



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

# SPIRITUALISM.

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## MRS. TAPPAN'S SEVENTH LECTURE ON SPIRITUALISM AND SCIENCE,

DELIVERED IN LAWSON'S ROOMS, GOWER STREET, WEDNESDAY  
EVENING, DEC. 17TH, 1873.

On the above evening, Mrs. Tappan delivered her seventh and last lecture on Spiritualism and Science to a very appreciative audience. The chair was occupied by Mr. Luxmore, who, referring to the disturbance of the preceding week, stated that no questions would be allowed after the lecture, except those relevant to the subject of the discourse, and requested any gentleman or lady present who did not agree with those conditions to leave the room, or else acquiesce with the same; otherwise, he warned them, any attempt to contravene them "won't do here." After these and a few other words to the same purpose, the chairman gave way to the lecturer, who commenced with the following invocation:—

Infinite Spirit! Thou light and Thou life! Thou strength and support when we falter by the wayside! Thou Source of all knowledge! we praise Thee and bless Thee wherever we may be. On all occasions we would remember that Thou art the source of knowledge, that thy wisdom prevails, that thy laws are universal. Thou hast given us knowledge; Thou hast endowed the human soul with understanding. From that understanding we may know of Thee and thy laws. Let us search earnestly for the highest truths; let us seek in spirit an alliance with Thee: let us find wheresoever we may be that thy law prevails, that the atom as well as the sun is responsive to thy breath, that the human soul, fraught with powers of immortal life and endowed with understanding, can comprehend these laws that Thou hast made, can investigate those truths that seemed to be veiled and mysterious, and learn of Thee and of thy love.

We wish to-night, friends, to give you a brief *resumé* of the various points that we have endeavoured to establish during this series of lectures. The connection between the spirit of man and the physical substances by which he is surrounded, whether he be embodied in the human form or disembodied and in the spiritual form, must for ever be a theme of discussion and investigation. Spirit acts upon matter, controls it, imparts the life that it possesses, gives it will, organisation, being,—in fact, is the life of matter. The laws whereby the Divine Mind controls and governs the forms of the earth are alike subtle and mysterious until you are led into the knowledge by degrees, and until, by close investigation and scrutiny, you find one cause after another producing certain results; for the Divine Mind, through a succession of laws and occult forces, controls the vast forces of matter and makes it subservient to those laws, and thus works out the result from atom to world, from world to sun, from sun to system, and finally through the vast constellations of being comes immortality, all performing their work in response to His life. Surely some of the laws whereby He does this may be known to the human understanding.

One of those laws has been already revealed in the form of gravitation. Motion is the sublime principle of law, the result of this physical fact being apparent in the starry firmament and the outward world. Without motion there can be no life, and without life, as the result of motion, there can be none of the organised forms of being that exist in the universe. The human spirit as compared to the infinite, is like a drop of water as compared to the ocean. You may see mirrored in the ocean the sky and the starry heavens and all the broad expanse of space. You may see mirrored in a drop of water the same broad expanse, but in an infinitesimally small degree. The human mind is finite; God is infinite. Yet the mind is large enough to possess a resemblance

to the infinite Spirit; and the same laws whereby the infinite acts upon universal matter, enable the finite mind to act upon finite matter. Your spirits control your bodies. The life that animates your bodies—whether voluntary or involuntary, as you term it—is in reality the result of the existence of your spirits. Every molecule, every susceptible atom, each substance attracted to your bodies, is under the direct control of your spiritual natures. Do not mistake this for will; for this is not under the control of your volition. Do not mistake it for intellect. The intellect is subtle in its operations; but the spiritual nature is still more subtle, and that it is which, voluntarily or involuntarily, controls every atom of your physical existence. It attracts to you each substance that is necessary to make up your bodies, rejecting such as are not consistent with the form thereof, and determines the nature of your physical bodies in a great degree.

The laws whereby your spirits are enabled to act are subtle and minute. Some of those laws may be known to you; for instance, by the rapidity of the motion called the circulation of the blood, by the various nervous commotions causing the blood to congeal when great agitation ensues. Fear is a most powerful instrumentality in controlling your physical bodies; and you have doubtless known people under the influence of fear become absolutely frigid. Love, jealousy, hatred, malice, envy—all these produce various physical conditions that betray themselves upon the countenance, and oftentimes so poison the blood that for days you do not recover from its consuming fire. This is the subtle power—the influence of the spirit.

This spirit you cannot see—it may not be analysed. But it has oftentimes, upon the field of battle, the power that, in spite of physical weariness and exhaustion, dares the soldier on to victory; it draws him on for hours when, without this control, he would have sunk. You know how much the mind can influence and control your bodies—how many imaginary illnesses you have, and how imagination will produce death. You have probably heard of the person who was sentenced to death dying from the effects of imagination. He was placed in the hands of physicians who desired to try an experiment relative to the effects of imagination. They caused his arm to be bared and then made a small puncture in the skin without drawing blood. They then poured a trickling stream of water upon his arm of the temperature of the blood. The man grew faint and pale and finally expired, purely from the effects of imagination, no drop of his blood having been shed. Such is the power of the spirit over the body.

Sometimes persons prolong their lives by the mere exercise of will. They are determined not to die, and so live on long after their bodies are worn out, sometimes survive the secret wishes of their friends. This stubbornness is that which imparts life to your bodies. Certainly there are outside and subtle causes—hereditary causes, accidents (so-called), contagious diseases—that in themselves cause death; but all this is the result of some subtle action also upon the vital force that connects the spirit with the body; and when it has suddenly suspended its influence the mind has not power to act—all the nervous forces are suddenly and effectually destroyed and cut off. But, as we have stated, this intimate force is conveyed by the nervous system, wherein the brain partakes actually of the vital state, and intelligence, the power of mind, manifests itself through that most subtle of all processes of mechanism—the human brain.

This force is known and understood but dimly; but it forms not only the connecting link between your minds and bodies, but also the connecting link between your minds and the spiritual world. That this is a palpable potent agent is evident; for whenever the



hand is paralysed, or death strikes down the physical body, the mind cannot control that diseased or dead member; and frequently you carry about with you a decayed hand or limb because the brain cannot act upon the nervous forces, they having been shut or stricken off by vital disease. When paralysis ensues, it is because this nerve aura has been destroyed. Many persons' lives are thus destroyed which might be useful, because they have overstepped the bounds of nature.

Nature's resources are very conservative. You only expend one-third of the respiratory power of your lungs in ordinary breathing. But if you start on the run you are obliged to expend two-thirds, and sometimes more, usually resulting in shortness of breath. If you were always to run to business and back again your fellow-beings would consider you lunatics, because you would exhaust the reserve forces of the lungs. Yet this you are always doing with your brain or nerve-force. You draw upon the capital, which is not a business-like operation. You never find, in stocks or banks, that men draw upon their reserve funds; they keep them for an emergency. But you are constantly drawing upon the reserve forces of your system—making nervous drains upon this vital aura—thus consuming and weakening day by day your strength. There are more persons that die from prostration of the nervous forces than from actual disease. It is the vital seat of all disease. It is connected with every work of the mind. All over-exhaustion of the mind, therefore, by-and-by tells upon the constitution, and of course death must ensue.

Upon these subtle forces whereby your brain is controlled by your spirit, disembodied spirits also are able to act; stimulating those atoms, those molecules of nervous fluid, that pass from the brain to every minute portion of the human body, thus causing impressions of the mind or physical vibrations of the body, conveying intelligence that does not come from your own mind, and manifesting their presence and power. This is why you should be perfectly passive at a spiritual seance. You know that in a state of excitement there can be no passivity of mind. If any strong impulse moves you—any impulse of love, malice, hatred, jealousy, or any other disturbing element—it cannot produce nervous tranquillity. Now, as the nervous force is that which is employed by spirits in reaching your mind, quiet and harmony are always invoked by your spirit-guides. The first word on greeting you is "harmony;" the last word is "harmony;" and every word between means harmony, because much time is often lost in producing this quiet and harmony. And herein lies one of the reasons why so little intelligence can be transported to your minds. In the first place, in all seances composed of ambiguous and promiscuous persons, there is always some excitability—some person not in a proper state of mind and body—and the general solvent must be produced: there must be a uniform atmosphere—an aura that the spirit may employ. Hence you are requested to sing, or join in any kind of innocent conversation, to produce a similarity of thought upon which the spirit may act; because incongruous elements, and those violent emotions of the mind that produce vibrations of nerve aura similar to the whirlwind, are not conducive to spiritual manifestations.

Could you see the spiritual aura as it emanates from your minds, you would see these little whirlwinds exist all over the atmosphere; and spirits find it very difficult to approach, and are caught up in these semi-whirlwinds: again and again they try, and again and again they fail. Be harmonious, therefore; be passive. We cannot come unless you are. If you sit by yourself, directly this feeling of passivity of mind will come over you if you desire communion. If your mind, however, goes off on business, or is occupied by some inconceivable absurdity, that takes away the aura and diverts the power of the spirit. When a seance is required for producing physical manifestations, of course the conditions must be very correct and very exact, and the least variation will produce a divergence in the form of manifestation, or divert it altogether; sometimes prevent it, and sometimes, we fear, tempt unscrupulous persons to perform the manifestations themselves.

These are all conditions of human life you must accept. It is in your world, and you must deal with men as you find them. You do not trust the man on exchange in dealing with stocks. It is sometimes the same in spiritual seances: you meet spirits with that idea on your minds. You do not get away from this atmosphere of distrust and deception. You are so accustomed to wear masks by day, that you forget spirits cannot be deceived by them, and you bear into this atmosphere the very spirit that you wear among your fellow-beings each day and hour.

Then physical conditions have much to do with it. This atmosphere, wherein various persons emit magnetic, electric, and phosphoric emanations, have to do with the form of spiritual manifestations. Of course the primal element is nervous and mental, but the auxiliaries are in the atmosphere, and the medium, the principal source of the emanations, must of course not only be in a harmonious condition of mind, but also every avenue by which the nervous force is thrown off from the body must be in a harmonious condition. When anything occurs to interrupt this condition sickness oftentimes ensues, sometimes even death. As we have already stated, any violation of the known laws whereby these manifestations are produced is extremely prejudicial, and endangers the health of the medium, and every sensitive person present.

Those elements—magnetic, electrical, or phosphoric elements—accompanying each person, as before mentioned, assist, but do not produce the manifestations. The strength that is thus given is imparted to the medium, and to the spirits striving to present themselves; and in the case of physical embodiment this is sometimes made so palpable a form—made to simulate so nearly

the physical form—that it is almost the same as flesh and blood; yet could you analyse it, as sometimes has been done by clairvoyants, you would see that instead of flesh and blood, there is only the external surroundings—the semblance of these—and that the body is merely clothed upon the spiritual body, in order to aid the more tangible form of your material vision; but that it has not vital life, vital functions, nor vital blood and nervous power; hence whatever power it does possess is drawn from those persons who compose the seance and the medium, and it is only when those conditions enjoined are strictly observed that the manifestations act according to their purity and perfection. When they do they form the subject of keen investigation, and the completest proof of the power of spirits to materialise themselves in the atmosphere.

We have referred to various stages of vision—spiritual vision and material vision. All embodied spirits have not the spiritual vision. The vision of the seer is very distinct and separate from that which is seen in the materialisation of spirit-forms. The vision of the seer is either the vision of the absolute spiritual form, or the result of symbolical impression produced on the mind of the seer by a guardian spirit. And when such a seer witnesses the spirit-form, and others do not see it with the natural eye, you may determine then that it is spiritual vision—real vision, but of the spirit. Sometimes when figures, grotesque and peculiar, appear before the human mental vision, it is the result of psychological or symbolical impression, whereby the spirit, acting upon the various organs of the brain, desires to effect some impression or to give some thought or subtle analysis. These gradations of sight are known among Spiritualists; but it is not spiritual vision which gives you the power to see the materialised spirit-form. It is simply external vision taking cognisance of the form that, although more subtle and finer than your bodies, is still materialised enough for your eyes to see and to have the appearance of the absolute material body.

Of course vapour and air condensed might produce such a form without the effect of those mechanical conditions to which we have referred. It only requires you to know the dense atmosphere you have been inhaling and the actual presence of mineral substances in that atmosphere, to be aware that a certain portion of it would produce a very palpable form. The air decomposed is easily materialised, and where it is so the spirit can, with little difficulty, congregate the atoms and elements to produce this materialised body. In that case it is not spiritual vision; but it is the vision of spirit materialised, betokening always the presence of the spirit, its power over matter, and the influence that the spirits have over your minds.

Many times these visions assume forms that do not represent the present condition of the spirit, but are given for the purpose of identification, to show them as they appeared on earth. These are, of course, actual materialisations, but are given for the express purpose of identity: in that case you do not see the transfigured form of the spirit, but such a presentation as will represent the friend you have lost. It is not necessary to recapitulate here the substances that the spirits employ to reach your external senses. But enough has been said to show you that the forces of the atmosphere, almost impalpable to you, when separated and condensed, are very palpable to spirits, and under their more immediate control; that by the aid of these elements, this aura, and the agitation of the nervous forces, the very atoms that are more material are set in motion, thereby producing physical manifestations.

There is, of course, constantly going out from every body—every organised body—a fluid or aura, the result of its atomic life. In human beings, this aura takes on the higher or vitalised form; indeed, we might almost say that this aura (could you perceive it) would form a luminous condensed atmosphere visible to your spiritual vision. Each person possesses a different mental and physical aura; and that which is purely physical is not, of course, the fine aura upon which the spirit acts; but that which is mental and spiritual combines properties whereby spirits produce mental and physical impressions. This aura varies in density, power, pertinacity, and in absolute quality, according to the condition of the person.

Thought itself is a substance; but you have no analysis whereby to discover it. Some persons have peculiar thoughts, not global, nor rounded, but sharp and atomic, like a point or minute spear. Some persons have thoughts that revolve round them like a spiritual foam or cloud aura, that exists without producing an impression. Other spirits have thoughts, not only pointed, but probing and producing general laceration. Sometimes this laceration is not by any means gentle. Sometimes persons' thoughts are full and bold, and are like a cannon-ball, or some substance that affects you like the shock of a battery. Others' thoughts are wiry and thin and exceedingly sharp, and they make their way into your minds without your feeling their full effects at once; but when there they begin to wriggle and twist, and like serpents they produce their effects. Others again have voluminous thoughts, that produce no special power; but these thoughts impose with great effect upon the majority, and make the impression that the original has a large mind: but it is simply because of the vapour. Then there are other people whose thoughts are so intense and crystallised that you cannot arrive at them, except by the process of hammering and pounding; and, when in society, you have the greatest difficulty in finding out what they do think. Their brains and physical bodies furnish an outward covering to their minds; but their thoughts are crystallised and fine, if you could get at them, though very difficult to find. These persons sometimes, from necessity, waste their powers in society; but great events bring



forth the hidden treasures of their minds, and astonish the world like a diamond that has been unburied. Sometimes persons have thoughts like comets, and are governed at times by laws the most difficult, so that they are those the least understood. These are the ones who are eternally riding new hobbies. These hobbies strike them in some religious, ethical, or scientific direction, and for the time being they are absorbed in them, until another thing comes along and takes them and the comet also with it.

These sufficiently illustrate the variety of minds that are palpable to spiritual vision; and though each one of you may possess not exactly any of the types we have presented, you possess an approximate to these types, and these varieties of thought affect the atmosphere in a most peculiar manner; and could you allow the sunlight of spiritual vision to shine upon them, they would appear very similar to the condition of air that arises in your room when you admit a ray of light. You would see a multitude of infinitesimal molecules that assume various shapes—spheres, and darts, and points, and serpentine forms. So to let in the spiritual sunlight upon your rather material beings, spiritually, would oftentimes show these serpentine forms, and the variety of wonderful vibrations that your thoughts take in the course of even an instant's time. This being the case, how wonderful the philosophy that can resolve these into harmony, and show the causes by which these subtle thoughts give forth their ultimate and appointed purpose, whereby every spiritually appointed nature can of itself revolve in the great firmament of atomic souls, governed by the same law, controlled by the same mind, fulfilling the same destiny, and working out for ever the same problem of existence!

The lecturer having then invited questions, the following queries and answers were given:

In response to a desire for further information, Mrs. Tappan said.—A. If the gentleman has understood us to say that the spirit takes on substance, or becomes materialised, he is mistaken. What we have stated is that when persons see these materialised forms, they see the form created from the atmosphere for the occasion. Of course the term "materialised spirit" is a very convenient one, and is used by all spirits as differing from the spirit that is not materialised. You are all materialised spirits while occupying the material form; so, during a seance, the spirit that takes on a materialised form is for that period a materialised spirit; and we hope no confusion has arisen in the mind of the gentleman concerning this.

Q.—A man passing along the road saw and spoke to what he conceived to be his cousin, but on going to his house, some miles distant, found he had been killed about that time in a mine in which he worked. I should like to know the *modus operandi* whereby this was brought about?—A. We have said that there are several kinds of spiritual visions. This is the vision of the spirit produced by psychological influence, and the other a vision of the spiritual form. There is no proof that the body he saw was really a materialised form. It may have appeared so to his vision, but there was no other witness. He may have supposed it to be a physical form. It in reality was the spiritual form, or the power of his disembodied cousin to produce that effect upon his brain psychologically. All these visions are not the materialisation of their forms, but more truly the sympathy or vision of their relatives who saw them, upon which they can produce this spiritual vision.

Q.—Mrs. Tappan, in replying to the question as to whether it was the spiritualised form, I believe said it was the disembodied spirit of the miner only seen through the spiritual vision of the cousin. We can all of us understand the material form of flesh and blood; but how is it when the recognition applies to the clothing as well as the form of the individual?—A. A spirit sufficiently powerful to produce the physical appearance psychologically could not have much difficulty in reproducing the clothing. He could clothe the mind also with the garments he wore. The mesmerist makes his subject see anything he chooses from a star to a monkey in a jungle, because of the power of his mind over him. He makes him drink water and think it is wine, to eat dry bread and think it the richest viand. So a spirit sufficiently powerful to produce an actual vision of his presence, could certainly make one see his clothing in order to recognise him. We simply say that is one of the ways. Perhaps the miner who saw his cousin was a medium; sometimes the effect is produced in one way and sometimes another. There is no proof that such a manifestation was material unless another saw the body of the deceased cousin.

Q.—I should be glad of any further suggestions respecting the use of violet light at seances.—A. If the phosphoric influence prevails, and the medium only gives off phosphorescent emanations, they cannot of course have anything but darkness. If they are electrical, other lights are advantageous. But in most manifestations where there are atomic as well as electrical, the violet is favourable as preventing the disintegration of the atoms used by spirits. But these could only be directed by some spirits who understand what the peculiar requirements are. No general directions will serve, except as a general rule the violet will be the most conducive, not only to nervous passivity of the mind of the sitter, but also to the manifestations themselves. You will of course be obliged to consult with the spirits that direct the manifestations of the particular medium employed as to what light they prefer, as they can best judge what their individual manifestations can be produced in.

Q.—Do spirits only live in the space around our planets, or are they everywhere in the whole universe?—A. The spirits of your planet inhabit the region just outside the actual physical atmosphere of the earth, where a finer aura exists. The spirits of other planets occupy a similar position with reference to those planets. Then

there are interstellar spaces where the aura is still finer and the souls still more advanced, and there the highest spirits from every planet congregate and make their abodes. Spirits may not remain permanently in your earthly atmosphere, because it would detract from their spiritual advancement. Space itself is a relative term.

Q.—A great deal has been written by advanced Spiritualists upon a spiritual condition they term "the inner breath," or "internal respiration." I cannot understand whether this can be defined, or whether it ought to be understood spiritually, or whether the controlling influence can explain the difference between inner breathing and internal respiration.—A. There is a state of breathing that is purely a physical matter, analogous to the different stages of the mediumistic trance. It is an old saying of nurses that a child is never fast asleep until the third sigh. That denotes that certain phases of nervous action have taken place, and if you could observe asleep until this profound respiration has taken place. This is the internal respiration. It is the effort of the lungs to expel the carbonic acid gas that is not required during sleep. Some never have sound sleep can give. This is quite a different thing, however, from the breathing of the spirit. If a person stand over your head and blows upon you, a warm vapour comes from the mouth; if he changes his position, a cold vapour comes: each depends upon the position of the person. Now the inner breathing of the spirit refers to the warmth that comes over the mind; the conscious illumination of the spiritual powers, whereby the mind is enabled to see spiritual things. Thus the two are not synonymous terms.

Q.—The spirit-guides of Mrs. Tappan appear to separate mind from thought. She has used the words: "Thoughts wriggle into the mind." To my mind thought and mind are synonymous terms.—A. Mind is a general term for combined thoughts. A thought is one of the particular atoms taken from the mind, and thrown off. You may have a thought; but it does not take away your whole mind. The entirety of thought is mind.

Q.—Are not spirit-forms vitalised? Am I to understand, when I see a spirit-form—say that of "John King" or "Katey"—that that particular form is for the time being vitalised?—A. What you mean by vital life is organic structure and the functions that pertain to the physical body, which "John King" and "Katey" certainly do not have. They have simply atoms that are galvanised for the occasion, but not vitalised. They have not the vitality which you have, but the galvanised life, which is only a condition produced for the time being.

Q.—Has music any effect upon disembodied spirits, and, if so, in what way?—A. Generally musical sounds affect disembodied spirits by the sympathy they have with your minds; by the harmony they produce upon your mind. The music of the spheres is simply the musical rhythm, the perfect thought, since thought is more harmonious than any possible sound or vibration of the external atmosphere.

The following poem was then given, the subject suggested by Prince Wittgenstein being "Katey":—

'Tis but the shadow of beauty you see,  
When the form is revealed to your sight,  
Disappearing in thin transparency  
Of glowing and brilliant white.

It hath no form like the earthly mould;  
But a mortal shape it wears;  
It hath no heart with pulses untold;  
But a living soul it bears.

Oh, be sure that beneath every earthly form,  
Though lifeless and heartless they seem,  
There still is a spark that is pure and warm,  
And will unfold in heaven's bright beam.

The "Katey" you saw was not the fair sprite  
Whose eyes like the stars gleam forth  
In the brilliant beauty of spiritual light,  
But only a beautiful writh.

Shaped and fashioned to sight of the sense,  
To the dull material clay,  
That will not find yet the recompense,  
And search the highest way.

But through that form look up to the soul  
Folded close to the infinite love,  
Ennobled and blest with its sacred control,  
And you will meet "Katey's" spirit above.

This being the last of the series, Mr. Harrison rose and proposed a vote of thanks to Mrs. Tappan, which, seconded by a stranger, was carried unanimously. A similar vote was then proposed and seconded to Mr. Slater, who, in thanking the audience for this expression of opinion, said the thanks were not due to him alone, but to the Misses Dickson, who had sustained and encouraged him in the labour of getting up and carrying on that course of lectures.

A MESMERIST.—Your doubts, difficulties, and particular views arise from your ignorance of the subject. Read Hazard on "Mediums and Mediumship," as to conditions. See the "John King" number of the MEDIUM in respect to tests for materialised spirit-forms. The identity of spirits is alluded to in the same number, and also in the discussion with Mr. Bradlaugh.



# MRS. TAPPAN'S CONCLUDING LECTURE AT THE ROYAL MUSIC HALL, HOLBORN.

SUNDAY EVENING, DECEMBER 21, 1873.

The fourteenth and concluding lecture of the present series took place on Sunday evening last. The arrangements were the same as hitherto. Mr. Slater, from the chair, thanked the audience for their kind attention during the time he had presided over these meetings. Mr. Barnes made a statement respecting the finances, which will be found in detail on another page. After singing a hymn (No. 7, "Spiritual Lyre") Mrs. Tappan pronounced the following

## INVOCATION.

Our Father! supremest source of life and love! Thou divine and perfect God! whom every age has witnessed, and who to every nation hath revealed thy power! Thou Glory! Thou beginning and Thou ending! Thou whose life and light and mind are eternal; we praise Thee: not only upon bended knee, before shrines made consecrate to human worship, but before the shrine of the human spirit, where the contrite heart and the humble mind may bow in solemn praise. We can only praise Thee. If we ask for forgiveness, Thou hast already given it. Seek we for goodness; Thou hast already bestowed the knowledge of its light upon us. Search we for truth: behold the pathway to truth lies through knowledge and virtue, and we know Thou wilt give them to us. Seek we for the gifts of the spirit: these are alike available, because of thy divine beneficence. We ask for mercy: already hast Thou given it. We seek for love: thy love is boundless. Search we for life; it is also eternal: and in the midst of our blindness we know that every good and perfect gift has already been bestowed. Let us only have the quickening spirit; let us only possess the consciousness of these gifts; let our hearts become unsealed; let the fountains of Thy life flow in upon us; let our minds become illumined; let our souls come closer unto Thee. We praise Thee, O loving Father, for all the gifts of life, for the bounties of the earth, for the abundance of the harvest, for the boon that science brings, and the wondrous discoveries of thy laws, whereby each atom and every world is made responsive to thy breath. We praise Thee for the work of the human mind, fraught with intelligence, inspired by the breath of truth. We praise Thee for those histories wherein thy words have been traced in burning letters of fire—that truth that cannot perish, that light that can never fade. We praise Thee for all the amenities of life: for the soul with its many affections and ties; for the blessings of social existence; for the relations of life that bind men closer and closer to Thee. But more do we praise Thee for the living spirit, the sympathising soul that is like Thee, and transcends the body: that supreme and eternal light may for ever gain knowledge and wisdom when all earthly ties and all material splendours shall fade; that enduring and perfect spark may flame up in eternity from earth by the breath of its endless life. O God, let us join in such words, deeds, and thoughts of praise as shall bind us more closely together and more nearly unto thee, until our voices blend with the sweet songs of angels that sing thy praise for evermore.

Another hymn having been sung (No. 145, "Spiritual Lyre"), Mrs. Tappan delivered the following

## DISCOURSE.

"IF I GO AWAY I WILL SEND YOU THE COMFORTER, EVEN THE SPIRIT OF TRUTH."—CHRIST to his disciples.

Of all the questions that are most frequently asked the Spiritualist, the spirits, or those who advocate or believe in the communion of spirits, this one is the most common, "But what good does it do? admitting the facts, supposing it to be true, not denying that spirits do converse with mortals. Has it developed any great principle of science? Has it discovered any treasures in the earth or air? Does it aid commerce or philosophy, or what good does it do?"

It is a most surprising thing that this question is considered as final by those who propose it; that it is regarded as beyond all argument, and that then and there the believer is expected to capitulate, and that there is no answer. The first and last—the primal answer, in our opinion, should be, "It is true." The sum-total of human life and of human thought should be builded upon the one proposition—"Is it true?" not, will it promote my individual happiness, or will it favour my special projects, or develop a gold mine, or will it run a steam-engine, discover a new planet, make a new religion, or a new society? but simply, fundamentally, finally, "Is it true?" The addition to the world of any new principle, the discovery of any new thought, is an acquisition to the property of the world, becomes a portion of the possessions of the human family, augments the knowledge of mankind, makes larger the range of human vision and human capacity. But we are very sorry to say that truth, when it enters the world, is met on both sides with opposition. Therefore truth has ever been like a two-edged sword cutting backwards and forwards—backwards into prejudice, superstition, and ignorance; forwards into discovery and prophecy; and it seems to be the last question that the human inquirer considers, as to whether a thing has merit because of its being true.

Christ's promise to his disciples has been most wonderfully fulfilled in the world. Truths of a scientific, ethical, and spiritual nature have followed fast and in quick succession; but it seems that this spirit, to have any hold on the outward comprehension of man, must needs take on a form that is pleasing—must needs

satisfy some individual want before it is accepted and made at home. Christ himself, coming in your midst to-night, with dusty feet, tattered hair, and torn garments, would scarcely be welcomed in modern Christendom. The spirit of truth is even more unwelcome; it is a guest that you criticise most closely, because there is always some little point that surprises selfishness, because it turns a deaf ear to your affairs, that takes care with it. It is not compatible with your earthly interests; it does interfere with your ambitions; and truth, above all things, is a most inconvenient and unwelcome guest.

But, we say, the first answer—the primal answer—to all who ask, What good does Spiritualism do? is, whether it be true or no, Science claims this as the foundation of her investigations. It has led step by step to the building up of every scientific truth in the world. It has led step by step away from old fastnesses, and many superficial prejudices have been seriously interfered with by scientific truth. Yet this remains, notwithstanding, and prejudice will melt. As the infant grows into childhood, and the child develops into manhood, the leading-strings that fasten him to his earthly home and early childish whims are gradually broken. It cannot be avoided: prejudices and errors fall away, and there remains only that which is true. As a nation grows from the childhood to the manhood of its existence it loses the simplicity of its early years; its patriarchal forms give way to more complicated systems, and society becomes an intricacy of human interests, so intimate and connected that you cannot take one individual away and say he has separate interests. Humanity is interested in every new fact, in every development of science, in every advancement, in every new proof; and it becomes a serious question, for the sake of humanity, if there be a thing in the world that is so stupendous a falsehood, and that millions and millions believe it, there should rise up a party of scientific men, or moral philosophers, who are competent and capable of disproving it. For the sake of humanity!

If it be true, that fact should be established, let whatever else may follow. The good that any particular truth does in the world depends not so much upon the truth itself as upon the receptivity of the human mind: just as the sun may shine, although you are a thousand feet below the surface: although you shut your doors and windows, it is not the sun that is to blame if you do not receive the light. Each flower, each plant absorbs the rays that are requisite to the particular growth of the *genus* to which it belongs; and because one is red, another blue, and another white, that is no evidence that the sun does not shine alike on all. It does, but all absorb according to their properties and powers. Truth is like the sun; it shines upon the earth and around your minds, and illumines them if you are in the condition to receive. But because it looks red, or yellow, or blue, or grey, or black, such is not the colour of the truth, but of the stained glass of your mental vision, through which you may behold it—of the imperfect organisation, the prejudices, follies, superstitions, all that make up the peculiarities and foibles of individual natures.

Now, the good, as we said, of any living truth depends upon the power of appropriating it. No science is yet developed to its utmost capacity, because human belief is not sufficiently great to abide by scientific truths. No invention is ever believed in the day of the inventor; but in a hundred or a thousand years afterwards the world is revelling in the benefits of the poor starved discoverer. Who believed what benefits the mariner's compass would give? Who believed in the printing press, astronomy, chemistry? Who believed the steam-engine would become the motor power of the world, and electricity its errand-boy? Who believes there is yet to be another form of communication? Many do, and it will come. Who believes electricity, or some form of gas, or some substance extracted from the atmosphere, will be the next motor power? Some do, and with an abiding faith they toil away in the laboratory, in the workshop, with emaciated forms, waiting for that next generation, that two or three centuries that shall give the world the chance to work up to their invention. Who believed in Socrates and Plato in their day? Their believers are now many; not in all their particular practical ethics, but in the grand truths that they taught. In all ages, peoples have stoned their prophets, reviled their seers, persecuted those who uttered the truth, and crucified their saviours; but in a thousand years the world worships where a few have reviled, and all mankind, all Christendom, bend the knee before the shrine that on Calvary witnessed the crucifixion of Christ.

Who says, then, that any truth is unimportant to the world, if it do not bring a message to your hearts, if it has nothing for you to absorb, if you are to evade it and get above or outside or below it? But truth itself becomes valuable from the very fact that it is in the world. You know the existence of a great man is in itself a valuable acquisition to the world's possessions, even though that man is not recognised until generations have passed away. You permit your poets, your musicians, your greatest minds to die in obscurity and poverty, and in two or three hundred years build monuments to them, erect statues to their memory, and honour them with the applause of the nations.

But the greatest work of the present generation shall be that humanity shall accept a living and present truth. The greatest evidence of progress and enlightenment is that you are so willing and so ready and so desirous to obtain the truth, oftentimes letting go all that you believe to be your secure fastnesses that you may in reality learn that which is true. The world is not so limited in its vision: bigotry and superstition have given place to enlightenment. The vast advantages of reading and thought in modern times give every man and woman the opportunity of



knowing what is abroad in the world. You inspect it sooner—you are the more ready to believe because of these opportunities.

Now it becomes an important fact to consider—Is Spiritualism true? Is it a fact that between the world that is invisible, voiceless, formless to your outward vision and yours, there is a communion open? That should be the first point to consider, aside from feeling, unimpassioned, without prejudice. If this be true, it cannot be denied that it is one of the most important truths; it cannot be denied that it opens a vast realm of thought heretofore unknown; it becomes the foundation of a system of philosophy, extends human knowledge into that realm that has been supposed to be hidden. What it shall give you as individuals depends upon your enlightenment, aspirations, affections, organisation, the receptivity of your mind. But what it shall do for humanity, is this: that instead of fear and doubt and materialism on the one hand, and bigotry, prejudice, superstition, theology, on the other, there is a direct, palpable, tangible proof of the existence of the human spirit after death. If this fact is not needed in the world, then we are mistaken; if the mass of the minds of Christendom believe in immortality, then we are mistaken; if the majority of those who are present have, outside Spiritualism, any intellectual, external, or scientific proof of an existence beyond the grave, then we do not measure the spirit of modern thought aright.

The tendency is towards materialism, towards the ignoring of the spiritual nature of man, to accept only that which is proven by the senses, to deriding and silently forsaking the spirit of the past that has given birth to inspirations. If there is something in the present day and hour that proves another science, a higher range of vision, a loftier thought, and subtle analysis of the powers of the human mind when disembodied, then it becomes a vast spiritual science: a system of spiritual ethics is revealed; a tone is given to humanity that it does not have without it. And the spiritual nature, unquickened perhaps by religion previously, becomes in this investigation alive, awake, and alert to the things of the spirit.

It cannot be denied by a person belonging to any religion, who gives a candid outlook on the world at the present day, that the religions of the past are gradually becoming disintegrated. It cannot be denied that there is a spirit abroad, even among theologians, that refuses to cling so tenaciously to the structures that have been erected theologically. The Pope holds his power by an unsatisfactory tenure. The Church is shaken to its foundation. Renan in France, Colenso in England, and Strauss in Germany, have shaken the foundations of theology. If these are crumbling away from humanity, what is to take their place? Surely if the teachers of the Gospel as accepted by Christendom, which determines all theology, stand up, shall I say in rebellion—since they say so—if they are in doubt concerning its reliability, what shall the poor outsiders do who are not initiated into these mysteries? Must there not be another source of supply, and must it not come after a while that there is a necessity for some new form of religion that shall supplement the revelations that have passed through so many hands, and, indeed, reveal God's presence to man? Then, if this be true, what can do it better than a proof beyond all doubt and PREVENTURE, that each individual human being possesses a spiritual nature; because it is coming to be doubted in these days whether spirit does exist separate from organism; outside the Church—that exclusive organisation of theology—men evade the subject, avoid it, and openly proclaim that they have not a living spirit.

Surely the fountains have to be unsealed again. Surely some hand is required to smite the rock of doubt and prejudice that the fountains may flow forth anew. Surely there is need of a new Shekinah to lead mankind away from their bondage and prejudice. Surely there is need that, with the eye of the spirit and the discernment of the prophet, the modern reader shall know what was inspired in olden times, and read with the vision upon his eyes and a seal unbroken upon his heart.

Spiritualism either does this or does nothing. It either awakens the spirit, proves to every living soul that there is a separate power of life beyond organisation and beyond death, or it is a splendid fabric made only of the imaginings of multitudes of people, and proves their longing for something higher and better. Every investigator of modern Spiritualism, every accepting believer, knows that it proves these things: first, the existence of the disembodied spirit separate from matter. Each individual discovers that this separate disembodied intelligence represents a dearly-loved friend, thus proving the individuality of the spirit and its continued identity beyond the grave; that the love, the affections, the longings, thoughts, aspirations, are retained as portion of the individual mind. That also in a supplementary manner proves an immortality; for if the spirit can exist without the body one year, or a dozen years, or fifty years, it is surely evidence that it can exist a still longer period of time. Besides this, it initiates the human mind into those problems of mysterious thoughts and influences that always have existed in the world, but have not hitherto been explained. The mysteries, the superstitions, the ideals and imaginings of every race, of every age, have been unaccounted for. If poets talked of angels, it was supposed to be imagination; if visions were seen, it was supposed to be disease; if ghosts haunted places where there had been murder or foul play, it was believed to be superstition; if in the mountain glens of Scotland there were wraiths or spiritual visions, it was believed to be a country of imagination and ignorance; if the human mind in calm meditation, and in the quiet seclusion of the room and in prayer, believed it heard a presence—a voice, and the rustling of a soft raiment—it was supposed to be but exaltation, a fanatical idea.

Now, every age has had these manifestations. Every period has witnessed something of this kind. Every fireside has its ghost story, and every family has something of its wonders to relate. If this be true, it has been solved by Spiritualism. It opens the avenues to the solution of all these problems, and they are no more set down to imagination, disease, mental infirmity, but become parts of, and are incorporated into, one grand system of philosophy, whereby the two worlds have been known to be connected at all times and in all ages. But the chief thing that Spiritualism does, aside from its being true, must be that it overcomes the fear of death. You know that the grim monster that haunts the home, the fireside, the very foundation of human life, is death. You know it is the end of earthly hopes, ambitions, powers. You know that alike the young and old, the infant and the grey-haired sire, are subject to this visitation. You know that notwithstanding the comforts of religion, it is an appalling visitant in the world—that outside the consolations of religion, it is one of the terrors of human life. You know that the child cannot wander away from the mother's arms without the dread lest death should come; that you cannot part with your loved ones without fearing some accident may snatch them away from you; that all try to avoid thinking of it, yet it is an ever-present, ever-active terror in life; that the young walk to the grave mute, with valiant step, when inspired by patriotism and zeal, but that you fancy it takes them off in the bloom of life, and you always mourn; that the grey-haired sire clings still to the small tenure of earthly existence, while his feet are tottering upon the very verge of the grave, seeking a few hours more of immunity from this appalling presence. The philosopher tells you he does not fear death; but it is that kind of stoicism that comes to the mind accustomed to accept physical facts. He accepts it as he would an earthquake, or thunderstorm, or any other fixed law of nature. The infidel professes not to be appalled by the presence of death. But when one stands by the very side of a dearly-loved form, and, unbelieving, sees the light go out from the eye and the colour from the cheek, and the lip refuses to respond to the voice of affection, it must needs be a hardened heart if he do not believe in future existence, if he can say, "I have no fear, and I do not suffer."

Now is it nothing that Spiritualism bridges this chasm in every heart? Is it no practical result that wherever Spiritualism goes to the fireside, there death is destroyed; that millions of human beings who did not believe and had no hope for the hereafter—who saw nothing but decay, and the end of life in death—now hold communion with their loved friends, hear the voice, receive the advice, and behold the face, of those that had been concealed and hidden by the grave? What greater practical result could come to humanity than this? the consciousness ever that those you love are near you, are by your side, are even conscious of your deeds and actions. The criminal shrouds himself in the idea that his fellow-mortals may not know what his thoughts are. But how shall it be if in his prison cell he may hear the voice of his angel mother? Will that not unseal the fountain? that not create resolves for a better life? Will it not indeed be the saving grace? We do not say that all Spiritualists have adopted and receive the fulness of this meaning. We know that it is not true—that they do not behold the full and perfect and entire meaning of spiritual communion. Too many are interested in the mere external truths; too many make of it a mere intellectualism; too many believe it as they do other things—from force of evidence, without adopting that which uplifts and elevates. Still many take it home to their hearts, abide with it in their souls; it becomes the daily and hourly knowledge to which they go when they wish for advice. We say that that system of philosophy, science, or religion that shall thus remove the fear of death, and take away from young and old the terror that has for ever hovered around the grave, is of all things the most practical that can come to the world to-day; and that which will exalt and elevate and lead man to build for eternity instead of for time must inevitably be an acquisition to the world that to estimate would be impossible.

"But," says the doubter, "has it ever revealed anything practical to mankind?" We do not know what you mean by practical. If you mean, "Has it put money into the purse, discovered a gold mine, shown a silver mountain, pointed out an island of diamonds?" we say: "It may have done so; but this is certainly not its purpose." The world is digging for gold quite enough; there are plenty in pursuit of diamonds. The wealth and material resources of earth are being unfolded by you who profit by them and need them. Spirits may and have in rare instances shown, through clairvoyants, some mineral deposits; but we assure you it has never been a source of great wealth to any human being. We assure you that, if there are deposits, as there unquestionably are, of great wealth and of transcendent extent, that it will be left mostly to your own means and your own ingenuity to call it forth. The worship of mammon is abroad in the world. It is not the province of spirits to develop mines beneath your feet, but rather other mines that are above your heads—that are beyond your vision—gold mines of thought, diamonds of truth, some pearls of purity to scatter around your too material world. This will be their chief employment in the development of treasures. Science, invention, all forms of mechanism undoubtedly derive, directly or indirectly, assistance through spiritual impression; but this is not their ultimate purpose. It is their design rather, when the hands are weary with care, when the body is overdone with toil, in the silent hour, to minister comfort and peace and benediction. If you



labour earnestly and your forms are bowed with toil, theirs is the mission and theirs the fond care to raise you above this weariness.

It is true they would teach charity; it is true they would teach equity and lovingkindness; they would make it impossible that there should be paupers and criminals in your midst. But it is by the light of the Spirit, and the development of these faculties of mind that make crime impossible, that these things can be done. It is not by simple arbitrary measures; it is not simply by force. Although the advancement of humanity is their chiefest interest, they do not attempt this by worldly methods. It is true that schools and systems of learning are most valuable, and the amount of knowledge in the world generally makes up the sum-total of its virtues. But that knowledge is limited in range; it should extend beyond the mere technicalities of learning; and the spiritual world are most anxious that the loftier faculties of the mind shall also be trained—that intuition shall not be ignored; that the higher sympathies and the religious faculties shall not be denied; that they shall be cultivated in your daily life, as they are specially cultivated under certain circumstances on one day. There is no reason why the entire system of your education, your social life, and daily existence should not be pervaded with this element of lofty thought and of truth. It would make a rarer and a purer atmosphere for you to live in; it would make a more exalted place of your cities; it would lessen the crimes, depopulate the penitentiaries, make pauperism far less frequent; for if men lived more in their spiritual natures there would be less tendency to self-aggrandisement, to hoarding up wealth, to the petty and trivial injuries you daily inflict upon one another; and this, in fact, is what the spiritual world aim to do.

Practical results! Why, surely were you conscious that by your side these unseen beings walk daily, and that they are the ones that love you, and who pray for you in spirit—could you follow the laws of selfishness if you knew it? Would it be possible, if this thought abode, for wrong and injustice to take place in your midst? Nay; if you are led into temptation, would it not gradually draw you away until at last the subtle powers of material life could not tempt you? Perhaps here is a young man who daily and hourly passes through streets where the temptations to intoxication are before him. Were he made aware that some loving spirit, some attendant angel were always tugging away at his heart-strings, trying to draw him from these places, would it not at last enter his heart, and would he not be made conscious that his young being is being seared, his spirit blackened over by that course of crime?

More than this, were your legislators, your men of power, aware that wise judges and higher councils are watching with intent vision the occupations of earth, would they not make laws whereby the weak and feeble shall be sheltered from temptation? We do not know whose business it is, nor under what jurisdiction it would come—whether the civil or religious laws of earth; but somebody's business it is to see that those who are morally infirm, who are spiritually blind, who are unequal to the resisting of temptation, shall not be tempted. You build asylums for the blind; you make all kinds of implements whereby to aid the lame; and upon the battle-field all systems of sanitary stores are made most available; but along every thoroughfare of your crowded city there is no system of support for those who are infirm of purpose.

Whose business is it, then, if in the hour of night our angels hover near, and seek to snatch some loved one from temptation? Whose business is it, if while your city fathers sleep, and the councils of the nation are in repose, and the watchman cries "All is well," thousands go down and down to temptation and crime? Ah, there be pitying angels that hover ever near, and with their watchful eyes and earnest hearts strive every hour and every moment to wrest these victims from the grasp of temptation. If this spirit shall prevail, may it not come to be true that no body need fall, and there would never be weary wanderers up and down the streets? May it not come to be true that, instead of revelry and crime, there shall be sounds of sweet music—voices attuned to human praise? May it not come to be true that, instead of the oath and the demoniac laugh, there shall only be tranquillity, and rest, and the peace that broodeth like a dove o'er all earth's inhabitants? When it shall really, truly, actually be known that every living child of earth has an immortal spirit, and that all go on hand in hand with the angel-world that are above you.

If this is a new religion that is taking the place of old forms of thought, we cannot help it. It does not take you farther away from God, it only links you closer together in one common interest of humanity, blending your lives with higher purposes, knitting your daily thoughts with the links of spiritual being, taking you away from selfishness, and strife, and petty ambitions to the very ways of peace that were taught on the Mount of Olives. Nay; believe it! The spirit of truth has come to the world; the Comforter is in your midst; the voice of His messengers are abroad, and every soul may receive, if they will, these evidences and this divine communion. It is limitless in power; it is lofty in purpose; it is divine; and God's breath is over all. You work that it shall take root in the world; the good may be left for future generations to reap; but you may taste something of its blessings—you may possess somewhat of its divine treasures.

After another hymn had been intoned (No. 27 in the "Spiritual Lyre"), Mrs. Tappan again rose, and gave the following

To the high courts of heaven  
There came a spirit wrapt in  
Sacred flame of prayer,  
And upon bended knee said in utmost  
Solemnity,  
One boon of comfort there.

"What seek'st thou?" the Master said,  
"Is it a harp of gold? or wilt thou wear  
Upon thy head  
A crown of lilies mould? or wilt thou bear  
Within thy hand a palm, and stand  
Beside the angels that for ever sing  
The glory of God's power?"

"Nay," said the spirit; "I did come to say  
That on the earth my child doth wander  
In a thorny way,  
By sore temptation soiled.  
I will give my crown, my harp of gold,  
My lily and my palm;  
I will give all sounds of music here,  
All thought of healing balm,  
If from that darkened place of sin  
I may but save my child."

"Nay," said the Master; "thou need'st  
Not give up these things."  
He smiled, and bade a spirit swiftly go  
With words of earnest love:  
"For," said he, "I do surely know  
That with that thought  
You'll breathe salvation to this  
Wandering soul:  
Then go with him, and to this goal  
You'll surely mount." The mother,  
With her heart of love,  
Descended like a brooding dove.  
She hovered o'er the wanderer's way.  
That night he knelt, and to the Lord did pray.

May the blessing of those you love, and the sure communion of your spirits with the loving Father, abide ever with you!

#### OUR ANNUAL MESSAGE.

With this number we complete the most successful year of spiritualistic journalism which has marked the career of our movement on the continent, and it may be well at this point to pause and take a retrospect of the individual history of our little paper.

On the 1st of June, 1868, appeared the first number of *Darwin*, edited by a reverend gentleman who, at that time, resided near Manchester. After running a course of ten numbers, the periodical became the property of the Spiritual Institution, when its form was changed from that of an octavo to that of a quarto. It then took on the character more particularly of a newspaper, which it retained till it became the *MEDIUM*, which is therefore the oldest newspaper at present representing Spiritualism in this country. In the spring of 1870 the spiritual influences, who sustain with their light and counsel the Spiritual Institution, directed that a weekly paper should be instituted. The labours and responsibilities of such a work appeared so overwhelming, that for some time we shrank from undertaking them. Just a couple of weeks before the step had to be taken, we decided to accept the duties thus imposed, and the first number of the new series, under the title of the *MEDIUM AND DAYBREAK*, appeared in the second week in April, 1870. The first volume of the new series extended over only thirty-nine weeks. The second volume, published in 1872, was a complete one, comprising the full year of fifty-two weeks, and contained 428 pages. In 1872 there was a marked increase, both in circulation and quantity of matter published, the volume numbering 620 pages. This week we close the fourth volume of the new series, and the sixth volume of the periodical from its commencement in 1868. The volume contains 624 pages, costing 4s. 7d., being unquestionably the cheapest, and indeed the best volume of spiritual literature, which has been published in this or any other country. If our readers will collect their fifty-two numbers together they will be astonished at the immense quantity of literary matter which they have received for their money, covering, as it does, all aspects of the question, and an array of astounding and well-attested facts, some of which are unprecedented in the history of our movement. We consider that the liberal terms on which these volumes have been issued is a credit to Spiritualism, and one of the chief means which have led to the late rapid diffusion of its teachings.

During the year illustrations have been introduced, and special efforts have been made to give increased circulation to particular numbers. Of the "John King" number 25,000 copies were printed, nearly all of which are already sold. The publication of that number has called forth, and continues to excite, more interest and inquiry than any other document ever published in connection with Spiritualism within our experience. The "Gerald Masser" number also had a very large circulation, and it is yet eagerly asked for. During the year the *MEDIUM* has more than doubled itself in circulation. The publication of the "John King" number materially contributed to this result, which has been further promoted by the reporting of Mrs. Tappan's wonderful orations. The *MEDIUM* cost, in 1873, upwards of £200 more for printing and paper than the sales have brought in. This is not taking into account the expenses for editing, special reporting, and the inevitable outlay arising from an extensive correspondence; but the work done has been amply recompensed in a spiritual point of view, and more than could have been accomplished by the disbursement of many hundreds of pounds without the organised facilities now possessed by the Spiritual Institution. Since the numbers were sold at 1½d. in the enlarged form, there has been a return which pays the expenses of production, so that in the year to come the business of the Spiritual Institution will not entail such a heavy expenditure. Since the *MEDIUM*



was established in its present form, upwards of 120,000 copies have been distributed gratuitously, at the expense of the funds of the Spiritual Institution. This is in excess of the circulation of all the other spiritual periodicals put together, and indicates but faintly the great use which the existence of the Spiritual Institution confers upon the movement. The MEDIUM is universally recognised, both in this and foreign countries, as the organ of the movement, and the Spiritual Institution as its head-quarters. Travellers in foreign countries are frequently seen with copies of our paper, and individuals are often to be met with abroad who are quite conversant with the Institution and its organ.

We now desire to say a few words as to the causes which have led to the very marked success of the MEDIUM. In the first place, it emanates from the Spiritual Institution, which is a mundane instrumentality through which spiritual influences, principles, and teachings can manifest themselves to the world at large. The Spiritual Institution, then, is really a medium on a large scale, or a mediumistic institution whose function it is to relate the spirit-world to those on the physical plane. To do so in reality its servants must be mediumistic in various degrees, enabling the spirit-world to ultimate its ideas and influences through them. The acts of the Institution must also be inspired by the peculiar genius of the spirit-world, and harmonise therewith. If so, then the spirit becomes manifest in the flesh; or, in other words, the peculiar societary principles and personal teachings of spirit-life take up their abode and live amongst men. This has been the whole secret of the prosperity of the Spiritual Institution. The generous, spontaneous, liberal, and rational characteristics of spirit-teachings constitute the guiding mind of the work which has accreted to it such organic adaptations as afford a channel for the direct transmission of spiritual influences to the outer world; and here comes in the great use of a Spiritual Institution as a focus from which to disseminate spiritual teachings. There must be a human aura and organic arrangements to relate the mind of the spirit-world with minds on earth, hence the Institution is to the spiritual powers that use it pretty much what the body is to the mind of man. The building and all it contains becomes permeated with the magnetism of those individuals and spirits who are directly interested in the promotion of the movement. Every book, paper, and tract which issues from that building is laden with the influences that are there manifested. The mind that receives the impressions recorded in the MEDIUM superintends the mechanical execution of the same; and afterwards, the distribution of the papers through the various channels of communion, to meet the eye of the reader. There is thus a direct personal chain of relations between the inspiring spirit and the mind of the reader. Other papers are published by ordinary newsagents who, perhaps, have no interest whatever in the movement, or it may be, disbelieve its truths, and even the writers of these papers may be actuated by motives of a very questionable spiritual quality. These principles, and the means which happily exist for expressing them, give peculiar qualifications to the MEDIUM, as a messenger of the spirit-world, and it will be observed that the same spirit or tendency which marks the conduct of the Spiritual Institution, also manifests itself in those who are in sympathy and co-operation therewith, through receiving the MEDIUM, and responding to its teachings. This is so apparent that Spiritualists may be observed in two distinct parties—those who are in sympathy with the Spiritual Institution, and those who are not; and the individual characteristics and means adopted by these two parties are very distinct, and in many respects opposite. We will not take it upon ourselves to draw the contrast, but will leave Spiritualists everywhere to make observations, and satisfy themselves as to which party is more in unison with that grand spirit of enlightenment, toleration, and love, which characterise all genuine spiritual ministrations between God and man.

Lastly, we may observe, that those workers for Spiritualism who are in closest connection with the Spiritual Institution have been most successful in the work of Spiritualism, and have sustained their operations with the greatest amount of earnestness and devotion. The Spiritual Institution has really been the organiser of Spiritualism, and in doing so it has conferred liberty upon those whom it has helped, instead of crippling them by slavish adherence to any particular views or form of action. Like the brain in the human body, which diffuses consciousness to every organ, yet leaves them free to individual action and mutual interaction, so the Spiritual Institution, through its organ the MEDIUM, and other agencies, diffuses to all the light and spiritual sustenance which it may, from time to time, receive, at the same time allowing full scope to all integral parts of the movement to act freely on their own account, and to communicate their power, help, and co-operation to others. Finally, allow us to observe that the Spiritual Institution, on its temporal side, is in reality a society of co-operative individuals. We at head-quarters have a special work to do, which we perform to the best of our ability; but that work would be like seed retained in the garner or cast into stony soil, were it not supplemented by the active and cordial reciprocities of thousands of sympathetic and intelligent co-workers in all parts of the country, indeed in all parts of the world. It is these good brothers and sisters who have reason to be proud of the success which has marked the onward course of their Institution—their work. We cordially thank them for their favours and zeal in the past, feeling as we do that we are the objects of their kind regards and good wishes. That this feeling and form of action may increase in future, as it has been in the past, we humbly pray and earnestly work.

The Spiritual Institution, as a human organisation to effect spiritual purposes, stands upon a basis such as has seldom been witnessed on earth. It is really the manifestation of a new form of social life amongst men, in which the objects are, not to invest a pound that thirty shillings may be accrued, but that the pound may be sunk in order that spiritual light and liberty may more freely abound. Our objects, then, are spiritual, our origin is spiritual, and in thus sacrificing a mite of our worldly possessions, we feel that, individually and collectively, we become more spiritual also. In thus devoting a portion of our means and substance to the spiritual enlightenment and elevation of others, we are laying up treasures which the corroding effects of time can neither tarnish nor deteriorate. We work not for a reward, either temporal or eternal, but simply because we feel we are doing our duty, and responding to that divine impulse which permeates our soul from Father God, teaching us by his fatherly spirit to serve Him by ministering to the wants of his children.

Farewell, 1873, with the many friends, blessings, labours, opposition, and hardships thou hast brought us! Welcome, ever-dawning future, with all the beatitudes and bounties which thou bringest under thy wing to those who fight the good fight, and merit well by their stewardship!

#### A DIPLOMATIC DISCLOSURE.

To the Editor.—Dear Sir,—It amuses me to observe that Mr. Burns disclaims any knowledge of what Mr. F. Everitt, Bishop Auckland, meant when he stated, as reported in the MEDIUM, No. 193, that Mr. Burns had been unmanageable, and refused the proffered help of gentlemen who would have made matters all right in respect to the support of the Spiritual Institution. Perhaps I may be permitted to enlighten Mr. Burns and readers of the MEDIUM, who may have been, like him, unable to interpret Mr. Everitt's words. Well, the facts are these. An obscure clique, dating from the Liverpool Conference, have arrogated to themselves the title of a "National Association," and being, no doubt, conscious of the baselessness of their pretensions, they secretly entertain the project of ultimately annexing or absorbing the Spiritual Institution, that its merits as a national movement may confer nationality on their bantling. Though Mr. Everitt of Bishop Auckland is the brother of the president of this would-be national concern, yet his statement is rather premature, when he avers that overtures have been already made to Mr. Burns. At present the tactics of the aggressive party are not of the nature of business propositions. Hitherto, the work has been prosecuted by the publication of unscrupulous and misrepresenting statements, and the circulation, in private, of influences tending to depreciate the Spiritual Institution, destroy confidence in its management, and thus impair its usefulness; and these men who call themselves "National Spiritualists" are the determined opponents of that which has done anything for national Spiritualism. This reminds me of the Christian church which, in nearly all its practices and opinions, is directly opposed to the spiritual teachings of the Gospels. The shameless way in which Mr. Burns has been personally treated by the promoters of this so-called "national" society, and the heartless style in which his labours and the claims of the Spiritual Institution have been ignored, show that they are not the men to whom the stupendous issues of Spiritualism can be safely entrusted. Mr. Burns has gone on hitherto with increasing success in a work which, it would seem, no other man, or number of men, but himself is fitted to accomplish, without the help of these "gentlemen," nay, in the very face of their libellous opposition, and he may reply to them as Diogenes did to Alexander, "Stand out of my light."

With best wishes for the continued spread of Spiritualism, and the ever-increasing success of its true machinery, the Spiritual Institution, I enclose my card, and am ever your sincere friend and helper, P.

#### A NEW-YEAR'S DAY FESTIVAL.

The St. John's Association of Spiritualists deserve the thanks of their brethren of the metropolis for having arranged to give a soirée on the evening of New-Year's Day. The occasion is somewhat in commemoration of the society's removing the scene of its operations to Goswell Hall, 86, Goswell Road, in which place they have been holding Sunday evening meetings for some time; and it is contemplated that a meeting be also held on one other evening in the week, if the effort can be usefully sustained.

The soirée, on Thursday evening next, will be presided over by Dr. Sexton, and speeches, songs, and music, by prominent friends of Spiritualism, will occupy the evening. The occasion, therefore, will not simply be one of local interest, but of importance to the movement in London generally, and to every individual Spiritualist in particular. We can only hope that the arrangements of the members of the St. John's Association will meet with that appreciation which their earnestness and devotion deserve. Tickets for tea, at 6.30 p.m., are 1s. 6d. each; and tickets for the soirée, at 7.30, 6d. each. Tickets to be had at the Spiritual Institution, and elsewhere, as published in advertisement on another page.

#### MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Friday, January 2nd, specially invited to attend the anniversary soirée of the Liverpool Psychological Society, to be held at the Islington Assembly Rooms, Islington.

Sunday, January 4th, Islington Assembly Rooms. Afternoon at three o'clock; evening at seven o'clock.

Monday, January 5th, Bohn's Temperance Hotel, Stafford Street.

BIRMINGHAM.—Sunday, January 11th, Athenæum Room, eleven a.m. and 6.30 p.m.

Monday, the 12th, meeting at the Midland Spiritual Institute.

GLASGOW.—Jan. 25th.

NEWCASTLE-ON-TYNE.—About February 1st.

DARLINGTON.—To follow.

Mr. Morse, who is now in town for a few days, may be addressed—Warwick Cottage, Old Ford Road, Bow, London, E.

"GHOSTS: ARE THEY REAL OR IMAGINARY?"—A second lecture on this subject was delivered at the Holy Trinity School, Bordesley, by Mr. C. J. Sneath, the chair being occupied by the Rev. G. Cross, M.A. The lecturer commenced by saying that he took up the subject where he left it twelve months ago, and he asked them to give the facts he should adduce a careful consideration. He gave several anecdotes of spiritual appearances, and said that the circumstances related might be pronounced to be "downright spiritualism," no doubt they were. But were they truth? They had too many isms, and they had to consider what was the surest protection against credulity and imposture. He believed that Spiritualism had not received the attention which it deserved and demanded. Some attention had been directed to it from the circumstances attending the death of the late Mr. Hawkes, and to his subsequent appearance at a seance at the house of Mr. Collier. Whilst such things were taking place on every side of them, it seemed to him of the greatest importance that the matter should receive careful investigation, which he hoped would be thoroughly given to the subject.—*Birmingham Paper.*



### 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, 2d.; per annum, 8s. 8d.
Two copies " " " 4d. " 17s. 4d.
Three " " " 5d. " £1 3s. 10d.

Four copies and upwards, in one wrapper, post free, 1½d. each per week, or 6s. 6d. per year.

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

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

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

#### SPECIAL NOTICE.

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 26, 1873.

#### THE MEDIUM FOR 1874.

As far as we are able to determine at present the MEDIUM, during the ensuing year, will consist of a double sheet of 16 pages weekly, and the price will be 1½d. The amount of information which we are thus able to give is a great boon to every individual reader, but more particularly to the cause of Spiritualism itself. Even now, with two *verbatim* reports weekly, the space at disposal is far from adequate to do justice to the numerous claims on the part of correspondents and passing events. Nothing but the impossibility of finding space has prevented us from giving publicity to numerous communications with which we have been so kindly favoured of late. During the year that is coming we hope to be able to do greater justice to those who desire to aid the movement by their pen.

The rate of subscription will be in accordance with these arrangements. One copy will be 8s. 8d., in place of 6s. 6d. per annum, post free. Two copies will be 17s. 4d., as there is no saving of postage in sending two copies in one wrapper. Three copies will be £1 3s. 10d. Four or more copies, in one wrapper, we shall supply at the rate of 6s. 6d. each copy, post free, or 1½d. each number. We, however, strongly advise that our friends avail themselves of the services of local newsagents. During the year now at a close this system has been acted upon with laudable earnestness, and the consequence is that hundreds of booksellers now show the MEDIUM freely, and the circulation has been immensely benefited by these arrangements. To all who have helped us we tender our sincere thanks, and we hope that our conduct in the future may merit a continuance of their kind co-operation and fraternal sympathy.

#### SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

At the eleventh hour the friends of the Spiritual Institution have manifested a laudable activity to balance accounts, which merits my warmest thanks. I hereto append a list of subscriptions received since last statement, which considerably lessens the deficiency then announced. With the probable proceeds of next Monday evening's meeting towards the reporting fund, and the amounts constantly being received, the balance may be reduced to about £150. At the end of a year of hard work, night and day, and harrowing privations of various kinds, this is a large subscription to forcibly devolve itself upon an empty exchequer; and such a reward, for a year's services, renders Christmas, instead of a season of joyous hilarity, a time for close assiduity to the unpleasant task of considering how best to make up deficiencies and meet liabilities. Such are the wages of the spiritual worker; but I am encouraged by the fact that, during the year, hundreds of helpers have taken up their share of the burden, and rendered that possible which, without other help, would have been defeat and disaster. There are a few who think otherwise, and reason that because I have so earnestly and so long worked for Spiritualism, and incurred heavy responsibilities in consequence, that, therefore, I should be left to finish the work as I best could, or turn my back upon it altogether. Such a feeling is thoroughly unspiritual, not to say un-English.

When our countrymen were incarcerated in Abyssinia we spent a large sum of money to prosecute the war for effecting their liberty. When Dr. Livingstone was considered lost in the wilds of Africa, the man who afforded him relief was very properly considered a hero. Sir Samuel Baker and his wife, for the sake of an idea—the preservation from slavery of unknown negroes—risked their lives and that of others by an expedition into the centre of Africa. No man with a shadow of honour or feeling in his nature dared say: "Serve them right if they were such fools to go there; let them take the consequences." But British courage

and humanity are not to be estimated at this low figure; and if there be those even among Spiritualists who so far disgrace their country and their professions as to take a mean and contemptuous view of those who labour for their enlightenment and civilisation, the fact only incites me the more to toil for their education and elevation from such a low depth of selfishness, and indifference to the common claims of humanity.

To enable all to do what they can to meet the balance yet due to me on my year's work and expenditure, the list will be kept open till the issue after the "Mrs. Tappan" number. At present I am the largest donor; an honour which I am not at all fitted to sustain. I do not crave honour nor distinction. All I ask for is the necessary means to work. To ask for these means I am not ashamed, but can point, with some degree of pleasurable contemplation, to the noble work which has been done in 1873. The time has come when, instead of being a disgrace, it is an honour to work for Spiritualism; and I feel certain that those amongst the readers of the MEDIUM who are most satisfied with themselves, are such as have taken some share in the labours of the Spiritual Institution.

Mr. E. Cook ... ..	0 1 0	"T. P. S." ... ..	5 0 0
"N." (Ireland) ... ..	0 12 0	Mr. W. Buchanan ... ..	0 2 5
Mr. Chapman ... ..	0 10 0	Mr. S. Chinnery ... ..	1 0 0
Leyburn Friends ... ..	0 10 0	Per Mr. Judson—	
An Enquirer ... ..	0 2 0	Mr. J. Smith ... ..	0 0 5
Mr. Lauder ... ..	0 7 1	Friend ... ..	0 0 6
"Mary" ... ..	0 3 0	Mr. G. Greenwood ... ..	0 1 0
Mr. Rutherford ... ..	0 2 0	Mr. W. Young ... ..	0 2 0
Mr. Huskisson ... ..	0 2 6	Mr. Tom Eves ... ..	1 1 0
Mr. and Mrs. Towns ... ..	0 10 0	Mr. G. H. Wray ... ..	0 1 0
"M. A." ... ..	1 0 0	Mr. A. R. Selous ... ..	0 7 4
Mrs. Dickinson's Seances	0 15 0	"Goodwill" ... ..	0 3 0
Mr. J. Appleby ... ..	0 5 0	Mrs. Hawker ... ..	0 7 0
Mr. J. Waddell ... ..	0 5 0	Rev. Guy Bryan ... ..	0 5 0
Mrs. Boyd ... ..	1 0 0	Mr. C. Burdett ... ..	0 10 4
Mr. Lister ... ..	0 10 0	Rushden Progressive	
Mr. Bielski ... ..	0 10 6	Library ... ..	0 6 6
"W." ... ..	0 6 0	Mr. D. Burns ... ..	1 0 0
"K. L." ... ..	0 5 0	Mr. Julian ... ..	0 10 0
Mr. Blackburn ... ..	0 5 0	Mr. R. Catling ... ..	0 5 0
Mr. Reynolds ... ..	0 2 0	Per Mr. Chaspenowne	0 10 0
Mr. J. King ... ..	0 2 6	"T. C." ... ..	0 10 0
Mr. W. Tink ... ..	0 5 0	Mr. Pilborough ... ..	0 2 6
Mr. W. Warburton ... ..	0 11 0	Mr. Gordon ... ..	0 2 6
Mr. H. Machin ... ..	0 2 6	Mr. Wallace ... ..	0 2 6
Mr. J. Lord ... ..	1 1 0	Mr. Major ... ..	0 2 6
Mr. J. Ashman ... ..	1 0 0	Mr. Morine ... ..	0 2 6
Mr. C. Wood ... ..	0 5 0	Madame de — ... ..	1 1 0

J. BURNS.

#### THE SUNDAY SERVICES AT CAVENDISH ROOMS

Were commenced on December 1, 1872, and were continued for forty-three weeks, till Mrs. Tappan had to be provided with a larger hall. From the statement of account given below it will be seen that these meetings were nearly self-supporting. A balance of £3 8s. 1d. is due to Mr. Burns. A great number of the lectures were given gratuitously.

RECEIPTS.	£ s. d.	EXPENDITURE.	£ s. d.
Collection at forty-three services ... ..	78 5 5	One year's rent ... ..	52 10 0
Mr. Gray ... ..	0 10 6	Lecturers' fees and expenses ... ..	30 5 0
Mr. Stenteford ... ..	0 10 6	Repairing harmonium ... ..	0 10 0
Mr. Whitely ... ..	0 3 6	Printing cards ... ..	0 7 0
Hull ... ..	0 8 0	Moving harmonium ... ..	0 5 0
Mr. Frost ... ..	0 1 0		
T. F. M. ... ..	0 10 0		
			83 17 0
		Deduct receipts ... ..	80 8 11
	£80 8 11	Deficiency ... ..	3 8 1

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

Our next issue, the first in 1874, will commence a new career in spiritual journalism. The first page will be occupied with a first-class engraving of Mrs. Tappan, and a succession of portraits will appear at regular intervals. The second in the series will be that of Mr. Fegan-Egerton, of Liverpool, which will appear in No. 198. This will be followed by others in preparation. We have no doubt that this addition to the merits of our weekly will afford much gratification to the public, and prove of service in more intimately associating with the friends of Spiritualism those who by their distinguished talents have long been esteemed and loved. For several months we have had a list open for receiving orders for our next number, and already several thousand copies are bespoken. This week we issue a form of order, that our readers generally may be induced to give the weight of their influence to promote the circulation of this forthcoming number. Out of compliment to Mrs. Tappan, her sisters in Spiritualism are, in some instances, taking up the matter, and, in harmony with the committee of ladies in London, are doing what they can to render Mrs. Tappan's unique and wonderful experiences as a medium of the greatest possible advantage to the cause of Spiritualism. We recommend the formation of these ladies' committees everywhere. Their office would be to induce all likely persons to order of them a certain number of next week's MEDIUM, or subscribe a small sum of money towards the distribution of the same. These orders being



collected, the secretary of the committee could forward them to us, when all would be packed in one parcel, and thus be delivered at a minimum expense. Those who have already ordered copies would do well to drop us a post-card giving the particulars, in case of any misunderstanding on our part.

### MRS. TAPPAN'S SUNDAY MEETINGS.

A series of fourteen Sunday-evening lectures by Mrs. Tappan was concluded on Sunday last. From first to last it has been the most successful undertaking of the kind which has occurred amongst English Spiritualists. The public and the press gave the inspired speaker a warm reception, and full and deeply interested audiences have eagerly listened to her to the last. At first the committee went to great expense in advertising, and securing suitable adjuncts to the service. This incurred heavy expense. For about two-thirds of the time scarcely any publicity was courted, and yet the contributions kept up most wonderfully. No charge has been made for advertisement in the MEDIUM, or for folding and addressing circulars and other work. No effort has been made to form a fund, and yet the balance due to Mr. Burns is a mere trifle, considering the work which has been done. A general statement is here presented, and the book may be seen at any time at the Spiritual Institution.

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
Subscriptions ...	67	10 6	Rents ...	70	10 0
Tickets sold ...	20	15 0	Mrs. Tappan ...	70	0 0
Collections ...	76	17 7½	Printing, Boardmen, Postage, &c. ...	29	11 1
			Ticket-takers, Cabs' At- tendance, &c. ...	12	4 3
			Choir, Travelling Ex- penses ...	6	1 0
			Total ...	£188	6 4
			Deduct Cash Taken	165	3 1½
Total ...	£165	3 1½	Due to Mr. Burns	£23	3 2½

### THE MEETING AT ST. GEORGE'S HALL.

This promises to be a very successful affair. Already sufficient tickets are sold to constitute a good meeting. The Ladies' Committee are doing invaluable service. Orders for tickets are coming in on all sides, and even from distant parts of the country. A great number of provincial Spiritualists will be present. The platform will be occupied by ladies. The central feature will be the address by Mrs. Tappan, respecting which there is eager anticipation.

Our friends will, perhaps, kindly remember that other objects are to be served by this meeting besides personal gratification. In the first place, it is an occasion for the expression of regard for Mrs. Tappan as a distinguished worker for Spiritualism amongst us. It is also a good opportunity for Spiritualists to meet together, and enjoy the good things which the spirit-world has, in this age, so plentifully showered down upon mankind. Mrs. Tappan's experience, like that of every other medium, embodies the great truth of spirit communion, and gives all mankind not only a certainty of immortality, but a promise of development in spiritual gifts. We venture to suggest that a wide diffusion of the facts of Mrs. Tappan's mediumistic career will do much to promote the cultivation of mediumship of a high order amongst us.

But further; the meeting on Monday evening is, to some extent, an act of recognition to the devotedness of our little paper, the MEDIUM, which counts neither cost nor trouble to help all and sundry. When you have an announcement to make or a service to be rendered that the MEDIUM can perform, you do not need to present your petition twice. Then accept the invitation to attend St. George's Hall on Monday evening, accompanied by as large a party as ever you can muster. It is seldom that we make a request on our own behalf, though we comply with many. The proceeds of the meeting, after paying expenses, go to the reporting fund of the MEDIUM, to which the public are indebted for Mrs. Tappan's orations in a printed form. Hoping to meet a large assemblage of friends on Monday evening, we wish all, meanwhile, a very happy Christmas.

### REV. DR. MONCK AT DARLINGTON.—MONSTER MEETING.

Dr. Monck gave a discourse here last night in the Central Hall, showing the unity of Bible and Modern Spiritualism, in reply to a sermon preached last Sunday evening, the 14th inst., by the Rev. W. A. P. Johnman, M.A., Presbyterian minister in this town, entitled "Spiritualism tested by the word of God." The large hall and gallery were well filled, between 1,100 and 1,400 people, and hundreds had to go away, not being able to gain admittance. This shows the wide-spread interest that is felt in this town in the movement, considering that the posters were out only two days before. Dr. Monck's reply was rapidly delivered, and driven home to a very attentive and patient audience; it lasted an hour and twenty-five minutes, and I should fancy would do much good, and set many brains a thinking. It has been quite a success.—Yours truly,  
G. R. HINDE.

### A VISIT TO MRS. HOLLIS.

To the Editor.—Sir,—Through the kindness of Mrs. Hollis, and the introduction of a friend, after the beautiful lecture of Mrs. Tappan on Sunday night, I had the great gratification of being present at one of her (Mrs. Hollis's) private circles. I don't think I shall ever forget the interesting occasion. To a stranger to Spiritualism, who expects the surroundings of a spirit-circle to be somewhat out of the ordinary course of things, and highly dramatic, the scene of my visit would have been disappointing; every arrangement had so much the character of an evening call.

If I were to follow my inclinations, I should use up much type in describing Mrs. Hollis's personal appearance and her manner of reception; but as this method of filling out a column does not appear to be the order of the MEDIUM, I will merely say to your numerous readers, who have the means of attending Mrs. Hollis's professional receptions, Go and see for yourselves, and I have no doubt you will make a red-letter line in your diary of your visit to No. 3, Torrington Street.

I have been to many spiritual meetings—I do not like the word seance—but at none have I been so astonished as I was at the one on Sunday night in Mrs. Hollis's drawing-room. When you enter the room the first thing that strikes you is the absence of the usual table. There is the sofa, there are the chairs, and there is Mrs. Hollis, who has so little of the medium about her appearance that her travelling-companion, a tall lady of decidedly American characteristics, takes up your attention, and you say to yourself, "What a remarkable medium! What a command she must have over the spirits! No wonder they come at her bidding." After a few minutes' conversation, however, with Mrs. Hollis, you begin to discover who is really the medium, and that she is a lady to whom the spirits come more out of love than command. And then you begin to think that, when you have become a heavenly spirit, and if it should be your mission to visit earthly ones, how much you should like to communicate through such a medium as Mrs. Hollis.

The party present consisted of six persons beside the medium. After the light had been extinguished, a lady of the party wished for singing. I recited that beautiful hymn, "God moves in a mysterious way," and we sung it with as much fervour as any class at a prayer-meeting, although these spiritual meetings are termed Satanic. We sang the words to the tune known in the "Ancient and Modern Hymn Book" as St. Peter's. Before we had got through the first line I heard a remarkable voice singing the words plainly and audibly, opposite my face. It sung somewhat out of tune at first, but it very soon chimed sweetly in unison with the rest of the voices. I then recognised the voice of my only sister, who departed in 1869. When I attempted to give out the third verse I literally broke down with overpowering emotion, and then the voice, in beautifully soft accents, said "Sing, sing." I had heard this voice before, lying on the bed of suffering, say "Sing, sing." I gathered a little self-possession—a power that I have acquired to a considerable extent since I have had to do with Spiritualism—and proceeded with the rest of the hymn. When we had finished the hymn the voice addressed Joseph and myself, "I am happy you are here." I said in answer, "Naomi, we meet again." "Yes; thank God," she replied. After this there ensued several little passages of conversation that would not be interesting to you.

As I intend to visit Mrs. Hollis's circle again, I will turn my attention, on that occasion, to Mrs. Hollis's interesting spirit-visitor, "Jemmy Nolan," and give you, as well as I can remember, some account of that interesting spirit.—I am, Sir, yours &c.,  
JOSEPH CARTWRIGHT.  
Atwell House, Atwell Road, Peckham.

MR. HARPER announces a second series of six lectures at the Cavenish Rooms, on Sunday mornings. See advertisement.

WE are glad to hear Mr. Morse has returned home again safe and well after a most successful tour. He only remains a few days previous to leaving for the North again.

JUST received from America, a small parcel of Mrs. Tappan's celebrated poem "Hesperia." It is a handsome volume on finetoned paper, price 6s., and is very suitable for a present at this season.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—A lecture in connection with the above association will be given at the Hall of Progress, 90, Church Street, Paddington, on Friday, January 2, 1874, on "The Philosophy of Spiritualism Chemically Considered," by Mr. Cotter. Doors open at 7.30, commence at 8. Admission free.

MIDLAND SPIRITUAL INSTITUTE.—The meeting on Sunday evening was, as usual, crowded. On Sunday, January 4th, Mr. Collier will give a New-Year's address. On the following Tuesday evening there will be a festival and concert at Priory Rooms. On Sunday, January 11th, Mr. Morse will speak in the Athenæum, morning at 11; evening at 6.30 o'clock. On Sunday, January 18th, Mr. Burns will speak, morning and evening, in the Athenæum. In the afternoon a conference of Midland Spiritualists will be held, at which Mr. Burns hopes to meet as many of his friends in the district as may find it convenient to attend. Refreshments will be provided for strangers.

DEPARTED to the home of the spirits, on the 15th inst., after a long and painful illness, Mrs. FIELDER, daughter of Mrs. MAIN, Bethnal Green Road.

### HOW TO FORM THE SPIRIT-CIRCLE.

A party of from three to ten persons, the sexes being as equally represented as possible, should sit round a table, placing their hands lightly on the top of it, and engage in pleasant conversation or singing, thereby ensuring mental harmony. When the company is mediumistic, the table moves in a few minutes, sometimes in an hour; but some circles have to meet repeatedly before any manifestations are obtained. A medium is a person having a peculiar temperament, which throws off an atmosphere, or "magnetism," through which the spirits can connect themselves with physical matter. If no such person be in the circle, manifestations cannot be elicited. But, in cases where an agreeable party sit repeatedly, the mediumistic power has a tendency to become developed. If the attempt result in failure, certain of the sitters should withdraw from the circle, and on the next evening allow others to take their places, that new combinations may give the desired conditions. A circle should not sit longer than two hours, nor oftener than twice a week. A truth-loving, cheerful, and elevated state of mind leads to the control of spirits of a like character, whereas opposite qualities in the sitters have a tendency to attract spirits in sympathy therewith.

For further instructions, the reader is referred to the numerous cheap publications devoted to the subject, and which may be obtained at the Spiritual Institution, 15, Southampton Row, London, W.C.



## SPIRITUALISM IN SOUTH DEVON.

DEAR MEDIUM.—Notwithstanding the satisfactory result of my former lecture on Spiritualism, delivered two years ago, before the Mechanics' Institution at Devonport, there was considerable opposition to a repetition of the experiment; and, though the resolution was carried that I should lecture again, the opposition determined to do what they could to counteract its certain effect. Accordingly, last evening, though the hall was pretty well filled by an audience for the most part determined on hearing what was to be said on behalf of Spiritualism, yet there was a minor party which gave evidence of a desire to interrupt. The lecturer, however, proceeded in such a clear and intelligent style, that the feelings of all were quickly absorbed in the effort to follow the speaker. The lecture was listened to with deep interest, and a very evident impression was made upon those who heard it. Having exceeded the limits of an ordinary lecture, I concluded by intimating that if any person present had any questions to ask on the lecture I should do my best to answer them. I sat down, and having surveyed the hall repeatedly, failed to notice any questioners. I then stood up and said that I did not wish to force the subject further upon them, thanked them for their kind attention, said the meeting was at an end as far as I was concerned, and left the platform. No sooner had I done so than another meeting was constituted by an attenuated old gentleman of the name of Row, a doctor in the town. He ascended the platform, accompanied by a member of the preaching trade, and succeeded in installing himself in the chair. Stung to desperation by the fact that the local institution had been made the vehicle of such a clear and effective statement of Spiritualism, Dr. Row set himself to work to try to create a "row." I prepared myself to leave the building, and was waiting for my fees, when the secretary came through and said that my leaving the hall would create a bad impression. I said that was none of my business: I had delivered my lecture, and fully satisfied the terms of my engagement, and that for the proceedings at a second meeting I was not answerable. I, however, walked across the platform, and took my seat in the front row among the audience, feeling considerably amused at the pusillanimous eccentricities of my opponent, who had the sagacity to restrain his valour till his enemy had vacated the field. Dr. Row read a number of extracts from the MEDIUM, setting forth the religious views of the editor, some puns perpetrated by spirits, and various extraordinary manifestations which are therein recorded. He also took occasion to denounce Spiritualism and the lecturer to the full extent of his limited ability, but took great care not to challenge anyone proposition or statement argued out in the course of the evening.

At his suggestion it was then proposed that the subject of the lecture was not endorsed by the meeting. This was seconded, and about two dozen hands were held up in favour of it. An amendment was moved to the contrary, which received the adhesion of about ten or twelve voters. The great bulk of the people took no part whatever in these puerile decisions, but looked on with mingled feelings of amusement and wondrous expectation. I then took occasion to speak as one of the public, and said that at the outset of my lecture I avowed that my object was not to attack any man's creed, nor introduce my own religious views. I had faithfully adhered to that resolution, and the introduction of the religious question, at a second meeting, was a breach of the rules of the society, for which I was not answerable. If I did not care to avow myself a Christian, a Mohammedan, or a Buddhist, it was not because I rejected any truths held by such people, but because I regarded religion as a larger question than to be cooped up within the limits of any sect. As to the course which the opposition had taken, I had no objection to it. I considered that they were equally as much at liberty to express their prejudice and ignorance of the subject as I was to give my lecture. The meeting had had an illustration of local manners and philosophy, and I did not at all object to the comparison with my lecture which might thus be instituted.

Notwithstanding the effort of the bigoted clique to interrupt me, the audience heard me with great patience, and would have listened to a much longer exposition of my views. A gentleman then rose up and proposed a vote of thanks to the lecturer for his courage in coming before them, and so clearly and rationally discussing a subject against which there was such a decided prejudice; but deprecated the action of the clerical element, which always intruded itself into scientific questions, and raised mischief where nothing but reason should be allowed to manifest itself. This proposition was received with tremendous applause, amidst which the feeble hisses of the superstitious few were scarcely audible. It was promptly seconded; but the self-confessed bigot who arrogated to himself the control of the meeting, failed to do his duty by putting it to the vote. The grim-visaged reverend, who also sat on the platform, announced himself as ready to give a lecture exposing Spiritualism, and affected to express his withering condemnation of Spiritualism and its exponent.

Towards the close of the meeting I challenged any opponent of Spiritualism present, or any dozen of them, to discuss the subject in public. This proposition produced a momentary silence, as if in expectation of a reply, but no one ventured to take it up. Then I said, "Perhaps you have heard the story of Galileo and the papal tribunal. When he was condemned for his astronomical views he replied, 'The earth still moves.' So, I state that the truth will assert itself, notwithstanding the exhibition which has been made this evening. I consider it an honour to occupy the position I do on the present occasion." I then cordially bowed to the audience, who began to retire, evidently much more in my favour than opposed to me. I went down the private staircase, and met the streams of people issuing from the hall, struggling in the passage to obtain a copy of the MEDIUM, several hundreds of which were greedily accepted. The ridiculous proceedings which followed my lecture rendered my visit a complete victory. Not one point advanced by me was taken up. This was a confession that my position was unanswerable; but the little doctor and a few sympathisers had for months been contemplating opposition which, when it appeared, was such a manifestation of spleen and bitter confession of defeat, that nothing more desirable could have been imagined by the most ardent partisan of Spiritualism. One or two weak-minded and excited members of committee, realising the good case which had been made out for Spiritualism at their expense, were eager to wash their hands of the whole affair. They were evidently overcome with remorse that they had

admitted into their paradise of conceits a power which they had to confess themselves unable to cope with. My calmness and genial treatment of their insults produced an electrical effect upon the people. Instead of anger, my voice manifested the feeling of compassion for the attenuated intellects which had so far lowered themselves beneath the dignity of reason and liberality. After the proceedings I entered into conversation with some leading gentlemen who, though not Spiritualists, deprecated the conduct of Dr. Row and his accomplices.

Thus ended my public labours in South Devon. I was absent from London only four days; and never do I remember achieving, in such a short time, so much practical good for the cause of Spiritualism. The Devonians are a fine, generous class of people, intemperate and sympathetic in their dispositions, and ready to accept spiritual truth when it is favourably presented to them. Private circles are making great headway in Plymouth. On Tuesday evening, a party who could not attend the lecture experimented for the first time at home, and a young man saw a spirit-light, and manifested other indications of clairvoyance. Mr. Wyatt, profiting by Mrs. Tappan's suggestions, has made a lantern of blue tissue paper, which he has mounted on the gas-burner in his parlour, sufficing the room with a bluish light. The manifestations were much more decided and powerful with this light, and the spirits expressed their satisfaction at the arrangement. Mr. Wyatt also constructed a table with arrangements for giving the spirits facilities in telegraphy, respecting which we may be favoured with reports in the future. I only wish I had time to give a similar turn to each large town in the county. As far as my duties in London will permit, I shall be glad to visit committees on Sundays if good meetings can be got up. My tour in the South-west has cost a few individuals and the Spiritual Institution both labour and means, but in spiritual things the harvest has been profitable.

December 17th, 1873.

## GRASPING A SPIRIT.

Hamlet, to the ghost—

"Thou com'st in such a questionable shape."—SHAKESPEARE.

To the Editor.—Sir,—Under the heading, "Gross Outrage at a Spirit-Circle," a charge was recently brought against me in a spiritual journal. My letter in reply having been withheld by the journal in question, I beg permission to give it publicity through your widely-read columns. It was as follows:—

"SIR,—In the report which appears in your journal of a seance lately held at Mr. Cook's, I am accused of seizing the ghost, thereby breaking the conditions by which the members of the circle were bound.

"In reply I have to state that having for forty minutes carefully observed and scrutinised the face, features, gestures, size, style, and peculiarities of utterance of the so-called spirit, the conviction irresistibly forced itself upon me that *no ghost*, but the medium, Miss Florence Cook herself, was before the circle. I perceived also an occasional tip-toeing by the young lady, as if to alter her stature, and was much struck by the utter puerility of her remarks throughout the seance. I am confirmed in my conviction, as above stated, by the facts that the struggling ghost had to be forcibly extricated from my grasp, and afterwards to be 'aided' into her cabinet by a Justice of the Peace.

"I may add that no third parties had any knowledge of my invitation to, or presence at, the seance in question.—Yours truly,  
"Dec. 16th, 1873."

Wm. VOLCKMAN.

While the suppression even for a single week of the above short letter does not advantage the ghost-theory, it certainly prejudices that character for fairness usually aspired to by editors.—I am, Sir, yours truly,  
Dec. 22nd, 1873.

WILLIAM VOLCKMAN.

To the Editor.—Sir,—Your correspondent H. E. T. ignores the fact that the "gentleman referred to," in grasping the spirit, broke the conditions to which he had, before the beginning of the seance, solemnly pledged himself. It is to the credit of the "gentleman referred to" that he himself has not ventured to defend his conduct in print. I should think he must wish that his friends had shown the like discretion.

H. E. T. evidently writes in good faith, but he is mistaken when he says that no tests are allowed but such as are "dictated by those interested." Who are "those interested"? The editor of the *Spiritualist* has long ceased to have anything to do with the invitations to Miss Cook's seances, and it is impossible to conceive what interest the gentleman who manages them now could have in deceiving the public. Moreover, any tests which do not violate certain simple conditions, and which may be suggested by the company, are allowed. We know that some conditions are required in all cases of spiritual phenomena.

I cannot think that H. E. T. has acted in the interest of truth by fanning doubts which had never any sufficient foundation, and which he himself, it seems, does not entertain.—Yours obediently,  
Iota.

17, Parliament Street, Westminster, S.W., Dec. 20th, 1873.

To the Editor.—Dear Sir,—Your last issue contains a letter headed "Grasping a Spirit," which consists almost entirely of quotations from the opinions of two individuals who admit that they had only, on one occasion, been present at Miss Cook's seances some months since. Notwithstanding a superficial display of candour in the letter, much prejudice appears to be concealed, the writer not stating anything from his own personal experience. He thus expresses himself: "But where, I ask, is the test if investigators are compelled to apply only such tests as are dictated by those interested?" I would ask him, if a lecturer illustrating experiments on any physical science under test conditions was to be interrupted by one rushing from the audience and violating all conditions, whether this would be considered an outrage? and, also, if an individual acting in this manner should happen to be a member of the Dialectical Society, would that circumstance alone confer on him the title of a gentleman?—Yours truly,  
A CONSTANT READER.

Mr. W. Young remarks in a letter:—"The Boards of Guardians of Leek, Keighley, Gainsboro', Ulverston, Banbury, and other towns have resolved no longer to enforce the vaccination laws. This is the knell of compulsory vaccination. If guardians in those towns, why not in all?"



## THE NEW WORK BY DICKENS.

DEAR MR. BURNS.—I see that Spiritualism is gaining ground steadily in your country, and hope that some of your best men will visit Italy. When Mr. Peebles was here four years ago not one person in a thousand knew anything about spiritual phenomena, but now matters have changed, and people are ready to take interest in the new and wonderful science, provided that some first-rate medium and philosopher come among us.

I beg to enclose a letter from a gentleman who is on intimate terms, and, indeed, a bosom friend of young Dickens. Do not mention the name, but make any use of it you like. It is certainly of importance, and as our object is the truth, you will no doubt appreciate it as worthy of weighing in the balance against the supposed spiritual amanuensis on the other side of the "pond," as the Yankees say.—In haste, yours very sincerely,

SEBASTIANO FENZI.

Florence, December 10, 1873.

This is the letter enclosed by Signor Fenzi:—

"October 10.

"My Dear Sir,—I received your first letter all right. I should not have noticed the name if you had not mentioned it.

"I read the article on Dickens, and must say I was greatly amused by it. I think I have read all Dickens's works, and know most of them almost by heart, so ought to be well acquainted with his style. Now, my impression on reading that article was that it was a very clever imitation of Dickens, especially the wording of the 'contents,' yet in many places it was miserably weak, and once or twice was so totally dissimilar that the attempted imitation was laughable in the last degree.

"The whole writing is full of 'Yankeeisms' which Dickens could never have been capable of, even though his society since his death has been exclusively American, *e. g.*, 'crowded eyebrows,' 'Captain Nature,' &c., &c. Then the confusion of similes when he speaks of a 'mammoth ship' retaining its 'landmarks.' The attempts at dialogue, which was Dickens's strong point, and in which he brought one closer to his characters than in any other way. Just fancy him being the writer of such a disconnected rigmarole as that which takes up the greater part of four pages, commencing at page 446.

"Dickens could not write like that—at least, so it seems to me. Of course, that has nothing to do with Spiritualism, except that in this instance at least it appears to be a hoax well worthy of America."

## SPIRITUALISM IN DUBLIN.

The adjourned meeting of the fortnightly club was held on the 15th inst., to continue the debate on the Rev. Maxwell Close's paper on Spiritualism. A very pious-spoken clergyman could not accept this new idea, for, among other reasons, the spirits did not profess the views he held of salvation and of the future. However, as Spiritualism was all folly, it would soon spend itself. A learned college divine relied on his own reason, in preference to attested facts, to prove the fallacy of Spiritualism. Mr. Robinson, the eminent mechanical artist of Dublin, produced a half-size model of Professor Crooke's lever experiment, explaining most clearly how it acted independent of any physical contact. He also narrated his personal experience at Mrs. Marshall's, and declared them utterly inexplicable, but maintained the facts. He was very clear and concise, and had he been a Spiritualist could not have been more impressive. He stated his thorough professional knowledge of conjuring, and assured the room that such experiments were not of that order. After him several intellectual minds strained themselves to account for the facts; but any Spiritualist could have seen the efforts to be feeble. The chairman announced the presence of a gentleman who had assured him of his conviction that communication with the spirits was as real as with men, and obtained leave for him to speak. This announcement was received with a laugh, and on being called, Mr. Iver MacDonnell came forward, and was gazed at as if he were a quiet lunatic. He began by stating that the value of a man's opinion depended on his fitness to give it; and when he heard gentlemen speak on this practical subject, who confessed they had never witnessed any experiments, it was evident, to say the least, they were quite unqualified. He insisted on the facts and experiments testified to in that room to be respected more than ingenious reasons and arguments. He stated that for a period of six years he had given one evening in the week to its study, and had kept a careful record of the proceedings, and the result was just as the chairman had announced. After some sharp shots around him, he invited each one to try the practice at his own fireside.

The reverend gentleman who had read the paper then replied to each of his opponents, in a very good-humoured and satisfactory manner. Altogether, this paper has given the subject an impetus in Dublin, and we understand they are looking out for a physical test-medium.

We hear, also, that a Psychological Society is in course of formation in Dublin.

## A CASE OF BELL-RINGING.

To the Editor.—Sir,—Striving to investigate and make myself thoroughly acquainted with the theory of Spiritualism, I chanced to have lent to me a number of the *Spiritual Magazine*, dated March, 1872, in which I found an abridgment of Mr. Owen's work, "The Debatable Land between this World and the next," and read with special interest that part which was quoted from "Bealings Bells," a book written by Major Moor, F.R.S., concerning the ringing of bells without any apparent means; and it was stated that Major Moor since the publication of his book had received fourteen letters testifying to similar occurrence, happening in other parts of England. Had I seen the publication, certainly I would have been one to add my testimony.

It happened about seven or eight years ago (before I knew anything at all of Spiritualism), my sister and I were staying at a friend's house in Derbyshire. The daughter of our friend, my sister, and I were playing bagatelle in a room known as the "Library." When we had been there about half-an-hour, the servant came and asked if we wanted anything, as the library bell had been ringing. Knowing we had not touched the bell handle, we told her she must be mistaken. In about five minutes again she came, saying it had rung as before. We protested

against the likelihood of such a thing, and requested her to leave the door open. This was done, and after some few minutes had elapsed, our friend's daughter, my sister, and myself distinctly heard a third and last peal. An involuntary chill came over me, and, moved by some strange impulse, I noted the hour—half-past nine. Next morning, early, a telegram was received to say our friend's brother had been taken seriously ill, and was not expected to recover; and in about an hour another arrived, saying he had died at a quarter past nine the previous evening, and that the first message was only to prepare them for that which had to follow. The fact of the bell ringing was generally allowed to be what they call in that part of England "a token," especially as the first time the bell sounded would be about the hour of our friend's brother's departure; and since that time, as far as I can ascertain, the bell has never been heard to sound again without any apparent cause.

Many other cases of what are called "tokens," but which doubtless were spiritual manifestations, have since come under my notice; but it would be occupying too much space to mention them here.—I am, Sir, your obedient servant,

FRANK H. POLMOR.

Eastbourne, December 1st, 1873.

## MRS. BASSETT'S SEANCES.

To the Editor.—Dear Sir,—As an inquirer into the phenomena of modern spiritual manifestations, I feel it a duty I owe to the cause of truth, and to the character of our mediums generally, to report to you a seance held at Mr. John Copley's, 67, Curtain Road, on Sunday evening last. Mrs. Bassett being the principal medium present, the well-known voice of "James Lombard" was the first to manifest. I was requested to take the medium's two hands in mine. After doing so, an iron ring, from 6 to 8 inches in diameter, which had been lying on the table, was placed on my arm with the quickness of lightning, and at that moment I seemed to realise the existence of a luminous form resembling the ring of the planet Saturn, but it was so momentary that my mind was unable to fully identify its character. A second ring test was also experienced by Mr. Copley, who was sitting on the right of the medium. It is due to Mrs. Bassett to say that she gave every opportunity of testing the genuineness of the manifestations. "James Lombard" spoke also through another medium, Mr. E. Raby, returning again to Mrs. Bassett. I cannot conclude this letter without expressing my regret that this excellent medium should, with others, have been made the victim of minds incapable of that forbearance and charity which, from our very ignorance, we owe to this strange and wonderful phenomena. Truly with the poet we may say:—

"Like monkeys at a mirror, we stand amazed;  
And fail to find what we so plainly see."

—I remain, dear Sir, yours truly,  
23, Trafalgar Square, Stepney, December 22, 1873.

S. Goss.

LEEDS.—The Psychological Society held their first meeting in the new premises in Britannia Buildings last Sunday, in accordance with the announcement made in last week's *MEDIUM*. There was a good attendance in the evening of members and friends, and at the seance, which was then held, fair results were obtained. Mrs. Butterfield, who kindly attended, with other Morley friends, gave in the trance some practical advice as to the proper mode of carrying on the investigations, and spoke encouragingly of the probability of great success. It is desirable that non-members wishing to attend the seances and meetings of the society should send their names and addresses previously to the Secretary, at the Institution, Britannia Buildings, Oxford Row, Leeds. The next meeting on Sunday, December 28th, at 6.30 p.m.

NEW ZEALAND.—The following extract from the Dunedin correspondence of the *Bruce Herald*, says the *Evening Star*, must be taken *cum grano salis*:—"Some of our Dunedin folks have had great times amongst the spirits lately. I have been told by an eye-witness of some very extraordinary phenomena which, my informant told me, had occurred here; and I have heard of others from those whose informants were present when they occurred. Without contact, a looking-glass, comb, and brush were moved from one place to another—flat-irons brought from one room to another, the doors being shut. Spirit-hands were seen and shaken, and by spirit-hands a pencil was taken up, and a writing left as an evidence of the intelligence which had been present. If I am correctly informed, more will be heard on this subject ere long."

RICHMOND, SURREY.—The Young Men's Christian Association has been discussing Spiritualism, and the remarks offered are reported at length in the *Surrey Comet*. One reverend gentleman was familiar with the *MEDIUM*, and took occasion to observe that materialistic calls for money were necessary to sustain mediums and editors. Perhaps our reverend brother has heard of an eccentric saying as to doing to others as he would be done by; and if he can find any clergyman, or bishop even, who exercises such an active influence over a district so wide as that worked by the Spiritual Institution, then he may decide that all the spare coins shall henceforth go into the coffers of the church. Another reverend gentleman had attended a seance, and got useful replies to questions. The laity who spoke seemed to treat the subject with the greatest amount of candour and intelligence.

DARLINGTON.—Mr. R. Foster reports his high satisfaction at a private seance he had with Miss Lottie Fowler. Two of his nearest relatives in spirit-life manifested, and many wonderful and startling revelations of a private nature were made. In the trance Miss Fowler minutely described the death-bed scenes of several deceased relatives, stated how long they had been dead, their respective ages, cause of death, and funeral arrangements. She also reminded him of a premonition of death which occurred to a departed relative, and which the circle promptly acknowledged. Many questions were satisfactorily answered, and the seance was by far the best that Mr. Foster had ever had during his investigation of Spiritualism. We understand that this was a family seance, in which the household participated; and a sympathetic family could not do better, in the process of investigation, than invite Miss Fowler. She is at present residing with Mr. Everitt, Newgate Street, Bishop Auckland.



## EXTEMPORANEOUS POEMS

DELIVERED BY MRS. TAPPAN AT THE CLOSE OF HER LONDON ADDRESSES.

## INSPIRATION. \*

All life is but the breath of the great soul  
That works in space; through His divine control  
Each atom is outwrought, and every sphere  
Rolls on throughout eternity's vast year.

Without this breath, behold, as chaos, dark  
And motionless the spaces still and stark  
Remain; while down the depths of time  
The vast refrain of death doth sadly chime.

But lo! when this bright Being breathes its breath  
Divine around, the air is vocal—free from death;  
All sound and sense vibrate to its control.  
See, man! this is the life of thy great soul!

Even as the atom doth receive from space  
The burning link that binds it to its place,  
So does the spirit from that life receive  
All thought and substance; you may well believe

That, were it utterly dropped out of sight,  
And into chaos and to blackest night  
That soul supreme were sunk, no spark divine  
Of truth were lost from that eternal mind.

No! even as the morn looks toward the day,  
When, sun-illuminated and with splendid power,  
The sun-god bursts with fiery, golden ray  
Above the eastern sky, that morning hour

Is filled with God's bright breath, so ev'ry thought  
Your souls receive is His. In death you're caught  
On matchless wings of mystical delight  
Toward the one Supreme, Eternal Light.

Each moment is this presence felt and known;  
Each power of mind, each thought that, upward flown,  
Becomes the messenger of peace and love,  
But links your soul to the great Mind above.

'Tis breath, 'tis life, 'tis spirit, it is God;  
And all the angels by that path have trod—  
Up, up the heights, where, bathed in living day,  
They drink the endless breath of love away.

\* Subject given by the audience, Gower Street, Wednesday evening, 19th Nov., 1873.

If out of the utter sea of space  
God's hand had suddenly cleft in twain  
The clouds that obscure His glowing face,  
And revealed it unto the earth again;

If from the pearl-inlaid dome of heaven  
New stars had suddenly burst apace,  
And unto mortals a light was given,  
Unlike all others in that bright place;

If among the brightest stars that shine  
In th' vast eternal space above,  
One star to the earth had descended anew,  
And breathed of the spirit of living love;

If out of the grave your loved had arisen,  
With one accord, and a vibrant song,  
And from each lowly, sad, earthly prison  
Had floated in triumph that way along;

If every shackle of human thought  
Had suddenly burst and been rent in twain  
By the light and power that is ever caught  
From God's own hand, all free from pain,—

All these could not picture the glorified place  
Wherein the spirit when disenthralled  
Beholds the light of God's loving face,  
And stands there all free and unappalled.

Grown grand and strong from suffering sore,  
Grown mighty through treading the paths of time,  
Risen glorified, free for evermore,  
In the light of God's love supreme, sublime!

## A SPIRIT CURE BY "DR. ELLIOTSON."

To the Editor,—Dear Sir,—I send you the following brief account of what must interest many of your readers:—

A lady, with whom I am intimately acquainted, and who, being an excellent medium, I have often the privilege of sitting with, and of receiving, by writing, most interesting communications from our departed friends, unfortunately, several months ago, dislocated a shoulder, the consequence of a fall; the reduction was followed by very severe, and almost continuous, neuralgia. Various remedies were used, but very little relief was obtained except from Battley's sed. liq. opii, and a residence at the sea-side. As she improved in general health, the pain became intermittent, but the paroxysms severe, until the night of October 26-7, on the morning following which she told me that "while lying wide-awake and in great pain, she felt a hand placed on the middle of her back, and another making passes down her right shoulder and arm (the injured one)." She had no pain during that day, and in the evening I asked the spirit who comes oftenest to us, if she could find out who had, with so kind an intention, operated on my friend; the answer was "No," to our great disappointment. We sat again on the 29th (no question relating to the above being asked), when the following was written:—"I mesmerised your arm, Mrs. —, the other night; I hope it did you good. Do not try it too much; pain will weaken you; old people cannot bear pain as the young do. Oh! if

you were young, I should soon make a first-rate medium and trance-speaker of you. I am glad, friend Collen, to give your friend ease; she deserves all our care and attention, for doing her best in this and all other good work. Her strong desire for truth will help her mediumship unto the end. I shall try to help your arm, Mrs. —; but if not strong, you will be sure to suffer with it. Good air is your best tonic. Now, good-bye. I will tell you all about myself another time. How happy I am, and how my spirit was warped, and bound down when on earth! Your old friend, 'JOHN ELLIOTSON.'" I am happy in being able to say that no pain has been experienced since the memorable night, i.e., for more than six weeks. I may as well mention that no Battley was used on the night in question, or on any other, unless its use appeared to be imperatively called for, for fear of its growing into a habit. The above is not the first visitation we have had from my old friend; on others, he has given his medical advice when needed.—I am, dear Sir, yours truly.

Milford, December 10, 1873.

HENRY COLLEN.

## IS IT TRUE?

To the Editor.—Dear Sir,—The following paragraph appears in a conspicuous position in the *National Reformer* of this week, and as it is very much in keeping with the lying statements that are so frequently circulated regarding Spiritualists and spirit-mediums, I shall be glad if you will give it insertion, in order to furnish our American friends with an opportunity of confirming or contradicting it. As a matter of course, it goes to the world with greater authority just now in the pages of the *Reformer*, because the editor of that journal is in America, and will therefore be held by the readers to know what is going on in the great Republic of the West:—

"The *Boston Investigator*, quoting from one of its contemporaries, reports a case that is a damaging *exposé* to the claims of so-called Spiritualistic power. It appears that at one of the Davenport Brothers' exhibitions of the cabinet feats in America, Mr. St. John, one of the committee appointed to tie the performers and report the result, did his work so thoroughly in tying the elder Davenport that the 'spirits' were an unconscionably long time in getting ready to make even the faintest show of astonishing the wonder-seeking part of the audience. Near the termination of the performance, Mr. St. John grew suspicious that the mediums were doing more than the spirits, and he proposed to tie the elder brother by the elbows. But the manager objected, and Mr. St. John appealed to the audience, eliciting loud applause from some and hisses from others. There were loud cries of 'Tie them at the elbows,' but a part of the audience raised such a boisterous protest against this test that Mr. St. John denounced the whole thing as an unmitigated humbug, and left the platform, whereupon the performance closed rather abruptly. A gentleman has offered the Davenports 100 dollars if they will submit to his tying of them, but they decline his offer."

It is worthy of notice that dates and places are conspicuous by their absence in this paragraph. The *Boston Investigator* copies it from "one of its contemporaries," the name of which is kept studiously in the background.

GEORGE SEXTON.

London, December 1st, 1873.

## PROGRESSIVE LIBRARY IN HULL.

We have great pleasure in stating that a library of the above character has been opened in Hull, upon the most liberal principles, considering the class of books which it contains. It is somewhat connected with the Spiritual Institution in London, with this advantage: its readers in Hull will not have carriage to pay upon books borrowed. Another facility may here be named. A great number of books are advertised for sale to investigators of Spiritualism, but cannot be obtained without extra cost, &c. We are happy to inform our numerous readers that the librarian is our agent, and receives parcels from us not less than once a week, and will be most happy to receive any order with which he may be favoured.

Further particulars may be had on application to—JOHN L. BLAND, Librarian, 42, New King Street, Hull.

## THE SHAKERS AND WAR.

J. Burns.—Esteemed friend,—In the *MEDIUM* for Nov. 1st is a challenge to me to answer to the charge that Shakers filled orders for military clothing during the late war. My answer is short: the charge has no foundation in fact at all. It may be of some interest to peace advocates to know that during the American Civil War the Shaker Societies (eighteen) passed through the ordeal consistent non-resistants. Some of their villages were alternately in the hands of the Northern and Southern armies for days and weeks together. They fed and lodged the men and nursed the sick, without regard to anything but the fact of their humanity. Yet no permanent injury was sustained from those opposing warriors by these believers in peace principles. This is a hopeful sign for those who labour for the reign upon earth of the Prince of Peace.

F. W. EVANS.

Mount Lebanon, Dec. 4th, 1872.

[We regret that this letter has been so long withheld from publication.—Ed. M.]

## A LETTER FROM CHICAGO.

MY DEAR SIR,—I came away from the Shakers some four weeks back. I was very much impressed with the surroundings at Mount Lebanon, and fully intended spending all my days amongst them, but shortly before I came away I found that their laws would oblige me to entirely give up reading any literature other than their own publications.

Now, a life to me without books or other means of self-development would be unbearable, so as I could not conform to this regulation I left. There is an old friend of yours there named David Brown, of Manchester; he has been with Harris at Brocton, but did not like that community, where he says the rich among them hold all the property and do very little work, while the poorer ones have the privilege of performing very hard manual labour. Spirit-circles are forbidden in both the Shaker, Harrisite, and Oneida communities. Occasionally in the Shaker meetings the spirits are asked to unite with the worship-



pers, but no spirits are permitted to say anything unless willing to confess their sins to the Elders. I think the Shakers, although progressive, are not nearly progressive enough for the age; in fact, are half a century behind.

Arrived here, I called on Brother S. S. Jones, editor of the *Religio-Philosophical Journal*, and found him located in a fine building with first-rate offices and rooms. We have quite a large society here, holding Sunday meetings in the west side Opera House, which are usually well attended. A second society has just organised under a Mrs. Dr. Carpenter-Barnes, called the "Iconoclastic Society," which meets in Crow's Opera House; but the one meeting I attended was anything but a success, there being only about thirty present. This "Iconoclastic Society" differs from the other society (called the First Society) in that they (the I. S.) endorse Woodhull, while the First Society does not. Taylor and Bashan, the former a clairvoyant, the latter a physical medium, are giving good seances at the *Religio-Philosophical Journal* rooms. I went and got several tests, saw spirit-faces, and was touched by old friends several times. And now I must conclude, wishing yourself and all good friends and co-workers in our glorious cause success and prosperity. —Yours fraternally,  
ERNEST J. WITHERFORD.

### SPIRITUALISM.

To the Editor.—Sir,—The following paragraph in the recent work upon psychology (pp. 284-5, vol. i.) by Mr. Cox—"What am I?"—is so true that I offer it for republication:—"Every opportunity is eagerly seized to give publicity and prominence to facts and arguments that appear to sustain the doctrines of materialism, and to laud its preachers and teachers. Whatever tends to their refutation is repressed or ridiculed; books are misinterpreted, writers are abused, letters are refused a place, even in answer to falsehood or representation, if the writer's argument goes to establish the existence of the soul." The writer proceeds to state, with reference to Mr. Crookes, F.R.S., and his psychic force experiments—"The existence of a psychic force, as exhibited by those experiments, went far to shake to its foundation the doctrine of materialism, and to support by scientific proof the probability of a soul in man. Therefore the disciples of the materialistic creed used their great power in the press to extinguish, so far as the *suppression* veri and the *suggestio falsi* could do it, the scientific discovery that threatened the stability of their dogma. It is now as it ever was; pride will not permit men to confess an error of opinion." This work should be read by all Spiritualists and sound phrenologists, especially by those cerebral physiologists who believe in materialism.—I am, Sir, yours obediently,  
CHR. COOKE.  
London, July 8, 1873.

BIRMINGHAM.—The parcel of tracts addressed to T. Taylor, Birmingham, has been returned. We think the number or street was incorrectly given. Will Mr. Taylor kindly send his proper address?

MELBOURNE.—Melbourne has given birth to a weekly paper, entitled *The Progressive Spiritualist and Free-Thought Advocate*, edited by Mr. John Tyerman. We are glad to see that our brother takes thoroughly independent ground—no scraping and bowing to ancient superstitions or modern bigotry. The paper is really a free-thought advocate.

MR. PEEBLES thus wrote, after his return home to America:—"Reaching home after a rough passage of fifteen days, rest assured that I fully appreciated its comforts. I found my family and the friends generally well. *The Banner of Light* editors thankfully received Gerald Massey's face. They wished me to return you their thanks. I only took one Sunday for rest. All of this month I speak in New York. The first Sunday of December I lecture in Music Hall, Boston. Then Troy, Philadelphia, and Washington, occupying all the time till next July. Last Sunday I noticed Judge Edmonds, Dr. R. T. Hallock, and others of the old and substantial Spiritualists in the audience. Notwithstanding the 'social' commotion, Spiritualism is moving on in rapid strides to victory."

SPIRITS IN PRISON.—J. M. G. writes:—"In the discussions, in our bible class here on the 'Resurrection of Christ,' the question was asked, where was the soul of Christ from his death to his resurrection? but none were able to give any views on the subject. I should feel obliged if you could answer the question through the columns of the *MEDIUM*." The Creed says Jesus descended into hell (Hades), and the third day he rose again from the dead. In 1 Peter, iii. 18, 19, and 20, we read, in allusion to Jesus, "Being put to death in the flesh, but quickened in the spirit: by which also he went and preached unto the spirits in prison, which sometime were disobedient when once the long suffering of God waited in the days of Noah, while the ark was preparing." Following on this we quote a spirit impression which came in answer to a mental query as to the signification of the term "spirits in prison":—"The spirits in prison who were disobedient in the days of Noah were the victims of the Atlantean deluge which overwhelmed a vast continent, part of which is now occupied by the present Atlantic ocean. The millions who then perished being of a gross tendency of mind were wedded to their old associations, and numbers of them are still in the bed of the ocean, imprisoned in the dream of their past sensuous lives. To these Jesus preached, and released millions to newness of life and a state of true spiritual consciousness. We have heard a highly-gifted clairvoyant describe scenery and inhabitants to be seen actually or psychometrically in the ocean depths; and when on these excursions the clairvoyant has expressed the opinion that much might be discovered of the past history of the earth by spiritual retrospections of the kind now named. A curious pamphlet by Mr. A. Gardner, of Newcastle-on-Tyne, furnishes some suggestive matter on this subject. It is entitled: "Travels in Hades; or, the Phantom Ships" (price 3d., may be obtained at the Spiritual Institution). Mr. Gardner's clairvoyant stated that many spirits are engaged in releasing souls who have perished at sea, and who yet think they are sailors drifting about on rafts and portions of wrecks. Those possessed of spiritual power can wake up such souls from their dreams, and put them on the road of spiritual progress. Such are a few ideas which we should be glad to see amplified by our readers.

### JESUS AS A NON-WRITER.

To the Editor.—Dear Sir,—J. M. Peebles, in his "Seeds of the Ages," speaking of Jesus, says: "Caring little for outward purity, nothing for the cowardly 'what will people say?' and desiring only to establish the inner reign of truth, love, and self-denial, he left no writings, no creeds, no code, no rule of life, no church organisations, baptismal ceremonies, nor tomb forms of worship," &c., &c.

The word *writings* I have italicised for the purpose of commenting thereon. It struck me, on reading this passage, that I had never heard or read of any remarks having been made on this subject, and that while we have writings from his disciples, we (to use a common expression), have not "the scratch of a pen" from the Master himself. Perhaps some of your readers, more acquainted with Biblical history than myself, would favour me with a few remarks on this—to me—strange fact, and oblige, yours truly,  
L. B. TAYLOR.

EDWIN CLAPTON, Medium, will give private and public seances Monday and Thursday nights, from half-past seven to nine, at Chas. Holgarin's, Oasett Green, near Wakefield. Each seance, 2s. 6d. Edwin Clapton may be engaged for private seances.—Address, EDWIN CLAPTON, Horbury Lane, near Wakefield.

MIDDSOMER NORTON.—"On Sunday last," says a local paper, "the Rev. G. Robinson, Wesleyan minister, at the close of the morning service in the Wesleyan Chapel, announced his intention of preaching a sermon on Spiritualism in the evening. A large congregation was the result of this announcement. The reverend gentleman argued that no revelations have been made since the closing up of the sacred canon, concluding his discourse by saying that, if there were such intercourse with spirits as is now asserted by Spiritualists, they were not visitants from Heaven, but from the Devil. All went well till the closing prayer, when in a moment every light was extinguished, and the chapel left in total darkness. From whatever cause this may have occurred, the congregation did not hear the rappings of any spirit."

THE SOUL, RELIGION, PHRENOLOGY, AND MESMERISM.—Dr. Spenser T. Hall, author of "Mesmeric Experiences," &c., &c., delivered, on the evening of December 2, the first of three lectures on the above subjects, at the Mechanics' Institute, Manchester, to be followed, on December 9, by one on "The human body in its relation to the soul and its destiny," and on the 16th by one on "The results of thirty years' observations and investigations of Mesmerism, Biology, and kindred sciences." Dr. Hall has had a hard fight against popular prejudice, but we hope the success of his labours in years gone by, in the relief of human suffering, may stimulate him to a renewal of the same, with pleasure to himself and general public good. Such workers are needed much; may they receive the sympathy of friends, without which the labour may be too much for the labourer, and weigh him down to rise no more, while with it, he may rise and shine.

In the *Richmond and Ripon Chronicle* of the 25th October there is reported the first of a series of discourses by the Rev. John Hunter, minister of Salem Chapel. In the discourse he says:—"The teaching of Christ is formally incomplete. It does not bear the character of finality, yet it contains what may be called the germinal substance of all truth; it reveals the great lines or directions of all future revelations. The teaching of Christ was to be completed by the dispensation of the spirit, and its full and perfect meaning is to be developed in the progress of history. True development is not the abandoning, but simply the unfolding, of the truth contained in the words and works of Christ. The unity that exists between the substance of Christianity and its development lies in this, that later revelations have their germs or principles in the words Christ spoke with his own lips, and uttered in his own life and action. His original teaching can never be superseded, but because the words of Christ are living words, they must, from time to time, yield richer growth. His ideas, like all great ideas, will be slow in their development."

THE Gentleman who Reports Mrs. Tappan's Orations for the *MEDIUM* is prepared to receive engagements to Report Trance Addresses and the proceedings of Seances.—Address, the Editor of the *MEDIUM*, 15, Southampton Row, W.C.

### NATURAL RELIGION AND SOCIAL RIGHTEOUSNESS.

A SECOND SERIES of SIX LECTURES, by Mr. HARPER, will be given at the Cavendish Rooms, Mortimer Street, W., on SUNDAY MORNINGS, at Eleven o'clock, commencing January 4th, 1874. Subject, "Somnambulism." Admission Free. Collection at door.

MR. W. G. SCOREY, MEDICAL MESMERIST AND RUBBER, having successfully treated several Cases, is again open to engagements.—194, Cornwall Road, Notting Hill, W. (Hammersmith line). Please write.

A LADY investigating Spiritualism, possessing some medium-power, wishes to find a comfortable HOME, and offers her services either as Housekeeper or Companion; or would act as Amanuensis or Secretary, or indeed fill any useful position. She is well educated, and able to take responsible duties, and accustomed to literary work. Address, "M.S.S.," care of Mr. Burns, 15, Southampton Row, Holborn.

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## THE POWER OF THOUGHT.

Written for the MEDIUM by CHARLES E. STALLAN.

By nature I am taught to walk,  
To sleep, to eat, to drink,  
To smile, to frown, to weep, to talk;  
But who taught me to *think*!

The range of thought is so immense—  
A moment, and we roll  
From lands of ice to heat intense,  
From pole, indeed, to pole.

Now on the snow-tipp'd hills of Spain,  
And now on Afric's strand,  
Then in an instant home again,  
My home, my native land.

Now picturing the prairie king,  
Beneath an Indian sky,  
Exultant, as the prairies ring  
With war's defiant cry.

And then upon the ocean, toss'd,  
The little barque is seen,  
P'raps on the eve of being lost,  
P'raps sailing o'er serene.

O sceptic, tell me, whence the power  
That gives to me the scope  
To build a world within an hour,  
To love, to hate, to hope?

There is a ruler, mighty, great,  
Who curbs the sea, the winds;  
Men cannot be the freaks of fate,  
And have such noble minds.

Manchester, Aug., 1873.

## ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

WILL HOLD A

## S O I R E E

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No. 6.—Speaking in many tongues.  
No. 7.—Intercourse with spirits of the living.  
No. 8.—False prophesying.  
No. 9.—Spiritualism as demonstrated by ancient and modern history.  
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speaking in many tongues, speaking and writing mediums, end and aim  
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**SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.**

FRIDAY, DECEMBER 26, Singing Practice at 7 o'clock.  
MONDAY, DECEMBER 29, Mr. Herne at 8 o'clock. Admission 2s. 6d. See advt.  
TUESDAY, DECEMBER 30, Meeting of Ladies' Committee, at 8.  
WEDNESDAY, DECEMBER 31, Mr. Herne at 3. Admission 2s. 6d. See advt.  
Mrs. Olive at 8 o'clock. Admission 2s. 6d.  
THURSDAY, JANUARY 1, Mr. Herne, at 8. Admission, 2s. 6d. See advt.

#### SEANCES IN LONDON DURING THE WEEK.

SATURDAY, DECEMBER 27, Mr. Williams. See advertisement.  
SUNDAY, DECEMBER 28, 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 29, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.  
Mr. Williams. See advertisement.  
TUESDAY, DECEMBER 30, 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, JANUARY 1, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.  
St. John's Association, 7, Corporation Row, Clerkenwell, at 8. For members and their friends.  
Mr. Williams. See advertisement.

#### SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, DECEMBER 27, 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 28, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.  
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.  
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.  
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.  
COWMS, at George Holdroyd's, at 6 p.m.  
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.  
MORLEY, Mr. E. Baires's, Town End.  
HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.  
NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.  
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.  
BISHOP AUCKLAND, at Mr. Faucitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.  
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.  
LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.  
DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 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.  
LEEDS, Britannia Buildings, Oxford Row, at 6.30.  
MONDAY, DECEMBER 29, 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 30, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.  
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.  
WEDNESDAY, DECEMBER 31, 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.  
LEEDS, Britannia Buildings, Oxford Row, at 7.30.  
THURSDAY, JANUARY 1, BOWLING, Hall Lane, 7.30 p.m.  
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.  
WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.  
BISHOP AUCKLAND, at Mr. Faucitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.  
NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.  
BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.  
BIRMINGHAM, Developing Circle for Spiritualists only, at 208, King Edward's Road, at 7.45. Doors closed at 8.  
NEW SHILDON, at 16, Strand Street, at 8 p.m.  
OSSETT GREEN Spiritual Institution, near G. N. Railway station.  
FRIDAY, JANUARY 2, 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.

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