see. There is no atmosphere visible to you in this room; if, however, you admit a ray of sunlight, you will see an infinite number of little molecules floating about in the air that before were invisible. Now the spirit condenses these molecules and makes them visible to the eye.

Q. 5.—Some persons say that when sitting in the spirit-circle they can control the movements of a table, so as to give forth any answer they please. Does the spirit controlling the manifestations allow itself to be influenced by him, or would you consider this to be the result of the sitter's mind, or is he mistaken?—A. We would like to have the person prove that he can do so. We have never discovered a person who can so control the manifestations. If so, he must be in direct sympathy with the controlling spirit, and therefore anticipate the answers the spirit would give. But we have yet to learn that any person can so control the answers.

Q. 6.—A lady tells me that some twelve years ago she lost her grandmother, who had been, as it were, her parent. The day she lost her grandma she saw her crossing a field, though she had not seen her for some days. She called attention to the fact to a companion, but who saw nothing. She noted the hour, and found that the old lady had passed away at that time. It is equally singular that every Christmas-eve since she has seen her grandma. Being a nervous woman, she invariably loses her consciousness for a certain time. Last Christmas-eve she explained this to a friend she was staying with, and it was agreed to take every precaution to prevent the occurrence. It is equally singular that at a certain part of the evening this lady turned round to go into a room, and the moment she lost sight of her friend the grandma touched her. She immediately fell back unconscious, causing considerable confusion. Does Mrs. Tappan think she is a medium? and what is the law that governs this circumstance?—A. The young lady is unquestionably a medium, and if she were to give her grandma a little more cordial reception—since undoubtedly that departed spirit desires to hold converse with her grandchild—if she were to receive her at other times, the unpleasantness of the visitation would go away. Sometimes grandmothers in spirit-life are as persistent as in earth-life.

Q. 7.—Would it do the lady good to attend a seance?—A. It would be quite advisable for her and her friends to sit in circle together, and thus avoid any unpleasant occurrence growing out of a sudden control.

Q. 8.—I have observed—whether rightly or wrongly I do not know—that the similarity of the spirit to the medium depends in a very great measure upon the construction of the circle. We admit no seances. We have sometimes a more congenial atmosphere and more congenial sitters; on such occasions the similarity is not so marked?—A. We stated in explanation that when conditions are favourable, or when the manifestations occur after the second or third time, the appearance does resemble the medium. But as the spirit gains power, the similarity is less. So if you would avoid changing the members of the circle, but always keep the same persons for a long time, you would find that resemblance decrease. Of course the more favourable the conditions the less the spirit has to depend upon the model upon which the spiritual body has to be constructed. It would be well for all investigators to have as nearly the same persons each successive evening; because it naturally follows that in such a delicate and subtle experience your minds become harmonious, and the introduction of a new element destroys these conditions, and you have to begin anew each time.

At the close of the questions, Mrs. Tappan asked the chairman for a subject for a poem, when Mr. Luxmore made a request, to which the following poem is an answer.

THE BEST GIFTS.

Seek for the highest gifts. The Master taught
That soul and spirit of God are divine;
And all the paths of life are therefore fraught
With borrowed lustre from that sacred shrine.

Wherever perfect gift in man is blest,
Or perfect beauty hovers round his way,
'Tis always striving for the very best—
'Tis always aiming at the lightest ray.

'Tis true the senses claim your constant care,
And cold and frost and hunger you must meet,
Ye needs must clothe the body, and full fair
And bright adorn your way for earthly feet.

But that which feeds the mind and clothes the soul,
And lifts the spirit from this clod of sense,
Surely exerts a higher, blest control,
And gives a grander, loftier recompense.

Search for these gifts, that lift your spirit oft
On wings of inspiration and of prayer,
The breathings of the spirit sweet and soft,
That come in answer through the trembling air.

While vibrant every tongue and heart control,
Seeking for truth and that alone below,
You will find the pathway opened to your soul,
You will find the answer coming sweet and low.

Search earnestly for the best gifts, for God
Has so endowed the spirit with his breath
That ye may mount through knowledge from this clod,
That ye may compass with His life the power of death.

MRS. TAPPAN AT THE ROYAL MUSIC HALL, HOLBORN.

SUNDAY, DECEMBER 7, 1873.

The proceedings, as usual, were conducted by Mr. Slater, assisted by Mr. Enmore Jones. It is pleasing to note that the extensive audience more and more the character of a regular service, the auditory being, for the most part, the same every evening, and that, be the weather what it may, the attendance is maintained at a high average. The singing is heartily engaged in, led by the choir, and evidently the publication of the hymns in the *Messenger* is a great advantage. After the singing of a hymn (No. 47 in the "Spiritual Lyre"), Mrs. Tappan gave utterance to the following invocation:—

Our Father who art in Heaven! Thou light within a light! Thou joy ensphered in joy! Thou good and only perfect soul! Thou spirit fails to know Thee utterly. Yet we behold thy life in all the works of thy mind and spirit. The human mind cannot compass Thee; but Thou dost surround us everywhere with the evidences of thy power. We are made one with Thee by the enrapturing consciousness of the soul, by the earnest longings of the spirit, by the strivings and struggles of the mind. O God, we praise Thee! For in all the universe of space and matter we behold the wondrous workings of thy laws. We find no flaw—no imperfection can exist in thy mind. Our dim vision may fail to understand; but Thou dost understand. We may fail to penetrate those mysterious depths of knowledge that transcend the outward understanding; but Thou, O living Spirit, hast all knowledge, and with Thee there is no mystery, only absolute truth. We turn to Thee for guidance, for wheresoever thy mind abides there is perfection. We turn to Thee for love, for we know that in the midst of imperfections and discords, thy love supreme transcends all earthly strife, and every soul is dear to Thee, and allied to Thee by the links of infinite love. We turn to Thee for strength, to behold Thou art all strength, and thy power encompasses the universe. We turn to Thee for truth, for there is with Thee absolute truth, while we stumble in the darkness of material error, and strive dimly to know all knowledge. We turn to Thee for support, for we know that thy hand reaches down through darkness, and for ever sustains the weak and faltering soul. O loving Spirit! O steadfast light! O abiding life! let us feel thy power and presence within our spirits! The human heart is thy shrine—the human soul is the altar of thy devotion! O God, let us worship there! Let us believe that Thou art there! Let us know that Thou art there, and in the divine humanity made perfect by thy love and thy teaching and thy power. Let us seize the promise wherein all peoples and all the children of earth may be gathered to the light and truth. Oh, let thy ministering angels abide with thy children. Let those attendant spirits who have found thy life and love hover ever near the wants of sympathy. Let the glad current of harmonious thought reach outward and upward to Thee, until all souls are bathed in the light of thy loving spirit. Amen.

Another hymn (122 in the "Spiritual Lyre"), having been sung, Mrs. Tappan again rose and delivered the following discourse:

THE HEAVENLY HOME AND SPIRITUAL KINDRED.

Undoubtedly, the blossom of philosophy is the ideal earthly home. Undoubtedly, modern society in its highest estate represents in some degree the ideal type of the kingdom of heaven. We do not mean that society that simply represents the pleasures of life, nor a society that represents any especial class: but the average society of Christendom is the crystallisation of the highest thought of Christendom. The home is the central gem in that constellation of brightness. To this home, whether humble or lofty, the man of mature years ever reverts with tenderness and affection. To this home he inevitably traces the beginning of his usefulness, or of his lack of usefulness. To that home in old age he reverts inevitably as the ideal and type of what composes the heavenly home of the Christian, disrobed of all material strife and the imperfections that accrue to material surroundings.

Unquestionably the greatest men in history have been those in whom the amenities of social life and the tender ties of kindred spirits develop the emotions of exalted social virtues. Unquestionably the leading politician, the commanding statesman, the pulpit orator, the great literary leader of men, is the one in whom these social virtues form the substratum of his character and the underlying principle of his power; and we always detect, in those minds where these underlying principles are wanting, the same lack in their works, however brilliant they may be. However delightful in intellectual feelings, if there is not this subtle element of sympathy, if there is not the predicate to the earthly home, at least there is not the foundation for the perfect man.

Many, alas! in human society have no home. Too many have a place simply that is called home, wherein if poverty and want do not abide, something of inharmony and discord have entered; and we do not mean by the word home these distressing conditions of outward life, wherein penury robs of the greatest of all joys—the

delights of affection—and crime takes away and embitters the noble sentiments of mankind. But the average voice of humanity represents a high type of the spiritual state, and everyone clothes the humble cot or the lowliest hovel with something of the hues of this brilliant and delightful anticipation that does, that will exist in the heavenly home.

The home of the Christian heaven—if I may at least venture to say so much—has been far too isolated and cold; and (if it be not obtruding upon subjects that are foreign to this discussion) the home in heaven that severs the ties of intimate associations and affections, that takes mother from child, father from son, and friend from friend, may be a theological epitome of happiness, but it is not the state of happiness to which humanity aspires. And however brilliant and gorgeous may be the streets of that fabled city, however delightful the strains from golden harps, it cannot be the home of the one who has stored up the love, the affection, and the highest aspirations of the mind, and transplanted them in thought to the home of the future. Mohammed pictures a paradise of the physical senses—robs humanity of its divinest feature in order to satisfy the cravings of the material body. Not less cold is that heaven that takes away from mankind each aspiration and subtle link of mind, refuses to associate spiritual existence with the ties, amenities, and aspirations of earthly life.

Much more consistent is the poor farmer's ideal of heaven, who said that he had a dream, and he dreamed that he went to heaven, and that God's house was a very large farmhouse, and that the place that God dwelt in was a very finely cultivated farm, and that he saw God out in the cool of the day attending his flocks and herds. Poor man! this was his loftiest idea of heaven and happiness, and no doubt represented faithfully that which he thought would contribute to his own unlimited joy could he but possess it. So the ideal heaven of Christianity is made gorgeous with gold and precious gems, with all splendours that appeal to the senses, with ravishing strains of celestial music, and the snowy white splendour of the very throne of God. But of that love that builds up the inner temple, and that joy that fills all things with the light of lovingkindness, that divine tie that links kindred souls together, there is very little said—too little, alas! to satisfy humanity.

Now that you are let into the secrets of that future state, that spirits do come and talk to you, and give you knowledge of their abode, the first question that springs to your lips is: "Shall I meet my loved ones there?" And this question proves that, with all the subtle chain of worship, you have not had it solved before; it proves that the longing hungry desire of humanity is for the perpetuation of something that resembles humanity; it proves that a heaven that so far transcends the perfections and aspirations of the mind as to be utterly and absolutely cold and void, does not satisfy, and is the least necessary of any. The question then comes: "Shall I meet my loved ones in the spirit-home? Shall we be associated together, and what are the manners and associations in spirit-life? What are the laws that govern them? and what are the methods of these spiritual societies?" Oh, 'tis an unlimited question! Far more in its significance than the surrounding, or the material form of the spirit; far more important than whether they live in buildings like yours, or have some transparent material with which to construct their habitations.

Thought becomes objective in spirit-life, and that life which is suppressed here and makes but a secondary part of your existence, becomes there a shining light, aglow with transcendent glory, the only actual and real impetus of existence. Home in the lower life too often means four square walls, a few goods and chattels, and the presence of people together. Spiritual mind—thought—forms its spiritual kingdom according to its attractions, according to its aspirations and desires; and that subtle chain of sympathy that links you with your loved ones constitutes oftentimes the only longing for immortality—the only wish for a future state—that you may meet them there. Surely what a mockery would be a perpetual existence, if that which makes existence desirable—human love, human affections, human thoughts and aspirations—were wrested suddenly from you by the hand of death. Into what new purposes of life could you suddenly transpose your thoughts? Into what new labyrinths of existence could you transplant your affections and the powers of your mind, if you do not meet there the kindred spirit? Into what special joys and compassions could you be tempted if you could not exchange with kindred minds the aspirations, and feelings of your own minds? Spiritual associations—the society of the spiritual world—is the epitome of this grand desire upon earth.

Society is limited here by the bonds of material wealth, by time, sense, and space, by birth, and all the forms of external and arbitrary rules and usages, the necessities for combination in trade, the necessities for combination in labour, the necessity for isolation in the splendours of hereditary titles—all these belong to earthly communities and associations. Not so in spiritual life. The lineage of the spirit is the lineage of its soul-life, not its physical life; and the spirit whom you revere most is the parent, the ideal parent, of your earthly life; the same will be your soul's parent. Oftentimes the ties of blood are broken on earth by discord and jargon. Oftentimes selfishness steps in and robs the sun of the father's care. Oftentimes brother is set against brother, in consequence of material wealth and ambition; and the history of earthly civilisation and society has been oftentimes one of strife, and bickering, and contention; but, as we have said, in the centre of all this is the flower of human civilisation, the blossom of human society, the aspiration of the human spirit—the ideal home.

When you enter spiritual existence, all those to whom you have been linked by ties of affection and similarity of thought, if they have passed on before you, these come thronging around you to admit you to their associations. The mother, having for long years wept and mourned the absence of her child, follows in imagination that child to its new abode, and wonders what celestial being shall take charge of it, and if the child, grown strong in its new existence, has forgotten the earthly mother. There is a stronger tie in love than in all the powers of external life and surroundings; and that child, grown up perchance in spiritual existence, still remembers the mother on earth, and is the first to welcome her. So when friend is parted from friend, the tie that binds kindred spirits outlasts and outlives the grave, and every thought and feeling that you send upward to his abode becomes another link in the chain that will bind you both in spiritual life. Remember, however, that there are no incongruities. Every spirit is associated with those to whom it is attracted, and there cannot be the bickerings and discord that are often found in earthly existence, because spirits are removed from one another that are unlike, and the atmosphere that surrounds them prevents the quarrelling and contention that are here.

We have found that if people were removed farther from one another, if not obliged to occupy the same house, oftentimes the same room, they would be much better friends, because the material surroundings, and the difficulty of attempting to be friends under diverse material circumstances, often warps the spirit, and many really affectionate souls manifest nothing of their better qualities because of the untoward influences about them. In spiritual existence this is not so. If connected with someone you do not like or are not attracted to by similarity of taste, you are not forced to quarrel out your existence, each one striving to gain the supremacy, but there are classes of beings similar to yourself having tastes and thoughts and advancement like yours. To these you will be drawn and attracted. If they are of your own kindred whom you have loved best and nearest, they will again be the nearest. If not of your own kindred, as sometimes happens, then they will not be the nearest to you by earthly consanguinity, but by spiritual kinship.

You have oftentimes wondered, if you have investigated Spiritualism, why your relatives do not come. Sometimes they are not attracted to you. Sometimes you have not loved them. Sometimes they are not the nearest to your spirits; but some spirit who is attracted to and is like you will be the one appointed to minister and to converse with you. Wherever the tie that binds you is of genuine spiritual origin; wherever your love is something more than external affection or temporal policy; wherever it has its roots in the very nature of your existence: then it outlives and outlasts the grave. Oftentimes you find with the physical removal of friends that you really loved them better than you knew. You remember with pain all the unkind deeds and words, the daily petty strifes and angularities and contentions; you remember this with pain and regret: for with the removal of the physical body you find there was a tie binding you to their spirits, and so when you pass out of the earthly existence, you will find them smiling and ready to meet you with the outstretched hands of sympathy and love.

Oftentimes the very enmity that makes men bitter is but the result of physical circumstances, and not of their souls. Indeed, very much of the controversy and quarrellings of the world is of this kind. People do not understand each other. There is no way in which their spirits may communicate together; they say a word, and that word is interpreted wrongly; another is spoken, and instead of the men coming together with an understanding, they are thrown off; and individuals and nations go to battle upon these trivial things. But in spirit it is not so; the meaning of the spirit is read by the one who is in sympathy with you, and you cannot make any such mistakes and blunders. If you are kind, it will be known; if you are loving, it will manifest itself; if you mean friendship, friendship only will be spoken, and not a deception and mockery, as oftentimes occurs here. Human beings are better than they seem to be. The great mass of mankind appear at their very worst. Here, for instance, is a poor beggar in rags, and there a violent man in passion; over there is another who seems to be penurious, and hoards up his wealth; and yonder is one tempted to murder: these are the physical expressions of souls that may many times have striven with the highest and best aspirations.

The angels do not count the failures, but only the aspirations and thoughts of humanity. Christ said: "Whosoever sinneth in thought, he therefore hath sinned." Good deeds are very cheap; they are bought with policy. A man may wear an honest face, and do all good deeds in the sight of his fellow-man, and yet desire many things that to the eye of the Master would have been sinful. So the man whom you stamp as criminal and wrong, has aspirations that would ennoble many a hypocritical soul. He that is condemned oftentimes has striven and struggled, and striven again, and each aspiration has been set down by his guardian angel as a good deed; for if you think good thoughts—even if you fail to fulfil them—these good aspirations count as deeds in the world of spirits. So if you think unworthy thoughts, if your deeds be apparently of kindness, and humanity applauds, the angels see the motive, and behind the shining deed behold the hypocrisy: it goes for naught—you cannot pave your way to heaven with gold, you cannot bribe God to receive your outward actions merely, but the inward soul must be true. Love is not simulated in real life. There is no mask of outward love to hide the shaft of selfishness. There is no outward symbol of amenity whereby men can cover up their bitterness and hatred. It is a real life, where soul meets soul face to

face, to determine whether your love be genuine or no; and when you come into spirit-life you will meet those souls to whom you have been true in thought, and the loving sympathy that for ever accompanies it. These are the things that make up spiritual society.

There is an old rendering of the golden rule that we almost think is better than "Do unto others as you would that others should do unto you," for doing is the literal fulfilment of the letter. It is this: "Feel towards all men as ye would that they should feel towards you;" transcends the action with the actual state of being, with the living breath, with the fervid fire, with the touch that cannot be mistaken; for the lily grows white without an endeavour or action, and the rose unfolds in its fragrance without striving to blossom. They simply are. So, if you are loving, truthful, good, your lives cannot other than express it; while many who are not so may drape themselves with the outward garb of light to hide their thoughts, and hope thereby to deceive the angels into recognition. This cannot be. There you meet your friends soul to soul, thought with thought; and if you have harboured to them unjust thoughts, if you have wrongfully believed them guilty of any unkindness to you, it will be seen and known; it cannot be concealed. So, if you have entertained towards them kindnesses that they have not returned, if your spirits have been visited by tender feelings and aspirations, they in turn will be humiliated when they behold these flowers you have nourished in your hearts for them.

The confraternities of spiritual existence are oftentimes made of diverse nationalities and different families. Associations of spirits are oftentimes composed of those who did not know each other in earthly life, but who, being similar, and having thoughts and aspirations similar, meet in the course of time and are bound together by a more subtle chain; while those who have rallied about them in earthly life, their kindred and friends, form, as it were, in the centre of this kingdom of heaven, or this heavenly home, a shining star, grouped around with the various friends that make their home and their society delightful; and thus each in turn gather to themselves minds that are like themselves; and so on, until the vast associations of spiritual existence are composed of those who, like the various stars and constellations, differ from one another in glory, yet are all arranged according to the laws of harmonious spiritual life. For instance, a philanthropist in earth life sometimes meets with cold looks and lack of encouragement, even at his own fireside, and struggles away in his endeavour for humanity under these very antagonistic circumstances. In spiritual life he enters the associations of philanthropic spirits, drawn there by the natural ties of affection, and his dear ones gather round him if they sympathise with him, and he forms the central light—the shining planet of the race of souls that strive to do good. The poet who has thoughts of heaven far transcending his earthly life—there, as here, groups around him those that were near and dear—always the innermost circle were the dearest. Thus the objects of his affection assemble, and then outside these are those who are like him in taste, in thought, feeling, and aspiration, forming a home that even Olympus cannot rival, and where the gods of highest poesy become inspired in deeds and words of kindness. Those, too, that pursue any great scheme or problem for the benefit of mankind, first have their inner group—their own group, their kindred souls, their dearest and nearest, their mother and friends; and beyond these are those who sympathise with the lofty pursuits of their minds. These stretch out with them into the worlds of space to gather the principles of mind and of power.

You can imagine now what would be your highest earthly home, if, instead of the material necessities that oftentimes cramp and dwarf your powers, you could build from your thoughts, erect a habitation suitable for the gathering together of all your friends. You could pursue each taste and inclination of the mind, without being chained or dragged down by the stern necessities of material life. In such an ideal atmosphere you could gather together poets, philosophers, friends, and, in sweet and solemn discourse, consider those various themes without the necessity of physical care. Suppose your house could be extended at will—made narrow to accommodate yourself in privacy, made broad to accommodate your friends. Suppose, instead of eating and drinking, there was no necessity for these material conditions, but only the food of thought, only the drink of knowledge. Suppose, instead of so much time to adorn the body, that the thoughts which embellish the mind were the only ineffable adornment of the spirit, and that you need not always be running hither or thither to give orders, or toil with your hands. You see at once you would be admitted into a new state of existence. That which was laborious becomes pleasurable, drudgery becomes freedom, the pleasures of society—the demands merely of the sense—become in the spirit-communion exchange of thought, divine beneficence, charities, and all the graces that really do adorn your spirits, but have no opportunity of expressing themselves because of these harassing cares. Oh, the soul is too often chained in its material body!

Too often you are slaves to the very senses that should serve you! Too often you make the external surroundings necessary instead of the spirit! Into your highest typical society there are no admitted all those graces, amenities, and refinements that belong to the typical society of the spirit; but instead of a form of expression, instead of any subject of interest to humanity and importance to the world, instead of those lofty themes of discourse that frequently form the subject of your meditations when alone, you are engaged in trivial conversation, in petty cares, with what transcends all polite investigation—your neighbour's business; and so the time is divided between eating and drinking and discussing the most trivial of subjects. Remove that, and extend this society

into the world of thought; make it fashionable to tell what you think; make it fashionable to discourse with your neighbour upon those thoughts, or hold intercourse on topics that occupy your own meditations; make it fashionable to talk about spiritual things and the culture of the mind; make it fashionable to engage in studies and earnest inquiries as to the poets and their highest state; make it fashionable that all that belongs to literature, art, and science, and religion shall be represented in society; then do away with these material demands, and you have the typical society of spirit-life. Only it is not customary that you talk of religion. It is not customary with you, if you have spiritual aspirations, to speak of it. You may talk of your neighbours, of your gold and silver, of your house and horses, your garments and gems, but of your mind, no! If you think of anything beyond these, that were unfashionable.

Many a lowly home is clothed in grace because of the sincerity, because of the true aspiration of the earnest inquiry that abides there. And many of the associations of greatest minds in your world have been composed of those who ignore the customs of a merely frivolous society—who have discoursed on lofty themes, and made themselves the centre of refined culture and enlightenment. In spiritual existence it is wholly so. That which is highest absorbs and swallows up the lowest; that which is best and noblest is encouraged, while that which is low and degrading is discouraged. The lofty thought, the earnest aspiration, the fervent prayer, are when true souls commune in true inspiration; in spiritual life this is true, and your children are not fed with the pampered tastes of modern society, but rather with the sweet and benign influences that love alone can give; the encouragement of every thought, aspiration, and wish that prompts them to knowledge—not a stultifying of the foundation of inspiration—not a crowding in of mere external thoughts—of mere technical knowledge, but that true knowledge which gives them time to grow and to blossom, the waste places of their hearts to be strengthened.

The children in spiritual life are not taught to conceal their thoughts and mimic their elders in hypocrisy, but to be true and loving and aspiring always. Let children speak the truth! But they are garnished on the outside, giving them the policy that enables them to hide their feelings, to conceal their minds, to tell falsehoods—fashionable falsehoods—with the same good grace, declaring that mamma is not at home when she is, and go through the form of saying how splendid someone is when they do not believe that such is the case. This makes up the petty mask of superficial society, and women talk—not to each other, not to their spirits, not with their soul, but to this mask—the technicalities, the trivial superficial things that make up your commonplace existence.

Only in the home circle, only to the dearest friends, does the man or woman of society venture to be sincere, and oftentimes not even there. But this home circle is extended; this sincerity is enlarged. The spirit awakens from its mask or dream, and the eyes of all loving souls may behold the man, the woman, the spirit. You think this would not be desirable. Nothing is more desirable. You hide your minds behind this mask of superficial splendour, culture, and refinement, stifling the tender flowers and buds of thought and aspiration that would grow, and the whole soul of your existence is composed of this fiction. You may love your child, but may not manifest it in society. You may revere, adore, and respect this or that principle, this or that great mind, but it is not polite to say so.

Now, these aspirations make up what you are in spirit. They form the hue that the spirits see. They are the individual that your spirit-friends most love, and if these are meagre and commonplace and foolish, what can be the love of those angels for you, who have grown stronger and grander and higher in their new abodes? It is not that you are simply unworthy of yourselves in doing this, but that you, alas! gradually accept this thing, this outward symbol, this mask, and this representative, instead of the real and inner being. Now, as we say, in spiritual existence it is quite the reverse. The mask is thrown aside; the true man and woman are seen to their best advantage. The feelings you have thought, and have been ashamed to utter, are received as thoughts and feelings that prompt your life. Aspirations you are too timid to tell to your neighbour, lest he should scorn you and laugh at you, become here the foundation of your existence. The thought you may not impart to your companions, lest there be jeering and sneering, becomes in spirit the longing that introduces you to those you love best.

In sincerity is based the heavenly home—truthfulness. Be what you are—no seemings, no attempts to hide the good or ill. If you aspire above your faults, they are already remedied. If you are greater than your actions, you do humanity an injustice by concealing your highest thoughts. Many persons pass in society for common beings, because they dare not utter the sentiments and feelings that well to their lips, and are born in their privacy and communion. Be the best; express the highest; dare to live the loftiest; and society will become then not alone the material type, but also the ideal expression of the spiritual state of being. Then we pass on.

The home with us in heaven is a centre. Every spirit has a home there. There are no orphans in spiritual life. There are no paupers. There are no criminals. There are none that are not linked to some other soul by the tie that lifts them up and elevates them. Those spirits that go out draped in sorrow and crime may linger near the shadowy land, and associate with their compeers in crime; but there is still a link that binds them to some being that lifts them up, and they are ultimately drawn

There is no outcast in spiritual society; the laws of love and kindness and charity unfold all souls. Exclusiveness does not belong there, because any spirit can enter the charmed circle of the spiritual home and enjoy his kindred; but likewise those in that home do not shut within and immure themselves from all external communion. Its light goes out, its radiance extends, and its influence is felt abroad.

There are no souls left without love—though maybe they have starved on earth because no mother's lips have ever been pressed to theirs, because no kindly voice spoke a word of cheer; starved for sympathy, because everywhere was a meaningless life; but these wails find ever a pitying angel-voice, ever a loving soul to meet them, and a supreme and perfect atmosphere of peace, wherein they are not taunted and not cast down and not trampled under foot because they are sensitive. You meet each other in the streets as strangers; you pass one another by with an unkind word or a cruel cut. You make it a point not to recognise in humanity the image of God. How shall it be when you, too, long for recognition? If the angels were not wiser than you, upon what claim could you enter the abode of the blessed? Yet such as you have failed perhaps each day to notice this humanity that is all about you. But the angels are better; they are wiser: they have grown stronger in love, and every child of love and every outcast spirit comes there with welcome voice. You, who are clothed in comfort; you, whose dear ones are all about you; you, who have put away with tender sighs of sympathy some one of your flock,—remember that every soul is as dear to some soul as these precious ones in your charge. Nearest like the Divine love is that true mother's love that follows her child through shame and want, misery and crime, down even to the very lowest degradation, always loving, and always praying. So there is no angel so high, there is no spirit so transcendently pure and truthful, but in their highest state there is a sympathetic tear for the very lowest child of earth, the very darkest soul, for the very spirit that you cast out as being unworthy.

Home in heaven! Ah! 'tis a light, a joy, and a glory! You may well speak of the fireside and the earthly home as the symbol of heaven. The home in heaven is that abode where all graces abound, where are transplanted each flower of hope, and every blossom of prayer and every aspiration meets you with smiling face, and every joy becomes dearer if it is shared by another; where all harmony and peace prevail, where discord never enters, nor malice nor envy, to drive away the eternal spirit of accord; where your dear ones gather round you like shining stars in a brilliant constellation, made bright by purity and truth and love, and their thoughts shine out into your own like rays of living glory, mind to mind everywhere.

Your heavenly home! Ah, yes, you build it now unconsciously far better than you know, far wiser than you think. It will be higher and purer and lighter than you imagine. It will not be draped with so many of the shadows of life. It will be adorned with more of the graces, because the least of you have loving thoughts sometimes, and these loving thoughts are taken up by the angels who love you, and make the atmosphere and walls of your heavenly home;—better than you dream, for the external malice and envy are cast away oftentimes with disease and sickness and pain, and you meet each other at the best on the plains of spiritual life, not at the worst as you do here. The highest estate of man is there considered to be, not what you do, but what you aspire to do; you are credited even with your failures. God takes account of your prayers, and heeds your aspirations, even though you stumble and falter on the wayside.

Your loved ones! Yes; they are the very ones that shall come round you and minister to you—they are the ones that shall wipe away the furrows and care, and the tears that dimmed your eyes in the midst of earthly existence, and the sorrows, and the faults, and frailties that have enshrouded and clouded you here. They are the ones that, with pitying eyes, and loving hands, and flowers of hope, come out to meet you and welcome you to your new abode. They are the ones that uplift your feet and strengthen you in your need, and make you stronger and better and wiser than you know. They are the ones that come, all smiles, with the fruits you gave them; all frankness, for their words know no bitterness: all adornment and beauty is theirs. Then, beyond this small circle, there, still in spirit and thought, you stretch out with the amenities of spiritual life, to other circles and other societies, and the grand fraternity of heaven is made up of these groups and peoples; each one like a shining star, each one like a sun in a central flame of being, burning steadfast and pure over the weary night of time, illumining your poor and barren lives with the wonders of their supreme abode.

Your thoughts, they fail and falter, theirs are always perfect; you seek to do a kindly deed, but it is lost in material strife, there it has reached fulfilment. All their wishes, all their thoughts to do well, are crowned with success, and the spirit-home is made up of those loving words and deeds. We will not ask you to follow further this delightful theme; but on and on, as far as the eye of the mind can reach, as far as the spirit can fathom, are these celestial groupings. Mothers, fathers, children, all friends gathered together and bound like bright flowers upon the brow of infinity, grouped like constellations in the great spiritual space, stretching far and far away, until they are lost in the very splendour of their thoughts, until they become dim by the very whiteness of their raiments! O celestial abodes! O heavenly habitations! O divine minds that have grown thus strong and pure! O what these children may become when beyond time and sense, and uplifted by aspiration and prayer, in no more fear of death, and no more hatred

in the world, the earth too shall become the habitation of loving souls, and every earthly home shall typify the home in heaven!

This poem followed the oration on the "Temple of the Soul," published in last week's *Messenger*.

THE TEMPLE OF LIGHT.

Have ye heard of the wonderful temple of light
That o'erarches the shadows of space,
Of such wonderful towers of dazzling height
With the glory from God's shining face?
Far northward its corridors glitter and shine,
Where the pole-star flashes and burns;
Far south, where the Southern Cross, beaming divine,
Lights up those most magical urns.
Far away where the belt of Orion doth gleam
Like the mild light of some loving soul,
Behold, there its panoramas for ever beam!
Behold there its magic control!
It lies just across the dark river of death;
It is built in the land of delight;
'Tis fashioned of thought and of each loving breath
That has ever held place in earth's night.
There the amethyst light doth for ever enshrine
Its portals so grand and so high;
There are rubies that flash, and emeralds that shine,
Formed of light from God's own living eye.
There are pillars of wonderful, intricate thought,
Fashioned, carved by the masters of old;
Each beauty of life has been rapturously caught,
And made in a mystical mould.
There are long ways illumined by truth and by love,
O'erframed with the pathway of tears,
Whereby every trial of truth doth but prove
More glorious through endless years.
There are rooms made sacred by hallowed prayer,
Wherein every thought of your lives,
Transfigured, is set in that temple so fair,
For evermore there to arise.
Nay, each loving thought and each deed of pure worth
Is engraven, enstamped there by God;
Every soul is a builder, and God's master-mind
Controls all the ways ye have trod.
Many millions of workers, with chisels of thought,
Are carving and delving away;
Each intricate figure is deftly outwrought,
And the whole forms some group that will stay.
Ye will find them all placed in that temple of light:
'Tis a mansion not builded with hands;
But your thoughts that are pure, your deeds that are white,
Help fashion its glorious bands.
Nay, there lovely groups of your loved ones you'll find
Shining whiter than marble so pure;
There are stars that flash out from the soul's deepest mind,
Made of purity that shall endure.
There beryl and amber slopes shimmer and gleam
Like the sun on the glittering sea;
There are the thoughts gathered all like a rapturous dream
Of beauty for eternity.
O this wonderful temple that millions of hands
Are toiling to build every hour,
Unites and connects all the souls of all lands,
And uprears its most wonderful power.
Behold how it gleams! how it shines there in space!
How it stretches out far and anear!
How the light of its life is God's own shining face!
How its shadows reach you even here!
Behold, there is music there sweet as the voice
Of the loved one, grown tender and dear!
Behold, there the flowers and offerings you gave
On the grave where you dropped sorrow's tear!
Behold, there are hopes that, like bright birds, once flown,
Come fluttering back to your brows;
And the friends ye have lost, and the deeds ye have done,
Are gathered with all holy vows;
And they make up your bliss in this temple of light:
Your shrine and your altar is there;
And the loved one of your soul sitteth there, clad in white—
Made white by the spirit of prayer.
Behold, ye shall see this grand temple of light!
When ye toil up the rough steep of time,
It shall beam on you glorious with dazzling white,
Ye shall see that its vastness sublime
Filleth space, filleth time, and encompasseth all,
For the Father's house, not made with hands,
Is a home and a shrine, and a temple for all,
And all souls shall obey love's commands.
Ye shall see it by faith, and by prayer, and by love;
Ye shall walk up those heights so sublime,
And God, the great Father, his presence will prove—
Ye shall know it when dead is old Time.
Pray ever, the white and pure spirits of peace
Shall descend with their branches of love,
And angels shall bear you with loving release
To the temple of light far above.

SPIRITUALISM IN WALSHALL.—There is a movement on foot to secure Mr. John Collier's services, for the purpose of commencing active operations in Walsall, on behalf of Spiritualism. If the various places near Birmingham would use Mr. Collier in this way, much good would result. He is just the man for propaganda work.

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.
Two copies " " "	2d.	" "	10s. 10d.
Three " " "	4d.	" "	17s. 4d.
Four " " "	4d.	" "	19s. 6d.
Five " " "	5d.	" "	£1 3s. 10d.

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

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

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E.C.; 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 12, 1873.

THE ETHICS OF SPIRITUALISM. BUSINESS OR BENEVOLENCE?

As I listened to Mrs. Tappan's truly heavenly lecture on Sunday evening—which the reader will find reported in this number of the MEDIUM—the question occurred to me why the heavenly state could not be realised now on earth, and whether, as Spiritualists, our distinctive work should not be carried on in sympathy with these elevated spiritual societies. Mrs. Tappan's guides have solved these problems, and made it appear that human unhappiness proceeds from selfishness and insincerity, or, in other words, cruelty and untruthfulness. As Mrs. Tappan proceeded, I felt that her words might be construed into an instructive practical application, not only as regards the ordinary conduct of life, but more particularly in the working of Spiritualism as a movement, the object of which is to herald the dawning of a new and more spiritual day amongst earth's children.

Spiritualism is due to an act of pure benevolence on the part of the spirit-world. All they ask of us in return for their ceaseless ministrations is to give up so much of our time and attention as to profit by their teachings. The basis of spiritual progress, then, is a certain sacrifice of temporalities that spiritual good may be gained. Spiritual communion may absorb time, and thus interfere with the continuous accretion of wealth; a dissemination of its teachings may cause the dispersion of wealth—indeed, it inevitably must—but by this process the balance between the spiritual and material departments of our nature is adjusted, and we become less of selfish machines and more of spiritual beings.

Spiritualism as a movement is becoming more and more generous and expansive. From the beginning its path has been marked by the toil and sweat of individual self-sacrifice; but now there is an inclination on the part of Spiritualists to bear each other's burdens, or, rather, disperse the general burden on such a number of shoulders that it shall be no longer a painful cross to carry. The large subscription list published this week as an addition to that which appeared a few weeks ago is evidence of the progress of association amongst Spiritualists. While that feeling continues to extend itself there are those who yet think otherwise.

In response to the appeal of the Spiritual Institution for co-operation, the secretary of an association said he thought the difficulties in hand might be surmounted by my charging more for the "commodities" sold at 15, Southampton Row. This advice would have come home to me with much greater force if the operations conducted by this secretary had been carried on by resources derived in a similar manner. But what are the facts? The society he represents, which is strictly of a private character, and does less for Spiritualism than hundreds of families I could name, is notorious for its efforts to collect funds by solicitation far beyond the district in which its operations are conducted, and at the present moment has considerable funds in hand as the result of this practice. The Spiritual Institution, on the contrary, exists entirely for public service—for Spiritualism as a movement, and not for the benefit of any combination of individuals. If, then, the sustenance of the Spiritual Institution should devolve upon the sale of my "commodities," why should not the association in question be supported from profits derived from the business of the secretary? The Spiritual Institution is not my individual affair, any more than the association named is the private concern of the secretary in question; and I am just as much at liberty to solicit aid and combination in my extended department of action as he is in his more limited one.

But what is meant by charging more for "commodities"? It means that the MEDIUM shall be sold at 4d. or 6d. per copy, and that the price of all tracts, pamphlets, and books on Spiritualism shall be proportionately raised in price. Let us take another view of this proposition. Supposing I were a grocer, should I be considered a fair dealer if I charged 1s., 1s. 3d., or 1s. 6d. per pound for sugar, and 10s. or 15s. per pound for tea, on the plea that it was necessary for me to charge more for my "commodities" because of my great interest in the advancement of Spiritualism? The suggestion is too ridiculous to be entertained for one moment. My object in establishing the Spiritual Institution was to bring the literature of Spiritualism something on a par

with other goods in the market—first, that it might meet with a wide diffusion, and promote the cause; secondly, that the public might not say that the publication of spiritual literature was simply a money speculation, but that the purchaser got value for his money. As a man of business, I have tried to be just to my customers, and have endeavoured to give them a pennyworth for a penny. I have also tried to be just to myself, for no tradesman likes to earn for himself the reputation of dealing in goods three or four hundred per cent. above market value. The results of this policy completely justify it, for my literature has had a circulation many times more than any other, and is at the present day the only kind that appears to ever become a paying property. The good to Spiritualism thus achieved is incalculable, and has been attained at a minimum of cost because of the sound principles upon which I have acted. I need not remark upon the great use which the MEDIUM has been to Spiritualism as a movement, for which glorious purpose it has been carried on irrespective of commercial considerations.

Another gentleman says I ought to "charge" what I require, and not "beg" for it. And so I have. A few weeks ago I published the particulars of a bill against my co-workers, amounting to nearly £700, for the current year, and when I ask for a return of this amount I am not begging, but I am collecting accounts. When my creditors call on me they do not look particularly abject and humble, but in a very important and self-assertive manner ask for what is due to them. The secretaries of our associations, when they bring the question of wages and means before their constituents, do not feel ashamed of begging.

When my Lord Mayor in his official position at the Mansion House appeals for the sufferers from famine in Persia or Bengal, he does not consider he is lowering his dignity. If the rule holds good in these instances, why not in respect to the Spiritual Institution? The associations have all been the children of the Institution, either directly or indirectly, and they all to a unit make use of its agencies at this hour. Spiritualism is progressing at the present day in a manner which could not have been dreamed of twelve months ago, and the chief arteries by which it is nourished are the Institution and the means it supplies. And, remember, these means would not have been in existence to serve you to-day had it not been for years of kindly care and bitter suffering in the day of small things.

Now, let us come back to Mrs. Tappan's glorious utterances, and especially dwell upon the need for candour and openness. I have been blamed for making too public the requirements of the movement. Surely, Spiritualism cannot be promoted by deceit, concealment, and misrepresentation. It is even proper that the public should know of the nakedness of the machinery which serves such great ends. No one is ashamed of the manger at Bethlehem, or the scanty Sunday morning's breakfast in the cornfield. If the steed which drags along the car of Progress is so shamefully lean and emaciated, there is a ready remedy in feeding him better. The Society for preventing Cruelty to Animals does not hide up the abuses to which our dumb helpers are subjected, and not only punishes the offenders, but publishes their acts abroad to the world. If, then, any Spiritualist feels aggrieved at the bareness of our report in financial possessions, let him take heed that he do his share to provide a remedy. I have no shame, for I feel I have done my duty, and numbers of my helpers are in a similar happy position.

The happiness of heaven, Mrs. Tappan tells us, is not made up of business profits, but of benevolent, loving actions. Spiritualism must be fed by the same heavenly manna. To raise the price of my publications, so that they paid not only for themselves, but for the many other expenses attending the movement, would be to feed Spiritualism on its own blood. No parent nourishes the child in this way. We must impart foreign matter to the growing organism, or death will result. The generous feeding which Spiritualism has received at this Institution has been the secret of its organic growth. The work has been a grand success, but the time of the worker has been consumed. This time is the chief "commodity" I have to charge for. The demand for payment is not made in quite the same terms as those with which my creditors would deal with me: you contribute because you love goodness and truth so much, that you are willing to give up some of that which is esteemed valuable, in order that others may be benefited. It is a sordid philanthropy which subscribes because of certain privileges to be derived in return. As spiritual workers our recompense comes from the knowledge that we confer benefit on others. Let this be for ever kept in view as the actuating principle of Spiritualism. If I engaged in this work simply because I could make a profit on my "commodities," I should be ashamed of myself, and a disgrace to Spiritualism. It is the subject of ridicule that the churches have made a trade of religion, and that men engage in the work because of the "loaves and fishes." This is what would occur in Spiritualism if it could become the property of a few peddling associations. Individuals are charitable, societies never; a corporate body has no conscience, and Spiritualist societies would even buy and sell Spiritualism to gratify a worldly ambition. The Spiritual Institution is not a society of that kind, but a number of individuals in association, each maintaining his personal freedom, and acting in accordance with his individual conscience. All who are attracted by the work are welcome to co-operate; all who can give something or do something in sympathy with the general body are asked to unite. This is true spiritual organisation. And now comes the most important clause of this letter: it is to beat up for recruits, to "collect accounts," and to invite to co-operation. The statement made three weeks ago, that upwards of £300 were yet due to the Spiritual Institution for expenses incurred this year in wages and material, has been nobly responded to by a proportion of those who read this paper, as the list of subscriptions shows. £200 yet remains due, and I must collect it by the close of the month. As servant of the Institution I must meet the liabilities of that Institution. To do the work imposed upon me, I have had to incur these expenses stated, and more which I do not name. The work has been well done, successfully done, and while it is reaping a gratifying harvest for Spiritualism, surely the worker, to whose faithfulness the result is in some part due, should not be allowed to sink from sheer poverty. Were it not for my love of Spiritualism, were it not for the fact that I am not free to give it up, dare not call myself my own, I would leave this work to-morrow and seek my own material welfare.

The end of the year is upon me. My accounts are overdue, and between now and Christmas I really cannot see what is to become of me

if my brother Spiritualists do not take their share of the responsibility. I do not want any one to impoverish himself; I want the sympathy and help of all. More particularly do I desire that active individuals make the cause of the Spiritual Institution their own, and get all their acquaintances to put down a little sum, be it ever so small, in the same way as collections are made for other movements. A penny, a sixpence, a shilling, or more from the multitude of Spiritualists would make everything go on grandly. If you do not like to hurt yourself through Spiritualism, how can you see another hurt when the work done is not an individual hobby, but a work that all see the advantage of?

With this week's MEDIUM I publish a small supplement containing a collecting sheet, that those who have not done anything in this matter may have an opportunity of doing so. It is not simply wages, but it is the quantity of money that has been spent in material—paper, printing, &c.—that renders the necessity so urgent. But every worker might ask himself where he would be if his wages were so far in arrears.

May I expect to hear from you all who have not already responded during the ensuing week?

J. BURNS.

MRS. TAPPAN'S SPECIAL MEETING.

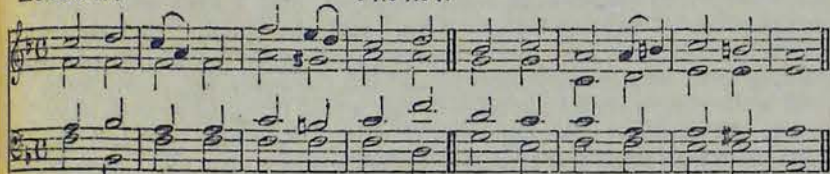
One of the last Spiritual events of the year, and withal not the least important, will be Mrs. Tappan's special lecture in St. George's Hall, on the 29th instant, on which occasion her guides in spirit-life will give an account of her development as a medium. This lecture is looked forward to with considerable interest by readers of the MEDIUM, in this and foreign countries. The remarkable facility of inspiration which Mrs. Tappan exhibits has naturally attracted the attention of many, and excited a desire to know something of the process of development and initiative manifestation which have led to such practical results. We hear of numbers of country friends who are endeavouring to be in town at the time, and St. George's Hall will, no doubt, present a reunion of friends from far and near, such as is seldom witnessed in connection with our movement.

The tickets, 2s. 6d. each, are selling rapidly, their circulation being promoted by an energetic staff of lady-helpers, who are determined that Mrs. Tappan shall speak to a full audience. The object to which the surplus funds are to be devoted also excites an interest, and some who cannot be present forward the price of tickets as a contribution towards that fund. In addition to the 2s. 6d. tickets, admission at 1s. is being provided, so that all classes may be able to be present.

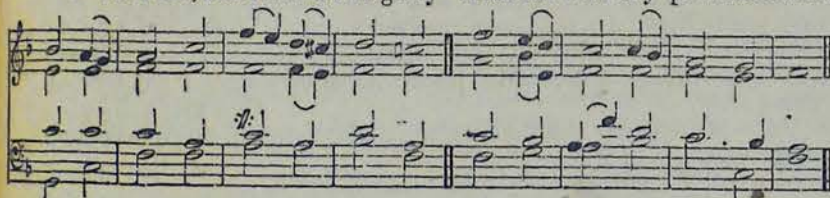
HYMN 12, "SPIRITUAL LYRE."

MOSCOW.

87.57.57.



Guide me, O Thou great Je - ho-vah! Pilgrim thro' this barren land:
I am weak, but Thou art migh-ty Hold me with thy pow'rful hand:



Bread of heaven! Bread of heaven! Feed me till I want no more.

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

HYMN 51, "SPIRITUAL LYRE." Tune—"Old Hundredth."

1 How pure in heart and sound in head,
With what divine affections bold,
Should be the man whose thought would hold
An hour's communion with the dead.

2 In vain shalt thou, or any, call
The spirits from their golden day,
Except like them, thou too canst say
My spirit is at peace with all.

3 They haunt the silence of the breast,
Imagination calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest.

4 But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within.

HYMN 104, "SPIRITUAL LYRE." Tune—"French."

1 Author of good, we rest on thee;
Thine ever-watchful eye
Alone our real wants can see,
Thy hand alone supply.

2 In thine all-gracious providence
Our cheerful hopes confide;
Thy power is ever our defence,
Thy love our footsteps guide!

Mr. BURNS's lecture at Eastbourne was presided over by Mr. Cooper, and the audience paid great attention to the lecturer's arguments. The lecture is very fully reported in some of the local papers.

PORTRAIT IN NEXT WEEK'S MEDIUM.

In our next issue will appear an engraving of Mr. Fegan-Egerton, of Liverpool, whose mediumship is so familiar to the readers of this paper. We understand the portrait is a very fine engraving, by Mr. Harrison, of Liverpool, and it will be accompanied by a biographical sketch of Mr. Egerton's mediumship, from the pen of Mr. J. Reginald Owen, whose poetical style our readers are already acquainted with. We congratulate our readers upon having their Christmas number so opportunely embellished, and have no doubt that the efforts to gratify them will meet with their cordial appreciation.

MRS. TAPPAN'S PORTRAIT.

The photograph, from which the engraving is being made for No. 196 of the MEDIUM, has now been printed for sale, cabinet size, and may be obtained at the Progressive Library, price 2s. The drawing for the MEDIUM has been made somewhat larger, to match the portrait of Gerald Massey. The forthcoming engraving will be one of the finest works of the kind, and will constitute a beautiful frontispiece to the next volume of the MEDIUM. Next week we shall issue a form for entering names of subscribers for the "Cora L. V. Tappan" number, and we should be pleased if the friends of Spiritualism would make a united effort to give that number as large a circulation as possible. The "John King" number of the MEDIUM promoted the cause of Spiritualism more in one week than years of literary effort have done in former times. Now is another favourable opportunity for interesting the minds of thousands by facts that will attract a large class of readers which the physical phenomena might perhaps repel.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

With grateful thanks to the kind friends who have so readily responded to our statement, we publish below a list of subscriptions received these three weeks. It will be seen that a large sum (£200) yet remains to be collected, and which we are anxious to receive before the end of the year. All might do something, though ever so little, to promote a work so successful and useful to the general welfare of Spiritualism. Some extracts from correspondence are also given, additions to which will be made next week.

	£	s.	d.		£	s.	d.
Mr. W. Burt	0	5	0	Psychological Society,			
Mr. W. Richards	0	10	6	Burnley—			
A Lawyer (Per Miss				Mr. Sutherland	0	5	0
Mann)	0	5	0	Mr. W. Brown	0	2	6
Mr. S. Wyatt	0	2	6	Mr. W. Yarwood	0	2	6
Dr. A. Johnston	1	1	0	Mr. H. Hargreaves	0	3	0
Mr. Cotter	0	5	0	Mr. W. Whitehead	0	2	0
Mr. Smith	0	1	0	Mrs. Brown	0	2	6
Mrs. Smith	0	1	0	Miss Ellen Pearce	0	5	6
Mr. J. Wason	5	0	0	Mr. A. C. Manley	0	10	0
Mr. A. Gardner	1	1	0	A Plymouth Friend	0	5	0
Messrs. Burns, Crawford,				Mr. E. Hallam	0	2	6
and Co.	2	0	0	Mr. J. Pearson	0	5	0
Mr. Robert Barr	1	0	0	T. H. R.	0	2	0
Mrs. Eastaway	0	5	0	"Whose"	0	5	0
Mrs. Pearson	0	5	0	Mrs. Pawley	1	0	0
Mr. A. Pinn	1	1	0	Mr. Whitby	0	10	6
F. G.	0	5	0	Mrs. Smith	0	1	0
Mr. J. Robinson	0	5	0	M. ...	1	0	0
"Querist"	0	5	0	Mrs. Lewes	3	0	0
A. B. (Annual)	0	5	0	Mr. H. White	0	2	0
"Engineer"	0	5	0	Rev. W. R. Tomlinson	2	2	0
Mr. L. Allen	0	2	6	Mr. E. F. Bird	0	5	0
Mr. R. H. Walwyn	0	10	0	Mr. M. Fooks	0	10	0
Cardiff Friends	5	0	0	Mr. W. Fenton	0	15	0
Mrs. Tyndall	5	0	0	A Gardener	0	2	6
Mr. W. Whitfield	0	2	6	Mr. G. F. Green	0	2	0
Mr. George Cracroft	0	4	0	Mr. T. Smith	0	2	6
E. W. D.	0	1	0	Mr. J. Brier	0	1	0
Mr. R. Young	0	5	0	"Hibernicus"	2	0	0
Mr. James Hops	1	0	0	(Thorlie Bank)—			
Mr. W. B. Barr	1	1	0	Mr. A. Ferguson	0	2	0
Mr. H. B. Shaw	0	5	0	Mr. A. Hutton	0	2	0
Mr. A. B. Tietkins	0	13	6	Mr. J. McDougall	0	1	0
Mr. C. Bradish	0	10	0	Mr. J. Bennett	0	1	0
Mr. W. McPherson	1	1	0	Mr. J. Dowell	0	2	0
Mr. H. Wigley	1	0	0	Darlington Friends	0	5	0
Major Menars	0	5	0	Mr. B. E. Kennedy	2	2	0
Earnest Worker	0	1	0	Mr. G. Smith	0	0	6
Well-Wisher	0	2	6	Mr. J. Davall	0	10	10
Mr. Flint	0	2	6	Mr. McPherson	0	10	0
Mr. Fletcher	0	3	6	Mr. C. Pennell	1	1	0
Mr. J. N. T. Martheze				J. D. R.	0	2	6
(quarterly)	10	0	0	M. A. L.	1	0	0
Mr. J. Fry	0	5	0	Mr. Beckett	1	1	0
F. W.	0	0	6	Miss Hester Michell	0	5	0
I.	0	1	6	Mr. J. Ward (a thank-			
Mr. J. Summers	0	1	0	offering for the restora-			
Mrs. Summers	0	1	0	tion of Lottie by spirit-			
P.	0	0	6	power)	0	2	6
Mr. S. Hocking	1	5	0	Mr. J. Reedman	0	15	0
Mrs. A. J. Robinson	0	5	0	Mr. Thelwall	0	2	6
Mr. J. Mockler	0	5	0	Mrs. C. Hardinge	0	2	6
Mr. T. Farrall	0	10	0	Mr. Hunter	1	0	0
Per Mr. Davies—				Mr. Goodin	0	2	6
Mr. M. Simpson	0	3	0	Mr. J. Letts, from Ed-			
Mr. S. Hardman	0	2	0	mund Street circle	0	12	0
Mr. J. Fields	0	2	0	Mr. Tink	0	10	0
Mr. J. Longworth	0	1	0	Mr. J. Lloyd, E. J. Lloyd,			
Mr. J. Wroe	0	1	0	Mr. W. Parry	0	6	0
Mr. T. Davies	0	1	0	Mr. J. Longbottom	0	2	6

	£	s.	d.		£	s.	d.
Mr. Sykes, from readers of the MEDIUM ...	0	3	0	Mr. Stripe, from South-sea circle ...	0	5	0
Mr. T. Dowsing ...	0	5	0	Mr. Allen ...	1	0	0
"Macbeth" ...	0	5	0	Mr. J. Stubbs, from Gates-head Society ...	0	10	0
Mr. F. Higgins ...	0	5	0	Mercy ...	0	10	0
J. M. M. ...	0	2	0	Hope ...	0	10	0
Mr. H. L. Cusens ...	0	10	0	A Vicar ...	0	5	0
Per Mr. H. Pride—				Mr. C. Craig ...	1	0	0
Mr. H. Pride ...	1	3	6	Mr. Brignall ...	0	5	0
Mr. Griffin ...	1	1	0	Mr. Leitch (per Mr. H. Pride) ...	0	5	0
Mr. Lamont ...	1	1	0	Mr. Harrison ...	0	2	6
Mr. Wall ...	0	5	0	Mr. Dawes ...	0	10	0
Mr. Swallow ...	0	2	6	Mr. J. Neild (per Mr. Neild) ...	0	2	0
Mr. Harrop ...	0	2	6	Mr. Morley ...	0	1	0
Mr. Davies ...	0	2	6	Mr. S. Roberts ...	0	0	6
Mrs. Spring ...	0	2	0	Mr. C. Davidson ...	0	0	6
"Piccanini" ...	0	2	6	Mr. J. Kitson (per Mr. Hallgath) ...	0	1	0
"Omega" ...	0	2	6	Mr. C. Hallgath ...	0	1	0
Mrs. Mary T. Ker ...	0	5	0	Mrs. Hallgath ...	0	0	6
Sig. G. Damiani ...	5	0	0	Mr. Geo. Forster ...	0	2	0
Mr. J. Dalzell ...	0	2	0	"Alastair" ...	0	5	0
Miss Howorth ...	0	4	6	Mr. J. Slater ...	0	2	6
Mr. Copperthwaite ...	4	7	0	Mr. Bertram ...	1	1	0
Mr. G. Marsh ...	0	2	6	An Artist (Isle of Wight) ...	0	10	0
Mr. T. Adams (quarterly) ...	0	2	6	Mrs. Abbott and friends ...	0	5	0
Bishop Auckland Friends ...	4	8	0	Mrs. Maltby ...	1	0	0
Miss J. Addison ...	0	2	6	Mr. T. Garrioch ...	0	5	0
A Sailor ...	0	2	0	"Alastair" ...	3	17	3
Mr. J. Lithgow ...	0	5	0	Miss E. D. Ponder ...	1	1	0
Mr. W. Hicks ...	0	5	0				
Dr. Monck (Collected at seance at York) ...	0	12	6				
Mrs. Nash ...	0	2	6				
Mr. R. Wortley ...	0	10	0				

From the following inquirers after truth: Notting Hill, W. C., 1s.; J. F., 1s.; E. D., 1s.; W. W., 1s.; C. G., 1s.; S. B. C., 1s.; W. L., 1s.; W. D., 1s. 6d.; E. B., 2s.; M. H., 2s. 6d.; H. A., 1s.

One of the above friends will also contribute 10s. per annum. First instalment, 2s.

Dear Mr. Burns,—The Spiritualists of this town and district have this evening held a conference, and inaugurated a society to be called the "Bishop Auckland and District Society of Spiritualists."

This will be specially welcome news when I tell you that after the conclusion of the regular business, Mr. Lobley of Crook proposed (and it was most heartily received) that some substantial recognition of your work in this cause be transmitted to you. Mr. Lobley, Mr. Summers of Willington, Mr. Brown of Howden, myself, and others spoke in favour of this proposition, while the only expression of contrary opinion came from Mr. F. Everitt, who stated that if you would allow certain gentlemen in London to aid you both in the work and with money they were ready to do so, but that you would not listen to any of their suggestions as to the way matters should be carried on, and that in fact you were unmanageable.* At the same time Mr. Everitt spoke most warmly in appreciation of your industry and usefulness in the cause.

Mr. Lobley's proposition was then put into effect, £2 4s. 0d. being at once subscribed, as per the annexed list. Some absent friends, with myself, have agreed to double what was then collected. I therefore have very much pleasure in handing you £4 8s. 0d., accompanied with the heartfelt desires of the subscribers for your success in promulgation of the truths of Spiritualism.—Yours truly,

November 30th, 1873.

N. KILBURN, JUN.

	£	s.	d.		£	s.	d.
J. P. Soutter, Bp. A'kland	0	1	0	R. Robson, Gurney Villa	0	4	0
Mrs. Soutter, "	0	1	0	T. Robson, "	0	4	0
Pollicie, "	0	0	6	Mr. Meek, "	0	1	0
R. Fancitt, "	0	1	0	Mr. Tinkler, Shildon	0	1	0
Mrs. Fancitt, "	0	1	0	Mr. D. Hall, "	0	1	0
T. P. Fancitt, "	0	2	0	Mr. Cooper, Hunwick	0	1	0
Jasper Fancitt, "	0	2	0	The Brothers Oyston	0	2	0
Annie Fancitt, "	0	1	0	Mr. Binns	0	1	0
Mrs. Ruddock, "	0	1	0	A Friend...	0	1	0
A. Hall, "	0	1	0	Mr. Holmes	0	1	0
Jas. Gordon, "	0	2	0	Mr. Metcalfe, Shildon	0	1	0
A. Mitchell, "	0	1	0	A Friend...	0	1	0
Mr. & Mrs. Thompson	0	2	6	A Friend...	0	2	6
T. Walker, "	0	1	0				
J. K. Summers, Willing-					£2	4	0
ton ...	0	1	0	Added.....	2	4	0
Mr. Lobley, Crook...	0	2	6				
T. Brown, Howden, ...	0	1	0		£4	8	0

DEAR MR. BURNS,—I have been thinking a good deal of late of the obligations that we, as Spiritualists, are under to you, and of the necessity of each contributing something towards sustaining you in the responsible position you have so generously imposed on yourself for the public good. You certainly ought not to be put to the painful task of pleading for help to enable you to meet the demands of the Spiritual Institution, and I would here make a suggestion which, if our friends think proper to adopt, would, I think, at once, and in the future, relieve your mind of a burden which has so long well nigh weighed you down. Many no doubt would give liberally if they had the means, and I hardly know who would be the happiest, the giver or the receiver. That all might have an opportunity of participating in that happiness, I would suggest that a few earnest souls in every town and village where Spiritualists are to be found should collect weekly subscriptions of one penny or more a week, which would be an easy way of raising the necessary fund for carrying on the work. The labourer is surely worthy of his hire; and I repeat that you ought not only to be paid, but

* I have not the remotest idea as to what Mr. Everitt means by these remarks.—J. B.

liberally rewarded for the toil and anxiety such a responsibility involves. I, as a working man, will cheerfully contribute my pence, and I feel sure that thousands of my fellow-toilers will gladly participate with me in the pleasures we shall reap in thus aiding in the dissemination of the truths of Spiritualism. As an earnest of the future I enclose a P.O. for 5s., and trusting something permanent may be done, and that speedily.—I am, dear Sir, yours truly,

A SYMPATHIZER.

DEAR MR. BURNS,—It is with much pleasure that I send you £5 towards the expenses of keeping up the Spiritual Institution, and if I succeed in receiving from a friend a large amount of lent money, I will double that sum, as I hold towards you both respect and admiration for the unwearied and unselfish labours that for years you have given to a cause, which all true lovers of God and their fellow-creatures must have at heart—the gaining of knowledge upon the laws governing our spiritual nature—hitherto called super-natural—that, with reverent study, they may be as easily acquired as those of the body-physiology.

With a hearty God-speed in your good work, dear Mr. Burns, believe me, very faithfully yours,

Laragh House, November 22, 1873.

Mr. E. B. Kennedy, enclosing two guineas, says: "Your labours are severe and incessant, and it is really too bad that you should be compelled to ask for what is justly your due, and which should have been cheerfully and voluntarily given."

SEANCE AT MRS. BERRY'S.

To the Editor.—Dear Sir,—At your request I send an account of a seance that took place at my house on the evening of Wednesday, November 18. Present: Mr. and Mrs. Collier of Birmingham, with their interesting daughter, a child of eight years of age, who, in the course of the evening, played from memory Thalberg's "Home, Sweet Home," several of Mozart's Sonatas, and other classical music, evidently under inspiration. Mr. Jesse Shepard came in the course of the evening, and with her played some charming music. We sat at the table and had some physical manifestations, such as hands touching us, spirit forms seen about the room, &c.

On the table was placed a zither and a table gong. The instruments the spirits were, as usual, delighted with, and they played very prettily upon them. After some little time a voice was heard, when the child exclaimed, "Papa, that is Mr. Hawkes." Mr. Collier was very much agitated, and begged the spirit to come and shake hands with him, which he did. They held a long conversation, the spirit saying he was very happy, and found spirit-life more beautiful than he was prepared for. At this time the most joyous sounds came from the zither, and I exclaimed, "They are playing the wedding bells." "No," said the spirit, "they are the joy bells such as we have in our sphere;" and so they kept playing and talking until we were all exhausted and left the room for refreshments, and while sitting round the table it rose a foot from the ground, if not more, and remained at an angle of 45° without one single article moving. One plate with knife and fork Mrs. Collier made up her mind must go, there was no alternative; but it did not—I never felt it would. I have always full confidence in my spirits, and trust in their judgment that they will do no harm. Mrs. Collier was then impressed, and wrote some very pretty lines. I was to have received a copy of them, but it has not yet arrived. Mr. Collier was then entranced; and altogether we passed a most agreeable and diversified inspirational evening.—I am, dear Sir, Yours truly,

CATHERINE BERRY.

P.S.—Mr. Hawkes was the gentleman who dropped down so suddenly on the platform in Birmingham.

SPIRITUALISM AT THE DIALECTICAL SOCIETY.

On Wednesday evening, the 19th ult., an animated discussion on Spiritualism took place at the rooms of the Dialectical Society. A paper was read by Mr. Fox Bourne, which, although professedly against Spiritualism, was yet admirably calculated to advance the movement. Mr. Bourne admitted that tables and other articles of furniture were frequently moved without mortal contact, and that mediums often wrote down thoughts which clearly did not spring from their own minds, and in languages which they had never learned; still he held Spiritualism to be a degrading superstition, and calculated to prove obstructive to intellectual advancement, and to fill lunatic asylums with madmen. Dr. Drysdale spoke much in the same strain. Then followed Mr. Thomas Shorter and other speakers. The great speech of the evening was, however, unquestionably that delivered by Dr. Sexton. As soon as his name was announced there was considerable applause, which showed that those present were anxious to hear what the doctor had to say. He proceeded in his usual earnest and animated manner to demolish one by one the sophisms of the opponents of Spiritualism. He claimed that Spiritualists were in no way behind their opponents in scientific knowledge, capability of logical reasoning, or philosophic precision of thought. In fact, he completely turned the tables upon the anti-Spiritualists by showing, that in arriving at the spiritualistic theory, we had followed the very strictest induction, based upon the most palpable of facts. The doctor concluded a most eloquent and telling speech amidst much approbation. Many Spiritualists were present on the occasion, and the discussion stands adjourned to the next meeting of the society.

SPIRITUALISM IN BIRMINGHAM.—In the metropolis of the midland counties, Spiritualism is the topic of the hour. Reports from various sources all speak most encouragingly of the great success of the work Mr. John Collier has undertaken. Sunday evening week the Athenaeum was crowded, and, as on the previous Sunday, the doors had to be closed before the service could proceed. Mr. Collier took as the basis of his remarks, certain newspaper articles, and his style of dealing with his editorial opponents was most trenchant and uncompromising. It is likely that this lecture will be published, and it will form a good weapon in the hands of persons who are attacked on the subject of Spiritualism in connection with friend Hawkes's sudden passing away. Spiritualists everywhere are earnestly solicited to send a little help to the workers in this movement, as the extra labours have entailed considerable expense. The Midland Spiritual Institute is fast becoming the district centre for information on Spiritualism.

THE FIRE-TEST AT KINGSTON-ON-THAMES.

To the Editor.—Dear Sir,—I have not before had the pleasure of contributing anything to your valuable paper, but I am glad of the opportunity of doing so now, and of asking for a small space for the publication of, to me, one of the most remarkable tests of spirit power over matter, or the material elements. I had occasion, on the 5th inst., to call on Mr. H. E. Russell of this town, at rather a late hour of the evening, and found him still up. He seemed wearied and inclined to retire for the night; but after we had sat for some minutes conversing, he was suddenly entranced, and with eyes closed got up from his chair, came to where I was sitting, and taking hold of both my hands led me towards the gaslight. This gas, from the burner, had been alight for more than six hours and at its full pressure, so you may imagine that there was a large and brilliant flame at the time. The medium then placed his right hand inside the top of the globe, which was even blackened on its upper rim by the flame, and while so holding the globe unscrewed it with the fingers of his other hand, and removing it from the burner placed the heated globe in my hands. I held the globe thus without the slightest inconvenience, whilst for several minutes he held his hand in the full flare of the gas flame; then, depressing one of his fingers on to the burner, he held it thus until the gas flame was extinguished. On his going back to his chair I endeavoured to replace the globe on the burner, but found that it was so unbearably hot that I had quickly to place it on the table. On this the medium, still entranced, walked towards it, and taking it in his hands replaced it with the greatest deliberation and ease. Subsequently, at a later hour, Mr. Russell was again entranced, and speaking of the fire-tests the controlling spirit said that the spirit who controlled the medium at the time was his, the medium's father, but that my own father was assisting, and enabled me to hold the heated globe without injury to my hands. He then requested me to read carefully the 3rd chapter of Daniel, and spoke of the fiery trials every mortal had and has to undergo; but that those who, like Daniel, trust implicitly in the Divine Father, shall pass through them all, and not a hair of their heads shall perish. Deeming the invaluable nature of such a manifestation of spirit-power and teaching worthy of record, is my excuse for trespassing on your space at this time.—I am, Sir, yours faithfully,

G. MAJOR.

A SEANCE WITH MISS FLORENCE COOK.

On Tuesday evening, November 25, I attended for the first time a seance with Miss Cook, whose mediumistic powers are by this time known in every part of the world where Spiritualism has gained a footing. Prior to the commencement of the manifestations, I was invited by Mr. Luxmore to inspect and thoroughly examine the cabinet, which I did most carefully, not that it required any unusual amount of penetration to discover at once that no trickery could by any possibility be resorted to, since the cabinet employed was of a most simple construction. It consisted merely of a framework of wood placed in a recess of the wall on one side of the fireplace, with a curtain hanging down in front. No access to it, except from the front, was consequently possible, unless we suppose a secret door in the wall opening into the next house, a theory which the most extreme sceptic would hardly be bold enough to hazard.

A tape was placed around the waist of the medium, tied quite tight in several knots, then the part immediately adjacent to the knots was stitched with thread, and on this I put a seal, impressing the wax with my own signet ring. The ends of the tape were passed through a staple in the floor of the cabinet, again tied, and then one of them brought out into the room, and pinned upon the wall, where it would remain in full sight of the audience during the whole of the sitting. The hands of Miss Cook were tied with tape in the same way, the knots being sealed as in the other case. All these tapes, with the seals intact, I have by me at present, having obtained permission to bring them away after they had been cut from the medium at the close of the seance. Thus tied, it would be perfectly impossible for Miss Cook to remove from her seat more than a few inches.

The seance commenced, as is usual, with singing. The lights were turned down, but not so low as to prevent our seeing each other most distinctly, and being eye-witnesses of all that was taking place in the room. The medium speedily became partially entranced, hands were shown at a small aperture at the top of the cabinet, and "Katey" gave indications of being present. Soon after, the curtain was moved aside, and the full form of the spirit, dressed in white, was distinctly seen by all present. "Katey" addressed herself particularly to me during the evening, probably in order that I might be thoroughly satisfied of the genuineness of the manifestations, and therefore be able to speak of them in public. She requested me to ask her questions, which I did continually for at least half an hour. These questions were mostly of a semi-philosophic character, having reference mainly to the laws and conditions under which spirits assume materialised forms, and such, therefore, as it is very questionable whether a young lady like the medium would have been able to answer. They were all replied to so satisfactorily that more than one well-known and highly-educated Spiritualist present stated that they had obtained information which they had previously often wished for, but could not procure. The spirit-form came out of the cabinet several times during the evening, and walked about amongst the audience. She showed her feet, which were perfectly naked, and stamped them on the floor to prove that she was not standing on tiptoe, this latter fact being a very important one, seeing that she was at least four inches taller than Miss Cook. Her figure and complexion were also totally unlike those of the medium. She came across the room to me, patted me on the head, and returned. I then asked her if she would kiss me. She replied she would try to do so. In a few minutes she again crossed over to me, and kissed me on the forehead three or four times. I may here remark that although the sound of the kisses was distinctly heard by all present, and the attitude of the figure seen, I felt no pressure of the lips whatever. Towards the end of the seance the spirit requested me to examine the cabinet to see that the medium was still fastened in her chair. Mr. Luxmore lifted the curtain, and said, "She is still there, lying down in the corner." The curtain was then dropped again, and I, being on the opposite side of the room, had, of course, not seen into the cabinet. The spirit im-

mediately inquired, "Did Dr. Sexton see that?" I replied, "No, I did not." "Then," she said, "come and look; I want you to see." I at once crossed over to the cabinet, raised the curtain, and looked in. There I saw Miss Cook, sitting, or rather lying, in a trance on the chair in which she had been fastened, knots, seals, and all intact. The seance continued for something over an hour. I may remark that the spirit in the course of the evening wrote several short notes to persons present. The following was the substance of the one given to me:—

"My Dear Dr. Sexton,—I am pleased you have asked me questions. —Yours truly,

"ANNIE MORGAN."

Thus ended one of the most marvellous seances at which it has ever been my good fortune to be present.

GEORGE SEXTON.

London, December 2, 1873.

MR. MORSE AT BARROW-IN-FURNESS.

To the Editor.—Dear Sir,—Last Thursday and Friday nights we had a visit from Mr. J. J. Morse, of London. He spoke in the Town Hall, on the Thursday night, to a very respectable audience of about three hundred. The guide of the medium took for his discourse, "The Grounds, Philosophy, and Utility of Spiritualism." Every eye was fixed on the speaker, who was listened to with the greatest attention. After the oration was concluded, questions were handed, in writing, to the chairman, when the guide of the medium answered them in a very ready and lucid manner.

On Friday night we had a private meeting. The guide of the medium, after a short invocation, asked for a subject, so that none could go away and say that the medium got it off by memory. A gentleman chose the "Physical Resurrection of Man." The views of the spirit were in direct opposition to the old theological theory that the soul sleeps with the body until the resurrection. The "Strolling Player" followed, and kept the company in roars of laughter all the time. The meeting broke up at about 10 p.m., all highly pleased with Mr. Morse's visit, who has endeared himself to the Spiritualists of Barrow. On the evening of the day Mr. Morse left for Darlington, Mr. S. Chadwick, a local preacher, read a paper against Spiritualism, in Preston-street School-room. The bills invited Spiritualists to attend and take part in the discussion. The leading idea of the paper was that Spiritualism was from the devil. After I had had my last say in the discussion, the Primitive minister, who had not taken any part hitherto, got up and proposed a vote of thanks to the essayist for his paper, and advised all present not to have anything to do with Spiritualism, and not to attend one seance, and said, with the essayist, that it was from the devil. I immediately rose up and seconded the motion, advised all present to prove all things, and hold fast that which is good, to try the spirits whether they be of God, and said that as the reverend gentleman had not investigated the subject he was not competent to give evidence to such an intelligent company. Mr. Morse's visit has done great good. We had a good meeting last night at my house. Our medium had improved so much during the week that we did not know his guide when he first bid us "good night." He had always spoken in a whisper, but last night he spoke quite distinctly.—I am, yours truly,

70, Cavendish Street.

J. WALMSLEY.

"A Barrow Spiritualist" deprecates the challenge by Mr. Metcalfe to discuss with Mr. Howard on Spiritualism, as the Barrow Spiritualists are not willing to accept the former gentleman as their champion. They suggest that Dr. Dobson, of Millom, be put forward as the representative of Spiritualism. Our correspondent says that the doctor has tact, eloquence, and ability, and there is no man more eminently qualified for the work in the whole district.

SCIENTIFIC LECTURES.

Dr. Simms has delivered eighteen lectures in the metropolis with remarkable success. The course of fifteen lectures given in one hall was largely attended, and created much stir and interest among the scientific and literary societies, and the people of London. Regarding a lecture delivered before the Anthropological Institute, the following we copy from the daily *Hour* of Nov. 13th, headed

"SCIENTIFIC NOTES.—ANTHROPOLOGICAL INSTITUTE.

"The Anthropological Institute of Great Britain and Ireland opened its session for 1873-4 last evening, at the rooms, No. 4, St. Martin's Lane. The President, Professor Busk, F.R.S., occupied the chair.

"The first paper read was by Consul Hutchinson, F.R.G.S., describing the result of his explorations among the ancient burial grounds of Peru, chiefly on valleys on the sea coasts. Mr. Hutchinson has sent to England 80 skulls, which he has collected between Lima and Callao. The object of the paper was to make known what were the relative positions of the skulls, and their accompaniments when found.

"A most interesting oral communication was made by Dr. Simms, of New York, on a flattened skull which he had brought from the Island of Mameluke, in the river Columbia. Bodies are not buried in the ground in that district, but after being bound up in buckskin are piled one above another on the island, which is used as a burial-ground. A framework of planks is used to keep the bodies in position. He examined many hundreds of skulls, all flattened, and he also examined heads of living people, and inquired how the flattening was accomplished. A board is placed across the frontal, and another across the occipital bone when the child is a few hours old, and the flattening has generally become permanent in nine months, when the boards are removed. The following important facts were mentioned: The flattening does not seem to cause pain; males and females are treated alike, though it has been supposed only males of a certain class received the 'honour of flattening.' The flattening is not apparently transmitted from parents to children; and, judging by the general acuteness of the Indians, the practice does not seem to affect the brain."

To Inquirers and Spiritualists residing in the south of London. A seance, consisting of trance addresses, &c., every Sunday evening, 7 p.m., at the Rooms of the South London Association, 24, Lower Stamford Street, Blackfriars. For particulars as to admission, write Mr. F. M. Taylor, at above address.

CAUTION TO PUBLIC MEDIUMS.

To the Editor.—Sir, The *Manchester Examiner and Times*, in a short leading article on December 5th, gives publicity to a suggestion that the question of Spiritualism should be tested by a prosecution of some medium for obtaining money by false pretences.

Doubtless Spiritualists would not fear such an ordeal, but, nevertheless, unless some properly organised scheme for mutual protection be instituted, it would very likely go hard with the unfortunate mediums, especially in the provinces, where the magistrates would naturally assume that all mediums are rogues, and act accordingly.

For the benefit of public mediums generally, I would suggest that, in every instance where money is received by them, they should insist on the investigator first signing a written or printed stipulation in this form:—

"CONDITIONS."

"Persons investigating Spiritualism must adopt such precautions as will satisfy them that the medium is unable to produce, by trickery or deception, any phenomena which may be witnessed, and must take the sole responsibility of such phenomena occurring or not: it being distinctly understood that the medium is merely a passive agent in the matter, and unable to guarantee any results."

I think it would be impossible for any investigator, after signing the foregoing conditions, to maintain any prosecution against a medium unless the medium really did cheat, in which case, of course, he must be prepared to take the consequences.—Yours respectfully,

Manchester, Dec. 5th, 1873.

FRTZ.

It might be worth while to print and sell such a form of conditions for the benefit of present and future mediums.

[A series of "Conditions," including the above, appeared in the "John King" number, and other issues of the *MEDIUM*.—Ed. M.]

NOTES OF MRS. OLIVE'S SEANCES.

November 12th and 26th.

Numerous requests for help in various earth-matters being made to "Hambo," he counted them up on his fingers, by way of impressing them on his memory. "Sunshine" advised a gentleman on business matters, and suggested the name of a solicitor for him to consult. "Dr. Forbes" prescribed as usual, and in answer to a question relative to what name a married woman went by in the spheres, said if she had here married her affinity, she would continue to go by his name; if not, would return to her original name, or choose another. When spirits found their affinities in the spheres, the wife took her husband's name as was the custom here.

"Hambo" came first, was very amusing, told every one present he or she was an original, and flattered himself he was original also; congratulated himself on the successful way in which he had carried out some promises of assistance he had made some weeks back, and was in high spirits in consequence. "Dr. Forbes" gave a singular test. Speaking to a lady who was suffering from severe cold, he told her he had turned the face-ache she had had a few days previously into a catarrh, because the dull pain of a cold was easier to bear than the sharp pain of a face-ache. The lady admitted having been very much at a loss to discover how she had managed to catch cold, and had ransacked her brains in vain to find out the cause. The "doctor" further said how he had impressed her, what medicine to take, and when to take it, and she had dutifully obeyed her impressions. This opens a curious field of inquiry as to the power medical spirits possess of turning one disease into another, or of altering the form in which a disease may first have appeared.

SPIRITUALISM IN DUBLIN.

We are happy to find signs of vitality in Dublin. We know there are some believers there, but they have been heretofore silent. On Sunday week Mr. J. MacDonnell addressed a Society of Freethinkers (some of whom avowed Atheism) on this subject. He was listened to for over an hour most attentively, and answered all questions satisfactorily. They are about to form a circle under his direction, to prove these things. The speaker put in as evidence our Report of the Dialectical Society, and several numbers of the *MEDIUM*, selecting the hardest facts for their consideration, and presented these works to them.

On Monday evening the Rev. Maxwell Close read a paper on Spiritualism to a rather fashionable audience in an aristocratic part of the city. He selected the experiments of Professor Crooke with Mr. Home, as demonstrations of a thinking power independent of those present in the body; also Miss Cook's mediumship, as irresistible evidence. The reverend gentleman detailed the facts in the most logical manner, and fairly proved his case. In reply, an eminent lawyer, as well as a physician of known ability, commenced humorous misrepresentations of the question, to the satisfaction of a large portion of the audience. They were followed by the Rev. Mr. Carmichael, who in a brilliant and forcible speech exposed the fallacy of those gentlemen who substituted ridicule and evasion of the facts for arguments or counter-facts. He nobly avowed his full conviction of their truth, and in many cases of their great usefulness, but found Satan had too much to do with it also. The Professor of Oriental Literature in Trinity College (a Mohammedan) also supported the truth of Spiritualism from facts known to his own family in India. The lateness of the hour and the interest evinced caused a postponement of the debate. We are glad to see the Irish at it in earnest, and anticipate plenty of fighting. At their circles there are sure to be some *knocks* going, as Irish spirits have long been known to produce them.

HERNE HILL.—On a recent evening Mr. Wotton Fullford read an essay on Spiritualism before the Mutual Improvement Association, in connection with the Milton Road Chapel. The attendance was large. The paper was favourably received, and warmly discussed, and there was an active spirit of inquiry. Such readings do much good.

We hear good accounts of Mr. Caldwell's seances at Walworth. Our readers in the South of London could not do better than make the acquaintance of the circle. The address will be seen in our advertising columns.

MR. HERNE AT BRIGHTON AND EASTBOURNE.

MR. HERNE AT BRIGHTON.—Mr. Herne has given four seances at Brighton, all of which produced the greatest satisfaction. The usual phenomena occurred which are familiar to all who have either heard or read of Mr. Herne's seances. It will be unnecessary, therefore, to describe them. I will, however, briefly record what took place at the termination of the last seance. It was such a display of spirit-power as I had never before seen. There were present myself, Miss Hay, Mr. Bray, Mr. Gill, and the medium. The light was extinguished for the purpose of asking the spirits whether it was desirable for Mr. Herne to remain in Brighton to give another seance that evening. The table was thrown on its side, where it remained for some time, whilst we ascertained from the raps produced on it the wishes of our spirit-friends. We were about to open the door, when the table was raised up and the chairs all over the room appeared to be in motion. When the light was introduced, we found the table carried to the piano, on the key-board of which it was resting. The light was again put out, and immediately things were in motion, so much so as to excite alarm. Light was again admitted, and the piano was found drawn from the corner of the room to the centre, and the table removed and propped up with a chair. The sofa was now seen to lift up in the light. Again the room was placed in darkness, and the next minute the sofa was found to be standing on end and the fender drawn out of its place; the room was in a perfect chaos, not a thing in its place. On Mr. Herne going into the passage a hat-brush and towel were thrown from his bedroom. This is a brief and correct record of this extraordinary demonstration of spiritual power, which astonished greatly all who witnessed it.—ROBERT COOPER.

Mr. Herne visited Eastbourne last Friday, and held seances at my house. At the first and second, representatives of the press were present. The manifestations on the whole were very satisfactory, and with the exception of one or two persons, who did not appear to have the capacity to appreciate facts, all present were convinced of their reality. At the first seance the unusual phenomenon of matter passing through matter, in the light, was observed. After the first sitting the circle was about to be rearranged. Mr. Herne took hold of the hand of a shrewd, practical man of business, when suddenly a chair standing behind, and which had just before been noticed to move, sprang up and was hanging on the arm of this gentleman, who, when appealed to, stated in the most emphatic manner that he had never released Mr. Herne's hand for an instant. A gaslight and candle were burning at the time. The principal feature of the second seance was a wonderful display of physical force. Heavy objects were moved about in an extraordinary manner. A musical-box, weighing upwards of fifteen pounds, was wound up by spirit-power, and, whilst playing, floated over the heads of the sitters, occasionally resting there. A heavy piano was moved a considerable distance, and a full-sized dining-room table was seen to spring off the floor in the full gaslight. A heavy spaniel dog, which was quietly sleeping on the rug, was thrown on to the table. Whilst seated at dinner a small metallic flask was brought from a back room and thrown on the floor in broad daylight. The third seance was a failure; and the fourth was at one time expected to be the same, but after sitting for two hours we were well rewarded for our patience. At this seance we had a fine display of the spirit-voices. For three-quarters of an hour "Peter" kept up a conversation, which abounded in wit and repartee, and kept the company in a continual roar. Every now and then a clever conundrum, suggested by the occasion, was introduced. "John King" also spoke for a short time in an intelligent manner. "Peter" was asked to sing. He said he would try to oblige, but required the key-note. Hereupon the piano was touched. "That's A flat," said the voice—"that's you." "That's F sharp—that's me." Peter was then requested to draw his finger from one end of the key-board to the other. A sound accordingly was produced, the voice saying, "Is that what you mean?" He was then asked to draw it the other way, which was immediately done. These are a few of the most salient features of these remarkable seances, which, as I have said before, gave the greatest satisfaction to nearly all who witnessed them, and were admitted by the disaffected to be inexplicable. ROBERT COOPER.

SEANCE WITH MRS. BASSETT.

On December 4th the seance at the residence of this medium, 15 Thornham Grove, Stratford, was attended by Mr. and Mrs. Lumbard, Mr. Robinson, Mr. and Mrs. Bassett, Mrs. Wootton, and myself. Soon after sitting down the spirit-light appeared, about the size of a nut, emitting rays, and moving round the circle for about five minutes. Mrs. Wootton's jacket was brought from up-stairs by the spirits, and it fell on her hands. A small spirit-hand touched her from under it, and moved about. A number of spirit-hands, of various sizes, were distinctly felt by myself and others. Four spirit-voices were heard—two females and two males—who conversed with us for more than an hour.

The spirit, "James Lumbard," brother to one of the sitters, asked me if I would like the ring test; and, sitting near the medium, I passed my hands down her arms to make certain that no rings were concealed on them, and then held her hands tightly. Almost immediately the ring was found on my arm near the elbow, though it fitted so tightly as to pass on in the usual way with considerable difficulty. The whole proceedings produced great satisfaction. J. WOOROX.

85, St. Peter Street, Mile End Road, E.

THE REV. F. R. YOUNG has usefully met Herr Dobler's visit to Swindon by an able letter in the local *Herald*. The *Advertiser* glories over Doblerism as being a nobler art than spirit-communion.

A PROOF OF CLAIRVOYANCE.—To the Editor.—Dear Sir,—Visiting Mrs. Empson, of 114, Wardour Street, the other day, I stayed longer than I intended, and became anxious about my children at home. Mrs. Empson went into the "superior condition" and visited my home (where she has never been physically), and gave a fuller and more minute description of the home than I could have done myself, including the position of my children at the table, which I afterwards proved to be correct.—I am, respectfully yours, EMILY BULLOCK, 1a, Lamp Office Court, Lamb's Conduit Street, W.C.

MR. MORSE'S APPOINTMENTS.

New Brighton.—Saturday, December 13th, Mechanics' Hall, at 8 p.m.
On Spiritualism: Satan? An Analysis and Refutation.
London.—Sunday, December 14th, Town Hall, at 6 p.m.
Spiritualism—What good is it? December 15th and 16th, private meetings.
SAUNDERSVILLE-SEA.—Wednesday, December 17th, and Thursday, December 18th, Baby Street Hall, at 7.30.
Liverpool.—Sunday, December 21st, Islington Assembly Rooms, Islington. Afternoon at 3 o'clock; evening at 7 o'clock. Admission free.
 Mr. Morse's address next week is—Care of Mr. N. Kilburn, jun., Mr. Morse's, Bishop Auckland.
St. Helens.—Mr. Morse cannot accept any more engagements until the New Year. Early in January he will visit Liverpool, Birmingham, New Castle, and Glasgow, due notice of which will be given.

DR. MONCK AT NEWCASTLE.

Saturday Evening, December 13, 1873: Seance for the editors and reporters of the Newcastle press, at Old Freemasons' Hall.
Sunday Evening, December 14: In the Lecture Hall, Nelson Street, "Spiritualism the Handmaid of Christianity." Admission free. Collection to defray expenses.
Monday Evening, December 15: Lecture Room, Nelson Street, "The Unity of Biblical and Modern Spiritualism."
Tuesday, December 16: "Modern Spiritualism defined and defended."
Wednesday Evening, 17th: Public discussion. Free enquiry earnestly invited.
 Admission (course), reserved seats, 2s.; second seats, ditto, 1s.; single admission, 6d. and 1s.
 A select seance will be held by the Rev. Dr. Monck each night. Admission free to purchasers of Dr. Monck's carte de visite. Tickets to be had of Mr. E. J. Blake, 49, Grainger Street.

DR. SEXTON'S APPOINTMENTS.

Glasgow.—Sunday, December 14th, Trades' Hall; subject, "Immortality of the Soul demonstrated by Modern Spiritualism." Monday, December 15th, City Hall Saloon; subject, "Conjurers and Spirit-Mediums."
Exeter.—Wednesday, December 17th, Waverley Hall; subject, "The Philosophy of Spiritualism."
 Address—Dr. Sexton, 17, Trafalgar Road, Old Kent Road, London.

MR. BURNS IN THE FAR WEST.

Plymouth.—Sunday, December 14th, St. James's Hall, at 3 and 7 p.m.
Belfast.—Monday, December 15th, Mechanics' Institute.
Dunfermly.—Tuesday, December 16th, Mechanics' Institute.

Liverpool.—Mr. Jackson will speak in the trance-state on Sunday the 14th, and Mr. Morse on the 21st, at the Islington Assembly Rooms, Liverpool, at 3 and 7 p.m.

Mrs. HULLINGWORTH, of Bradford, will occupy the platform of the Hall of Freedom, Halifax, on Sunday next; and Mr. John Kitson, of Gawthorpe, will occupy the same platform on the Sunday following.

Birmingham.—Mr. C. Allwood, phrenologist, has visited the Sunday meetings, and testifies to Mr. Collier's qualifications for clearly and forcibly expressing his views and adapting them to the instruction of all classes of listeners.

Mrs. Dickinson had a large party of friends to meet her again on Tuesday evening, at the Spiritual Institution, when, under spirit-influence, she attended to the ailments of some of those present. She will again hold a reception at the Spiritual Institution on Tuesday evening at 8 o'clock.

Liverpool.—Mr. Johnson, of Hyde, gave two excellent addresses at the Islington Assembly Rooms, on Sunday the 7th, to crowded audiences. The subjects chosen by his spirit-guides were, "Happiness," and "Where are the Dead?" respectively, and on the Monday night following he gave another lecture in the trance state, in the Stafford Street Rooms; the controlling spirit spoke upon the "Resurrection." On every occasion Mr. Johnson was listened to with the most profound attention, his language being beautiful, logical, and most sublime; the sentiments were dressed in language befitting a Milton, and uttered with the force and declamation of a Demosthenes. Mr. Johnson is in his normal state placid, but under control he is drawn out, and expresses himself in great force and power, presenting a striking contrast. He would do well to be worked more frequently by his spirits; and societies could not find a better and more able advocate in the field than Mr. Johnson to serve them whenever time can be had at his disposal. In fact, I am of opinion that Mr. Johnson should allow himself to be used more, if not altogether, by his bright spirits in the great cause of spiritual reform.—JOHN CHAPMAN.

Batley.—To the Editor.—Dear Sir,—I think your Batley-Carr correspondent must have read only part of the notice which appeared in the Medium (November 14th) in reference to our place of meeting being no longer available; in consequence of the occupants of the house leaving the district. Now, sir, if he had read the whole of the paragraph he would not be so ready in trying to convey the idea to the public that the cause was a failure here. I don't blame him for getting a good supply of water to his own mill, but I would like him to show a little more brotherly love, and not try to divert the stream from his neighbour's mill. Now, sir, for his information, I have to state that we have not closed our place. We have only changed. We hold our meetings as usual, but for reasons best known to ourselves we thought it best not to attract attention at present. He must be rather nervous, or he never would be afraid that strangers would suppose that the cause was flagging at his place. We never mentioned Batley-Carr, and, according to his statement, being almost a mile apart, they must be two distinct places; and I am glad to say that while their meetings have been so well attended (especially when the Mrs. Tappan of Yorkshire is there) ours have been as well attended as before, although more privately.—Yours sincerely, A. MASON.—December 2nd, 1873.

A *Clark Times* correspondent says a medium or lecturer would do well to visit South Africa.

Leamington, Brierley.—The mediumistic writing you send has got no meaning; it is simply an exercise. Let the medium persevere.

Mr. F. W. Buxton regrets the thin attendance at Mr. Harper's meetings at the Curzonian Rooms on Sunday evenings. For the subject, see advertisement on another page.

A *concrete* view suggests that a series of seances should be held privately at Stonehouse, to discover, if possible, the uses to which this relic of the past was subservient in the days of its grandeur.

Manchester Times.—Correspondents inform us of the success of Dr. Monck's efforts. The lectures paid all expenses, and the report of the seance will appear in the local papers. A meeting has been advertised, to be addressed by a number of ministers and others, to oppose Spiritualism by speeches delivered in Welsh and English.

The *London correspondent of the Leamington Chronicle* writes:—"In my last week's letter I told you about an American lady, who is causing great enthusiasm among spiritual circles by her Sunday evening addresses. I went last Sunday to hear Mrs. Cora Tappan, and can only say I was simply delighted by her discourse, and impressed by one of the most beautiful prayers or adorations I ever listened to."

Gerrards Green.—Mr. J. J. Morse lectured to a crowded audience in the Constitutional Hall, Glastonbury, on Sunday evening, November 24th. The subject, "Our Future State," was handled in a masterly manner, which undoubtedly gave satisfaction to all present. Mr. T. B. Small, sen., vice-president of the society, acted as chairman. There is no denying the fact that Mr. Morse's lectures in the north have been a great success, and done much good to the cause of Spiritualism.

A Professional Medium.—Your letter reply to Mr. Emerson Jones for warning mediums against the seductive influences of the dark spirit alcohol betrays a confession of allegiance to that fiery demon. We recommend all mediums, and mankind generally, to abstain from the drunkard's drink, and they will live all the longer, and be able to look back on life without regret for the act. Drink has been the bane of many mediums and brilliant geniuses, who, be it remembered, are "normal" mediums. Those who are not sensitive may drink and otherwise injure their animal economy with more impunity.

Osney Meads.—Mr. C. Byron Halliwell sends particulars of a dark seance established on September the 11th, at which grapes and other objects have been brought at different times, under test conditions. On one occasion, a beautiful bunch of fruit was presented to Mr. Edwin Clifton, the medium. The spirits desired the circle to provide some bells, which was done, and on Thursday last, six bells were played at one time, and the gentleman was present to whom they belonged, who said they were well played. The table was felt, and it was discovered that the whole of these bells were in the air playing at the same time. The local experimenters were very much gratified by their success.

Mrs. TAPPAN is constantly in receipt of pressing invitations to visit various parts of the country, and give her grand and instructive lectures. The present state of her health will not permit her to undergo the fatigue of travelling; and were it not that she can work on the spot, the movement would at present be denied her invaluable services. As Mr. Chapman, of Liverpool, thoughtfully observes, the cause is even more benefited by her ministrations in London, which, through the agency of the Medium, reach thousands of minds, whereas if those orations were delivered in provincial halls the effect would not be so extended. In due course Mrs. Tappan will favour her country friends with her presence.

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