



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

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

DELIVERED IN LAWSON'S ROOMS, GOWER STREET, WEDNESDAY
 EVENING, DEC. 10TH, 1873.

On the above evening Mrs. Tappan delivered her sixth lecture on Spiritualism and Science. The audience, in consequence of the dense fog which prevailed, was smaller than has yet listened to these interesting discourses. The chair was occupied by Mr. Enmore Jones, who, after a few opening words, called upon the eloquent inspirational speaker to commence her discourse.

INVOCATION.

Infinite Spirit! Thou Source of all light and all love! Thou Being above all comprehension, to whom we turn every hour for strength and sustenance, who art our guide in all things, who dost for ever extend to us a helping hand! When we search through nature, we find thy laws life. O loving Spirit! let us for ever seek those still more subtle secrets of being that bind us to Thee and to all souls; and when transfigured and set above earthly cares and earthly knowledge, let us behold with what vastness Thou hast extended the field of research, until eternity fails to exhaust the fountains of thy knowledge. O loving Spirit! O Light and Guide! Divine Beneficence! we ask for thy guiding hand, thy sustaining power, thy uplifting voice!

Those who have followed the successive lectures here on Wednesday evenings will remember that we have endeavoured to give, in a somewhat scientific manner, the methods whereby disembodied spirits influence and act upon your minds, your bodies, and the atmosphere which surrounds you. Of course in any series of lectures it is not possible to illustrate a form of existence so different from yours, and concerning which you have taken but the initiatory steps to knowledge; because whatever may be the objective forms of spiritual existence, yours are evidently more material, tangible, and external. You reason from opposite premises; you use opposite principles; you are therefore allied to a series of thoughts and feelings that do not belong emphatically to spiritual existence. Yet, as there is a link between your spirits, the body you inhabit, and the atmosphere you inhale, so there is a link between your atmosphere and disembodied spirits, whereby they can make their presence manifest. We will to-night give some further suggestions concerning the methods by which spirits are enabled to produce certain manifestations of their presence, always bearing in mind that you must consider these as only the proximate results of investigation into final truths.

It is true, as we have already said, that electricity does not usually form the means whereby spirits produce sounds. In all external manifestations there are three causes of the phenomena produced. One of these is electrical, in the manifestation of which the spirit employs the electrical forces constantly being given off from the body. It is asserted by the scientific men of the day that the human body generates electricity of a finer quality than that employed in the usual electrical manifestations, or in the magnetic telegraph. That this element is electricity is proven by the fact that it affects metallic substances, and produces ignition of susceptible gases. For instance, the gas in this room can be ignited by the electricity of the human body. You can at any time try the experiment in your own sitting or drawing room by walking up and down to generate the electricity in your body, and asking a friend to turn on the gas for you. By rubbing your feet, upon which you have india-rubber soles, on the carpet,

a larger quantity of electricity will be produced. After pacing round the room half-a-dozen or a dozen times, touch the gas, and it will probably ignite. You will find many persons possessing this power, and who can light the gas every time. This is one of the occult forces of the human body.

Now this, when employed by the spiritual powers, will produce certain sounds; but they are also produced by the presence of nitrogen and carbonic acid, and the compression of the atmosphere—an effect brought about by the combination of these two gases. You have all heard of drops of water falling on the faces of persons present at seances. These drops are the result of the condensation of the atmosphere, which is produced by hydrogen and nitrogen.

The second form is by atomic evolution, whereby the atoms are made to revolve with great rapidity, and, by producing a vacuum, cause a concussion. This atomic evolution you cannot see, because you cannot see infinitesimal particles. But the presence of a spirit can affect these atoms so as to make them revolve very rapidly, and produce the forms that are sometimes seen by every person present at a seance.

Then there is a third element, which we have not referred to in previous lectures, but which constitutes a principal power in spiritual manifestations—phosphorus. It is well known that all bodies in a high state of organisation possess this ingredient. It exists in nearly all combinations of matter—not specifically in the mineral kingdom, but in the vegetable and animal; and wherever decay is occurring, phosphoric emanations are going off. Now, in order to produce these manifestations phosphorus is necessary; so that wherever these manifestations occur, phosphorus must be present. It is this element, phosphorus, which causes that phenomenon so dreaded by superstitious people—the *ignis fatuus*. It is the result of the light from decaying vegetation. Certain kinds of wood decomposing in the forest produce this light. You have often, perhaps, in traversing the forest towards nightfall, seen a thin pale flame arising from the fallen trunk or branch of a tree. This is a phosphorescent light to a great extent. This or a similar appearance is frequently seen upon the surface of the sea—the result of myriads of infinitesimally small insects. Sometimes it appears in vast beds; sometimes like a sheet of flame.

It is believed by modern *savans* that phosphorus constitutes the absolute nourishment of the human brain, and that all those nervous forces and fluids which form the avenue for the evolution of thought are sustained and fed by phosphoric substances. Thus certain kinds of fish, which contain a large proportion of this element, are considered to be highly useful as a food for man; for instance, those fishes that have the greatest rapidity of motion, those that live in fresh water in which is found vegetation instead of alkalies and mineral substances. The trout, among others, possesses this substance in a great amount. The salmon is also said to possess a vast amount of this element, which constitutes the principal substance of the brain. Minute and subtle analysis has shown that the ganglia from which brain-force is generated produce this force in proportion as there is phosphorus in the human system. It will one day become a study of the medical world, whether the human brain may be restored to its original strength and power by the proper administration of nerve-force in a refined and advanced state. The fact that the human organism and the organisms of various animals possess, in a high degree, this element, that it is essential to the production of nervous force, goes very far to prove that in a high state of human culture you will eat no food that does not supply some of the requisite chemical constituents of the body. The perfect analysis of the

blood would discover, to a certainty, all the chemical elements you require for the sustenance of the system, and demonstrate the necessity for absolute science instead of an experimental *materia medica*.

The phosphate that is taken on and generated in the brain is the combination of that element with another, which in its nature is so uniformly connected with thought that it is scarcely possible to separate them. Of course you cannot see thought; but phosphorescent effects can be seen. This intermediate product, which is the result of phosphates and of the nervous force of the brain, produces a certain amount of power, and volition that in themselves constitute mind. This is the subtle element upon which the spirits oftentimes act. Certain persons give out electricity, while certain others give out phosphoric lights or phosphorus. These the spirits can control, and, under proper conditions, produce phosphoric or electric lights. You can always distinguish between the one flame and the other. The electrical lights produce sound, while the phosphoric lights are accompanied by no sounds, and are tranquil in their appearance. Sometimes the phosphoric lights appear of various colours, and frequently give to objects a bluish or roseate hue. They appear in the presence of those persons who are continually in a phosphoric atmosphere. In a proper and well-regulated seance these things will be taken into consideration, and the spirits will give directions for the placing of persons, so that the electrical and phosphoric elements may be placed in such a relation to one another as not to destroy each other's influence. If one medium possesses the phosphoric, and another the electrical force, they destroy each other's power. Someone then wonders why, with two such powerful mediums, no manifestations are gained. The fact is, the two forces destroy each other, and the spirit has nothing whereon to act. If you knew of what your bodies were composed, you could oftentimes so organise circles in such a manner as to produce very strong manifestations. This will in course of time be known, and a full system for developing mediums will be introduced, just as perfect as any other system of knowledge in the world.

If the presence of carbonic acid gas is too strong, there is one element that can be introduced with little trouble, that does not destroy the conditions like raw oxygen. This element is ozone, and it may be produced by the three following elements, *peroxide of manganese, permanganate of potash, and oxalic acid*, in about equal proportions. Combine these: then if you take two table-spoonfuls of the mixture, and pour over it, every two hours, about one spoonful of water, it will throw off enough ozone to make the atmosphere quite pure. It would not have been a bad idea to have had some here. In the sick-room, where too much ozone would induce coughing, the above quantity would be just sufficient to purify the atmosphere without producing evil results; and in a seance, for the sake of supplying the lungs with pure air, you might introduce ozone thus made, with little trouble and at a very trifling expense.

This element of ozone, as we have stated, is different from the raw oxygen of the atmosphere, and is so toned down that it does not irritate as oxygen does. Still metallic substances must be removed, except gold and platinum, otherwise they will become oxydised. If you give this suggestion due consideration, it will prove to you that a series of investigations are being carried on by the spirit-world with the view of facilitating your intercourse with them; and that to make these elements that compose your own bodies, and all those objects with which you are so intimately connected, the subject of study, would conduce not only to your own health and to the production of the highest thought in your own minds, but also to the production of the finest spiritual manifestations. Unquestionably, when your minds are sufficiently sustained and nourished, and you have well-regulated bodies, it adds largely to the power of the disembodied spirits to hold converse with you.

It has been said that persons suffering from ill-health make the best mediums. It may be that in certain forms of sickness the brain may be much more active, and the person so afflicted may have a transcendent state of spiritual culture; but undoubtedly the highest form of spiritual manifestations will come to the earth when perfect health and perfect spirituality exist hand-in-hand. Oftentimes the disease of your bodies and the lassitude of your nervous systems are the effect of impure air; and when you remember that you often produce an atmosphere that it is almost impossible for a spiritual being to act upon, and when you consider that from your bodies an emanation is constantly coming off proportionate to the food you eat and the drink you imbibe, and that an emanation is also always proceeding from your brain in proportion to your thoughts, you will understand the spiritual atmosphere is as dense as the physical atmosphere to-night. This being the case, how impossible it is that spirits approach you with anything like a palpable presence. Then, when you consider the still more subtle and sensitive element of which thought is composed, and of which your spirits must be formed, you will almost wonder that there is any intercommunion at all, and indeed that there is any communion between you here. Your bodies are so afflicted, your brains so confused, and the infirmities of the flesh weigh so heavily upon you, that you do not present to your friends a fair face. These are untoward conditions; but by studying these laws you can remedy them. So by knowing other spiritual laws you can invite and facilitate the conditions whereby spirits manifest their presence.

We know there are great objections to the dark seance. The soul enjoys the light. But by using the violet ray all this can be obviated, and the usual repugnance to sitting in the dark overcome.

Still, if you are to have lights, you are obliged to have the dark room to see them in, else the spirits may show their wonderful pyrotechnical powers and you not know it. There is no other way than to see them in the dark. If they are not interesting to you, you can always have the light through the violet glass, or in the manner previously described.

Then there are the conditions which must effect the electricity of the body to be taken into consideration. High altitudes produce strong manifestations of the electric powers of the human body. A recent party of explorers, in the United States of America, visited a very high mountain. They were geographical explorers, and the mountain they ascended was 1,992 feet above the level of the sea. On the summit of this mountain the electrical atmosphere was so strong that the hair of their heads manifested the actual presence of the electrical particles; and so great was the shock to one person, that it almost threw him to the ground. By experiments of this kind you would facilitate your usual electrical studies; but such experiments are not always and at all times desirable. Of course the electricity in the human system is required for its proper sustenance, and should not be relinquished without something else being gained. For experiments with a person of electrical temperament, you will find the manifestations much more vigorous at high altitudes. But if your manifestations are of the phosphoric kind, low altitudes, and places bordering upon fresh-water streams, where carbonic acid gas is being thrown off, would facilitate your experiments.

There are individuals of such peculiar constitutions that they prefer always to inhabit some place near a slimy pool; and they are always in the best health when in the vicinity of woods and marshes, and among the deepest vegetation, under just those conditions which generally produce disastrous effects upon the human system. For these constitutions, however, it is necessary to have the phosphoric effect of decaying vegetation, and they always prefer the damp, moist atmosphere, to the dry one full of oxygen. These belong to your physical welfare, as well as to the presence and manifestation of spirits.

The chief element, however, under which it always can and must come to you, is the element of mind itself, that being the connecting link between your world and the spirits—the only similar link that binds you together. Their bodies—formed of finer elements you know not of—cannot assimilate with your material bodies. Their thoughts and amenities of life being so different and so far removed to your outward understanding, they can only appeal to your mind through those forms that you associate with spiritual beings. Hence upon the mind itself—its tranquillity, its preservation, its equal development, its equilibrium—depends largely the power of spiritual manifestations; and in a room where there is an abundance of mind-power—and by mind-power we do not mean jagged points of will, we do not mean that mind-power which shapes itself into every angular thought—we mean the mental power, the tranquillity that is ready to receive any thought and investigate any truth, no matter how much they are at variance with any preconceived opinion. This power of mental reception, this power that keeps you, as it were, within the bounds and pale of reason, enlarged and cultivated by truth, is the surest way spirits can act. If you destroy the connection, if you are in any way discordant with yourself, it is not a fitting time to seek for communion; for more than half the time is then occupied in tranquillising your mind.

Music is always suggested at seances for the very reason that the harmonious vibration of sound on the ear and nerves of the brain aids to produce that very tranquillity that you should always covet; and if you have not music in your souls, how can you expect to be harmonious, and invite the spirits of the other world to be present? Their thoughts are rounded now; they have attained a harmoniousness of thought far transcending your thoughts. Each thought is a note, every aspiration a tone in the variety of harmonious sounds that makes up their existence. How, then, without great power of will, can they come to you in the midst of your tumult and your nervous antagonism? See to it always, in pursuing these investigations, that you have tranquil minds—the body as far as possible removed from those physical conditions that produce inharmonious, but in accord with those laws of health which you have discovered. You can imagine, from the delight it gives you to have a harmonious and well-organised seance, to find that the communion flows along pleasantly and fluently, with every peace, like the melodious strains of a great master. Contrast them with those seances where there is jargon, and discord, and accusations of imposture. You can readily understand the great difficulties under which your spirit-friends labour in producing any satisfactory manifestations at all. In your hands rest the power and ability not only to make every seance satisfactory, but to remove every possibility of suspecting the direct honesty of purpose of every person present. Undue suspicion destroys the atmosphere as much as undue credulity; and, therefore, you should always form your seances of persons whose integrity you cannot doubt, and then accept whatever comes.

It is as necessary to comply with the conditions of spiritual manifestations, as it is to conform to the laws and regulations of a corporate body or any scientific society on earth. If you wish to investigate any subject, you have to do so under the conditions in which it is presented to you. If you wish to travel by rail to any place, you have to comply with the rules of the railway company. In the investigation of Spiritualism there are subtle conditions—a variety of laws that are necessary to be known before you can come to any satisfactory result; and in the pursuit you should not fail and falter by the wayside simply because of the difficulties presented to your mind. If you cannot, in the pursuit of your

material affairs, overcome some difficulty in the way, you strive, and strive, and strive again. If you are pursuing some temporal object, you never weary in your efforts; but when carrying on some investigation with your spirit-friends, how often, if the first or second time is not satisfactory, the *savan* of the earth turns away and says he has investigated the subject, and gives no more attention to it. Once at a seance, he says he tried to hold converse with spirits, but it was not satisfactory. Is that all the investigation you have given to the matter? and is that enough? Yes, it is enough for them; and thus those who spend their lives in ferretting out certain things about matter are satisfied with one feeble experiment that is connected with eternity. Surely consistency is a jewel. In the pursuit of your individual aims and ambitions, you know what sacrifices you are continually making—how you undergo fatigue and every kind of discomfort for the purpose of gaining something you think of transcendent importance.

There can be no higher object than the proving of the existence beyond death of the presence and communion of departed spirits. Whatever gives you knowledge on that subject, that opens to your minds the laws whereby these things are possible in this day of wonders, is of itself a theme of undoubted interest. Surely so vast a science, that not only opens up the spiritual realm, but that underlies all mental effort in your organisation, is worthy of spending time, energy, and pains; and not one, but many tests—not one, but many efforts of thought and application should be given for the purpose of investigating and finding out the subtle and wondrous laws connected therewith. It is indeed a science that, like the keystone of the arch, unites all sciences in the grand scheme of spiritual life; it is indeed like the very solvent of nature sought for by ancient philosophers, wherein all other substances can be melted and merged in the one crucible of thought; it is the philosopher's stone into which you may look with charmed vision, and see there the truth you have long been waiting to find; but it is also that wonderful elixir of life that was sought by ancient sages for the purpose of perpetuating physical existence by the discovery of the immutable principles of life.

The element of eternal youth is found in the thought that inspires your brain, in the mind that inhabits your body, in the spirit that does not decay nor grow old, but, despite the wrinkles upon the brow, and despite the feeble and decrepit form, really lives and is youthful always. This element and this power would give vigour where there now is weakness and lassitude, would give strength where there is disease, would give light where the eyes are feeble, would give an impetus to the life that is now so often found lacking a purpose.

If you have built for time, it is one thing: your structure must be narrow and low and material; you must grovel in the senses, and bow down to the god that says there is nothing beyond this life. If you build for eternity, it is another thing: you may lay the foundation upon the earth, but the structure of your very existence and being must go out and up into the very eternity itself. The cares, amenities, every distinct aspiration of the spirit, become important parts in the vast temple that is for eternity. But if you build for time, selfishness, materialism, pride, ambition, that which contributes to your material happiness, become the natural results. How often the effort of the science of the day is to raise up the elements of material power and folly that oftentimes the next generation will demolish. But if you build spiritually for the structure that underlies your outward existence, then it is formed of thoughts that are to endure. Then in the beginning, when teaching the alphabet to your children, you find that it is not merely for time—to go out among men and apply through the weary years of earthly care, but that it is for the eternal structure of the soul—for the actual, real, tangible existence that lies beyond the shadowy veil of uncertain life.

These are some of the considerations—the further expression of the reasons why, in pursuing these investigations, you should seek the best and highest conditions. True science is never at variance with true religion. True science is always of the Spirit, for there is, underlying every principle in nature and every atom in matter, the pre-eminent Spirit whose life shapes the atom and causes it to evolve throughout the centuries forms of beauty and life. Spirit is everything. Matter is the shape, the external form, the clothing, the servant of the soul; while, boundless in its capacity and infinite in its power, the spirit is allied to the infinite God!

On the conclusion of her lecture, Mrs. Tappan, or rather her guides, as we ought to put it, intimated their willingness to answer any questions put by the audience relative to the subject of the discourse, at the same time, according to the usual custom, requesting that nothing irrelevant thereto be mooted. No sooner, however, had these words escaped the lecturer's lips, than an individual with a broad face and a wide Inverness assumed the place of questioner, putting queries entirely of an irrelevant character, evidently with the intention of exciting a discussion on theological matters; and though the chairman informed him that his questions were out of place, he refused to be called to order. Finally, as the person in question refused to submit to the disposition of the chair, or the vote of the audience, and in order to avoid a threatened disturbance, the meeting was dissolved.

A PAMPHLET having been circulated in Eastbourne, stating that Spiritualism is "a combination of paganism, popery, and infidelity," Mr. Cooper wrote a letter in the *Eastbourne Chronicle* saying that he regarded Spiritualism as the antidote to these monstrosities, and also as the destined agent of the spirit-world to rid the earth of positivism, ritualism, and all other "isms" that will not stand the light of truth.

MRS. TAPPAN AT THE ROYAL MUSIC HALL, HOLBORN.

SUNDAY, DECEMBER 14, 1873.

After a little preliminary business relative to the continuation of Mrs. Tappan's Sunday discourses, and the singing of a hymn (No. 12 in the "Spiritual Lyre"), the speaker rose and gave utterance to the following invocation:—

Our Father! supremest Love! surpassing Spirit! Thou infinite source of every blessing! Thou divine and perfect giver of every gift! we praise Thee. We come before Thee not only at this hour and upon this occasion, but at all times and in all places, to remember that Thou art there, and that thy spirit doth abide with us for ever—upholding, sustaining, supporting, guiding us even in the midst of darkness. O loving Spirit, let us behold thy light; let us remember thine inspired gifts; let us seek for thy knowledge. Thou art the source of all beneficence: let us remember this and be likewise beneficent. Thou art the source of all truth: let us seek thy truth, that we may thereby know more of Thee. Thou art the supreme knowledge: let us turn to Thee for knowledge, thereby gaining strength and wisdom and surpassing power. Thou art the source of all that is good: let us remember this and emulate thy goodness, that the deeds and words of daily life may be somewhat like the divine and perfect standard of thy being. O Spirit, Father, God! the universe is filled with the evidences of thy praise. Every atom throbs with the conscious life of thy presence, and all nature is vocal with the voice of praise to Thee. The sweet lips of the flowers, the songs of birds, the voice of the wilderness, and the wild ocean waves proclaim thy praises. The mountains reach with yearning hands up towards Thee, and the stars in their places revolve in response to thy voice. Oh, let us—endowed with living spirits, with immortal souls, with transcendent powers—let us emulate these praises! nay, more: let us behold where spirits disenthralled, and angels free and strong and glad, praise Thee with loving countenance before the very light of thy presence—grown strong in knowledge, free in wisdom, glad and pure and unafraid before thy light! Let us praise Thee even as these do. If death and sorrow and affliction bow down the human spirit, let us remember that there is life and joy and immortality beyond. If the grave has concealed from sight the dearest treasure, the household idol, the sacred and loving friend, oh, let us, thy children, know that life is eternal, that they live and may be bending near on pinions of divine love, whispering the messages of thy peace—transcendent and glorious. Let us join our voice with theirs; let us worship even as they do—in deeds of loving-kindness; let us remember that Thou, O God, art with them and us, the Father, the Spirit of life and love for evermore!

Another hymn (No. 51 in the "Spiritual Lyre") having been sung, Mrs. Tappan again rose and delivered the following discourse on

THE ETERNAL PROGRESSION OF THE HUMAN SPIRIT.

Heretofore the various religions taught in the world have had two distinct utterances. One has been to make the future state of man's existence a permanent one, whatever condition of happiness or misery the human spirit is transported to after death. Much of the theology of the day makes that condition eternal and permanent. It is true that Swedenborg, who has a large number of followers, and whose vision penetrated into the spiritual abodes of the departed, distinctly affirms progression; but he also affirms, we believe, retrogression—a progression in happiness and a progression in misery. The ancients believed not that the spirit in its present form would exist, but that by some process of metempsychosis the spirit would be transported into another form of life, and thus keep up a perpetual state of existence. Where immortality was taught, it was believed that the human spirit would become like the gods, and that whoever became immortal would possess almost infinite power.

Mohammed taught that immortality could only be possessed by the male human spirit; and that if the female wished to be immortal she must pray to become, at death, like her master. This was, of course, the favourite idea of the future paradise, wherein the blessed, and those who possessed immortality, were to have perpetual pleasures and a prolongation of material and earthly delights.

But the prevailing idea in Christendom, we believe, among theologians is, that the future state is either one of absolute happiness or of absolute misery, ignoring the fact that Jesus taught: "In my Father's house are many mansions; I go to prepare a place for you:" saying this to his disciples—the many mansions meaning the different states of existence. And we have often been questioned as to how we explain the scriptural passage: "As the tree falleth, so shall it lie," if there is progression in the spiritual world. We know that science proves that the tree does not lie as it falls. Atom by atom the tree is changed into soil, and grows up in a new form of existence, proving that though the tree falls, the atoms of which it is composed change their form of existence and take on new clothing.

Now, Spiritualism has revealed as an absolute fact the communion with departed spirits; and among the various lectures we have given here on Sunday evenings, we have endeavoured to picture somewhat of their condition in the future state, and we have stated to you that as the spirit departs from earthly life, so it begins its future existence; but we believe it has not been stated on previous Sunday evenings what may be its opportunities in the future for improvement, advancement, culture, progress, and final happiness. In this existence are all sources of knowledge improved,

and the understanding in spiritual philosophy enlarged. The greatest men of earth always fall short of their highest attainments. They wish to have some prolongation of life, that some favourite object or theme may be perpetually or finally studied. No one achieves the epitome of his or her ambition. The very best and highest minds wish for some loftier state, some nobler surroundings of existence, whereby they may fulfil the ideal of their lives. Indeed, the most devout Christian worshipper falls short in his own mind of the ideal Christian that he feels he ought to become; and it is a common occurrence among the various sects of Christendom for persons to believe that, if it were not for the forgiving Deity, they could not by any possibility escape the tortures of the damned, because they feel themselves utterly unworthy.

Spiritualism, however, not dealing with theological problems, but with facts; not dealing with questions that pertain merely to mysterious suppositions, but with absolute states of being, must present a final settlement of this question. Undoubtedly your spirit-friends, if they converse with you, are able to tell you what their condition is in the future state—unquestionably, whether in that state they can advance to higher degrees of knowledge and wisdom; or whether they are doomed perpetually to remain in one condition, merely living over again the scenes and knowledge that they have passed through or possessed on earth. It is a singular fact that with the human mind, and with the disembodied human spirit, there can be no such thing as rest; we mean, a standing still. The rest your bodies require—the physical sleep which is essential to replenish your outward bodies—does not, indeed, apply to the mind. The mind and spirit are never at rest; that is rest to the mind merely that changes its form of occupation; and undoubtedly when your bodies slumber your spirits are still at work in the subtle regions of thought and speculation. Sometimes thought is evolved in dreams—sometimes in the consciousness of divine visions that you cannot recall; but much of this is somewhat of a glimmering of the future state of the mind, when disembodied and free from the thralldom of the physical body.

You must be aware that the condition of being at ease belongs only to the material body; that the mind itself is never happier than when engaged in some new and ennobling pursuit; that every new avenue of thought, every great problem, every new inquiry, at once presents something to the spirit that enraptures and entertains it. And it must be the case when free from physical disabilities, that the spirit itself rests only in work, in labour, in constant toil, and in the pursuit and investigation of spiritual knowledge. Then, if you find yourself, on entering spiritual existence, crippled and dwarfed, as inevitably you must; if some portion of your mind is imperfect or undeveloped; if too many disabilities have rested on you externally; if, indeed, you be plunged, through outward circumstances and occurrences and thoughts and deeds in your earthly life, into a condition of comparative darkness—it does not necessarily follow you must remain there. There is no condition so dark that the power and the love of God and his angels cannot penetrate.

Were there places of eternal ignorance, there could not be the presence of Deity everywhere. And the human mind, finite in its failings, cannot by any possibility fail infinitely and eternally: hence the narrow compass of the human mind here on earth is at once in a degree enlarged; and the change called death merely disenthral the spirit from its prison, merely opens the portals to the brighter life, where it enjoys a wider range of vision, better opportunities for knowledge, loftier incentives, nobler aspirations, purer desires. Not at once, not in the twinkling of an eye, can this be wrought; but gradually, as the spirit begins to feel its deformity; as, entering into spiritual existence, you are made aware that you have not built for eternity, but only for time, while you have remained on earth; as you begin to realise that the spirit is dwarfed, lacks the clothing and drapery of fine thought, and of lofty impetus; indeed, as it comes home to your consciousness that the aspirations and ambitions of earthly existence have not been of such a nature as to develop the soul, but only to feed and pamper the appetites of the body.

Each spirit feels, on entering spiritual existence, that its work has only been proportionally attained; that there is only a moiety of its gifts developed and unfolded; that only a small degree of its powers have been improved. Then, if there were indeed to be no more advancement; if the gates of knowledge were closed upon the human spirit; if, with all its aspirations and longings for higher life and superior wisdom, it could never improve.—the future state would, indeed, be one of torment, and the majority of the human family, nay, the whole of the human family, would go into a state of comparative misery in the other world; because, as we have said, the brightest minds, the loftiest geniuses, the most subtle philosophers, even the inspired ones themselves, have declared that the earthly life is unequal to the fulfilment of their highest and best aspirations.

You know how many good impulses you leave undone and unfulfilled every day. You know how many avenues of knowledge you would like to pursue; but you say: "I have not the time; the demands of the senses are too great; I have so much to do—all my time is employed in merely caring for the external body. I should like to study all these questions: should like to discover the laws of the planets, to know all the subtle elements of nature, to study profoundly the problems of history; should like to inquire into the various workings of the human mind; should like to know the causes of many things I see every day; but I have no time." The germs of all knowledge are planted in the human spirit. That longing is a prophecy of what you may attain; eternity is

the time you have to attain it in, by degrees, by stages—nay, by very toiling.

The work of the body may cease when you lay aside your material forms—the delving for gold, the searching for material fame, the building up of the outward habitation; but whatsoever knowledge the human spirit acquires must be by earnest endeavour, by toiling and actual effort, by the earnest searching of the spirit. It is no easy road, it is no flowery pathway you enter upon, simply because you throw aside the outward body. The hill of eternity is a toilsome way. It is best to be so, for men grow weary of ease—become satiated with indolence. You place the highest value on that which the mind struggles for—that which you seek amid difficulties, surmounting one after another the obstacles that come in your pathway. That becomes the glorious treasure, and the delightful achievement of the human mind.

The spirit disembodied is not different from what it is embodied. Release yourselves from the shackles of the senses, and close your eyes upon the outward senses, and in one moment you can recount a dozen themes of knowledge you would like to solve; you can refer to many themes and subjects of meditation which, could you pursue them, would become sources of happiness and delight. How many questions and problems of human existence would you solve! How many divine philanthropies and schemes of human happiness would you devise if freed from your own material cares! You each think you could plan a government, determine the forms of a new society, create the expression for a higher religion, elevate the poor, and benefit humanity in various ways. Then there be the lofty themes of moral discourse, wherein the mind is not perpetually hampered by outward cares. All these could be pursued if you were only free, you say, from the cumbersome cares of material life. Death sets you free. Socrates conversing with his guardian spirit; Plato in his grove holding communion with disembodied minds; all great sages of earnest thought have believed that death sets the spirit free to pursue these lofty themes. Not at once; you do not go out into the spirit-world in the full strength of those great minds. How few there are that even contemplate what their condition will be in the other world! They believe that, by some subtle process of religion, they will be handed over to the care of angels, and that, without any thought for their own advancement or improvement, by some mysterious law or operation, they will glide into a state of happiness; or, if they stop to think at all, they shudder lest they may be transported to a place that is not so happy. Still there is always some little thread of creed, some ideal hope, some hungering desire that leads them to think that they may perhaps be saved. You work out the kingdom of heaven with fear and trembling.

It must be within you to crave the expression and cultivation of the divine powers that are enstamped in your being. Death does not immediately set you free—does not immediately transport you into all knowledge. You must there begin what you have neglected here—there study what you have failed to cultivate on earth; and those who pass out from your midst constantly, those even who were best, who were draped in charity, who were trained in lovingkindness, whose lives were made up of good deeds, these feel, on entering spiritual existence, how far short of the angels they are; and they look upon themselves with somewhat of commiseration, knowing that, with all their earthly striving, they still have not gained that highest state. You enter upon a state of progression, even as you leave one here. You enter upon a plane of tuition, where teachers, those that are advanced, those that have been in spiritual life longer, impart to you the knowledge they have attained.

Each soul, it is true, has its attendants, guardian angels, ministering spirits, who watch about it even in earthly life. On entering spiritual life you are at once taken into that degree of existence that is best adapted to your culture, and by degrees—but never without desire or will on your part—you attain knowledge. Spiritual existence is not a state for the forcing of knowledge. You cannot receive wisdom unless you seek it. You cannot taste knowledge unless you desire it. You cannot be transported at once into supernal wisdom and goodness unless your spirits strive after it. Nay; you must be aware of your shortcomings, and earnestly seek for the knowledge you would possess. It is not, as we stated, a pathway of pleasure; it is not a place where you are at once crowned with delightful glory, and where the whole of your lives is one supreme and perpetual calm. You would not be happy if it were so. It is only when striving for higher knowledge, when imparting some knowledge to those beneath you, that your minds are really at rest; and the various stages of spiritual existence, and the various methods of obtaining knowledge, form the happiness and the delight of disembodied souls. Your friends—the loving ones whom you have laid away to rest—you fondly think, with the hope that religion has given you, and the faith that belief has given you, that they are in a place of rest. Now, rest to the mind means a very different sort of thing to the rest the body requires. If you mean sleep, indolence, inactivity, then they are not at rest. If you mean activity, aspiration, change of employment, pursuing delightful themes of knowledge, then they are at rest.

But you put them so far away. You think of them as either asleep or in a heaven that has no opportunities for advancement or improvement; but only perennial and perpetual happiness. Now, the joy that comes from well doing, and the joy that comes from each day striving to gain a higher point of knowledge, is the very epitome of heaven to the human spirit; and you should think of them, not as asleep, not as in a state of transcendent calm, where, like midsummer on the tropical seas, their very happiness would become oppressive,

but where thought and feeling and aspiration and endeavour constantly lift their spirits to nobler strivings and loftier purposes. And when they come near you, it is not to while away an idle hour, nor to soothe you into the alluring slumber of a transient happiness, but to search your spirits, to probe your minds, to warn you that the fatal error of human existence is this desire for an idle life, to ask you in your secret conscience if you are improving all opportunities you enjoy for gaining knowledge, to ferret out—with the loving eye, and with the loving tones, but that most searching voice—to ferret out the faults of your daily life, and to see that you improve the gifts that have already been bestowed upon you. There can be no more searching scrutiny than this consciousness of communion with departed friends; because you at once feel that if your mother, your friends, your dear spiritual kindred are near you, they must know the shortcomings of your lives; you at once know that those who are in sympathy with you in spirit must see that you fail in your struggles for charity, integrity, and purity. It is a most searching faith. It finds out the secret and subtle impulses of the human soul; and no truly selfish being ever asks for communion with departed friends. It does interfere with material pleasures; it does interfere with the pursuits of daily life that are only for self-aggrandisement; it does interfere with those subtle sophisms by which you smooth over the conscience and make it answer for human policy and human honesty; it does interfere with the false words that conceal the hidden motive and envy and hatred. It interferes with those pursuits men call honest, whereby you deceive your conscience and bribe your souls into accepting daily practice as genuine goodness. Nay, more; it opens up the avenues of thought, that, in some degree, take you away from daily and hourly drudgery and occupation; and if you cannot bear this awakening, if you do not want the quickening of your thoughts in this direction, then you must not seek this communion, though it will come. Even as a mother's love here searches out in the mind of her child the hidden impulse that is concealed from all others; even as the young man does not venture too often into his mother's presence when he has wandered away from her teachings; so you, who do not and cannot covet the necessary scrutiny that this communion brings, shrink from it, and are afraid. No wonder! But be not afraid. With searching eyes there is always love; with the consciousness of the imperfections of your spirits there is always an abiding charity. They know what your weaknesses are; so do they know also your temptations. And if a human mother's love can follow her child through every pathway of sin, even to the gallows, with lovingkindness and prayerful affection, may not the angel mother also forgive, and through the eye of charity, behold only the spirit that is immured in your outward forms? Be not afraid; because with the searching and the scrutiny and the consciousness of the imperfection comes also a subtle strength to overcome it; and you grow stronger from having this communion and this knowledge of your own souls. Nay; by bringing to the daylight these subtle thoughts, by making your minds aware of them, the sooner you correct them, the more speedily are you divested of them. It is the hidden disease that takes away the life; it is the secret canker or worm that gnaws the tender shoot and thrifty tree. Let it once be known, and there is medicine and balm and healing for every spirit.

Oh, if you could close your eyes for one moment, and look upon this other life that supplements yours, these hosts of attendant beings, these faces that hover near you, these voices that are so close to your hearts, you would be made aware that spiritual existence is composed of the striving, struggling, longing, and praying masses of spirits that have gone out from earthly life, burst the fetters of material sense, but still have not gained the ultimate of knowledge, each one striving, each one helping those that are beneath. And the surest pathway to spiritual progress on earth or in spirit-life is to help one another. You have found it so if, tortured with your own misery, if, believing yourself the most wretched of mortals, you have turned to the poor beggar in the street, or to the wayfarer more miserable than yourself. How one word of sympathy spoken to him brings balm to your own hearts! and how you can get away from your troubles by ministering to others! Knowledge is gained thus. So soon as you begin to teach other minds your own powers are quickened; you feel the necessity of greater activity, and there is no better school than that of the teacher—no better means of happiness than that of ministering to the happiness of others. The spiritual world know this, and on wings of thought, laden with new-found wisdom, they come to you; they would scatter these blessings on your pathway; they illumine your minds; they quicken your sense; they make your thoughts more active and more easy to attain knowledge.

It has been said by some who object to this form of communion: "Oh, the spiritual world would rob us of our individuality! If we are merely the mouthpieces of other spirits, how do we gain knowledge?" Ah, but it is not true. Every thought that is imparted to others gives a thought in return; and if spirits tell what they have learned, it only stimulates your minds and faculties to loftier endeavours and nobler occupations.

In spiritual life the methods of advancement are like this: bands of angels, advanced spirits, progressed minds, those who have achieved knowledge upon any special subject, are teachers, and impart that knowledge to others. The wise and good of ancient days are gathered together in celestial habitations—in abodes for the pursuit of knowledge. Similarly attracted, they gain high thoughts upon the themes of their meditation; and, in solemn council and debate, exchange thoughts and views and knowledge there as here. Then they teach; and many of the congregations

of spiritual life would almost be mistaken by your vision for delightful abodes of human beings, so like are they to your own places of assemblage. There wisdom and knowledge and all thoughts connected with the advancement of the living spirit are taught by those who have knowledge. Those who attend in turn become teachers; and the vast plains of space are populous with peoples, teachers, scholars in pursuit of the highest themes that can occupy the soul of man.

With this essentially comes happiness. How can it be that the mind when thus fully employed, when thus occupied, is not happy? Not that this is a final state; because with every attainment of knowledge there must necessarily be some further avenue of knowledge opened; just as the higher up the mountain you get, the wider the range of vision that opens up to your gaze. There is no finality in the spiritual existence. But you can contemplate those vast schemes of progress, those vast systems of learning, wherein no language is used, no vocal voice, no expression or sound, but only the living power of the spirit—only the will, the thought, the mind that incorporates itself upon other minds and thus stimulates them to earnest endeavour and power. Groups of spirits, pursuing a given theme of philosophy or of moral life, assemble and compare their various experiences, and forthwith higher angels—those more advanced in that special theme—converse with them and visit their minds; even as you on earth, when pursuing any given theme of investigation, are often aware of a subtle thought or a new idea, simply because you were pursuing that subject. That is inspiration; that is a lesson from spirit-life; all unconsciously you are in communion with some invisible teacher, who visits upon your thought the results of spiritual experience.

The themes for the consideration of spiritual existence are not so widely different from your own. You know that all moral philosophies, all high ethical themes, all poetry, all science, all art, in their essential principles, belong to the human soul. You know that Mozart never gave forth the songs that his spirit sang. You know the highest efforts of Raphael's genius were not the full and complete ideal of his spirit. You know the inspired, the prophets, the seers spoke with tongues that were still somewhat tame compared to the voice of the living spirit within their souls. What are your written words of inspiration compared to the thought itself to which that inspiration hung! What can be your language compared to your own feelings and wishes when you would speak of a lofty theme! So in spiritual life, where there is no arbitrary language—where there is no tongue, but simply the voice of the Spirit—how transcendent must be the sense of harmony, how perfect the idea of art, how divine the comprehension of religion, how subtle the solving of the problems of sciences that are not dependent upon mere human technicalities and the observation of the senses! Oh, could you enter these laboratories of spiritual science—could you view these divine companies of celestial artists; could you witness these lofty companionships of philosophy and religion, wherein ancient sages and all endowed and gifted souls gather together for the reception of knowledge—you would certainly be stimulated to loftier efforts; you would certainly remember that these gifts may also become yours!

And then, when with every pursuit, with every ennobling purpose, there is also a higher purpose and a lofty and unselfish life; when that thought and feeling that belongs to kindred spirits on earth is awakened in soul-life, and the companies of spiritual existence, composed of the near ones and dear ones—the especial objects of your care and consideration—you can picture some of the delight that comes to those who, in the states of divine communion, discover new truths each day and hour, and picture new fulfillments for their highest aspirations. But remember it is not limited to the few thoughts and aspirations that you have here. These are but the beginnings. The loftiest dreams of the human mind are but as the first letters of the alphabet in spiritual life. Those themes upon which the destinies of humanity seem to hang—the lofty theme of liberty, the subtle purposes of human science—these grow pale beside the higher and more ennobling objects of spiritual life; that, indeed, lay beyond your vision. When one purpose is attained, when one knowledge is complete, there open at once a thousand different themes, each one transcending that which has just been solved; when one problem of the human mind has been fully attained, then spreading out like the dividing rays of the central sun, there opens up a vast unpeopled realm of thought, wherein the spirit never tires and the soul never becomes satiated.

Is your favourite theme human philanthropy? Straightway before your vision there comes the divine beneficence of God's love, and you behold, not through the narrow sense of the human brain, but with the diviner vision, that this divine beneficence and love encompasses, surrounds, looks over all, and that the pathways which you think devious and strange all lead to the celestial mountains of God's love. Is your favourite theme religion? Straightway from the narrow limits of the special creed or the particular faith, you are initiated into the mysteries of that divine religion whereby God's Spirit works through all tongues, to all nations, among all peoples; nay, whereby He even reaches distant worlds peopled like your own, each one having souls to save, each one endowed with aspirations. And when you consider not only the millions of souls that have passed from earth-life, but also the millions upon millions that have passed from other planets, how vast must be the range of vision, how divine the workings of the system of thought, that could make every throbbing of even the lowliest of those beings especially dear to the infinite Mind!

Are these the themes of your aspirations? then what wonder if through the vistas of eternity there open broad and wide theme upon theme of lofty thought, of divine aspiration, of glorious work, of everlasting conquest! It is not that man shall there conquer matter, and build gold and silver temples, and the idols of material worship. It is not that the hero shall slay millions of human beings, and so gain what is called upon earth fame. The paltry excuses of human ambition, the small needs of human life, the imposing objects of your being, pale and disappear before the higher themes of spiritual meditation and of eternal advancement. One by one the vistas of that divine subject open to your gaze; one by one the hosts that are marshalled in glorious array appear before your vision; one by one the ideas of eternal progress are gained, and new ideas, new mountains of knowledge, present themselves for you to climb; one by one the stars in space, the planets in their orbits, and systems and constellations pass beyond you; and you go on and on through the eras of eternal life, without pause, never resting, never tiring, but with new-found companies of knowledge and wisdom cleave the air of space and visit the habitations of the most celestial beings—angels, archangels, cherubim, seraphim! Behold they dawn upon you with their wondrous powers and their matchless knowledge! They sing the songs of creation! they people space with their thoughts! they give you a glimpse of their life! and on and on you go, even with those countless myriads of hosts, marching up the steep of eternity, hand in hand, heart to heart, linked together still by the love of God and by your love for one another!

Hymn 114 in the "Spiritual Lyre" having been sung, the inspirational speaker rose and delivered the following poem:—

WAITING.

Ye have buried them with tender care
Beneath the violets,
Beneath the sod;
Their spirits with pleading, loving prayer,
Ye have commended
Unto your God.

They are waiting for me, your soul doth say:
They are waiting for me
On the other side;
I shall join them, then, at some future day,
Whatever of care on
The earth may betide.

And you fold their mem'ry like a flower
Within your spirit—
That sacred shrine—
While you wait and weep for that joyous hour
Wherein the belov'd
Your soul may entwine.

Nay, 'tis you that are waiting here below
With weary feet and
With fainting heart,
With pulse-beats throbbing so sad and slow,
And pent-up tears that
For ever start.

'Tis you that wait in your prison cells
Of doubt and of fear
And dreary pain;
Ye may not hide the love-tide that swells
From the hearts, wholly yours
They still remain.

On wings of light, of burnished thought,
They hover for ever
By your fond side;
You see their souls for you are fraught
With an earnest care:
Swiftly doth glide

The spirit unto its wonted place.
The loving hand is laid
Upon your brow;
Looking in yours the gentle, loving face;
'Tis yourselves that wait
For ever now.

The footfalls softly on the stair,
The rustle of snowy robes,
The wish unspoken,
Prove that your loving friend is there,
Clothed in silence sweet,
Voiceless, unbroken.

Oh, wait not! open wide the door
To your sealed spirits:
Let the loved in!
Behold from death and pain free evermore,
They're at your gates
Free from all sin!

The love that lasteth e'en thro' death
Must ever near you
In your spirits dwell,
On wings of beauty and of burning breath
I will ever abide.
Ye cannot quell

Its fervour; ah, hesitate no more,
Unbind your spirits,
Let your thoughts go
Free. Ye shall find your loved at the door;
They wait with silent breath,
Voices soft and low.

Hand in hand, each loving soul is bound,
Linked to you ever,
And doth abide
Within your dwelling. Chains of love around
You and over you, golden
Love by your side.

Wait not, but with uplifted voice,
With eyes growing dim
By many a tear,
Behold the free spirits of your choice
Are present, folding
You ever near.

Ye may no longer pause nor yet faint,
But upward along
The shining way
The golden path their loving hands will paint,
Guiding you ever
To realms of day.

You live, they live; God's love over all—
They feel no more
The pangs of pain,
They hear your prayer, answer unto your call;
Seek ye their guidance,
'Tis not in vain.

Your world is filled with doubts and fear,
But just beyond,
Just out of sight,
Ye clasp them—the beloved and dear;
They'll bear ye ever up
Unto the light.

GRASPING A SPIRIT.

To the Editor.—Sir,—A "gross outrage" is recorded by one of your contemporaries as having been perpetrated by a gentleman who is an investigator into the phenomena of Spiritualism, at Miss Cook's seances. While the medium is enclosed in a cupboard, a spirit opens the door, comes out, and shakes hands with those present. The "outrage" consisted in the gentleman referred to clasping the spirit in his arms, in order to assure himself that it really was a spirit, and not the medium herself, as a number of people have asserted it to be.

Now, the Cook seances are said to be "test" ones; but where, I ask, is the test if investigators are compelled to apply only such tests as are dictated by those interested? By the very act of Miss Cook's friends in binding and sealing up that young lady suspicion is apt to be created in the minds of investigators. There have been published cases in which, when the tyings had been very securely made, no manifestations took place. I quote one, published by a well-known investigator into the truth of Spiritualism, Mr. Traill Taylor, editor of the *British Journal of Photography*. Speaking of the spirit said to be seen at Miss Cook's seances, he says:—

"There is no happiness, however, without its alloy. One item of alloy in this case is that, in the opinion of those who have seen the spirit thus visibly, it too often bears a decidedly unpleasant resemblance to the medium. No means can be taken to test the genuineness of the differences between the two entities, for, by a pretty fiction, the spectators at the particular seances referred to are presumed to be invited as private guests to the residence of the medium, and no person could be guilty of such rudeness as to 'test the spirit.' The substratum of truth in this fiction is that an open-handed Manchester gentleman has, if we understood him aright, paid to the said medium or her family a sum equal to the stipend received by many a hard-working curate for his ministrations, in order that the editor of the *Spiritualist* and such friends as he chose to invite might have the satisfaction of studying these singular phenomena. We had the opportunity of being present on one occasion when the spirit was expected to appear; but, whether the ghostly visitant felt disinclined to gratify our desires—or whether its non-appearance was attributable to our having tied a string round the waist of the medium (a young lady), the end of which string we passed through a hole made in the side of the cabinet, tying it to a chair outside—the result was that no spirit was that evening to be seen at the aperture; in short, the seance was characterised by a very decided want of success, in consequence of which, we presume, we have not been again invited to be present."

Mr. Taylor concludes by describing the scene that occurred at the seizure of a spirit that had a muslin mask over her face, and speaking of Mr. Harrison's having got the Cook-ghost to stand for her photograph, says:—

"Far be it from us to suppose that our occasional contributor, Mr. Harrison, has been hoaxed or deceived by the 'spirit' which has so patiently stood before his camera; but, in the light of our personal experience elsewhere, we are tempted to wonder what would have been the result if any person had been allowed to be present who was seized with the curiosity to know how the spirit would feel if clasped within the folds of a pair of mortal arms."

But Mr. Taylor is not the only individual who records a failure, or at best a success attained under circumstances demanding the application of tests other than those dictated by those who conduct the seance. Lord Arthur Russell, describing in a letter to one of your contemporaries a seance at which he and Lady Russell had been, says:—

"I cannot refuse to comply with your exceedingly fair request that I should state the reasons which made me think the manifestations of last night utterly unsatisfactory to a sceptic like myself. At the same time, I wish it to be clearly understood that I am only giving my own impressions, and that I bring no accusation of fraud against Mr. H. Cook. A test was applied in your presence, which failed. It is difficult to apply tests with politeness, because every test implies suspicion, and, when each proposal to investigate is resented as an insult, it is impossible to arrive at a satisfactory conclusion."

"I had been led by the accounts of witnesses to expect a startling apparition; it was therefore, naturally, very disappointing, after Miss Florence Cook had been tied down in the cupboard, and the ghost of

'Katie' looked out of the peep-hole, to observe that the face of the ghost was merely Miss Florence Cook's face, with a piece of white linen wrapt round it, and that the black face which subsequently appeared was again merely Miss Cook's face with a black tissue drawn over it. I could not feel satisfied with the explanation of the believers present, that the spirit-faces are usually found to be strikingly like their mediums. I also thought that the alarm and indignation shown by Mrs. Cook, when I proposed suddenly to open the cupboard during the apparition of the spirit, was calculated to confirm the suspicions of an unbeliever. Miss Florence Cook's often-repeated request that we should talk together while I was endeavouring to listen to the shuffling noise she made inside the cupboard, before the apparition of her face at the aperture, also produced an unfavourable impression upon me.

"When Miss Florence Cook was liberated, and the string with which she had been bound was cut, Lady Arthur Russell, who does not believe in ghosts, naturally picked up the string and examined it carefully. She found that the portion which passed round Miss Cook's waist had been cut and sown together again with white thread. The explanation suggested, that this had probably been done in the shop where the string had been bought, was, I must say, not convincing to my mind; nor was the opinion, expressed by a lady present, that the string might have been cut and mended by an evil spirit, in order to throw discredit on the phenomena of Spiritualism, at all more conclusive.

"During the second seance, when Miss Florence Cook had been effectually tied with pocket-handkerchiefs and twine, no ghost appeared at the peep-hole. It was quite impossible for an unbeliever in spiritual manifestations, like myself, not to draw an unfavourable conclusion from this fact when put together with the observations of the first part of the seance."

This letter is not written in any carping or cavilling spirit, and must not be taken to imply doubt in the honesty of the medium, for I hold that it is quite impossible for any unbiassed person to read the numerous accounts of the seances held by Miss Cook without arriving at the conclusion that she is a real and genuine medium. Such, at any rate, I emphatically hold her to be; but in the light of reports like the above, every excuse must be made for the action taken by the gentleman—a leading member of the Dialectical Society—who committed what Miss Cook's friends have termed a "gross outrage," but for which they themselves alone are to blame, on account of the way in which these seances have apparently been conducted.—I am, yours, &c.,

HENRY EDWARD THOMPSON.

PERSONAL AND GENERAL.

To the Editor.—Dear Sir,—As you are aware, I have been for many years connected with the movements represented by your paper, and have a considerable number of friends amongst your readers. On finally leaving Glasgow in September last, to settle in the United States, I stated to several, that to save myself a lot of formal writing, I should drop a note to the MEDIUM, when I had fixed on a location. This, with your permission, I now do.

During my six months' sailing between Glasgow and New York, as surgeon of the State Line s.s. "Pennsylvania," I made Spiritualism and mesmerism frequent topics of conversation amongst the passengers. The general ignorance that prevailed on these subjects, even amongst the American passengers, was astonishing. Few had seen more than the simple phenomena, and they were unable to interpret their meaning or understand their importance. One or two "believed and trembled," like certain characters in ancient history. I was much pleased to meet a relation of the celebrated Robert Dale Owen amongst our lady passengers. Being a person of considerable intelligence, I had some interesting conversation with her about Mr. Owen and his friends. I frequently placed copies of the MEDIUM on the saloon table, and distributed some of the literature amongst passengers and crew. Of course I had to stand much banter from the old tars, but it does not hurt now.

The last week I was in Glasgow, I attended a performance by Herr Dobler, "wizard of the world," the chief attraction being an "exposure" of the Davenport Brothers. The first week after arrival here, I saw the brothers themselves, in their usual public seance. Comparisons are odious—very. In reality, the two exhibitions were so different, that there is little room for comparison. Dobler's tricks were performed in a room totally dark, without any cabinet, and with assistants around, who might aid without the audience being aware. He always tied himself to a moveable chair, and objected to Spiritualists being on the committee. He took a considerable time to each trick—every one of which was simple and easy to perform, were his hands but free; it was well known that his hands were not tied, but merely twisted into the ropes at the wrist. The Davenports allowed the audience to choose the committee irrespective of belief; and, as they performed in a cabinet placed on legs, open all round, and in good gas-light, outside assistance would have been apparent to all. They were tied with great care by the committee, the ropes sealed, and dry flour placed in their hands; and yet the phenomena went on as usual. The committee sat inside the cabinet, tied to the brothers, but still the music went on, and the watchmen could detect no movement of the brothers. Three hands were thrust out of the aperture in the cabinet at the same instant, and every few minutes a hand and arm would appear, differing anatomically from the arms of either brother. Everything happened with such lightning-like rapidity, that though the committee had their hands on the door and flung it open instantly, the brothers were never discovered untied or loose in any way. A hat was transferred accurately from one of the brothers to the head of a gentleman on the committee before he could get the door closed. Coats were changed, and the other usual phenomena gone through in a manner strongly suggestive of help from "below." The audience was numerous, highly respectable-looking, and behaved admirably, the seance lasting less than an hour. Had I been an ordinary spectator, I should have considered the performance a poor equivalent for my seventy-five cents; but after having heard and read so much of them, I was pleased at the opportunity of seeing for myself. But fifty such performances, witnessed in a public hall, would not convince me of Spiritualism. They, however, set people thinking, and that is what is wanted.

The Spiritualists of New York are a powerful body, I believe. They have three meetings every Sunday, in a beautiful hall, and secure many

good lecturers. Mr. Peebles has been recently recounting his travels round the world before them. I have only attended one of their meetings, at which much eloquent talking went on; but it largely consisted of personal squabbling in regard to the character of prominent public mediums. The cause here, I fancy, is somewhat damaged by the fact that Victoria Woodhull is a ruling power amongst Spiritualists, as well as the leader of the unpopular free-love movement, and outsiders think these two are necessarily connected.

Gerald Massey, who is at present lecturing through the States, has been suffering a little martyrdom on account of his well-known belief in Spiritualism. At Princeton, Massachusetts, he was denied the usual lecture-room by the pious professor, although his subject was "Tom Hood," I believe. Poor old man!

The *Scientific American*, of December 6th, posts its readers in the most recent and improved method of producing spirit-photographs. The editor thinks the most common and convenient method is to place, in front of the sensitive plate, within the plate-shield, a clear sheet of glass, having nothing on it but a thin positive of the "spirit" to be produced on the negative. Prints made in this manner, he says, pass current among the believers for genuine ghosts of the departed directly descended from heaven!

But a more new, interesting, and scientific method of producing "spirit" photographs is as follows: The plain background screen, before which the sitter is placed in order to have his portrait taken, is to be painted beforehand with the form of the desired spirit, the paint being composed of some fluorescent substance, such as a solution of sulphate of quinine. When this painting dries on the screen, it is invisible to the eye, but it sends out rays that have power to impress the photo-plate, and thus the image of the person, together with the genuine ghost, are simultaneously developed upon the negative.

"This is a very beautiful and remarkable method," the editor says. Verily, the credulity of the incredulous is incredible. There is one good feature in this method, if it is feasible; it will prove to many a fact hard to be believed, that the so-called "invisible" can be photographed.

Since my arrival, I have had over three thousand miles' travelling by rail, going as far west as Kansas city. I visited the resuscitated Chicago; spent a few days on the banks of the Mississippi and Missouri; called at Pittsburgh, St. Louis, Detroit; had a day's run through Canada, and satisfied one of my early cravings by a short sojourn at the Falls of Niagara. I intended to stay out West, but after being on the spot, thought it advisable to keep nearer the Atlantic. Accordingly, after due inquiry, I have settled down in Brooklyn, where I shall be happy to have a call from old fellow-fanatics when they make up their mind to visit the "land of the setting sun." Wishing you all a "Merry Christmas and a Happy New Year,"—I am, yours fraternally,

WM. ANDERSON, L.R.C.P. and S., Edin.

144, Union Street, Brooklyn, Dec. 6, 1873.

FLYING BY NIGHT.

To the Editor.—Sir,—If the so-called case of "transference" be only a practical joke, effected by "Mr. Blank," the photographer in the city, to test the credulity of Spiritualists, I cannot congratulate him on his success, as all those that I have heard speak of it treat it merely as a trick, not devoid of a certain kind of cleverness, but still a trick.

I observe, from the plan of the seance, that the flying photographer was seated between Mr. and Mrs. Fisher. Would it be impertinent in me to inquire if this is the same Mrs. Fisher who was present at another seance in Mr. Guppy's at which Professor Clifford and Mr. Moncreux Conway were also present, and about which the latter of these gentlemen wrote, "Only those things which had been asked for by Mrs. Fisher and Mrs. Guppy were thrown upon the table," and also this, "there was nothing on the table which could not have been thrown there by any designing person?" I of course do not, any more than Mr. Conway did, contemplate the possibility of any lady friend of Mrs. Guppy aiding the manifestation, but when the public is asked to believe in the transferring of Mr. Blank, strict inquiry into the antecedents of the chief witnesses attesting the genuineness of such an astonishing phenomenon must follow as a matter of course. I would further inquire if Mr. and Mrs. Fisher were holding the hands of Mr. Blank? and, if so, whether they allowed a considerable portion of time to elapse between loosing their hold of him and giving the alarm? Also, if a longer period did not elapse between the time that Mr. Blank last spoke and the discovery of his absence, than would have sufficed for him to step out into the Holloway Road and take one of the numerous tramway carriages, 'busses, or cabs which are continually passing in the direction of Mr. Stokes's house? For my own part, I believe in it; indeed, I may say that I believe in a great many things. But I remind those that are so sceptical as to put this astounding manifestation down as a hoax, that they ought to consider the full consequences to the host and hostess; for has it not been placed on record that Mrs. Guppy expressed a wish that some one of the party should be removed?—Yours truly,

ALEXANDER J. BROWN.

FRANCE.—*Le Messager* of the 15th instant, has an interesting chapter on a communication from the spirit of a Roman Catholic priest, on the day of his body's interment. He was quite surprised, and even confounded, at the non-fulfilment of the promises made by the church. Their heaven with its concomitant beatitudes had no existence, and their purgatory did not meet the state of the case. He describes graphically how, after the mortuary divorce, his spirit uprose and viewed the prostrate body which so recently writhed in the agony of fever, how he saw his body encoffined and buried, accompanied by a host of mourners. The spirit could hardly believe that death had taken place, as he felt fully alive, and could not discover any mental change. This spirit was an unhappy one, for he did not find what he had expected. He avowed that he had observed the teachings of their holy religion, had ended his life as a good Christian, and believed that God would receive him among his elect. The medium proceeded to show the spirit that improvement of position begins to take place when the spirit, not depending on the prayers of the embodied, prays itself, and makes the endeavours that must eventually raise it to the plane for which its actions and desires have fitted it.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 1d.; per annum, 6s. 6d.	
Two copies " " " 2s. 6d. " 10s. 10d.	
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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.

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

SPECIAL NOTICE.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 19, 1873.

MRS. TAPPAN'S SPECIAL LECTURE.

Many are looking forward, with pleasurable anticipation, to Monday week, when Mrs. Tappan, under the influence of her guides, will give an account of her development and experiences as a medium. A committee of ladies, much larger than the list indicates, is at work doing all that the generous enthusiasm of the more spiritual side of humanity can suggest, for the success of the meeting. Indeed, it is intended to be a grand Christmas festival, at which spiritual gifts of the richest and rarest kind will be exhibited to the audience. When we reflect on the importance of intercommunication with the world of spirits, and estimate its advantages "for the work's sake," there is much in such a history as Mrs. Tappan's to enlist the intellect, and call forth the highest aspirations of the soul.

On Tuesday evening, the ladies' committee will meet at the Spiritual Institution, to consult as to what arrangements had better be instituted for the comfort of Mrs. Tappan, and the proper regulation of the platform, and meeting generally, on the evening of the lecture. All ladies interested are most cordially invited to be present on Tuesday evening.

The tickets, 2s. 6d. and 1s. each, are now being widely circulated. Active working friends of the cause in all parts of the Metropolis, are earnestly solicited to contribute their influence to make the meeting a perfect success.

Spiritualists who live at a distance from London do not forget one of the objects for which the meeting is to be held, and though they cannot be present, in some cases they have contributed to the Reporting Fund of the MEDIUM. We beg to acknowledge, with thanks, the following sums: Mrs. Warder, 6s.; Mr. Richards, 6s. 6d.; Mr. J. Craig, 10s.; Mr. S. Hocking, 20s.

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

This will appear on January 2nd, 1874, and constitute the first number of the new volume. The engraving on the first page will be one of the most beautiful pictures of the kind that has ever appeared in any newspaper. A full report of Mrs. Tappan's special lecture will be given, and her oration on the Sunday previous, in addition to which specimens of her early compositions and other interesting matters will be contributed. That number will be the very best document it is possible to conceive of for interesting refined and cultivated minds in the highest forms of mediumship. Such a paper can come out only once, for there is only one Mrs. Cora L. V. Tappan. Spiritualists should then take full advantage of it, and see that a large section of the public is supplied with it. A special committee of ladies should be formed in every district to take such steps as may be necessary, to put into circulation many thousands of this number. It will be a sixteen-page paper; and, if 50,000 copies are ordered, the price will be 6s. per 100, or 1s. for 20 copies. If a smaller quantity are ordered in all, the price will be 6s. per 100, or 1s. for 1s.; carriage extra.

TO CORRESPONDENTS AND OTHERS.

We are being continually asked why we do not go on with the printing of Mrs. Tappan's orations in a separate form, and other matters which are waiting to be done. In reply we ask—Why do the 4,000 readers of the MEDIUM who have not contributed anything to the expenses of the Spiritual Institution not come forward with their mite and pay us the £200 now due to us for work done during this year at journeymen's wages, and material supplied at cost price? The fact is, notwithstanding the co-operation of about 500 friends who have done their part well, we are literally starved

out, and our energies are crippled because we are not paid for our inevitable expenses. We are desirous of doing much more for Spiritualism, and much more is practicable if we were sustained adequately. Next week a final list for the year will be published, when we hope the names of each reader of this will appear with his share appended.

THE "EGERTON" NUMBER OF THE MEDIUM.

The portrait of Mr. Pagan-Egerton is unavoidably postponed until No. 118, owing to the indisposition of Mr. Charles B. Harrison, the engraver. The portrait is nearly completed, and will be all the better for the delay, as Mr. Harrison will not delegate the work to another. It will be an artistic and life-like portrait of the celebrated medium, and will occupy the entire last page. We have received the biographical sketch of his mediumship from Mr. J. Reginald Owen, who is well known to our readers as a zealous worker and a close observer of the movement.

Mrs. TAPPAN'S lectures on Spiritualism and Science came to a close on Wednesday evening at Lawton's Rooms. The audience was fuller than usual. Votes of thanks to the lecturer, to Mr. Slater, and to the chairman were passed, and the meeting adjourned. We will give a full report next week.

UNCONSCIOUS SELF-PORTRAITURE: A SEQUEL TO "UNCONSCIOUS CEREBRATION."

In an excellent article by Dr. Carpenter in this month's "Contemporary" on "The Psychology of Belief" the worthy doctor thus unwittingly paints his own portrait in his relationship to the objective phenomena of Spiritualism:—"As the opponents of the Copernican system refused to look at the satellites of Jupiter through the telescope of Galileo, so there are too many who wilfully turn away the eyes of their minds from inconvenient truths, or refuse to let a gleam of sunshine into the dark chambers of their intellects, where they hide as sacred treasures the antiquated beliefs of past ages, the weaknesses of which would be at once apparent if the full light of day were permitted to shine in upon them."

NEW ZEALAND.—Files of the Otago Daily Times give publicity to reports of various seances, chiefly from the pen of Mr. Allan.

SOUTH AFRICA.—The accounts of the tea party provided for by the spirits, at Mr. Guppy's, has been copied from the MIRROR into the Graham's Town Journal.

DR. U. R. MILLER, NEW ORLEANS.—Your works received with thanks. If we can make use of them in the way you suggest, we shall gladly do so.

MR. MORSE AT NEW BRUNSWICK.—Mr. Metcalfe reports that Mr. Morse's address on Saturday evening was of a high class and eloquently delivered, but the audience was small.

LEADS.—The Psychological Society have taken premises in Britannia Buildings, near the Town Hall, Leeds, for the purposes of the society, and there will be an opening meeting at 2.30 p.m., and a service at 6.30 p.m., on Sunday next.

TO THE EDITOR.—Sir,—I beg the favour of you to allow me a corner in yours to thank all those friends that supported Dr. Benson and assistants at the Hall of Science, in their willingness to serve one in distress. I'll be something to be thankful for when you have not earned a penny for eighteen months.—T. Lewis, 7, Crown Street, Old Street, St. Luke's.

BROCKTON-ON-TRENT.—A correspondent writes:—"Last Thursday night, Mr. Morse delivered a trance address to a very intellectual, if not a very large audience. His subject was 'Modern Spiritualism.' It was a most eloquent address, and beautifully delivered. He was listened to with rapt attention, and every eye was fixed upon him, from the commencement of the address to the finish. This is the first time that a Brockton audience has listened to a trance address. Several questions were asked, that the speaker might be proved to be entranced."

DR. MORSE'S PROGRESS.—We hear of full meetings at Newcastle, but rather contradictory accounts of the effect produced. At Blackburn the results of this visit appear to have been indifferent. The Newcastle Chronicle of Dec. 15th reports a seance to the Press, in which the tied-up condition played and a spirit-light was seen. The report concludes:—"We have simply related the appearances we saw, and the sounds we heard, leaving the reader to draw his own inferences, or pass his own opinion. At the same time we feel bound to say everything was open and above board, and there was not the slightest room for a suspicion of trickery."

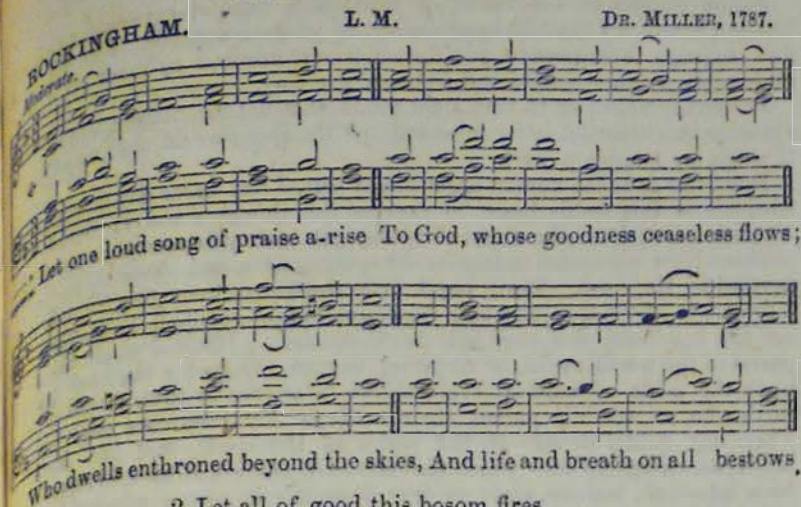
WHEN at Mercy's footstool bending,
You have felt a sacred glow;
Faith and hope to heaven ascending,
Love still lingering here below;
Say, has e'er the thought impressed thee,
That thy friend might feel thy prayer?
Or the wish at least possess thee,
He could then thy feelings share?

CHRISTIAN COURTESY.—The Rev. F. R. Young writes in a Bristol paper:—"Although it was I who introduced Mr. Morse to the spiritual public, he and I are not now on speaking terms, nor is it in the least degree probable that we ever shall be. I must, therefore, decline to meet that gentleman at a seance, or under any other circumstances which would make it practically necessary to carry on social intercourse with us, if only for an hour or two." Observing that the statement respecting the introduction of Dr. Morse to Spiritualists is not quite in accordance with the facts, we would further remark that the beacon of a Christian Spiritualist must be a very heaven indeed with such benign feelings towards those unfortunate individuals who are the objects of their holy aversion.

HYMN 7. "SPIRITUAL LYRE."

L. M.

DR. MILLER, 1787.



- 2 Let all of good this bosom fires
To him, sole good, give praises due;
Let all the truth himself inspires
Unite to sing him only true.
- 3 In ardent adoration joined,
Obedient to thy holy will,
Let all my faculties combined,
Thy just commands, O God, fulfil.
- 4 And may my song, with solemn sound
Like incense rise before the throne,
Where thou, whose glory knows no bound,
Great cause of all things, dwell'st alone.

HYMN 145. "SPIRITUAL LYRE." Tune—"Abide with Me"

- 1 How shall I know thee in the sphere which keeps
The disembodied spirits of the dead,
When all of thee that time could wither sleeps
And perishes among the dust we tread!
- 2 Will not thy own meek heart demand me there?
That heart whose fondest throbs to me were given.
My name on earth was ever in thy prayer,
And wilt thou never utter it in heaven?
- 3 The love that lived through all the stormy past
And meekly with my harsher nature bore,
And deeper grew, and tenderer, to the last,
Shall it expire with life and be no more?
- 4 No; thou shalt teach me in that calmer home,
The wisdom that I learned so ill in this—
The wisdom which is love—'till I become
Thy fit companion in that land of bliss.

HYMN 27. "SPIRITUAL LYRE." Tune—"Old Hundredth."

- 1 Thy name be hallowed evermore;
O God! thy kingdom come with power!
Thy will be done, and day by day
Give us our daily bread, we pray.
- 2 Lord! evermore to us be given
The living bread that came from heaven;
Water of life on us bestow;
Thou art the Source,—the Fountain thou!

MR. MORSE'S APPOINTMENTS.

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

LIVERPOOL.—Friday, January 2nd, 1874, specially engaged to attend the Anniversary Soirée of the Liverpool Psychological Society, to be held at the Society's Rooms, Islington. Sunday, January 4th, 1874, Islington Assembly Rooms; afternoon at three o'clock; evening at seven o'clock.

BIRMINGHAM.—Sunday, January 11th, Athenæum Rooms, at seven p.m.

GLASGOW, NEWCASTLE, and DARLINGTON.—To follow.

Mr. Morse's address until January 4th is—Warwick Cottage, Old Ford Road, Bow, London, E. Could call at Leeds if desired.

SOCIAL TEA-MEETING.—The time fixed for Mr. Cogman's next tea-meeting is Sunday evening next, at 15, St. Peter's Road, Mile End, E.

WE HEAR that there is some likelihood of Dr. Sexton being permitted to lecture at the New Hall of Science, the stronghold of secularism, some Sunday early in January.

DR. MONCK'S APPOINTMENTS.—Darlington, Sunday, Dec. 21st, and following days. Address—Care of Mr. G. R. Hinde, Eastbourne, Darlington.

MRS. OLIVE's seance at the Spiritual Institution will not take place on Wednesday next. Friends in Dorsetshire will please take notice that Mrs. Olive may be seen until Christmas Day at Mr. Morgan's, the Square, Wimborne, Dorset.

THE Halifax Psychological Society will hold their annual tea-meeting on Christmas evening; tickets 9d. each; children, 6d. After tea the evening's entertainment will consist of recitations, music, &c., while several public mediums are expected to be present.

BIRMINGHAM.—The *Morning News* reports Mr. Collier's Sunday meeting, informing the public of some objection taken by a minor portion of the audience as to the speaker's theological views. We are informed that Mr. Collier will give a New-year's address on January 4th; a New-year's festival will take place on January 6th; Mr. Morse will visit the Midland Institute on January 11th; and Mr. Burns will attend as an honorary deputation from the Spiritual Institution, on Sunday, January 18th.

SPIRITUALISM IN SOUTH DEVON.

DEAR MEDIUM.—When the first week in February comes round it will be two years since I introduced the question of Spiritualism in this district. Through the interest of a gentleman resident here, I was engaged by the Mechanics' Institute, Devonport, to give a lecture on Spiritualism as a London lecturer in the usual winter course. The meeting was a great success, and during the present season the committee were induced to repeat the experiment which is to come off this evening.

For some time Mr. Stentford, of London, has been using his influence to introduce the question of Spiritualism to his friends and relatives in this his native country. He has been highly successful in so doing, and now in this town there are a goodly number of intelligent and staunch supporters of the cause. As you published in a paragraph three weeks ago, a reverend gentleman of this town recently gave a course of lectures on, "The Signs of the Times," as a means of recruiting his slender congregation. The second lecture was on "Spiritualism," and, aided by the Spiritual Institution, its representatives here were enabled to place a copy of the MEDIUM and appropriate tracts in the hands of the greater number of the gentleman's hearers. When he came on the platform he was no doubt astonished to find his auditory busily engaged reading the MEDIUM, with which paper he appeared to be himself quite familiar. On this account it is supposed he was induced to modify very much his opinions respecting Spiritualism. His object was to gain recruits, and seeing that there were evidences of a strong spiritual influence in the meeting, he thought it well not to pull too hard against the tide. He had on the desk beside him a formidable pile of works on Spiritualism, from which he read a number of marked passages, not well selected, be it said, to impress his hearers favourably on the subject of Spiritualism. He admitted the phenomena to be facts, but traced them to his favourite scapegoat, the Devil, and no doubt he thought he had managed pretty well under the circumstances. The friends of the movement at once took steps to give me a hearing on my visit to Devonport. St. James's Hall was secured, and advertisement made. Accordingly, on Sunday I spoke twice in that hall. In the afternoon the topic was "Spiritualism and the Bible;" the audience was quite encouraging as to number, and highly respectable. The hymns to be sung and "order of service," were neatly printed, and a small party of vocalists did good service in rendering the hymns in an admirable manner, in which the congregation heartily joined. Great attention was given to the sermon, with the slight exception that some disapprobation was expressed at the statement that modern spiritual manifestations explained certain miraculous occurrences of the past.

In the evening the audience was much larger and deeply attentive. The whole proceedings passed off in the most satisfactory manner. The sermon was on "Spiritualism as a Religious Question." At the close I invited questions, when only two were asked in a respectful manner. The audience eagerly accepted a varied assortment of literature. Having an evening to spare, I was invited to lecture before the Saltash Mechanics' Institute. The meeting came off last evening. Only one week was given for publicity, but through the activity of Mr. Wood the matter was made well known. Notwithstanding the bad weather, a very good audience of representative people assembled. There was a reverend gentleman, a doctor, and sundry retired officers, with a good proportion of ladies. It is seldom that I have had the pleasure of addressing such a sympathetic audience. I feel that Cornwall is a glorious field for Spiritualism, which is not a recent discovery on my part, for two years ago, on my former visit, I had the pleasure of addressing a meeting got up at six hours' notice at the Literary Institute, Camborne. At the close of the meeting last evening there were numerous expressions of approval at what had been said, and much evidence afforded that Cornwall is a fruitful field for the spiritual husbandman. But I must conclude; more to-morrow after the Devonport meeting.

J. BURNS.

[The continuation of Mr. Burns's narrative must stand over till next week.—Eo. M.]

WE shall go to press on Tuesday next week, and cannot insert any communications received later than Monday.

MR. CHARLES WILLIAMS, 46A, Great London Fields, has now left the hospital, being a shade better. He begs to acknowledge receipt of 4s. "From a Spirit Whisper, and a Fellow-feeling."

AS WILL be seen from change of address in this impression, Miss Lottie Fowler is gradually and successfully performing her provincial tour. On and after Tuesday next, till further notice, she may be found as mentioned in advertisement.

ANTI-COMPULSORY VACCINATION AND MUTUAL PROTECTION SOCIETY.—This society, 50, Elgin Road, St. Peter's Park, W., intend holding their annual meeting on Tuesday evening, the 27th of January next, in Albion Hall, London Wall, when it is expected a strong muster will take place, and show the rapid increase of the champions of outraged humanity.

HULL.—J. J. Caine, who was "a most prejudiced opponent to Spiritualism" till he heard Dr. Sexton lecture, was thereby incited to look into the subject, and accordingly called on Mr. Bland, 42, New King Street, where he saw physical manifestations; the direct spirit-voice, and the movement of objects by an invisible power. He now writes to express his satisfaction at Mr. Bland's kindness, and to give his testimony on behalf of Spiritualism.

A LEICESTER correspondent is not yet a Spiritualist, and he states his objections, for which we cannot find space. The members of the circle are of all manner of religious opinions, and they get them all confirmed by the spirits. The members of a circle should have no opinions, but be ready to receive truth; then truth-telling, earnest spirits will be able to approach them. Mrs. Tappan in recent orations has very fully discussed these matters. No wonder that messages are oftentimes both frivolous and contradictory when everyone present is trying to find an echo to his own views. We think, however, if our correspondent was a little more intelligent on the subject he would learn very much more from the sittings. We ask him to persevere in a cordial spirit. His captious demands for tests and censorious tendencies are the very worst elements that can possibly enter the spirit-circle. Investigators should approach the circle as persons asking a favour, not as making an imperative demand: spirits are human and avoid bouncers.

ADDRESS FROM PARIS TO MRS. TAPPAN.

On Tuesday, November 18, Dr. E. B. Boulland, reporter to *La Revue Spirite* of Paris, had the honour, in company with Mrs. Catherine Woodforde, of presenting a complimentary letter from the Society of Spiritualists in Paris to Mrs. Cora L. V. Tappan. Dr. Boulland was the bearer also of a bouquet of sweetly-scented violets, surrounded by fresh winter flowers, which having presented to Mrs. Tappan, he proceeded to read the following address:—

"Madam,—The echoes of your spiritual and instructive orations are repeating themselves loudly in that great and beautiful city of Paris, as well as all over France, my country; so much so, that the honourable Society of Spiritualists have been moved to address you a letter of salutation and welcome, which they have desired me, as their reporter, to deliver into your own hands.

"Our friend, Mrs. Woodforde, has been so kind as to translate it, for I must confess to you I was doubtful of my own competency to do it justice, the style of said letter being so high; but nothing too high for a lady of your eminence.

"Madam,—Allow me to tell you that for a long time I have been looking for the truth regarding my future life, like a feeble child looking for some flowers in an uncultivated land—I mean in this selfish world—when all at once I have had the good fortune to find some violets, in other words, our beautiful Spiritualism, the perfume of which you have sent forth so generously amongst us since your arrival in London, and for which our brothers in France, and I, come to-day, to thank you for humanity at large.

"With your permission, Madam, Mrs. Woodforde will read the letter to you."

"REVUE SPIRITE, SCIENCES PSYCHOLOGIQUES

"(Founded by the late Allan Kardec).

"To Mrs. Cora L. V. Tappan, London.

"Madam, and dear Sister in Spirit,—Through our reporter and brother in Spiritualism, the Honourable Monsieur E. B. Boulland, we are informed of all the remarkable spiritualistic events of the day in England; accordingly, we have received accounts of your inspirational discourses, in which you deliver the teachings of spirits of the Most High. Inspired medium! your incomparable eloquence is for us a proof that you are yourself exceptionally an incarnated spirit, commissioned to teach the truth, to destroy materialism and positivism.

"Continue your work, noble spirit, distinguished woman! Prove to unbelievers that the soul, leaving invisibly its Maker's hand, under the direction of an eternal law, has by virtue of its free will been enabled to ascend gradually along each progressive step of the ladder which marks the three kingdoms of Nature, connecting thus the mineral with man, the most perfect animal, and working out the ever-continuous chain, which, commencing in the atom, ends in the infinite—in Him from whom all is.

"Humble labourer in that field opened to you by the spirits, in the name of the 'Society for the continuation of the Spiritual Works of Allan Kardec,' I offer you the salutations of a brother, and the sincere vows of a pure friendship.

"Solicit the inspiration of your spirit-guides, and in all your assemblies repeat that in France a numerous school, possessing its millions of adepts, extends the hand to brother Spiritualists of England; that throughout Europe and America we should all be united for strength, and to avert the machinations of those zealous bigots who would teach that Spiritualists cannot aid each other unless they receive from the higher world the same revelations and form the same deductions. We know that terrestrial humanity forms, after death, the celestial humanity; that we take with us there above our knowledge and our virtues; and that if our natures are either passionate, egotistical, or vindictive, or good, generous, charitable, and benevolent, we shall give to mortals communications and inspirations similar to our own sentiments, having upon them the distinctive marks of our personality. In nature no two leaves are alike; in a numerous family every child has its own peculiar genius; in a people every individual possesses his own especial merit; in the universe the planets which roll through space are marked by dissimilarity in volume, in density, in their periodic revolutions: the same wide diversities mark the different nations upon this terrestrial globe. There is, then, a primordial law, infinitely wise and providential—a law of harmony existing in the midst of diversity, to which we should render homage.

"Let us, then, brethren, receive the various inspirations of our guardian spirits, gathering together their instructions, and holding ourselves free to reject the tares, whilst we nourish ourselves upon the grains of truth. Let us not believe ourselves perfect, and the possessors of absolute truth, but rather of relative truths, which may change on the morrow, since the messengers of God give to us only according to our intellectual capacity.

"Yes, respected and inspired sister, let us love each other in the spirit of humanity, rejecting that selfish individuality which marks the man-animal.

"The smallest particles of stone, ground and pulverised in the processes of nature, may become the worm, the winged insect, the beautiful flower, the bird of brilliant plumage, the elephant, so wise and benevolent, the raging tiger of the jungle, the watch-dog, or the peaceful ruminant; the molecule becomes the man, and after the lapse of a million ages, this king of animals has reached an epoch when incarnated angels, like yourself, are inspired to guide him to the Infinite—to God!

"Soliciting His blessing upon you, my sister, I am, yours,

"P. G. LEYMARIE, the Editor-in-Chief of
La Revue Spirite.

"Rue de Lille, 7, Paris, 5th November, 1873."

The letter having been read, Mrs. Tappan responded, thanking, in a few graceful sentences, her visitors, and through them the Society of Paris, when the interview terminated.

Mrs. Tappan afterwards transmitted the following reply to Paris. To Monsieur P. G. Leymarie, Editor-in-Chief of *La Revue Spirite*, &c.

MONSIEUR,—I have had the surprise and pleasure to receive, through your representative in London, the Honourable Broccard Boulland, your very kind favour of November 5.

Fellow-worker in the cause of truth and immortality—esteemed brother, accept my grateful appreciation of your kind words. I cannot find language to express to you the emotions inspired by those noble sentiments, by your cordial and fraternal greeting.

Personally unknown to you, I am aware that not for me as an individual is this beautiful letter intended, but the spirit-world, as expressed through my humble powers.

Imperfect as is the human organism at best, I feel every day how inadequate is this feeble brain to express the thoughts and wonderful truths inspired from the world of souls; yet such gifts as nature gave me have been cultivated solely by my spirit-guides, and almost totally devoted to their use. Their pupil from childhood, their disciple and follower, to the acquisition and dissemination of spiritual knowledge my life has been, and ever will be, dedicated. Mindful of all that passes in the world useful or elevating to man, my guides teach me to leave the fields of material explorations in science to those adepts of earth who so worthily pursue their calling. My researches must be where my guides direct—in the realm of the spirit, that vast and mysterious kingdom into which the minds of the world have so rarely been admitted, because, alas! so few of earth's inquiring minds have even sought to gain an entrance there.

Through you I greet the honourable "Society for the Continuation of the Spiritual Works of Allan Kardec," you are the worthy followers of a most wonderful mind. In my spirit journeyings with my guides I have seen him. He is among those advanced souls who seek to reclaim the inhabitants of the earth from materialism.

Not through matter *per se* (as matter) am I taught, has the human spirit been developed in the past ages of eternity; but matter has advanced atom by atom, period by period, until prepared to receive the epitome of organisation, the human body—the animal man. Likewise, the spirit, immortal in its past, as in its future existence, has been working its way in various stages of spiritual being, preparatory to its present expression in the human form. But a small portion of its wondrous powers and experiences are represented in this material organism. They are merely suggested. But sufficient is revealed to enable us to determine that its powers are eternal in existence as they are infinite in possibilities of unfoldment.

To the Spiritualists of France, this is my greeting:—Brothers, sisters, the minds of the spirit-world are working with one united effort to break down the barriers of materialism that environ this world! Let us with one accord aid them.

The minds of earth are engulfed in doubt and scepticism on the one hand and bigotry and superstition on the other. Let us, by becoming spiritually unfolded, prove to the world that our knowledge of spiritual existence overcomes all doubt, and removes all superstition by kindling anew the flame upon the ancient altars of human faith. There is discord on earth; in human society hatred, and envy, and malice abound. The nations wage war with one another, and this beautiful globe is deluged in blood. The angels are united in love; let us emulate their example. The societies of beneficent spirits congregate on the golden plains above, and they descend to teach us fraternal accord, and to instruct us through good deeds to establish the "kingdom of heaven" on earth. Let us heed their teachings, follow their inspirations, cultivating those lofty aspirations that will attract to us the most elevated souls.

The Spiritualists in this world are severed by land and sea, are of many nationalities, speaking divers tongues, but one spirit unites them—a bond of mutual interest and affection. All nations and people are one family in the home of our Father, but a special tie, a fraternity of spirit, unites those who are seeking for truth and light through this latest revelation of inspiration to man.

I bear your message wherever I go in England. It will precede me to my home in America. Receive in return the greetings of my friends in both worlds, and of my guides in the spirit-land, who earnestly encourage you to pursue your investigations for truth, and who solicit for you the blessings of guardian spirits, of the highest angels, and of the infinite Mind, who encompasses us all with His love.—With the salutations of a sister in all good words and works, most sincerely yours,

CORA L. V. TAPPAN.

London, November 24, 1873.

GERALD MASSEY IN AMERICA.

Gerald Massey, to quote the *Daily Graphic*, is no longer the "Coming Man," for the excellent reason that he has come. He has spoken twice, once in Unity Chapel, Harlem, on Sunday, October 26th, to a crowded, intellectual, and enthusiastic audience. His subject was based on the Man Friday's question to Robinson Crusoe, "Why does not God Kill the Devil?" Under the head of a "Poet Preacher," the *Graphic* says:

"The lecture was scholarly, pictorial, glowing, and at times really eloquent. The first part was rather overlaid with myth lore for popular effect, but the body of it was practical enough for anybody. Mr. Massey's voice was slightly husky, but not unpleasant. He speaks with great rapidity and nervous energy, and with an earnestness which communicates something of its own glow and fervor to his auditors. He makes no attempt at oratory; he is too much in earnest for that, and perhaps will be all the more effective and successful because of his simple, down-right sincerity and directness in presenting his convictions."

The *World* has a full and fair report of the lecture. The *Herald* intimated that it would take a full page to do justice to its profundity, and that it was too compactly welded to deal with piece-meal. The *Tribune* also rendered a very favourable account. This paper had put in a claim for Mr. Massey to be heard for himself, even when his subject might not seem attractive from the title. It wrote, when Mr. Massey first arrived in America:

"Mr. Massey comes to us to lecture upon literary subjects, and brings with him a reputation as a lecturer not second to his poetical fame. In a truer sense than any English writer, he may be called the poet of the poor. But his early association with labouring people did not prevent him from becoming an unusually cultivated and ingenious scholar. He has made the most subtle and curious study of the character of Shakespeare, as shown in his writings, which has yet been put forth. He is at present engaged on a work requiring enormous research and acumen—an investigation of the history of myths and the origin of language.

In the meantime, we do not doubt that the thousands who have read and enjoyed his pure and earnest verse, will be glad to see and hear him on the platform."

On Monday Evening, October 27th, Mr. Massey lectured in Association Hall to an audience which, when the state of the weather and the financial state are considered, was impressively good. We again quote the *Graphic*.

"Mr. Gerald Massey made his bow as a lecturer to a New York audience at Association Hall last night his theme being, 'A Spirit World Revealed to the Natural World.' There was a large and intelligent audience present. Mr. Massey's manners as a lecturer are pleasing, and the theme is one exceedingly provocative of thought. The literary merits of Mr. Massey's lectures are of the highest possible order. He has won the warmest regard of all who think well of their kind by the feeling he has expressed for the poor of his own and every country. There ought to be enough of interest in him and his subject to bring him large audiences in every city of the Union."

Theodore Tilton, in the *Golden Age*, characterises Gerald Massey as "A genial, modest gentleman; full of bright thoughts and fancies; earnest and sincere in his convictions; enthusiastic in his temperament, and altogether an agreeable and attractive friend. His lectures will not begin for a week or two, and during the interval he is devoting himself to seeing what he can of our people, and interchanging views on subjects in which he is interested. One of these is Spiritualism—not its vagaries and follies, but its philosophy and facts. Another is the labour question, in which his whole heart is interested on the side of the working classes. Another is Shakespearean literature, of which he is a diligent student, and to which he has contributed a stately volume called 'The Secret Drama of Shakespeare's Sonnets Unfolded.'"

As a lecturer, he depicts Mr. Massey as "original in thought, rapid, ardent, and glowing in expression, and honest as the day is long."

The *Evening Mail* predicts that Mr. Massey will receive a warm welcome from all classes of our people.

"He has won at once the cordial will of those who have had the pleasure of making his acquaintance. Those who have admired his genius—and they are a countless host—will not fail to appreciate his modesty, his quiet earnestness, and his unaffected devotion to what he believes to be the truth."

Mr. Massey's literary lectures—such as those on the more familiar subjects of "Lamb," "Hood," the "Man Shakespeare," and the "Story of the English Pre-Raphaelites"—will attract, entertain, and charm our people. And these are kept quite distinct from his other utterances, which are reserved for those who desire to hear them, and are not thrust on those who do not. The *Sun* called Mr. Massey's first lecture—

"Spiritualism handled so that Spiritualists did not understand it."

This was a compliment, however unintentional. They are immensely mistaken who assume that Mr. Massey has come to America to talk over the trivialities of table-tipping. He has explained in the *Golden Age* that, by means of a very peculiar experience, he has struck on a lost track of ancient knowledge. The first fruits of this are offered in a few of his lectures. But the fuller unfolding will take one or two large volumes. There can be no doubt that Mr. Massey has most personal affection for the less popular of his subjects, or he would hardly have run the risk of offering these to audiences in New York against the advice of the *Bureau* and his more worldly-wise friends; it is because he feels that he has something new to say, and he thought this country the right place to say it. He proclaimed on Monday night that Spiritualism, as he understood it and had wrought it out, was a New World's gift that amply repaid all America had ever received from the old world, and concluded his peroration with these words:—

"It may be the dream was true; it may be that I saw with visionary eyes. But as I strained them across the Atlantic long before I came, I saw your young world of the West arise and brighten with this new life quickening at the heart of her, this new dawn kindling in her face, throbbing and radiating with auroral splendour of this latest light, as if the millenium morning of humanity's most golden future had touched her forehead first, and she shone illumined, glorified and glorifying, as if in the very smile of God."

DR. SEXTON IN GLASGOW.

To the Editor.—Dear Sir,—Glasgow at the present time is again favoured with a visit from that most able exponent of our grand philosophy, Dr. George Sexton. On Sunday night he met with a most enthusiastic reception from a crowded audience, in our Trades' Hall, the scene of the recent oratorical triumph of our cherished friend and inspired medium, Mr. Morse. The subject of the doctor's discourse was "Immortality demonstrated by Modern Spiritualism," and for a full hour he held the large assembly in spell-bound attention, broken only at times by a smothered burst of applause, which would break out despite the Sabbath associations, in response to the stirring eloquence of his address. The discourse was eminently fitted for the occasion, as not a few of his old associates of the secularist party were present, and those whose phrenological development indicated intellect and intelligence. He contended for the importance of the doctrine of man's immortality, and of the realisation of its truth by man, as bearing upon his usefulness and happiness in this life, and how futile was the attempt, on the part of atheist and secularist, to stifle the voice of consciousness which had ever asserted the fact. He maintained the individuality of mind apart from matter, and the subordinate relationship matter held in the economy of divine providence. It was impossible that immortality could be demonstrated by the facts and manifestations of material nature. In vain would man appeal to the whole external creation for an answer to the question, "If a man die, shall he live again?" The whole universe of matter was dumb, and the manifestation of external nature was one of ceaseless change, testifying to the stability of no individual phenomenon whatever. How, then, was the individual immortality of man to be demonstrated? By an appeal from matter to spirit, from external nature to the inner consciousness of man. The answer was, then, clear and distinct. He did not say it was so with all, but all might yet realise it, and all might have confirmation of it by and through an investigation of the phenomena of modern Spiritualism. Many needed

this auxiliary, and to those it came with a force of logic, and a demonstration of truth, which could not be assailed. They were not to judge of the triviality of the phenomena; these, indeed, were secondary, and it was the intelligence, the mind, the spirit, which manifested itself therein, which was of primary importance, and which would prove too powerful to be withstood were it honestly and intelligently interrogated. He reminded his secularist friends that their demand for sensuous evidence of immortality could in full measure be gratified by their investigation into the spiritual phenomena. Through the medium of the senses the spirits appealed to the mental and spiritual faculties, so that no intelligent individual would be satisfied with merely witnessing the manifestations, but would subordinate these to the more important question of their cause and origin. He could testify that thousands had been led from the blackest atheism and materialism by these manifestations to accept the truth of immortality. As for himself, it had done more to him than merely prove immortality! it had—and he would say it for the first time to a public audience in Scotland, and to those who remembered his former views—it had led him to believe in the truth of the Christian religion. In an eloquent peroration, he sketched the picture of an atheist bereaved by death of his best beloved, and of the utter insufficiency of the sympathy and condolence of his friends to yield him the slightest comfort in his distress, thereby betraying the hollowness and emptiness of his creed, which was a negation of all that was great, and noble, and divine.

The service, which of course was of a religious nature, was ably conducted by Mr. Adams, who announced that Dr. Sexton would again meet in the same place next night with as many as chose to come, to deliver his lecture on "Mediums and Conjurors," with experimental illustration and exposure of the latter's tricks.

I cannot close without, in the name of the Spiritualists of Glasgow, publicly acknowledging the indebtedness we are all under to Mr. James Bowman, to whose enterprise and generosity is due the pleasure and privilege we have had of listening again to the eloquent and instructive teachings of the doctor. Money and mind when wisely combined are potent agents indeed towards the promotion of any good cause, and that this object will have been accomplished in our case on this occasion I have no manner of doubt whatever.

In my next I will give you an account of Dr. Sexton's reception as the "exposer of conjurors," and some other matters relative to a recent visit of Herr Dobler to Glasgow.—I am, yours very truly,

JAMES BROWN.

163, Hospital Street, December 16, 1873.

MRS. BUTTERFIELD'S TRANCE ADDRESSES.

To the Editor.—Dear Sir,—Three very interesting and striking orations have been delivered, in connection with Spiritualism, in the Hall of Freedom, Back Lord Street, by Mrs. Butterfield, inspirational speaker, of Morley. Let me say, before I give a summary of the orations, that Mrs. Butterfield is simply a woman of ordinary capacity, has only received a meagre education, and could not, unaided, give anything like a lecture; yet, when in a state of semi-trance, and under spirit-influence, she discourses glibly and volubly for over an hour; and, moreover, she uses well-chosen language. Now, with a tender pathetic touch, she operates on the finest feelings of her auditors, wringing the sparkling tear from the eye, and fostering the highest but silent exercise of the soul. Now she rises with pealing eloquence, and thunders forth the denunciations of the iconoclast; and, running through all, the listener feels the invincible force of pointed and lucid reasoning.

The first oration was delivered on the afternoon of Sunday, the 23rd, and the subject was chosen, not by herself, but by a committee formed from the audience, and which was "The Second Coming of Christ." The speaker began by hoping sincerely that none in the audience really and seriously entertained the idea of Jesus coming again on earth, in the physical form, to live and reign. The idea was absurd and preposterous. The speaker argued that such an occurrence could never take place, because it would be incompatible with the immutable laws of the universe. God never works outside of law. Even the wonders, termed miracles, had been performed in accordance with laws physical and spiritual, which laws had ever existed; but such an occurrence as Jesus (who is a spirit) coming down to the physical state and incarnating himself in a permanent fleshy body would be out of the pale of all law, and, as such, would be impossible. She followed with an examination of New Testament arguments, and showed that there was no real support for such a view there. She conceded that Jesus is reported to have said that he would come again, but she asked: Who could vouch for the accuracy of the report? Did not the disciples misunderstand their master in many things, and might they not misunderstand in this matter? However, for the sake of argument, she granted that Jesus said he would come again. But did he not also say that he would receive them to himself, thereby implying that his coming, whatever it meant, would be during their (the disciples') physical lifetime? She showed, also, that in harmony with this, the disciples evidently expected the immediate tangible appearing and earthly reign of their master. However, he never came in the form they expected, and he never would do; for did he not say that his "kingdom was not of this world," and did he not also say that the "kingdom of God was within them"? However, according to the gospel history, he came in spirit many times. Soon after physical dissolution he manifested to them, and although that manifestation was palpable to their senses, there could be no argument derived from that that he now possesses a material form in the ordinary physical sense; for, in the manifestations referred to, he came into their presence invisibly, and vanished invisibly, thus showing that the sensuous appearance was merely assumed for the time being, just to convince them that he still lived; just as, in connection with modern spirit-phenomena, some spirits were enabled, under certain conditions, to draw from the atmosphere and from mediumistic persons physical elements, with which they could, for a few minutes, clothe their spirit-forms and make themselves palpable to persons in the flesh. Yes, Jesus came in spirit, and brought other holy influences with him, many times, but more especially at the "Day of Pentecost," in order to nerve his disciples to the work which he had begun. The speaker concluded with an impressive peroration, to the effect that when the Christ principle

was fully endorsed and practised by humanity, then, in a spiritual sense, would Christ have come indeed.

The second oration was delivered in the evening of the same day, the subject being chosen for her by a person (a non-Spiritualist) in the audience, which was—"What are the Proofs of Immortality; and what is the Work of Spirits?" The speaker showed, in an elaborate manner, that all the reputed proofs of immortality, apart from spirit-communication, certainly evinced immortality as a great probability. But, alas! in spite of them, many persons—and even Christians—at times seemed to doubt, for they spoke of the dark valley of death; hence, she argued, these reputed proofs are not sufficient. She then enumerated the various spirit-phenomena, and she plainly showed that the agency of human disembodied spirits in the matter was incontrovertible; hence immortality was a stubborn, yet a glorious fact. As to the work of spirits, it was certainly *not* to revel in an indolent felicity of music and gorgeous sights in the presence of a localised Deity, who sits on a regal throne with a retinue of winged angels and the four-and-twenty elders, looking over all his creatures with a jealous eye, lavishing his blessings on the good, and damning all the bad and the heretics to eternal punishment. No! this was not the heaven of good spirits. Heaven was not so much a place as a state of being. Good spirits, by properly developing their natures, made their own heaven within their own personal sphere, and their happiness consisted in doing good. Hence the heaven of the scientist was in diving deeper into Nature's storehouse, and culling more truths for his enraptured mind. The heaven of the philanthropist consisted in raising up the fallen ones of the darker spheres of the spirit-world, or of the darker spheres of earth. The heaven of the mother who has left her offspring on earth-life, consists in training up the babes who have been prematurely ushered into spirit-life, and in guarding and guiding her own offspring still remaining in earth-life. The future life was progressive—even for all; hence God was not the tiny, jealous, revengeful, and vindictive being that He was by the popular theology depicted, but He was the infinite Spirit of the universe—full of love, compassion, and beneficence for all his offspring, good, bad, or indifferent. He could not punish eternally even the vilest. The mother did not cease to love and care for her prodigal son; and surely He who gave her those fine and humane feelings could not hate and damn eternally his creatures and offsprings. I understand that the gentleman who chose this subject expressed himself jubilant and satisfied as to the manner in which that subject was handled.

The third oration was delivered on Monday evening the 24th, the subject having been chosen by the committee of the Halifax Psychological Society, and announced on the posters, which was—"The God of the Bible." The speaker began this oration by warning those of her hearers who were aliens to the teachings of Spiritualism, that as they held debasing views of God they might perhaps be irritated, as she would necessarily have to use the lancet pretty freely, in order to probe effectually what she considered their wounds. And, true enough, her warning was very appropriate, for her utterances were very strong and cutting, abounding with pungent satires upon the popular view of God as portrayed in the books of the Old Testament. She quoted a well-known passage from the New Testament, which declares that God is unchangeable, which she willingly and earnestly endorsed, and powerfully appealed to her hearers as to its truth. She then began at the beginning of Genesis, proceeded carefully, and related the most conspicuous narratives from the early peopling of the earth to the rise and progress of the Israelites, and the life and work of Moses; noted the peculiar features of God's supposed dealings with men at that time; appealed to her hearers in a powerful and telling manner as to whether the fickle, jealous, vindictive, partial, and warlike God there portrayed was compatible with the infinite, unchangeable, loving God of the universe. To reply in the affirmative would be revolting to the highest dictates of the soul. No! such a being was not the God of the universe, nor the God of the Spiritualist. If Moses acted under the instigation of any so-called supernatural being, this being must have been some mighty but undeveloped spirit or spirits. Moses, as it was plainly evinced, was destructive in disposition; hence, according to the law of affinity, his spirit guide or guides were the reflex of himself. At the close of this lecture questions were allowed, but none were propounded.—I am, yours respectfully,

A. D. WILSON.

3, Horn Street, Pellon Lane, Halifax, Nov. 24th, 1873.

MR. MORSE AT DARLINGTON.

It has afforded us much pleasure again to receive a visit from Mr. Morse, and once more listen to the eloquent orations given through him by his spirit-guides. He was announced to speak in the theatre last Sunday evening, the 7th, at eight o'clock; and I may say that when I arrived there, a little before 7.30, there was an immense crowd then standing outside awaiting admission.

After the audience were admitted, and shortly before the service commenced, I announced from the platform that young men in attendance would now go round, in order to give the people the opportunity of obtaining a copy of the *MEDIUM*, the chief weekly organ of the movement, which also contained the hymns we were going to sing, as well as the wonderful account of the transportation of a gentleman a distance of a mile and a half by spirits. This announcement caused the immediate sale of 250 copies of the paper, which, in consideration of the valuable information it contained, I consider was the greatest success of the evening.

After a brief introductory address by the chairman, and a hymn sung, during which Mr. Morse passed into the trance condition, he afterwards arose and opened the address by announcing that the subject would be, "The New Salvation."

The lecturer went on to show that the present system of religion was utterly incompetent to stem the tide of infidelity or disbelief in a future state that had made such rapid strides among civilised people of late years, and from the fact that there existed so much poverty, wretchedness, and crime, was strong presumptive evidence that there was great need for the erection of a superior system for the world's redemption than that with which the masses of the people were acquainted. He claimed that modern Spiritualism was that system—that it brought to the people the new salvation by incontestably proving to each individual the necessity for working out his own salvation rather than trusting to another to perform

the work that he ought to perform himself. During the course of these remarks, jotted down from memory, several interruptions were made by a few young men in the boxes to the left, who seemed in for a lark more than anything else; and, judging by their conduct on such an occasion as this, their moral and intellectual attainments were estimated as being but little removed from our primitive ancestors, à la Darwin, for before the medium had been speaking half an hour there was a great rush from the gallery into the street, and the orator had to pause several times during similar interruptions. Presently the people in the pit commenced violently to cough, and we found out, by a person calling out from the front boxes, that the audience had been dosed with cayenne pepper by the parties previously alluded to. The audience became indignant at the insult heaped upon them, and the perpetrators had to beat a hasty retreat. During this interruption the Rev. Dr. Monk, who was on the stage (having called in passing through) arose and stigmatised the conduct of those disturbers of the public as mean, cowardly, and un-English, and I am glad to say that, though our cause is an unpopular one, we had the entire sympathy and feeling of the audience on our side; and believe, from what I heard, that it was well for the safety and convenience of the principal actors in this outrage that they ignominiously cleared out.

The following evening a most logical, complete, and eloquent discourse was given through Mr. Morse in our meeting room at Ridsdale Street, upon the nature and attributes of man as an immortal being, to a very attentive, though not large, audience; many of whom expressed their unqualified appreciation of the treat they had had, and hoped soon to have a repetition of same.

On Tuesday evening, in continuation of the series, another oration was delivered in the Mechanics' Hall, the body of which was entirely filled, and many had to stand. The subject was, "Spiritualists—Spiritualism and Spirit." After a very able discourse, logically proving the position taken by the former in defence of the two latter subjects, questions were solicited and answered.

On Friday evening, the 12th, a social tea and meeting after, were held, which, intellectually, was a most enjoyable affair. Mr. Morse tendered his services on the occasion. To be brief, I may say that the tea was provided by Mrs. T. P. and Mrs. G. R. Hinde, two useful members of the cause, and was done ample justice to by those who partook, after which a chairman was elected, and sundry speeches were made by the treasurer of the society and other friends of the cause present. "Tien" controlled Mr. Morse, and edified us by his noble soul-stirring thoughts. After this we had a very happy time with the "Strolling Player," who treated us to some witticisms upon the Hinde's and Fisher's, very *apropos*, concluding with a burlesque recitation with extraordinary effect, and some good advice, inculcating, at once, a life of virtue and honesty, which would at the same time, introduce the possessor into a state of happiness and conscious approval, here and hereafter.—I remain, yours, &c.,

G. R. HINDE.

DR. MONCK'S AERIAL FLIGHT.

The following extract is from a letter by the Rev. F. R. Young in the *Bristol Post* of December 2, 1873:—

"On July 2nd, 1872, I went to the village of Broad Blunsdon, near Swindon, to transact some business connected with the opening of a Foresters' Court there, and I walked all the way home in company with a brother Forester. It was exactly 1.20 in the morning when I arrived at my own home. Very shortly after, my wife and I retired to our chamber and conversed for a few minutes, with the bottom sash of the window open, it being midsummer time. But at two o'clock, or a very few minutes after, all was quiet. On the household getting up a few hours after, flowers were found at each window and at each outside door and on the doorstep was written in pencil, 'F. W. Monck, July 3, 1872.' About 9 o'clock on the morning of the 3rd, a telegram came to me from Mr. Rollings, Mr. Monck's brother-in-law, who was then living with him, asking this question, 'Is Frank with you? Missed him soon after three. Not surprised; a recent threat carried out by "Sam." "Sam," I may tell you, is the name of Mr. Monck's guardian spirit. Shortly after, Mr. Monck presented himself at my door, having had to supply himself at New Swindon with a hat and some other articles of clothing. On being questioned by us as to when and how he had come to Swindon, he told us that he did not know, and added that he and Mr. Rollings had gone to bed between twelve and one o'clock, and that, as "Sam" had threatened to take him to Swindon, he (Mr. Monck), contrary to his custom, had shut and fastened his bedroom windows, and locked the bedroom door; that about half-past one Mr. Rollings, who occupied a second bed in the same room with Mr. Monck, looked at his watch. From that time Mr. Monck said he knew nothing more until he found himself in my garden, just underneath my bedroom window, where he heard Mrs. Young and myself talking. That would fix the time at about two o'clock. Rose Cottage, my residence, is more than a mile from the Swindon Railway Station, and the passenger mail train leaves Bristol at ten minutes to one and is due at Swindon at twenty minutes past two. Now, although I did not doubt Mr. Monck's statement, the whole thing was so extraordinary that I felt bound to make strict inquiries. They resulted in my discovering that no ticket from Bristol to Swindon had been issued by the post-office mail train or the passenger mail, and that no passenger had alighted at Swindon from either of those trains. So much for the facts."

Mr. Young adds:—

"From the time I became conscious of Mr. Monck's presence in Swindon, I can give personal testimony as to what happened; but of all that took place before that time I know nothing, except what Mr. Monck himself has told me; and it is the particulars of what transpired before I knew of his presence in Swindon which are all important."

HECKMONDRIKE.—We are informed that a large room has been taken in Lower George Street, for the purpose of holding seances, and there is a developing circle on Wednesday and Friday evenings. Mr. W. B. Chamberlain and Mr. John Dent are controlled, and public meetings are held on Sundays at these "spiritual meeting rooms."

THE *Methodist*, a penny weekly paper, is announced to commence with the New Year; Principles Advocated—Loyalty to Christ, and to Methodism; Unsectarian Education; Religious Equality.

BISHOP AUCKLAND.

A society has been formed called the "Bishop Auckland and District Association of Spiritualists."

Treasurer—MR. F. EVERITT.

Secretaries—JOSEPH GIBSON and N. KILBURN, JUN.

Committee—

Mr. S. S. Longford, Bp. Auckland.	Mr. Lobley, Crook.
Mr. B. Faucett,	Mr. Metcalfe, Shildon.
Mrs. Faucett,	Mr. R. Robson, Gurney Villa.
Miss Faucett,	Mr. Meek, Gurney Villa.
Mr. T. Faucett,	Mr. Binns, Hunwick.
Mr. Gordon,	Mr. Tinkler, Shildon.
Mrs. Gordon,	Mr. Cooper, Hunwick.
Mr. Summers, Willington.	

Entrance fee, 1s.; monthly subscription, 6d.; meetings, first Sunday evening in each month, at Mr. R. Faucett's, Waldron Street. Application for membership and other information can be made to the Secretaries. Objects:—To bring before the public, lecturers and mediums of all kinds, and to raise funds for the support of the movement locally and generally. It is under the auspices of this organisation that Mr. Morse spoke in the Town Hall on Sunday evening, December 14th.

SPIRITUALISM IN INDIA.

A native gentleman writes from Morighyr:—

"A friend of mine is a subscriber to your very interesting and valuable journal, the MEDIUM, which he receives through your agent at Calcutta, Baboo Ruykist Mitter. Through the kindness of my friend, I have perused most of the journals, and have been led to conclude that you are the pioneer in the cause of Spiritualism, and you sympathise with those that seek your advice in this invaluable science.

"We have formed here a circle, but cannot as yet perceive any visible success. Will you, therefore, kindly enlighten us with your advice, and send the papers and pamphlets which I find by your paper are sent gratis to inquirers? The belief in intercourse with spirits is common with the Hindoos, and I believe you would do much good if one Spiritualist amongst you—who has at heart a desire to do good to others—came here and preached the great truth."

We are continually receiving such letters, and aiding inquirers in all parts of the world.

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

The evening of January 1st, 1874, is to be the occasion of a tea-meeting and soiree at Goswell Hall, 86, Goswell Road, under the auspices of this association; Dr. Sexton, chairman. Refreshments at 6.30, p.m.; tickets 1s. 6d. each. The soiree ticket, price 6d., is available at 7.30. Chair to be taken at 8 o'clock. Tickets to be had at 15, Southampton Row, W.C. See Advertisement.

Mr. Goss gave a highly-interesting lecture on Sunday evening last. Mr. Freeman will occupy the platform on Sunday next.

CHURCH BUILDING.—The *Telegraph* of November 18 reports:—"Today the foundation-stone of a new tower at St. Botolph's Church, Knottingly, was laid by the Right Hon. Lord Houghton. The Hon. H. C. E. Childers, after a few introductory remarks, said that during the present century there had been 4,100 new churches built in England. At the beginning of the century the total number of churches built was only three per annum; thirty years later forty a-year were built, and now there were 120 built in each year. He found that at the present time the average cost of a new church was something like £5,000, so that the people of England subscribed £600,000 a-year for the erection of new churches, and £7,000 or £8,000 were spent each year on existing edifices." This is rather different from the state of affairs at 15, Southampton Row. We wish a little of the spirit of expansion was retained in those who get converted to the new "ism."

FRAMLINGHAM.—Mr. Dowsing is developing as a medium. He says: "We sat in our old Castle again last night. A fortnight ago only three of us, but we had good manifestations. I was soon controlled. It seemed as if a heavy gale of wind was blowing the doors of the Castle to with great violence and commotion, and yet there was no wind out of doors. Heavy knocks were heard on the walls and different parts of the room. The spirits spelled with knocks 'Howard.' The Howards were formerly of this part. The communication was, 'You are too eager.' After promising to come again, he spelled 'Good night.' Last night I was suffering from cold and headache, but we had a good circle of seven persons, all males. The weather was wet and a strong wind out. The doors began to bang again, but not so loud as before, and, as on the first occasion, ceased as soon as we broke up the circle. When we found the doors all secure, as we were locked in, we had not sat long when knocks were heard, and a beautiful perfume pervaded the room, which greatly revived me. 'Howard' was again present, which he signified by knocks and the striking of a small bell. There was a clock in the room, but a watch and clockmaker proved there was no bell to the clock, and there was no small bell near. The perfume lasted as long as the circle sat, being at times very powerful."

The circle sat again at the Old Castle, on Wednesday, the 3rd instant. The presence of "Howard" was soon manifested by loud knocks and the noise of a small bell-like sound—no bell being on the premises. To make sure the sound did not come from the clock in the room, which had no bell to it, the clock was taken down—still the sound of the bell was heard. The following communication was spelled out by knocks and sound of the bell: "Have patience: will show myself." One member of the circle nearly fainted. I tried to calm his fears, and the spirit gave, "Not to-night," but the member had to be led out into the open air. I was afraid the confusion had destroyed the control. After a few moments, knocks were again heard, and we were told to sing. We did so, and during the singing the room was again filled with a beautiful perfume of a different kind to the former. In answer to "Have you any further communications?" "No." Each member, on bidding the spirit good night, received in answer a knock on the walls of the room.

—T. DOWSING.

SUNDERLAND.—The Free Library, we are informed, contains Davis's "Divine Revelations;" Hardinge's "History of Spiritualism;" five volumes of *Human Nature*; and Theodore Parker's Works. The Col- operative Library contains the following works, by Davis: "Divine Revelations;" the "Great Harmonia," volume 4; the "Temple;" the "Fountain;" also Tuttle's "Career of Religious Ideas;" Dale Owen's "Footfalls;" "From Matter to Spirit;" and Theodore Parker complete. Spiritualists can serve the cause of human enlightenment well by getting progressive works into public libraries. Nearly 100 copies of the *Dialectical Report* have thus been placed.

AN ARGUMENT TO CHRISTIANS, an extract from a letter by Mr. G. Tommy, in a recent issue of the *Bristol Post*:—"With regard to the so-called imitations of spiritual phenomena which are ostentatiously paraded by Mr. Collins, the agent of Maskelyne and Cooke, and others of his clique, they are simply beneath contempt when thrust forward as explanations of the phenomena, and orthodox Christians should be especially careful how they sanction the fallacious deductions which these mercenary men seek to foist on a credulous public; for, I presume, these orthodox Christians would hardly be prepared to admit, on the same principle, that because imitations of the great cardinal fact so closely connected with their scheme of the vicarious atonement have been produced by the aid of machinery and confederates, in the dramatic Mysteries and Passion Plays of the Middle Ages, and in the modern Paray-le-Monial exhibitions, therefore there was no real and original occurrence, which might be travestied or caricatured by these superstitious and childish amusements."

The *Bristol Daily Post* is teeming with correspondence on Spiritualism. The Rev. D. A. Doudney, D.D., commenced by anathematising, most professionally, on the subject of "the late lamentable death in Birmingham." Dr. Monck's mediumship came in for a share of discussion, which was taken up by Mr. Tommy and other writers. The Rev. F. R. Young gave an account of Dr. Monck's aerial flight, but the most demonstrative of correspondents seems to have been John Francis Collins, a former associate of Maskelyne and Cooke, who thus wound up his epistle:—"I do hereby again publicly offer to produce by scientific means, and the art of natural magic, more apparent spirit-raps, table turning, and any other bosh than the Rev. F. W. Monck, the Rev. Mr. Young, Dr. Sexton, Mr. G. Tommy, Mr. J. Burns, proprietor of the MEDIUM AND DAYBREAK, Mrs. Tappan, or any other aerial champion on the face of this earth they may choose to name." It is a great pity that the acts of such men begin and end in words. His letter was well answered in another issue.

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THE QUARTERLY JOURNAL OF SCIENCE for JANUARY, 1874.

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

FRIDAY, DECEMBER 19, Singing Practice at 7 o'clock.

SUNDAY, DECEMBER 21, Oration at the Royal Music Hall, 242, Holborn, by Mrs. Tappan, at 7 o'clock. Admission by ticket only. See advt.

MONDAY, DECEMBER 22, Mr. Herne at 8 o'clock. Admission 2s. 6d. See advt.

TUESDAY, DECEMBER 23, Meeting of Ladies' Committee, at 8.

WEDNESDAY, DECEMBER 24, Mr. Herne at 3. Admission 2s. 6d. See advt.
Mrs. Olive at 8 o'clock. Admission 2s. 6d.

SEANCES IN LONDON DURING THE WEEK.

SATURDAY, DECEMBER 20, Mr. Williams. See advertisement.

SUNDAY, DECEMBER 21, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7. St. John's Association of Spiritualists. Service at No. 86, Goswell Road, at 7 o'clock.

MONDAY, DECEMBER 22, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Williams. See advertisement.

TUESDAY, DECEMBER 23, Seance at Temperance Hall, 103, Mile End Road, at 8.15. SOUTH LONDON ASSOCIATION, 24, Lower Stamford Street, Blackfriars, S.E. at 7.30, and Sundays at 6.30 for 7 p.m. Write for admission to Mr. F. M. Taylor, at the above address.

THURSDAY, DECEMBER 25, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
St. John's Association, 7, Corporation Row, Clerkenwell, at 8. For members and their friends.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, DECEMBER 20, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 7.

SUNDAY, DECEMBER 21, KEIGLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, Well Street, Hockley, for Spiritualists only, at 6 p.m. Physical and Incipient Trance-Medium, Columbus Perks (boy medium, twelve years of age).

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

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

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

NEW SHILDON, at 16, Strand Street, at 6 p.m.

HECKMONDWIKE. At Mr. W. H. Chamberlain's, Lower George Street. Developing Circle on Wednesday and Friday.

MONDAY, DECEMBER 22, HULL, 42, New King Street, at 8.30.

GLASGOW Association of Spiritualists. Seance at 164, Trongate. Doors closed at 8.30 p.m.

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

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.

TUESDAY, DECEMBER 23, KEIGLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, DECEMBER 24, BOWLING, Spiritualists' Meeting Room, 8 p.m.

MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.

OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.

DARLINGTON Spiritualist Association, same place as on Sundays. Public Open Conversation Circle at 7.30 p.m.

GLASGOW Association of Spiritualists. Public meeting at 164, Trongate, at 8 p.m. Occasional seances during the other nights of the week.

BIRMINGHAM, Mr. Perks's, 312, Bridge Street, at 8, for Development.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.

THURSDAY, DECEMBER 25, BOWLING, Hall Lane, 7.30 p.m.

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

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

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

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

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

BIRMINGHAM, Developing Circle for Spiritualists only, at 205, King Edward's Road, at 7.45. Doors closed at 8.

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

OSSETT GREEN Spiritual Institution, near G. N. Railway station.

FRIDAY, DECEMBER 26, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.

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

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

MRS. MARY J. HOLLIS, of the United States, has just arrived in London, from Paris, and is prepared to give PRIVATE SEANCES during the day, from 12 till 5 o'clock, terms One Guinea; and Dark Seances in the evening, at 8 o'clock, admission Ten Shillings. At the daylight seance Direct Writing is given on the slate. In the evening the spirit-friends of those present in the circle speak in the audible voice.—No. 3, TORRINGTON STREET, Torrington Square, W.C.

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

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