



DAYBREAK.

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

SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

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CORA L. V. TAPPAN.

A NARRATIVE OF MRS. CORA L. V. TAPPAN'S EXPERIENCES AS A MEDIUM.

GIVEN BY HER GUIDES, AT ST. GEORGE'S HALL,
LONDON, DECEMBER 29, 1873.

This interesting meeting, which had been looked forward to with eager expectation for several weeks, occurred just after the Christmas holidays, at a time when an audience is got together with the utmost difficulty. Christmas week is the worst season of the year for advertising, and had it not been for the devotedness of the committee of ladies, and the kindness of the patrons of Spiritualism generally, the meeting on Monday evening would not have presented the successful appearance which it happily wore. The greater proportion of the audience took half-crown tickets, so that the chief portion of the hall was densely occupied. The shilling tickets did not meet with such ready acceptance, so that the balconies were by no means crowded. Such being the features of the audience, it may be implied that whatever was deficient in quantity, was amply compensated for in quality. Very trifling effort had been made to secure an audience outside of the ranks of Spiritualism, so that those who did assemble might be taken fairly to represent the adherents to that principle. In giving the occasion publicity, it was felt that the speaker should be listened to by sympathetic minds alone—that the task imposed upon Mrs. Tappan might be more pleasantly and successfully accomplished.

The platform was graced by a cordon of ladies, and a few gentlemen, more particularly interested in Mrs. Tappan's labours, also occupied places near the speaker. As soon as Mrs. Tappan's party took their seats, Mr. Jesse H. B. Shepard, the celebrated musical medium, sat down to one of Erard's grand pianos, and performed an elaborate improvisation of music, which was listened to with deep attention, and received the applause of the listeners when he had concluded. Mr. H. B. Noyes, jun., B.A., who had been asked by the ladies' committee to preside, then rose, and holding up the *Quarterly Journal of Science*, characterised Mr. Crookes's paper on the spiritual phenomena as the boldest that any fellow of the Royal Society ever had written. He then briefly introduced the speaker, who, on rising, was received with much enthusiasm, not of that noisy demonstrative kind which would be quite out of place before such a gentle pleader for things spiritual, but with a quiet affection and intense admiration, to be read more particularly in the eager look of the eye and the animated expression of the countenance.

Mrs. Tappan was attired in a plain black costume, the very ideal of neat simplicity itself, and yet bestowing on the wearer a grace and beauty which more elaborate ornamentation would have failed to effect. The hair was, as in our portrait, hanging in free unrestrained ringlets, and supporting an informal garland of flowers, in which pure white chiefly predominated. Such was the interesting orator on this momentous occasion, and such her surroundings; and now for the performance, in the accomplishment of which every mind was deeply centred.

THE NARRATIVE BY MRS. TAPPAN'S GUIDES.

Before commencing our narrative we will implore the blessing of the Divine Father upon all our words and thoughts, that we may speak the truth, that our minds may understand its meaning, that our hearts may be unfolded to receive it, that our lives may become elevated and enfranchised with it; that our souls, through the divine beneficence of the Infinite Spirit, may overflow with knowledge and wisdom from his hand.

Spiritualism is the sublimest fact of the nineteenth century. It either belongs to that class of phenomena that for ever ennoble and elevates humanity, or it proves that the human mind itself is duped by the most sublime of farces. In either case it commands the attention of every inquiring mind, and every fact we can add to the aggregate of its experiences becomes available as the property of humanity. In this instance the guides of the speaker who is now before you have determined to give the narrative of her experience, which a mesmerist would give the results of experiences with a medium, because Spiritualism differs from mesmerism only in the fact that the controlling mind, is a disembodied spirit, and the subject is a medium in human form.

Some years ago, a little child or young girl of some five or six years of age, was seated in an arbour in her father's garden, in the western part of New York State, in the counties of Wisconsin, preparing to write a letter to her mother. As school-girls do not trust their first attempts at writing, she was preparing hers upon a slate previous to transcription of the schoolmistress. While in this position she fell into a trance, and the slate was written upon in her handwriting, and when she came out of this trance she found her slate covered with a letter from some one she had never seen, addressed to "My dear Sister." Taking her slate to her mother, she said, "Some one has written my slate all over with a letter." Her mother, reading it, found that it purported to be a communication or message from her deceased sister, who had died away into spirit-life when both of them were children. She now addressed her in a familiar manner, recording her childhood, and signing her name. This, as you may have guessed, produced a profound sensation in her mind. The mother took away the slate and said nothing to the child, who went away to her playmates and forgot the whole occurrence.

Two days after she was thrown into another trance while sitting on her mother's side, and the latter, thinking it was a

swoon, tried every kind of restorative, but, on seeing the hand move, she remembered the writing and went and fetched a slate. It was soon covered with writing, and one message after another was written to the mother, saying: "We are the spirits of your departed friends; we will not harm your child; but we have found a method of holding converse with the earth."

Up to that time Spiritualism had been known only from rappings, whose vibrations, however, had even reached the most remote region of the Far West, and every town and village had been made interested through the public prints in the "Rochester Knockings," where the Fox family—perhaps some of them now in your midst—first came out as the mediums of communication between the spirit-world and yours. Trance-mediumship, however, was then unknown; and although the parents of this little child had heard of and had even heard the rappings, they had no knowledge whatever of the phenomena of entrancement, not knowing that any human being could be thrown under this influence and speak for departed friends. Up to that time the education and culture of this girl had been such as are received by country children in obscure districts, where the government of the United States of America has provided from the public funds for the maintenance of primal schools. Reading, writing, arithmetic, geography, a small portion of grammar—these were the first, last, and only instructions she ever had from that day until the present. Her subsequent culture has been entirely in the hands of those invisible guides who, as we have stated to you, will relate what her experiences have been.

Buckle has said that people partake of the climate, altitude, and quality of the soil of the place where they were born. She was born in one of the southernmost tiers of counties of the State of New York, the Far West as it was then called, in the midst of high hills, cradled amidst storms, where the head-waters of rivers that flow in three different directions take their rise. There also were the hardy sons of pioneers who had settled in that portion of the country when it was a wilderness. She was descended from a strict Puritan stock, who are not given to too much belief in the marvellous, and who fled from the native England that they might find freedom of worship. In these western wilds her parents settled. Her father was not of a religious turn of mind, having read of the free-thought and advanced notions that were then in the world. Her mother belonged to the church in early life; but she also afterwards became a free thinker. We tell you these things that you may know that her culture was such as is given to the children of parents whose practical piety and daily life render anything like sophistry, wilful deception, and a desire for the marvellous utterly impossible.

Passing in early life from the western part of New York State to Wisconsin, she was far removed from the centres of so-called civilisation, and from any thought of what was going on in the great world, which was then being agitated by new thoughts and notions. It is true that mesmerism was known to the scientific men of America, but she did not know of it. It is true that clairvoyance had developed some of the powers of the mind; she, however, did not know of it. It is true the "Rochester Knockings" had been known for two or three years; but nothing of the wonderful import that they conveyed had even dawned upon her understanding.

Previous to migrating to Wisconsin she was six months in Massachusetts, in a small community called "Hopdale," whose founder, Adin Ballou, has since become a Spiritualist, and published a small work on Spiritualism, which you have doubtless perused. We refer to him because his son, then a young man of seventeen or eighteen, passed away from earth soon after and became among the first who influenced this medium—became, in fact, one of her guides and teachers. He was prepared by his father's liberality of opinion and by the social and religious teachings and practical Christianity that formed the basis of that community. Thus the young man was ready to enter upon a spiritual life of progression. He had heard of this modern opinion; but when he entered spiritual existence he did not know of any of the methods of control. Soon after his departure he was made aware of this medium, then in Wisconsin. His own spirit-friends conducted him thither, and he became from that time—it was about the year 1852—the guiding spirit, or the mouthpiece to the circles of spiritual intelligences who control this medium.

Her first form of mediumship was that of writing, as already stated. The neighbours and friends, rapidly hearing of this singular event, came thronging to the house evening after evening, and the rooms were often filled with those who were anxious to discover what this new thing might be. Her teacher, a woman of profound piety and earnest desire to know the truth, was so moved by this singular phenomenon, that, in the secrecy of her room, she knelt and prayed that it might be made known to her whether the extraordinary gift possessed by her favourite pupil was of the angels, or not. In a few days she had a most singular answer to that prayer, by becoming one of the most powerful healing mediums. Her maiden name was Miss Mary Fulsom. She afterwards married a gentleman named Hayes, and her wonderful healing powers were famed throughout the entire southern part of the State of Wisconsin. This direct answer to prayer proved that she also possessed a mediumistic organisation, though it had not previously been known.

Meanwhile, Cora's guides entranced her, and became enabled to speak as well as write through her. They also developed her spiritual vision, so that she was able to describe to those who came their spirit-friends, telling each, as they entered the room, what spirit-friend came with them, and describing them so accurately

that those who came readily recognised some deceased child, friend, or parent. You must remember that this child had no knowledge of psychology or clairvoyance, whereby persons are enabled to read the minds of others, and that her parents were equally ignorant of these phenomena, and could only, as fact after fact accumulated before their vision, bow and receive in candour and sincerity that which had suddenly come to their fireside and home.

After a time the guides intimated that a German physician would control the medium, and would examine diseases, and prescribe for or treat them by the laying on of hands. This German physician never gave his name; but in the period of four years, during which time he was constantly with the medium, he prescribed for diseases, spoke the French, German, and Italian languages, with which, of course, she was utterly unacquainted; and so far as physicians who were present, and who frequently employed his agency through this medium, could determine, was fully experienced in every branch of the medical profession.

In the village of Lake Mills, Wisconsin (where they then resided), the medium, attended by her father, would pass round from house to house, where she had been sent for—she in a profound state of trance—and the German physician, as though really there in person, would cause her to examine the case, give prescriptions, make suitable magnetic passes, and then pass on to another house. One instance will serve to show the power of absolute control. A carpenter, residing in the village, whose name can be had any time by applying to the medium, was using a plane, when a splinter from a board was inserted under the nail of the third finger, which, as all physicians know, is exceedingly sensitive, because two nerves centre there. The finger rapidly swelled, and inflammation set in. He employed the usual physician, who, after several days of excruciating pain and suffering, lanced the finger to the first joint. Some days after gangrene set in, and the carpenter begged of his wife, who was not a believer in Spiritualism, but rather believed it to be of Satanic origin, to send for Cora and her father to come and ease him. She would not do so, and the physician would not listen to anything of the kind. In the middle of the night, however, after this gentleman had experienced nearly three weeks of suffering, Cora was aroused from slumber by the spirit-physician, who caused her to go to her father's bedside and bid him rise also and go to the suffering man. They did so. The wife was hanging over the man, who was in the utmost agony. The physician also was there, unable to alleviate his pain, and telling him his arm must be amputated. He again begged of them to send for Cora, but they did not do so, and so the spirit sent them there.

When Cora, under influence, entered the room, the spirit-physician asked the surgeon for his case of instruments. He precipitately left the house, affirming he would not be responsible if the man was killed. He fortunately, however, forgot his case of instruments. She then took—still in this state of trance—the proper instrument, unbound the hand and arm, and proceeded to cut out the gangrene from the finger. When this was effected, she bound up the wound, bandaged the hand and arm, made passes over the patient, and left him in a profound slumber. From that time she visited him each day until he was able to get about, which was in about two weeks. He never lost the use of the hand; the joint of the finger only remaining a little stiff. These facts can be attested to by persons living in that town. All persons she thus treated were not cured: you can imagine that could not be; but many were cured, many relieved, and all in a measure alleviated from suffering.

Wherever she would go, crowds would gather to meet her, for it was a great marvel in those days. Whether she was really under the influence of spirits, or whether it was some unconscious action, the fact was most wonderful. During the time of healing, teaching would go on, and answers to questions, spiritual truths, and the laws governing spiritual influences, would be expounded.

In that same village of Lake Mills a circle was formed for receiving instruction concerning spiritual life. In this circle "Mr. Ballou," the young man who had departed from life, would give instructions concerning spiritual existence, telling them of the new life he had entered, of the control of spirits over mortals, and causing many of the members of the circle to be developed as mediums.

In the second year of her mediumship she returned on a visit to her native place in New York State, where her teaching and healing went on. It is a rural district, quite thickly populated, and for many months she rode from town to town, from village to village, and from farmhouse to farmhouse, accompanied by her friends and relatives, teaching the spiritual gospel—telling them of the new revelation that had come to man. In her thirteenth year she did this. At this time crowds would gather at her places of meeting, and there listen to these wonderful teachings. The whole people of the neighbourhood would assemble—farmers, and even doctors, and lawyers, and clergymen—to listen to this new wonder that had come into the world. But it was not all new to them: in various families mediums had already appeared, and many were prepared to welcome, with almost perfect vision, this new ray of light from the spiritual world. Many had anticipated it, and had seen, with clairvoyant vision, when spirits would hold converse with mortals.

In the autumn they returned to Wisconsin. There her father prepared a small hall or large room in his own house, and the public were invited one evening in each week to come and listen to a discourse. What girl of thirteen years, in any community, and especially of a rural district, unused to the precocity of city life, would venture to stand up before an audience and answer

questions, and hold theological discussion and metaphysical controversy? We venture to say there are none. This was done, and through a child of thirteen years. These truths and spiritual questions were given publicly, openly, and all were invited to attend. The answers to questions were very similar to what they are now, making, of course, all due allowance for the facility her guides have acquired during years of control. But in order that her brain might not be overtaxed, and her physical system have time for growth and development, it was not deemed proper to press this matter of speaking too far, and so more difficult duties were left until after years.

In her fourteenth year, her father passed away from earthly life. This was her first severe trial. How she was sustained in this trial may be understood from the fact that when by his dying bed her spiritual vision was opened, and she described to her mother and friends the process of the departure of the spirit from the body, each step of its progress being marked by her description, she at last saying, "Oh, father is not dead; for he stands there, and bids you not weep. He has never lost consciousness for one moment; for while the spiritual body was being formed, his own consciousness seemed to be active in aiding his spirit to shake off the shackles of the mortal body;" and he stood up in spirit triumphant, having, after very few hours of suffering, passed from earthly life. There were no mourners in that house. There could be no mourning, since death did not come—since, really, the enfranchised had already appeared and spoken, and since, through the mouth of his own child, he had revealed that he was not dead, but a living soul. The remains were tenderly put away, but his presence abode for ever in the house, and in a few hours joined those who had developed her as the means of his entire conversion to spiritual truth before leaving the body. Such is the advantage of knowing into what world you are going when you die; since, if you do not know, you go blindly and tremblingly. After two hours he had held open converse with spiritual beings. Already his child had told him of the spiritual life, so that he knew what kind of existence he was going to enter. There was no hesitation, no reluctance, but obedience to the will of God, which will call you all home some day; and if you should know you are going to your friends, how much better than to stand trembling on the verge of the grave between doubt and fear.

During the passage to and fro with her friends from east to west, she had to encounter many converts and persons who became interested in these manifestations, among others also citizens of Buffalo. Buffalo was become famous. Certain doctors of divinity, hearing of the Rochester knockings, caused the Fox girls to be brought to Buffalo, where they (the D.D.'s) were formed into a committee to investigate these knockings. After having subjected these girls to every possible test these gentlemen could think of—having seated them on glass, placed their hands on glass plates and their feet upon glass balls, and done everything else to ensure there being no electricity—having examined their clothing, taken off their shoes and stockings, and thus awaited the results, these gentlemen pronounced to the expectant world the solemn verdict that the Rochester knockings were caused by snapping of the toe joints! No matter whether it occurred on the wall twenty feet away, or in every part of the room, the gentlemen had arrived at this conclusion. Amidst an admiring world they retired to their original obscurity.

The knockings went on and vibrated to the uttermost parts of the earth, bearing always the same message: "We are the spirits of your departed friends; we are not dead, but do live and can speak to you;" and many doubtless here present can testify to the manifestations in the presence of at least one of these girls,* of whose genuineness there can be no possibility of doubt.

However, it was in the year 1855 that Buffalo was destined to have its greatest epoch of excitement concerning Spiritualism. In that year were developed there the now notorious and famous Davenport Brothers. Cora knew them as lads, sat with them in many circles in their father's house, and knew, from their obscure parentage and common unpretending manners, that there was no possibility of fraud and deception. These manifestations went on, and Buffalo became the centre not only of these brothers' manifestations, but a large society of Spiritualists employed as their speaker Thomas Gales Forster, who was known as the most eloquent advocate of modern Spiritualism. Cora was only fifteen years of age. She was also employed by the same society as one of their speakers, and at the forenoon, afternoon, or evening service would preface the discourse of Mr. Forster by a prayer, a poem, or some remarks, under the influence of her guides. The afternoons were devoted to conferences. There she answered questions concerning spiritual existence, and in many instances delivered discourses of from a half, three-quarters, or an hour's duration. This without preparation.

Aside from this work she sat in what are now called seances, but which is not a term for a mode of *conversazione*; she sat there, and under influence submitted to the examination of many of the most intelligent men of that city, who questioned her while in the trance-state concerning spiritual life, concerning history, concerning science, concerning metaphysics—all those things people are wont to ask when they have unlimited license.

From the age of fifteen, the power of healing that had been bestowed upon her was withdrawn to give place to speaking and teaching. At sixteen she went to New York. New York had then in its intellectual circles been made aware of Spiritualism. Some of the members of the Fox family had moved there. There

* Miss Kate Fox, now Mrs. Jencken, whose mediumship is so fully reported by Mr. Crookes in the current *Quarterly Journal of Science*.—Ed. M.

were Judge Edmonds, Professor Mapes, Drs. Gray and R. T. Hallock, and others. Some of the most intellectual of New York society investigated these phenomena. Spiritualism had already begun to take hold of the minds of the people. She came there in this preparation, and spoke under the influence of different and higher powers than her immediate guides, and from that time to the present doubtless the public discourses that she has delivered would number 3,000 at least. These were entirely impromptu, without preparation, and for the first ten years on subjects selected by committees chosen from the audience. In New York there would perhaps be an audience of about 3,000 people, who would choose a committee which would propose a subject, after she had taken her seat. There is no girl of sixteen, whatever her culture, who could possibly endeavour to stand before an audience in a city, the metropolis of the country, and challenge the clergy, men of science, professional men, to disprove her statements upon spiritual philosophy, moral and religious ethics, upon history, science, or upon any proposition that had been there given her. No one would dare to do this in mature years; and we ask you as men accustomed to debate, whatever your profession, if, entirely impromptu and unaided, you could upon your life-long subject speak for an hour if called upon in an emergency?

But this was not done by one spirit. A circle of spirits who had seen her powers from her childhood, and had adapted and taken good care of these powers, were ready always and in attendance to give response; and whenever the subject was in the particular department that they knew, the one who gave the lecture would be the one who had most knowledge upon that special subject. So you see spirits do not profess absolute and infinite knowledge; but wherever there is a channel of communication, those spirits who can influence that channel avail themselves of it, and discourse upon such subjects as they are familiar with.

We give these facts as they were recorded in the journals of the day and as they appeared to the outside world; for you must go behind the scenes to the spirits who impressed her to get at the why and the cause of all this seeming ascendancy over the mind of the medium. In debates there would sometimes be as many as seven clergymen; and we need not say that it required no small amount of decision on the part of the chairman to keep these clergymen, not from overwhelming the speaker, but from quarrelling among themselves. Oftentimes the subjects selected by the committee—the committee having been chosen by the audience—were of such a nature as to require no small degree of ability, or rather a great exhibition of mental and intellectual gymnastics, merely to satisfy the whim or fancy of some one particular individual. In such cases the audience were the victims; because the spirits cannot be responsible for the subjects given to the audience. But we may say, after the experience of many years, that committees, as a usual thing, do not choose the very best and most interesting subjects. We give it as our candid opinion that they do not choose well, that in the captiousness of their inquiry they will go beyond the subject, forgetting they have an audience to please, and that the primal question is that of spiritual existence after all. However, we do them the justice to say that whenever a committee was called upon to give their opinion they invariably gave a fair verdict. When called upon to state whether there was collusion, they were always unanimous in declaring that, whatever cause might underlie these manifestations, there was no possibility of deception. The desire for a knowledge of spiritual truths increased, and one by one the scientific, political, and other subjects were dropped, the primal subject being the desire to know the laws that control and govern spiritual existence.

As we have stated before, in the period of fifteen years doubtless 3,000 public discourses have been given, not including private addresses, poems, and all those casual utterances which were given to personal friends. No professional speaker, who writes and prepares his lectures beforehand, ever delivers that number of lectures in a lifetime. One lecture serves a season; one discourse, with a little alteration, serves many times. There never has been, in her case, the repetition of a discourse. The same subject undoubtedly may have been treated many times, as the audience may have desired; but the language and form of delivery have been each time different; and by no manner possible of mental cerebration could the speaker conjure up answers to the variety of subjects presented to her. By no possibility of unconscious action of the mind could facts in history, in philosophy, in science, answers to the various political and moral questions agitating the community, discourses on mind and matter be conjured up in the brain of any human being at a moment's warning. This, however, has been the result. We leave it to those who have read any of the discourses to determine their quality; the quantity is what we especially call your attention to, and the fact that they have been delivered without preparation on her part.

Some four years ago, after this repeated lecturing, with very slight interruption, for many years, her spirit-guides gave a private series of discourses upon spiritual ethics. These have not as yet been published, but they were given in the presence of five persons when she was prostrated with illness, and unable to raise her hand. But from that time her spiritual vision was opened more deeply and profoundly than ever before; and though the laws of spiritual life had previously been talked of, they had not been revealed fully and wholly, and in a complete system, until then. This series of discourses will be given in due time; and meanwhile we refer—and we do it with hushed voice, and with hearts, we trust, that will meet with the fullest response—to one influence. We found, from her childhood, at times there came upon her an illumining of her face, an uplifting of the heart, an exalting of the whole

being, and a hushing of all who were present. Seldom did she speak but her spirit-guides fell back when that influence came, and looked up also to that higher source whence life and power of love come upon us. In this presence, and under this influence, the few words that she would sometimes speak would strike home to every heart, and whenever those present suffered with illness they would seem to be healed.

Upon this bed of sickness, above referred to, where she lay four years ago, these things came to her vision, and the light of a matchless Countenance, the glory of a surpassing Power, a face that alone can express the Divine Humanity, beamed upon her sight. She was promised restoration; she was promised also that the powers should be augmented that her spirit-guides had given. That promise has been filled; that voice has not been silent; that presence has kept most sacredly the words given to our medium.

An epic was given under the inspiration of poets, that was published two years or more ago in America without any explanation of the manner of its production. It received from the literary critics the usual complement of praise or blame; but its history was that in the trance every word was dictated, every page was folded as dictated and laid away, and when the whole was given, it was arranged under direction and then published to the world. It was an epic poem concerning the history of America; but many have pronounced it equal to the best literary productions of this age; while she in her normal state has no knowledge of epic composition, has not studied its methods, and knows nothing of its rhythmical and other regulations. These are simply facts; still, at the close of a discourse, in private, and at the suggestion—oftentimes on the spur of the moment—of friends, a poem or song is given, some specimens of which you may have heard.

We now come to the last, and that is the restoration from illness brought on by nervous prostration two years ago. She was near the verge of the grave from exertion in physical ways, and labour and anxiety had brought on this disease. Her spirit-guide had striven to overcome it; but we cannot always even control our mediums, for when we are absent they have a will and an individuality of their own, and will oftentimes do that which makes them ill, and which we are obliged to undo. This illness was brought on by over-exertion. For eighteen months she was helpless and could not walk. Even her spirit-friends were doubtful of being able to cure her. She waited patiently, thinking it time to depart. We received from those who were higher than ourselves, even from the very face and voice referred to, assurance that she would not die, and at last, having prescribed for her utmost quiet and freedom from toil, we were enabled to restore her and bring her for the first time before an English audience last September. How rapid that recovery has been you all know who have witnessed her increased strength and power since that time. But no miracle more profound was ever performed in history than that, without the aid of medicines, indeed, without the aid of aught save the power of her spirit-guides, she was restored from that bed of illness; and that healing power was purely and wholly directed through her own lips and under the direction of her spirit-physician.

We have given you but an epitome of an experience that would of course require volumes to give in detail. We have selected only certain instances, to bring out in bold relief the especial features of this individual history. We have given you only one instance, where there are in the world thousands equally as remarkable, equally as singular, equally as unusual, according to the standard of modern science and philosophy, as the one we have related. We have said to you that human science and knowledge are made up of the sum-total of individual experiences. No science ever brought to its aid such wonderful facts as perhaps there are a dozen in this room could give you to-night. No other science ever had such experience to prove its truth as that which comes to the aid of modern Spiritualism. Here is a musician who, without warning, plays, under the inspiration of musical spirits, wonderful harmonies; there is a physician who, without the skill of the schools or culture, heals the sick and provides for their needs; somewhere in the room are clairvoyants, speakers, seers, or those endowed with some spiritual gift, whose lives have been made a succession of wonders through the influence of Spiritualism. The history we have given you is not exceptional—is not different from that of many thousands of people who are living in the world to-day. Many families have each their medium—some child, some daughter, some son, or some member endowed with the gift of the Spirit, that gives wonder and power to their family circles.

Millions of people to-day testify to these things as occurring by the fireside; and can the world of science, with these facts before them, rise up and say: "It is not true?" What is not true? The mouth speaks, the thoughts come, words are uttered, the sick are healed, spirits are seen, clairvoyant powers are developed, sounds and sights are everywhere in your midst, wonderful things are going on in the world! What is it that is not true? Spiritualism! Then the sun does not shine; the world does not move; the seasons do not come and go; the spring time is not, nor the harvest.

It has been referred to by your chairman to-night that a member of the Royal Society has boldly avowed his belief in the genuineness of Spiritualism, and we are glad of it. It is better late than never. The scientific world have been tardy; professors and fellows of Royal and other Societies have not been in a hurry to give to Spiritualism a candid hearing; they have made haste slowly, but we trust surely. The testimony of one living member of a scientific body, who has given the subject his candid consideration, is doubtless worth, in the opinion of the world, many hundred casual witnesses, who may or may not be misled by their indi-

vidual prejudices and opinions. But the wonder of Spiritualism is, not that so many believe it, nor that so many accept of it, but that so few, knowing that it is in the world, and that its investigation is gospel to all, turn from it as very unimportant and not worth their hearing. The wonder is, not that this speaker is received by many, but that all speakers and all mediums are not more fully and absolutely sustained by those who have certainly as much interest in the investigation of Spiritualism as they have in any other subject that interests humanity.

The broad truths and facts of Spiritualism, the simple foundation and proposition of the proof of the existence of the soul beyond the grave, are in the world to-day. That being so, the spirit-world must convey to every living mind some message. That fact being in the world proves something to everybody that reads, that writes, that thinks, that breathes. It is in confirmation of this that we have spoken these utterances to-night, to show you that, marvellous as it may appear, an uneducated girl can, at thirty-three, be said to have been educated by her spirit-guides; that all the knowledge she possesses has been given in this way; that every form of inspiration has been through her intuition, and not through external culture; that every power and facility in the use of language and methods of construction of thought have been imparted by these means. We say the marvel is that, with so many of these instances in existence, the world is so dumb and motionless.

But it is not always to be so. It is but twenty-five years since the first rapping was heard, and already in your midst there are many hundreds of thousands—in the world many millions—that have heard of Spiritualism. It must be the stepping-stone to that new era when, out of the meshes of materialism, away from the thralldom of infidelity and atheism, in which too many have wandered, there comes a voice crying, even as of old in the wilderness, to lead the people from the slavery and bondage of the material senses; and it must be that such instances as these have been reared up to prove to man anew the lesson of his immortal life, and to reveal that Spiritualism is a grand science to unite both worlds, to connect, as with a subtle link of thought, the seen with the unseen, and to bind your hearts to your invisible friends by the renewed chords of affection and interest.

On the conclusion of her narrative, Mrs. Tappan said that if someone would suggest a subject, a poem would be given as a termination to the proceedings. Mr. S. C. Hall proposed the theme "Temperance," Mr. Huskisson "Love," and Mr. Tebb "The Religion of the Future." On being put to the vote, the latter gained the suffrage; whereupon the *improvisatore*, after a moment's pause, gave the following lines:—

What time on earth God's seers have taught
His words and works to man,
What time the prophets have foreseen
The wonders of His plan,
Lo! then with burning tongue of flame,
With radiant, beaming eye,
The love of God has e'er revealed
His power to prophesy.

For every age has felt this need,
All peoples sorely tried
Have bowed their souls, have sown truth's seed,
And God's voice has replied.
No age in darkness has remained,
No world without His word;
Like sword of might its point has cleft,
And sparkling like the sword,
Both right and left with wondrous might
His voice of love was heard.

Nay, when the Master's weary feet
Upon the earth once trod,
And when with loving accents sweet
He led the way to God
Through deeds of charity, 'twas not
That slighted and alone
He should through death and darkness drear
Man's faults and sins atone;

But 'twas that through one supreme law,
All other laws to bind,
He should combine God's word with works—
Reveal th' Eternal Mind
In one sublime and perfect word,
Pronounced and known above,
More mighty than the pen or sword—
The simple word of *Love*.

Oh, if in hatred ye abide,
And if in sorrow sore,
Remember that his pierced side
A deeper anguish bore!
Was it not through this voice, made faint
With human suffering,
That ye are led to hope and faith,
That you these off'rings bring,

Wherein truth maketh pale and poor
All base and paltry things,
And proves that God's love doth abide
To him who truly clings?
The future—why, 'tis here, 'tis now—
This Spirit in your midst
Has set its seal upon each brow,
With love each forehead kiss'd.

And by that same bright subtle ray
That o'er your world is cast,
Grows brighter all the starry way;
The future as the past
Reveals the same soft-spoken word,
Down-brooding like a dove,
Vibrant its silvery voice is heard,
'Tis still the word of *Love*.

Mr. Coleman then said he agreed with all Mrs. Tappan had uttered, and proposed a vote of thanks to her for her lecture. He desired that it should be carried by acclamation, the audience standing. Mr. Adshhead, Belper, on behalf of provincial Spiritualists, briefly seconded the motion, which was carried as heartily as could be wished, the audience standing *en masse* and cheering for some time.

EXTRACTS FROM MRS. TAPPAN'S EARLY MEDIUMISTIC COMPOSITIONS.

The foregoing personal narrative would not be complete without some specimens of Mrs. Tappan's literary mediumship during her early development. We are happy in being able to furnish this important department of evidence. Fortunately Mrs. Tappan has with her certain record books, written at the dates of the occasions to which they refer, and from these we have been privileged to make selections. Our difficulty has been to know what to omit, the whole is so interesting. The first extract which we offer a very choice fragment, as all will admit.

A composition written at the age of twelve, which was rejected by her teacher because he did not believe it original. She explained that she was aided by her spirit-guides, when he turned pale and murmured a prayer, as if afraid. Those were the last of her days in school.

1852.

SUNSET IN AUTUMN.

The last rays of the setting sun linger lovingly among the trees, and gild the domes of the distant mountains; then swiftly change, leaving the western sky aglow with a flame of splendour.

The birds warble their vesper songs, then quietly seek their nests.

The breezes sigh for a moment amid the leaves and grasses, then die away murmuring faintly, "Rest, rest."

The lake, in whose placid bosom is mirrored each tint of the sky, slumbers quietly in its bed of forest trees, whose gorgeous foliage sweeps gracefully along the shore like the folds of a crimson curtain. All nature seems hushed to sweet repose, save when the whip-poor-will breaks the calm stillness with his melodious complaining.

Man alone pauses not; filled with unrest and mad pursuits of ambition, he struggles on. Yet in such an hour as this, how is the mind invited to regions of higher thought? The earth and heaven seem blent together, and on the wings of the twilight fair forms appear, soft voices seem to whisper of peace. We seem to be near the abodes of the angels, and to blend our hearts with theirs in solemn songs of praise.

The earth and lake and sky, the birds and fields and forests, the stars and voiceless depths of space, seem pervaded by a solemn presence encompassing and o'erruling all.

QUOTATIONS AND EXTRACTS

From addresses given in the Hall of Reform and Progress, Lake Mills, Wis., in the house of Mr. Scott (Mrs. Tappan's father), who acted as amanuensis or reporter. 1852-3.

February 15th.

After some manifestations by test-mediums who were present, Cora was again entranced, and spoke as follows, in a plain, distinct, and impassioned manner:—

By "Mr. Ballou."

Thinking that this assemblage is fully satisfied of the existence of spirits, I shall now endeavour to explain to you in what manner they exist after they leave the earth. I know of three spheres in the spirit-land, one terrestrial, one *super-terrestrial*, another celestial. Each sphere has *seven circles*, and these in turn are divided into *seven societies*. Each of these spheres, circles, and societies represents a degree of development, those in the *terrestrial* corresponding to the development of the earth's inhabitants. For instance, any person on earth whose development would correspond to, or fit him for, the *first circle* of the terrestrial sphere, would enter that circle on leaving the earthly form. But a person on earth can only ascend to the sixth circle, because, should that person attain the development of the *seventh*, he or she could not remain upon earth nor in the terrestrial sphere, that circle representing the transition from the first to the second spheres; and the spirit then throws off its lower body and takes on a more celestial form, no pain or sickness accompanying such a change in our world. You perceive by these remarks that progression is the law governing all spirits, whether *embodied* or *disembodied*. There is no *retrogression*. . . .

The spheres or circles referred to are states or conditions of mind. The darkness which now pervades earthly minds concerning life in the spiritual world will soon be swept away by this open communion. Instead of fear in your worship of God you will know only love, for *love and truth* are the attributes of God. . . .

(About 300 persons present.)

February 23rd, 1853.

We rejoice to welcome so many here assembled for the purpose of hearing from the spirit-land. We doubt not you have come with a sincere desire for instruction. . . . This is a glorious age in which you live; an age long sought by minds of earth—long foretold by seer and sage. Greatest because between your world and the spirit-land a means of communication has been

* Subject given by the audience at Gower Street, Wednesday evening, Nov. 12th.

revealed. A most glorious thought! One which makes the sad heart throb with joy. We come to tell you of the happiness that this communion gives your departed friends. . . .

We come to tell you that your bodies shall go back to the dust whence they came, but the spirits shall ascend to the "mansions not made with hands." . . . There is happiness for all. Not perfect, nor immediate, but each one, according to their deeds and condition, shall be happy. Everyone shall have such happiness as he is fitted to enjoy and comprehend. . . .

We come to tell you that *love* shall conquer *hatred*, and these communications shall never cease. . . .

You are requested calmly and candidly to consider this subject. It has proofs for every sincere mind. . . .

Ignorance alone enslaves the world and bars the door of Truth. But there is promised to all this blessed boon: "the light that lighteth every man that cometh into the world." . . .

The first step being taken (in Spiritualism), *i.e.*, to open communication with the inhabitants of earth; the next will be to tell of the conditions of spirit-existence. . . .

Love, Purity, Truth are engraven on the arches of the soul's temple. . .

February 26th,

The medium was entranced, and administered a scathing reproof to some persons who had come in under the influence of intoxicating drinks to disturb the meeting, and she refused to go on until they were removed or repented their folly. It was ascertained afterwards that quite a number had come from a public-house opposite, with a view of disturbing the meeting. But as they had made no sign when the spirit spoke, they were much abashed and surprised to find their intentions had been read and frustrated by the spirits. Some remained to pray when they had come to scold. One gentleman rose and commended purity of body and mind as necessary if we would commune with spirits. Dr. J. related his experience as a member of the private circle then assembling weekly, under "Mr. Ballou's" instructions, having been cured of one pernicious habit after another, all of which he had willingly abandoned, by the aid of spirits, and spoke of the plain and God-like reproof they had just received, hoping they would all profit by it.

The mother of the medium (Mrs. Scott) gave an interesting account of the spiritual influences connected with Cora's development, after which the medium (Cora) was again entranced and pronounced a benediction.

March 9th.

By "Mr. Ballou."

When we look upon you, your faces beaming with hope and expectancy, we can but rejoice that we have the privilege of communicating with you. I would serve to elevate your thoughts to communion with your spirit-guides.

The laws of nature are fixed and inviolable; the laws of the spirit-world are also natural and equally binding. These laws are the laws of God. You are constantly transgressing, often ignorantly, the laws of your outward being; sickness, suffering, and death ensue. So the laws of the spirit are not known, and doubt, fear, and misery exist where there should be harmony and peace. . . .

Ultimately we trust the world will be governed by love.

SONG OF THE STARS TO THE SUN-GOD.

Poem given at the age of fifteen, in Buffalo, N.Y., 1855.

God of the stars! great central light
Of this grand universe, whose might
And power are like the thoughts so bright
Of angel gods above,
To Thee we sing, for Thou art king;
Thy throne the sun, and then we bring
All loveliness; and on the wing
Of light whisper of love.

Soul of this harp, whose golden chords
Are touched by Thee as love's sweet words
Touch earthly hearts, or as bright birds
Warble their silvery notes,
So from thy heart we catch the strain,
And echoes float until again
It louder peals, and almost pain
Is felt where'er it floats.

Apollo, thou Hyperion god,
Ruling thy kingdom with the rod
Of golden light, at whose slight nod
The worlds in reverence bow;
Thy throne, thy crown, thy citadel,
Thy theme of song, thy magic spell,
Thy palace halls, within which dwell
The thoughts we sing of now—

All, all are thoughts of human souls,
Whose spray high tossed and thundering rolls
Like countless oceans o'er the shoals
Of everlasting life;
Then back, receding from the shore,
The distant murmur of the roar
Is lulled to rest, and never more
Is heard the sound of strife.

Hark! Hark! the melody of spheres
Reverberates through endless years,
Until are blended hopes and fears
In universal joy.
To thee, God-sun, this song is given;
To thee, the king of solar heaven,
And to thy harp, whose strings thrice seven
Time never shall destroy.

"OUINA."

The name given above is that of the spirit of an Indian maiden, whose earthly history is given in full in Mrs. Tappan's poem, "Hesperia." Familiarly called "Shannie," an abbreviation of her tribal name (Shenandoah), she has, since Mrs. Tappan's earliest mediumship, been one of her attendant spirits. Joyous, happy, elevated, buoyant, it seems to be her mission to ward off the physical ills, and minister to the brain when overtaxed, by applying the healing balm of hope. With greatest simplicity, she combines philosophy and poesy, and always brings from the spirit-world some message of song and beauty, improvising symbolic poetic addresses to individuals who may chance to be present. Her poems are peculiarly her own, and would alone make a volume if collected. The following is a specimen of "Ouina's" gifts; many in London have received similar offerings:—

TO SENATOR HOWARD.

Where forest trees in grandeur ever rise,
Lifting their giant arms against the skies,
Where violets and daisies sweetly bloom,
Giving the incense of their rare perfume,
Where golden hill and meadow, vernal field—
Their wealth of fruit and grain for ever yield,
The Rock is still beneath.

But for the strong foundations of the earth,
Each tree and flower would be of little worth;
Thus on the surface of the world of mind
How little of true goodness do we find.
But ever 'neath the fleeting flowers of thought,
There still remains unchanged, by Heaven taught,
"The Rock of Truth."

Washington, March 3, 1866.

INCIDENTS, ETC., IN MRS. TAPPAN'S MEDIUMSHIP.

A gentleman who was travelling in America during the first years of the war of the Rebellion, chanced to be in Chicago when Mrs. Tappan delivered some remarkable discourses, showing that spirits retain their identity and opinions after the change called death. The Sunday-morning lecture was delivered by Mrs. Tappan under the influence of what purported to be the spirit of John C. Calhoun (the father of "States' rights" and secession); the views were delivered with accuracy, cogency, and truthfulness to history, causing great rejoicing among those in the audience who partially sympathised with the Southern States. The argument in favour of secession was deemed conclusive. In the evening, through the same lips, and with different manner, voice, and intonation, an address was delivered, purporting to come from "Thomas Jefferson," on the side of the Union; and against secession and slavery. This lecture was equally characteristic and convincing, and refuted the arguments of the morning lecture in a masterly manner. The audience being Northern, and mostly Unionists, were of course more enthusiastic over the latter discourse; but considered the morning lecture as equally able, and as a marvellous proof of spirit-control.

Another instance of personal identity in Mrs. Tappan's experiences has come to our knowledge.

A committee of gentlemen—prominent citizens of Chicago—invited Mrs. Tappan to lecture in that city, and hearing that sometimes different spirits controlled her to speak, requested that their fellow-townsmen, the late Stephen A. Douglas, might address them. The guides of Mrs. Tappan consented, and to an overflowing audience (numbering from 1,000 to 1,500 people) the "little giant" addressed his former constituents, and, as additional proof of his personal identity, answered questions at the close. The audience were enthusiastic, and gave three cheers for the speaker. But the effort, or rather the unusual control, being less spiritual than that of her usual guides, produced severe illness, compelling her guardian spirits to decline any similar efforts afterwards.

INSPIRATIONAL POEMS.

Delivered by Mrs. Tappan at the close of her London lectures.

PRAYER.*

Like the incense of sweet flowers
Rising up to greet the morning;
Like the pure surpassing powers,
All the vernal hills adorning
When summer's breath is nigh.

Like the warbling of the birds,
Rapturous token of their life;
Like the lowing of the herds,
Far from every sound of strife.

Like the sounding of the sea,
Breaking mildly on the shore,
In its deep-toned minstrelsy,
Sounding praise for evermore
To the God who dwells on high.

Like the mountains' towering forms,
With their snowy brows so white,
Leaning still, and pale, and calm,
Against the dome of night;

Like all sights that greet the day,
Like all forms of earth and air,
Each proclaiming in its way
The true spirit of its prayer.

Like the stars that sweep and burn
In their orbits of pure flame,
Where God kindled in the urn
Of their life His holy name;

* Subject given by the audience at Gower Street, Wednesday evening, Nov. 12th.

Like the suns with points like swords,
Flashing up the steep of space,
Leading armies without words,
By the light from God's own face,
Each world filling its own sphere,
Each star keeping perfect time
To the mandate written there,
On the scrolls of heaven sublime.
To the planets ye may turn,
As they flash and toil and shine;
For a lesson ye may learn
To employ each gift divine.
Ev'ry human soul is blessed
With an aspiration grand,
That arises in true praise
For the Father's guiding hand.
One heart like the lowly flower,
One like yonder mountain tall,
One with brilliant star-like power—
The great Spirit works thro' all.
The true voice of earnest prayer
Is the earnest work ye do,
For each spirit has a place,
Keeping truth ever in view.
Pray with spirit, mind, and heart,
Pray with hands and feet and will,
That in striving thro' the dark
You may pray and labour still.
Pray, and every hour and day
You will His bright presence prove,
For upon the shining way
Ye shall find the light of Love.

HOME IN HEAVEN.

There is joy in home, even upon the earth,
When toil-worn, weary, plodding, falt'ring feet
Seek rest and comfort at the evening hour,
And find in love a rapture heavenly sweet.
The mariner lost on the distant sea
With straining eye beholds his native land,
And hears the shout of welcome that shall come
When willingly his feet have touched the strand.
The wayfarer far on the desert wild
With straining powers and longing eye doth turn
To where the light of his loved beings smile,
Waiting with rapture his long-looked return.
But home in heaven! a joy enshrined in joy,
A light within a light, a star set high
And pure upon a distant hoped-for height,
Whose radiance seemeth ever drawing nigh.
Lo! as your spirits wander in the dark,
And you with weary spirits strive to gain
Some knowledge of that rare and heav'nly spark,
Still far away its brightness doth remain.
If when the poor man carries to the grave
The body of his lost and only child,
With fainting, throbbing heart, and weary limb,
And looks that never might in joy have smiled,
Behold above the grave a shining face;
A form of beauty beckons on the way,
And o'er his brow there comes a glorious trace,
A promise of a brighter, better day—
O home in heaven! 'tis as a wreath of flowers
That crowns a life of bitterness below;
'Tis as the star that beckons through the hours
When toiling time moves on so sad and slow.
'Tis as the fragrant breath of spring that comes
When storm is gone, and o'er the distant height
Of time and space its glory, fulness, beams
In a divine enrapturing delight.
'Tis the fulfilment of each earnest prayer,
'Tis every hope made pure and glad and strong,
For every prophecy doth, pure and rare,
Find its fulfilment there in perfect song.
As ye have sown on earth so there ye reap
The golden grains the harvest swiftly wing;
As ye have hoped for, so God's hand doth give,
And every prophecy fulfilment bring.
And as ye all have striven shall ye find,
For God does trace each aspiration here,
And into gems of light such thought doth bind
To greet your spirits in that higher sphere.
O heavenly home! thy light doth still adorn
The pathway that leads up through prophecy;
Beyond the darkness and through earthly storm
Thy children shall find rest at last in Thee.

INVOCATION.

O living Spirit, steadfast flame!
That doth with every nation dwell;
All reverence to thy sacred name!
Thy glory none can tell!

Behold in what past wondrous stores
Thy power has ever dwelt!
Behold what mercy at thy doors
Where every being knelt
To ask for peace and love from thee.
In many a mystic, awful name,
Mortals have traced thy breath,—
Have read thee out in holy flame,—
Have pictured thee in death.
For, wedded to the ancient spheres,
Men called thee Father, God!
With man, O Spirit of all years,
Thou ever hast abode.
Behold Thy wondrous life and light!
Osiris was thine eye!
The records of Egyptian lore
Picture thy presence nigh!
Thy prophets came with purest grace
On bended knee to heaven;
Thou dost abide in every place
Where mortal thought is given!
Jehovah, thou didst speak to those
Who dwelt when Moses' prophecy;
And the bright golden scroll unfold
That binds them all to thee.
O God, upon mount Calvary
Thy voice to man was heard,
In soft and loving tones of peace,
In every gentle word.
And thou, with angel tones, hast made
Thy power and presence known
In every land, beneath all skies,
In every clime and zone.
O Spirit, thou dost linger here!
Thy presence, like a voice,
Uplifts our hearts, strengthens us here,
Bids every one rejoice.
And angels, with their snowy brows,
Reveal thy love divine;
And man repeats the sacred vows
That bind his heart to thine.
O earnest love! O rapturous soul!
We bow our souls to thee;
We know that thou art God alone
For ever through eternity!

MEDICAL CLAIRVOYANCE.

One of the highest uses which Spiritualism has bestowed upon society is the development of the clairvoyant faculty, latent in thousands of individuals, whereby, amongst other things, the nature of disease can be accurately determined, and a suitable prescription given. A clairvoyant not only sees with the eye of the spirit, but is a means whereby spirits can also report their observations. To spiritual vision physical objects become transparent, the vital forces or spiritual energies being revealed to the observation. By this wonderful power the exact nature of diseases can be determined which entirely baffles the skill of the ordinary physician, and simple remedies frequently prevail in cases where numerous highly scientific medicines have proved unsuccessful.

In this sphere of usefulness there is at present amongst us a lady from America—Mrs. Julia B. Dickinson, whose labours have been highly successful in numerous instances. Our columns bore frequent testimony to her powers during her former visit to this country. She cured a case of insanity while at Liverpool, and on her arrival in London was consulted by many sufferers, who found great benefit from her advice and treatment. What renders her services more valuable is that by sending her a lock of hair or article of clothing with a few symptoms, she can in most cases operate as successfully as if the patient were before her. Of course she does not succeed in every attempt, nor does she profess to be an infallible instrument of the physicians in spirit-life who direct her.

We write this paragraph chiefly to call attention to the subject of medical clairvoyance, and the vast benefits which it may entail on humanity if understood. We are also glad to be able to refer to Mrs. Dickinson as a lady whose honesty and other qualifications entitle her to our commendations. Her address is 9, Somerset Street, Portman Square, W.; but further particulars will be found in another column.

GOSWELL HALL.—The St. John's Association of Spiritualists held their customary service on Sunday last. Mr. Morse discoursed with his usual eloquence, under spirit-control, upon the reminiscences of the closing year, 1873. Existing forms, ceremonies, and beliefs of certain Christians who hold to the idea of a hell of brimstone and fire provided by an angry God were condemned, and the refined and ennobling beauties and excellences of modern Spiritualism extolled. The audience was remarkably attentive, but thin, which, Mr. Barber the president explained, was in consequence of Mr. Morse not having been previously announced to lecture.

THE annual meeting of the Marylebone Association of Inquirers into Spiritualism will be held at the Hall of Progress, 80, Church Street, Paddington (three doors from Edgware Road), on Wednesday, January 7, 1874, at eight o'clock precisely, for the election of officers, to hear secretary's report, and to decide on future action in connection with the public advocacy of Spiritualism in the neighbourhood. All desirous of investigating should take this opportunity of joining.—CHARLES WHITE, Honorary Secretary, 4, Gray Street, Manchester Square, W.

MR. HARPER will not deliver his advertised lecture on the 4th instant, being detained in Birmingham by business; but will commence his second series on the 11th January.

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

SPECIAL NOTICE.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 2, 1874.

CORA L. V. TAPPAN.

The portrait which appears on our first page will interest readers so favourably that they will be glad to know as much as possible of Mrs. Tappan personally. Respecting the portrait itself, we may observe that we are indebted to the kindness of Mr. Foxlee, of the firm of Sawyer, Bird, and Foxlee, photographic artists, 87, Regent Street, for the very beautiful photograph from which our engraving is made. The engraver, whose name occurs so frequently on portraits of eminent persons appearing in the leading London journals, has in his enthusiasm rather idealised the portrait, somewhat sacrificing the details of the likeness in favour of artistic elaboration; so that it is more characteristic of the lady whom it represents when under her higher influences, than when her countenance reveals the corroding effects of the cares and physical sufferings which her guides have narrated in the history of her mediumship. Indeed it is utterly impossible to get a satisfactory portrait of such mediums. We still remember that the same difficulty was experienced with Mrs. Hardinge, the effect being either too harsh and formal, or partaking of characteristics but seldom witnessed in the original.

Mrs. Tappan's personal appearance has been so well described by the daily press, and quoted in our columns, that it is not necessary for us to say much thereon. She is of average stature, slender build, but of extremely good figure. Her complexion is fair, and the charms with which nature has endowed her are heightened by the artistic simplicity with which she dresses.

The question has been repeatedly asked us, whether she is unconscious during the delivery of her orations, or if she speaks from personal knowledge of the subject under treatment. The experienced student of mediumship can at once perceive the frequent changes of countenance and manner produced by the various controls. Previous to commencing her addresses, she sits with her head bent slightly forward, placing the points of her finger and thumb over the inner corners of her eyes. By observing her carefully at such times, it is easily perceived that she undergoes a psychological experience. Though her eyes are open while speaking, she does not appear to make use of them. When she is suffering from pain, or when any distracting influence surrounds her, it is absolutely necessary for her spirit-guides to place her in a state of profound unconsciousness, as they used to do in her early experiences, before they make use of her organism for the delivery of their orations. At other times, when the physical conditions are more favourable, she may have a dreamy consciousness of what is going on, and a memory afterwards of the general tendency of the lecture, without being aware of her surroundings or the detailed process under which the lecture was delivered. The feeling is like the approach and retreat of an irresistible wave of mental influences. But, from the narrative and elsewhere, the reader will understand that with Mrs. Tappan communion with spirits partakes of the nature of a normal faculty. In our interviews with her, we have seen her while under spirit-influence attend to the fire and perform other acts with her eyes closed, and of which she was perfectly unconscious. The only inconvenience she experiences at these times is when the door is suddenly opened, and when strange persons come within her sphere. These disturbances are very prejudicial to the health of all mediums, and should be carefully avoided as dangerous.

In making these remarks, we do not speak under the instruction of anyone, but simply as having had many opportunities for observing the peculiarities of Mrs. Tappan's mediumship. In the family circle she is controlled in quite the same way as other trance mediums. The spirits readily assume command of her organism, and manifest their individuality and express their views without the slightest difficulty. The Indian maiden, "Oaina,"

speaks in her simple yet poetical style, often finishing the conversation with a poetical description of the spiritual characteristics of the person she addresses. These literary odds and ends she collects in what she calls her "basket," and brings them down to her friends on earth, distributing them as she has opportunity. The philosopher, the philanthropist, the politician, and the spiritual teacher in turn, manifest that altered tone of voice and expression of countenance indicative of their several individualities. It was frequently observed at Gower-Street Rooms that when "Professor Mapes" spoke, Mrs. Tappan assumed a physiognomical appearance and roundness of voice remarkably in keeping with the characteristics exhibited by that gentleman when in earth-life—as far as his portraits enable us to judge.

On the platform Mrs. Tappan is controlled by a variety of spirits. Sometimes several will take part in one address, each supplying an element. Those who readily detect the influence of Theodore Parker can trace him in many of the invocations uttered. The orations are very dissimilar in matter and style, which is more particularly evident to the person who hears them spoken than to the reader of them in print. On that evening on which the lecture on the "Realm of Spirit" was given, many of the audience were observed to be in tears, an emotion which we could ourselves scarcely repress when we, from our position on the platform, turned our eyes on the speaker. The controlling spirit was not indulging in pathetic appeals to the feelings, but was, with unwonted energy, delivering a highly intellectual discourse, which took command of the whole mind. Indeed, there seemed to be something more in the speech than the mere words heard, more particularly, as we have observed, when the eye was turned to the speaker. The next day we met a lady who said she perceived the influence of Jesus, with which she was well acquainted, in Mrs. Tappan's speech on that occasion. When under control we mentioned this statement to Mrs. Tappan's guides, which they did not contradict. Did Mrs. Tappan's guides refer to the same spirit when on Monday they spoke of her seeing a spirit with a shining face, who comforted her and made promises regarding her recovery and usefulness, which have been fulfilled to the letter? Such a breadth and variety of spirit-influences give a lasting value to Mrs. Tappan's services as a public speaker, which many years of duty on the platform have failed to exhaust.

We had peculiar opportunities for ascertaining certain features of Mrs. Tappan's mediumship during the process of correcting the lectures which have appeared in the MEDIUM. Except on a few occasions, when Mrs. Tappan's engagements or the exigencies of the printing office prevented it, the proofs have been submitted to her spirit-guides for revision, which has generally been conducted in the following manner:—Mrs. Tappan would remain passive for a few moments till "Mr. Ballou" had time to assume control, when we would commence reading carefully, and making such corrections as the spirit would suggest, or might be mutually agreed on. Every literary man knows that even with the best reporters imperfectly heard words, misconstructions, and false readings will occur, causing knotty points, which it takes a great deal of intellectual ingenuity to unravel. At this process we have met with no one equal to "Mr. Ballou." His verbal memory is so perfect that it appears as if he were revising the proof from a correct copy of the speech delivered. On certain occasions, when technicalities presented themselves which he could not elucidate, the medium has paused for a few seconds till "Mr. Ballou" would consult the influence who controlled Mrs. Tappan at the time the passage was delivered.

On one occasion a sentence was so involved that it was difficult for us to understand what words should be deleted, when the medium's left hand was made to grasp the pencil, which the spirit guided accurately over the exact words and letters to be deleted, the medium's eyes being closed all the while. On other occasions we have had ample evidence of the fact that the spirits controlling her saw exactly the condition of the proof as to punctuation, capital letters, &c., when the medium's eyes were closed, and when the proof was out of her range of vision, even had she been endeavouring to look at it. On several occasions the proof has been left with Mrs. Tappan, when the spirits have controlled her and, through her organism, made the necessary corrections. The first proof we saw treated in this way was a poem, and the marks used and method followed were so characteristic of a journalist's habits, that we said to Mrs. Tappan that either she must have been an editor or proof-reader, or the spirit who controlled her. Now it is a notorious fact that women, of all people, are the most awkward at getting into those literary methods; and even when they have to do such work occasionally, it is difficult to get them to adopt the universally-recognised system of marking corrections. Mrs. Tappan's answer was quite satisfactory. "Mr. Ballou," before he passed away, used to assist his father in the publication of his paper by reading the proof-sheets. This at once explained the faculty which Mrs. Tappan can exercise under control, for the purpose of labours connected with literary revision. The poems are the most difficult to report, the measures sometimes being so odd and varied; but the spirits frequently write them out after Mrs. Tappan has returned from the meeting, and when such is the case the proof requires no author's corrections, the copy being so fair and perfect in every detail, even as to punctuation and capital letters. The poem from "Burns" was written in this way, and we were astonished at the manner in which the Scotch words and phrases were written, the spelling and idioms in some cases being such as none but a native Scot could ever master.

But, were any proof necessary in support of Mrs. Tappan's claims to inspiration, it might be gathered from her career as a

public speaker since her appearance amongst us. The first lecture at the Town Hall, Stratford, was indeed a crucial test of her powers, and as severe as the most exacting sceptic could desire. It was announced that she would speak on "Spiritualism," but the subject was to be left to the audience. The severity of the task may be determined when we state that the committee appointed by the audience chose, as the subject for her to discourse upon,—"To draw a parallel between the lives of Napoleon III. and Abraham Lincoln." Yet the task was accomplished with the facility, promptness, and comprehensiveness so apparent in all her orations.

The great many poems which she has given on subjects selected by the audience or the chairman on the spot afford additional evidence of another kind. In poetical extemporisation, ideas and the power of expressing them in verse may suffice, but in delivering a lecture on biography and political history exact facts and a knowledge of circumstances must be possessed.

In ordinary conversation the influence of the spirits may be equally apparent. A degree of inspiration is at all times at the command of such mediums when the necessities of the case require it. To enjoy Mrs. Tappan's acquaintance in these respects, and come in contact with those wise and gracious beings who control her, is a privilege which is seldom attained, and one which, when enjoyed, can never be forgotten. The personal sphere thus created is of an eminently elevating and mentally enriching description; and happy will those of our readers be who may have the good fortune to secure Mrs. Tappan as their guest, when the time comes for her to appear in the provinces.

As will be seen from the portrait, Mrs. Tappan is not deficient in those phrenological characteristics which indicate the powers exhibited by her on the platform. The features, especially the eye and mouth, are physiognomically very expressive; and the brain development indicates a high degree of mental versatility and adaptiveness, culminating in that portion of brain which is observed to be in high development in those individuals with whom poetical inspiration is a prominent faculty. The objector need not jump to the conclusion that Mrs. Tappan is, therefore, the author of the productions attributed to her. Her spirits very truly say: "We can use brains, but we cannot make them;" and the reason why Mrs. Tappan has mediumistic powers, enabling her to be thus controlled, is because of her cerebral development and general organic susceptibility, which afford the spirits means by which they can give expression to ideas and language through her organism, which they would fail to accomplish through another not so endowed.

It is frequently asked, "Of what use is Spiritualism?" and we think Mrs. Tappan's experience answers that question most satisfactorily. We hope the morally elevated and the intellectually disposed will earnestly desire spiritual gifts, that they may be enabled to accomplish, in some degree, the use which has been so evidently effected by the subject of these remarks.

A SPECIAL LECTURE BY MRS. TAPPAN ON SUNDAY EVENING NEXT.

The loss of Mrs. Tappan's advocacy for only one Sunday was so severely felt that, pending other arrangements, she will address a meeting on Sunday evening next, January 4th, at Cleveland Hall, 54, Cleveland Street. Many of our readers will remember this hall as the place in which Mrs. Hardinge-Britten commenced a series of discourses exactly three years ago. Since then the hall has been enlarged, remodelled, and redecorated; and now it is one of the most comfortable and elegant halls in the metropolis. Cleveland Street is a continuation of Newman Street, Oxford Street, from which it extends till within a few yards of Portland Road Railway Station. It is the street immediately to the east of Middlesex Hospital, and the hall is on the right-hand side, about fifty doors up. Though not in a leading thoroughfare, it is remarkably central and easy of access, being quite near to Regent Circus, and within three minutes' walk of Portland Road Railway Station.

Doors will be open at 6.30, and service will commence at 7 o'clock; by which time it is requested that all who desire to be present will have taken their seats. Admission will be by payment at the doors. Front seats, 1s.; second seats, 6d.; and a limited number of back seats, 3d. As something special may be expected from Mrs. Tappan's guides, we hope the friends of Spiritualism in London will do their utmost to secure a full meeting.

MONDAY NIGHT'S MEETING.

The committee of ladies did such excellent service in selecting an audience for Mrs. Tappan on Monday evening, that I cannot refrain from returning them my grateful thanks for so doing. It was not intended that the audience should be a promiscuous one, but a meeting of the friends of Spiritualism—a large Christmas family party, to receive a beloved and esteemed sister, and listen to her remarkable experiences in mediumship. A promiscuous assemblage of individuals, many of them antagonistic to Spiritualism, would have been quite out of place; but the audience which did assemble was entirely in keeping with Mrs. Tappan's feelings. Though the proceedings will allow nothing for the reporting fund, yet they were ample to defray the expenses of the meeting, and go far towards paying for the highly artistic portrait of Mrs. Tappan which appears in this number of the MEDIUM.—J. BURNS.

On account of the special nature of the contents of this number of the MEDIUM much matter is left over till next week.

APPRECIATION OF MRS. TAPPAN.

To the Editor.—Dear Sir,—I have read Mrs. Tappan's lectures as reported in the MEDIUM with inexpressible pleasure. They have opened to my mind new and enlarged views of God, of Nature, of Man, and of Man's Destiny; greatly increased light on biblical subjects has dawned upon me; my enjoyment of the present is more real, and prospects of the future brighter. I have new thoughts, new feelings, new aspirations. I now enjoy the consciousness that in an ever-present God I live, move, and have my being. My faith in divine things has abundantly increased, being no longer the result of early training and dogmatic teaching, but because it now goes hand-in-hand with plain common sense and sound logical reasoning, having, indeed, become "the substance of things hoped for, the evidence of things not seen." I love the Great Architect of the universe, I worship Him, I trust in Him, I enjoy Him, as I had never done before, and in my own experience realise the fact that man—that mere atom in God's universe—is one with his Infinite Creator.

My case, I have no doubt, is far from being singular as one of the successful results of Mrs. Tappan's inspirational addresses; and I think some substantial recognition of the value of that estimable lady's services in the cause of Truth should forthwith be presented to her, say in the form of a well-filled purse, by her friends and well-wishers. With your permission, I would suggest that a subscription list be immediately opened for the furtherance of this object, and that subscribers to this fund be invited to include in their donation something to assist in restoring financial equilibrium in the general affairs of the Spiritual Institution. With this view, and as a commencement, I have the pleasure of enclosing a post-office order for 6s. 5s. for what I may designate the Cora L. V. Tappan Complimentary Purse Fund, and 1s. for the funds of the Spiritual Institution. Although my donation is indeed a mite, it is as much as my present means will permit; but I must add, that it is much more in proportion than would be a cheque for £50 from many of your readers. Under the circumstances, you will excuse me if I withhold my name, and simply subscribe myself,—Yours, &c.,
December 29, 1873. A FREEMASON.

[We have no objection to any profit or appreciation which may be bestowed on Mrs. Tappan; for her services, as far as money is concerned, are absolutely invaluable, and our correspondent's proposal is creditable alike to his liberality and power of discernment. But would Mrs. Tappan accept of such a testimonial at this stage of her labours? How do things stand at present? By certain steps that have been taken, Mrs. Tappan has been made a household word amongst us; and now that the great work has been done, the public are so rapt in spiritual ecstacy and self-satisfaction, that they overlook the very prosaic fact that someone is left with a burden of upwards of £20 hanging over him. The best way to reward Mrs. Tappan, at the present time, is to give her opportunities to work and pay her properly for it, sustain the Sunday meetings, and get up local meetings all round London on week nights, as has been done so successfully at Stratford, and as the Dalston Association is about to do. If Mrs. Tappan's friends will follow this advice, their enthusiasm will be increased tenfold before the next four months are over. We have put our correspondent's 5s. to the Sunday Meeting Fund, and shall be glad of as many other sums as make up the amount due.—Ed. M.]

The following letter was received after the preceding remarks were in type:—

A FUND FOR MRS. TAPPAN.

To the Editor.—Sir,—Last night I listened with deep interest to Mrs. Cora L. V. Tappan at St. George's Hall, and was confirmed in the opinion previously formed that this lady is not only a medium of no ordinary character, but one whom nature has eminently qualified for the transmission of high moral and spiritual truths, not by means of emphatic declamation and offensive dogmatism, but by a feminine refinement of manner, purity of logic, and eloquence of pathos that at once reach and satisfy both head and heart. In expressing this opinion I am fully sensible that I but echo the sentiments of thousands, some of whom have not only known Mrs. Tappan in her public life, but who, like my wife and myself, have had the pleasure of her further acquaintance as an honoured guest at home. That so valuable an acquisition to the cause of Spiritualism as this gifted lady should remain in this vast centre of civilisation, where the field in which to sow its divine sentiments and exalted truths is, perhaps, the broadest possible, is a common desire on the part of English Spiritualists. To permit Mrs. Tappan to leave this country through failure on their part to supply the needed funds would certainly be a reproach to them by no means enviable; to enable her to remain untrammelled, in a degree at least, by pecuniary cares—knowing as I do the meagreness of her present income—I respectfully suggest that a fund be raised by contribution on the part of not less than ten persons of £20, or even £10 each, of whom I should be happy to make one. This is suggested as a method by which the nucleus only of the needed fund may be formed, which afterwards, it is hoped, may increase until it shall be fully adequate to the purpose. I would further suggest that this fund should be invested in some safe manner by the trustees, to be used from time to time according to their discretion, either to guarantee Mrs. Tappan proper remuneration for her lectures, to aid her in event of illness—a contingency quite possible owing to her delicate health—or for such other purposes as they may think fit. Permit me to add in conclusion that, although like many others, not at all anxious to assume responsibility of any kind, I am willing in the present instance to act as a trustee among three, and take the liberty therefore of soliciting those who feel disposed to respond to this appeal to kindly address me on the subject at their earliest convenience.—I am, Sir, your obedient servant,
GEO. N. STRAWBRIDGE.

The whole of Mrs. Tappan's orations delivered in London are reported in the MEDIUM, commencing with No. 182, and the series, complete, may be obtained, post free, for 1s. 6d. They will also be reprinted in separate numbers, by subscription. Price 4s. 6d. per 100 of each oration.

We are of opinion that the contents of this number of the MEDIUM will be so much appreciated that we have printed a few thousands extra to meet the demand that is certain to ensue. Committees should be formed to raise funds to circulate it universally.

IMPORTANT SCIENTIFIC TESTIMONY.

As the present number of the *MEDIUM* will meet the eye of many thousands of new readers, and as we report certain occurrences which may far exceed their experience, it affords us great satisfaction to be able to adduce the very highest scientific testimony on behalf of such extraordinary statements being received as true. The *Quarterly Journal of Science*,* just published, contains an article entitled, "Notes on an Enquiry into the Phenomena called Spiritual," during the years 1870-3, by William Crookes, F.R.S., &c., who is also editor of the *Journal of Science*.

In previous publications Mr. Crookes testified to the occurrence of some very extraordinary phenomena, which rendered important service to the progress in this science, by inclining the public to believe in the probability of the facts, and induce them to experiment for themselves. Mr. Crookes says:—"The phenomena, I am prepared to attest, are so extraordinary, and so directly oppose the most firmly-rooted articles of scientific belief—amongst others the ubiquity and invariable action of the law of gravitation—that, even now, on recalling the details of what I witnessed, there is an antagonism in my mind between *reason*, which pronounces it to be scientifically impossible, and the consciousness that my senses, both of touch and sight—and these corroborated as they were by the senses of all who were present—are not lying witnesses when they testify against my preconceptions."

Mr. Crookes then proceeds to give the particulars under which he was enabled to prosecute his investigations, and deems that "the subject is far more difficult and extensive" than it appeared to him four years ago; and we may also remark that his improved treatment of it is ample evidence of the more enlarged view which he has been enabled to take of the subject. His mediums were Mr. D. D. Home (a name almost as familiar as Spiritualism itself) and Miss Kate Fox—now Mrs. Jencken—who was the very first medium in whose presence spiritual manifestations were observed twenty-six years ago. Mr. Crookes scouts the idea that spiritual manifestations can only be obtained in the rooms of the medium, or that they can be simulated by professional conjurers. He says:—

"To show how far this is from the truth, I need only say that, with very few exceptions, the many hundreds of facts I am prepared to attest,—facts which to imitate by known mechanical or physical means would baffle the skill of a Houdin, a Bosco, or an Anderson, backed with all the resources of elaborate machinery and the practice of years,—have all taken place in my own house, at times appointed by myself, and under circumstances which absolutely precluded the employment of the very simplest instrumental aids."

Respecting the conditions under which Mr. Crookes conducted his observations, he says he "introduced any hard-headed unbeliever" whom he pleased, and imposed his own terms; so that he had full opportunity for investigation. Respecting dark seances, he says:—

"Indeed, except on two occasions when, for some particular experiments of my own, light was excluded, everything which I have witnessed with him (Mr. Home) has taken place in the light. I have had many opportunities of testing the action of light of different sources and colours, such as sunlight, diffused daylight, moonlight, gas, lamp, and candle light, electric light from a vacuum tube, homogeneous yellow light, &c. The interfering rays appear to be those at the extreme end of the spectrum."

The importance of Mr. Crookes's testimony may be, in some degree, estimated from a mere catalogue of the chapters into which his essay is divided, being a classification of the phenomena observed:—

Class I.—The movement of heavy bodies with contact, but without mechanical exertion.

Class II.—The phenomena of percussive and other allied sounds.

Class III.—The alteration of weight of bodies.

Class IV.—Movements of heavy substances when at a distance from the medium.

Class V.—The raising of tables and chairs off the ground without contact with any person.

Class VI.—The levitation of human beings.

Class VII.—Movement of various small articles without contact with any person.

Class VIII.—Luminous appearances.

Class IX.—The appearance of hands, either self-luminous or visible, by ordinary light.

Class X.—Direct writing.

Class XI.—Phantom forms and faces.

Class XII.—Special instances which seem to point to the agency of an exterior intelligence.

Class XIII.—Miscellaneous occurrences of a complex character.

The matter of these chapters comprises a description of almost every phase of spiritual manifestation, observed under the strictest conditions, and reported in concise and perspicuous language; and, without quoting one word of this testimony, what has already been adduced shows that Mr. Crookes regards all varieties of these phenomena—even the most extraordinary—as well-established scientific facts. Respecting the sounds or raps, he says, alluding to the mediumship of Miss Kate Fox:—

"It seems only necessary for her to place her hand on any substance for loud thuds to be heard in it, like a triple pulsation, sometimes loud enough to be heard several rooms off. In this manner I have heard them in a living tree; on a sheet of glass; on a stretched iron wire; on a stretched membrane; a tambourine; the roof of a cab; and the floor of a theatre. Moreover, actual contact is not always necessary. I have had these sounds proceeding from the floor, walls, &c., when the medium's hands and feet were held; when she was standing on a chair; when she was suspended in a swing from the ceiling; when she was enclosed in a wire cage; and when she had fallen fainting on a sofa. I have heard them on a glass harmonicon; have felt them on my own shoulder and under my own hands. I have heard them on a sheet of paper held between the fingers by a piece of thread passed through one corner. With a full knowledge of the numerous theories which have been started, chiefly in America, to explain these sounds, I have tested them in every way that I could devise, until there has been no escape

from the conviction that they were true objective occurrences, not produced by trickery or mechanical means."

Mr. Crookes corroborates a celebrated experiment of the committee of the Dialectical Society. The following extracts are conclusive on the levitation of bodies and human beings:—

"On three successive evenings a small table moved slowly across the room, under conditions which I had specially pre-arranged so as to answer any objection which might be raised to the evidence."

"On five separate occasions a heavy dining table rose between a few inches and 14 feet off the floor, under special circumstances, which rendered trickery impossible."

"The most striking cases of levitation which I have witnessed have been with Mr. Home. On three separate occasions have I seen him raised completely from the floor of the room—once sitting in an easy chair, once kneeling on his chair, and once standing up."

Mr. Crookes regards the occurrence of forms and faces as the rarest of the phenomena; but if he had included in his selection manifestations witnessed at a greater variety of circles, he might have very much strengthened this portion of his testimony. We quote one of his instances:—

"The following is a still more striking instance. As in the former case, Mr. Home was the medium. A phantom form came from a corner of the room, took an accordion in its hand, and then glided about the room playing the instrument. The form was visible to all present for many minutes, Mr. Home also being seen at the same time. Coming rather close to a lady who was sitting apart from the rest of the company, she gave a slight cry, upon which it vanished."

Of almost the same character is the following variety of manifestation:—

"Under the strictest test conditions I have seen a solid, self-luminous body, the size and nearly the shape of a turkey's egg, float noiselessly about the room, at one time higher than any one present could reach standing on tiptoe, and then gently descend to the floor. It was visible for more than ten minutes, and before it faded away it struck the table three times with a sound like that of a hard solid body. During this time the medium was lying back, apparently insensible, in an easy chair."

The appearance of hands, &c., is simply a variety of this kind of phenomenon; but when these hands produce writing, the issues involved are much more complicated. Here is an instance:—

"A luminous hand came down from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness."

Mr. Crookes gives some occurrences indicating the agency of what he calls "an exterior intelligence," or the action of an intelligent being other than the medium. But this field of research he scarcely touches; and which, it will be admitted, is the most important department of the question. The following experiment is interesting:—

"A lady was writing automatically by means of the planchette. I was trying to devise a means of proving that what she wrote was not due to 'unconscious cerebration.' The planchette, as it always does, insisted that although it was moved by the hand and arm of the lady, the intelligence was that of an invisible being who was playing on her brain as on a musical instrument, and thus moving her muscles. I therefore said to this intelligence, 'Can you see the contents of this room?' 'Yes,' wrote the planchette. 'Can you see to read this newspaper?' said I, putting my finger on a copy of the *Times*, which was on a table behind me; but without looking at it. 'Yes,' was the reply of the planchette. 'Well,' I said, 'if you can see that, write the word which is now covered by my finger, and I will believe you.' The planchette commenced to move! Slowly and with great difficulty the word 'however' was written. I turned round, and saw that the word 'however' was covered by the tip of my finger."

In conclusion, Mr. Crookes discusses eight theories to account for the phenomena observed, and finishes by adroitly resting the parentage of the psychic-force theory upon Mr. Serjeant Cox. The scope of the article before us is necessarily limited to the consideration of the more objective or materialistic phases of these manifestations. This department of the subject naturally interests more particularly the student of physics. Valuable as this range of inquiry must necessarily be, yet the action of intelligent individual beings in these phenomena cannot be discussed by that process alone; it is quite as necessary that the subjective or mental side of the inquiry should be prosecuted as the objective or material side. We hear that Mr. Crookes has a comprehensive work in hand, in which he may probably present a more extended view of the question.

The limits of the essay in the *Quarterly Journal*, to which we cordially refer our readers for further details, necessarily circumscribes the performance, and it is remarkable to observe into what narrow limits the author has packed so much information.

A PRIVATE SEANCE WITH MR. WILLIAMS.

To the Editor.—Sir,—I beg to forward you some account of a very successful private seance held on Tuesday afternoon, the 16th December, at the Palace Hotel, Buckingham Gate, through the mediumship of Mr. Williams. I think it more than usually interesting, because it helps to furnish Spiritualists with an answer to that important question so persistently put by unbelievers as a critical test, *i.e.*, whether the medium and spirit can be seen at the same moment, separate and apart from one another. The account I am about to give will demonstrate the possibility of procuring a very satisfactory reply.

Our party consisted of five persons, namely, Prince Wittgenstein, aide-de-camp to the Emperor of Russia, who had come over to England expressly to investigate instances of spirit materialisation; Presutto, his confidential servant; Dr. Boulland, Mr. Williams, and myself. We assembled in a sitting room occupied by the Prince, upon the first floor of the hotel. The window looked into the street, and the only door to the apartment opened out upon the corridor. The room was furnished in the ordinary way; a round table stood in the middle, and various occasional chairs and tables were against the walls. Daylight was excluded, and the door secured by placing against it a heavy piece of furniture, which could not be moved without making considerable disturb-

* Offices—3, Horse Shoe Court, Ludgate Hill, London; price 5s.

ance. The medium took a chair in a corner of the room, away from the window, behind a folding screen, while the rest of us seated ourselves round the table. The candle light was then extinguished, and we were left in total darkness. After about twenty minutes the medium, who had up to this time been joining in general conversation, became silent, and the presence of a spirit soon afterwards became known by the appearance of a beautiful small light flitting up and down the screen. Soon after this we began to distinguish a whitish mist in the gloom, and then the spirit "John King" appeared at full length with great distinctness in front of the screen, and spoke to us. He was dressed as usual in a white turban and loose flowing robes, somewhat similar to the costume of an Arab or a Moor. I observed his swarthy countenance and his curly black beard, which, however, did not seem to me so long as I have seen it on other occasions. He held in front of him his wonderful lamp, which suffused over the upper part of his figure a soft luminous phosphoric-like glow of a bluish-green tint. This light, though brilliant, was yet so mellow that the eye could rest on it without discomfort.

As on a previous occasion I have had an opportunity of observing this curious lamp, when placed by "John King" in the palm of my hand, I will endeavour to give some description of it. It consisted, apparently, of a semi-transparent oval-shaped piece of unpolished crystal, of about three by four inches in breadth, some inch in thickness, rounded at the edge like the rather flat stones that may be picked up on the seashore. It felt hard and of palpable weight, and in temperature about as warm as the human body. It glowed with a subdued and steady phosphorescent light, and I noticed in the heart of the substance something similar to a kernel or spark of fire. This lamp-stone is held by "John King" in front of his waist, wrapped in the folds of his robe and encircled by his hands, like the conventional picture of the miser hugging his treasure. At intervals the light dies nearly out as he draws the stone more into his mantle, seemingly to foster it there, and then again it bursts out in greater brilliancy as it emerges once more, till it once more slowly fades away as he returns it to its repository.

This extraordinary light was produced many times, but on one occasion the spirit seemed to make a great effort; for, holding it down his body, underneath his loose robe nearly as far as the knee, he lit up his figure with wonderful brightness, and illumined a part of the room. Presently he advanced to us through the table; then, at our request, he raised his figure about four feet from the floor and looked down on us. He afterwards assumed a recumbent attitude, as if floating on his back in the air, on about a level with the table. He also shook hands with the Prince, Dr. Boulland, and myself. The hand was warmer than my own, and the arm, as it stretched across the table to me, seemed elongated, to an unnatural size, draped in a loose sleeve which, judging from the feel of it, seemed composed of some delicate texture. As the hand was rather slowly reaching mine, I felt a slight sensation at the points of the fingers, as if a current of magnetism were passing from me. When our hands met the spirit's grasp was manly and expressive, implying to my mind much cordiality tempered with self-respect. We now asked, as a special test, to be allowed to see the medium at the same time as the spirit. "John King" made no reply, but withdrew for some time. We then heard the screen moved, and soon afterwards were invited to look. We left the table for the purpose and approached the screen, one flap of which had been set back. "John King" told us not too close too near, and only one by one. He seemed most anxious to show us the medium, and moved his light into several positions for the purpose; but whether our approach had a prejudicial effect or not I do not know, for, notwithstanding the efforts of the spirit, his light grew so dim that we could not see more than apparently a dark figure in the medium's place. With feelings of some disappointment we resumed our seats at the request of the spirit. After waiting for some time "John King's" voice was heard to say, "Let the Prince come." Prince Wittgenstein accordingly went to the screen, from behind which we observed the reflection of a dull light. In a short time he returned, and told us that he had seen Mr. Williams quite clearly asleep in his chair, while "John King" stood over him lighting up his figure with the lamp. We were all most anxious to witness this important test, but were informed that there was not sufficient power left. The Prince, thinking the seance was now over, proposed to strike a light; but "John King" told him not to do so, as he was restoring to the medium the power which had not been used. In answer to our questions he stated that power was taken from the sitters as well as the medium, but that which was taken from the sitters need not be restored. "John King" now bade us good night, and gave his usual benediction; and this interesting seance, which had lasted more than an hour, came to a close.—I am, sir, yours truly,

WEBSTER GLYNES.

We declare the above to be a correct account of what took place in our presence at this seance.

E. B. BOULLAND.

GUISEPPE PRESUTTO.

I declare the above account to be correct. I saw the medium as stated, and "John King" holding his lamp over him.

4, Gray's Inn Square.

PRINCE EMILE WITTGENSTEIN.

A SEANCE WITH MRS. HOLLIS.

To the Editor.—Sir,—I attended a dark seance under this lady's mediumship on Saturday evening last, and the manifestations witnessed were most interesting. Mrs. Hollis is an American lady, from the southern State of Kentucky, and has studied Spiritualism for more than ten years. Her gifts are of an unusual character, owing to the fact that in her presence spirits of whom she has no previous knowledge are able to come to her seances and hold *viva voce* communion with their friends. In most instances hitherto the form of mediumship for the direct spirit-voice has only permitted a few spirits thus to manifest; but, in Mrs. Hollis's case, spirits generally seem able to communicate in her presence. This is undoubtedly an important advance, and I would advise all who wish to speak with the departed to try her mediumship. Mrs. Hollis assured me after the seance that she had, during her career, taken account of upwards of 500 spirits who had manifested through her, and that she has known occasions when twenty spirits have come at one sitting. Mrs. Hollis is also able to obtain spirit-materialisations by using the cabinet; but owing to the exhaustion consequent upon it, she does not follow this branch of mediumship. The spirit-forms, she

informed me, on such occasions do not, as with many other mediums, bear any resemblance to herself, and in fact she is able to obtain forms of spirits of the opposite sex. In one instance a spirit-mother materialised her infant child, and held it out in her hands from the door of the cabinet.

We were seven in number, and sat in a half-circle round the room, the medium sitting opposite. A metal speaking-trumpet was placed on the floor, and the lights were extinguished. After singing a short time we heard apparently several other voices join in the chorus. When the singing had terminated a small spirit-light was seen flitting near the medium, and soon afterwards a peculiar voice was heard, which we were informed was that of "James Nolan," a young man, Mrs. Hollis afterwards informed me, of good position, who died some few years ago in America, at the early age of twenty-two. Having saluted us, he expressed himself ready to answer, if he could, any questions that might be propounded. He said that manifestations were obtained by a skilful manipulation of the elements of electricity and magnetism, and that darkness was most favourable for the phenomena, because the particles floating in the atmosphere were less disturbed when protected from the action of light; also that everything, animate and inanimate, gave out imperceptibly its own peculiar kind of magnetism; that this magnetism, though let loose, preserved its peculiarity; and that to reproduce a human form, for instance, or a flower, he had but to collect the magnetic elements peculiar to them, and reconsolidate them. That if he had a flower he could dissolve it into primary elements, and again re-collect the scattered particles and reproduce it. He also said that animals, and in fact all things, have spiritual counterparts in the next world. He told us that the earth's atmosphere was computed, according to our system, at nearly forty-seven miles in height, and constituted the first sphere; that there then intervened a zone of sixty-two miles in height, filled with magnetic life; and beyond that the second sphere, the thickness of which he could not tell; also far beyond in the higher spheres there were the interstellar spaces, inhabited by the spirits highly advanced. In answer to questions as to how he occupied his time, he said: "To-day, to increase my knowledge, I have been reading a book composed by a disembodied spirit on electricity!" He said books were used in spirit-land, but they were not printed like ours. The spirits used a process of marking their thoughts instantaneously on an object by will-power, and that some such process would in time be communicated to mortals. He said that the world is indebted to the spirits for all its ideas and discoveries. In answer to other questions, he said that Judas Iscariot was the greatest of the disciples, for he excelled all the others in faith. He betrayed the Great Master that the Jews might witness his great power, in full confidence that Jesus would triumph over all; but that when he saw the Jews prevail, and his Lord suffer martyrdom, his heart failed at the sight of the woe he had caused, and that, unable to bear so deep a grief, he destroyed himself.

After "James Nolan" left us, the spirits of several departed friends visited the circle. Their communications were given in a low whisper and in turn to each sitter, in order to avoid confusion. My turn came, when presently I heard unexpectedly a name I knew uttered to me several times. I learned that it was from the spirit of a lady who had died about two months ago, and desired me to bear a loving message to a brother and a sister on earth. This was the first time this spirit had communicated since death, and the effort was evidently difficult. I asked how she knew I was a Spiritualist: her reply was, that it was very easy to tell. I also asked how it was she knew I was going to the seance, and she replied that she came with me. She then bid me deliver her message, and with an affectionate farewell departed. The spirit was invisible to me. It appeared from the sound to be just in front of where I was sitting. I entertain no doubt of the genuineness of the communication, for her name and the Christian names of her brother and sister were only known to myself, and I was not even thinking of her at the time. I had no opportunity of obtaining proof of identity, which I hold to be important, as I have recently experienced a case of false personation. The spirit, however, promised to manifest herself elsewhere for producing a photograph on another occasion.—I am, yours truly,

4, Gray's Inn Square, W.C.

WEBSTER GLYNES.

PSYCHOPATHIC HEALING.

Mr. Ashman, of the Psychopathic Institution, 254, Marylebone Road, has communicated to us the results of his practice during the year. We may mention that the only treatment used by Mr. Ashman is the laying on of hands in a scientific manner, in accordance with the requirements of each case. The secret of Mr. Ashman's success, however, is in an extraordinary healing power which he possesses. He is endowed with great vitality, which he is able to impart to sufferers, removing nervous obstructions and imparting strength. This practice, instead of weakening Mr. Ashman, has added much to his strength, as he has increased in weight since he commenced this healing work. During the year he has exercised the power upwards of 2,000 times; has thereby cured nearly all forms of disease, and removed many deformities. He says that everyone possesses the power of healing more or less, if they only knew how to use it, and by exercising the power intelligently it is found to increase.

Mr. Ashman is ready to teach classes at the following rates:—If twenty members come forward, 2s. 6d. each; if ten, 5s. each; if five, 10s. each. Private lessons, one guinea. The sick are seen by appointment at the Institution, 254, Marylebone Road, fee 5s. each; and at their homes by special arrangement. He is so much occupied that he cannot undertake to make appointments unless his fees are paid. The Psychopathic Institution is situated between Baker Street and Chapel Street, Edgware Road, Stations.

ROTHERHITHE.—Mr. Alf Boswell, of 301, Rotherhithe Street, Rotherhithe, S.E., would be glad to hear from any Spiritualists in the above vicinity, with a view to the formation of a spirit-circle. A room for the purpose, as above, can be furnished free of cost.

A PORTRAIT OF DR. SEXTON, accompanied by a comprehensive sketch, appears in *Human Nature* for this month. When Dr. Sexton gave his experience as a Spiritualist, the public complained that he said nothing about himself personally. Now they will have the chance of compensating for the omission then made. *Human Nature* contains other articles of much interest. Post free, 7d.

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A HOME FOR SPIRITUALISTS in London at Mrs. JACKSON's, 3, Torrington Street, Russell Square, W.C. Visitors from the Country will find a "home from home," or Apartments with or without Board may be had for a permanency. Vacancies for a few Boarders; terms, Seven Guineas per month.

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- London: J. BURNS, 15, Southampton Row, W.C.

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

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

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

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST CLAIRVOYANTE, whose reputation is well known throughout Europe and America for Revealing Startling Facts to the public, can be consulted on either Medical or Business Affairs connected with the Living and Dead. Hours, 12 till 8. Terms, One Guinea.—Address, care of Mr. Fred Everitt, Newgate Street, Bishop Auckland.

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A PUBLIC SEANCE at the above address on Tuesday Evenings, at Seven o'clock. Admission, 2s. 6d.

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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.

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

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

PHRENOLOGY AND PHYSIOGNOMY.—DR. WILLIAMS, M.A., Phrenologist, continues to draw out sketches of character, give advice, or answer any questions respecting probable success in business, professions, marriage, and other undertakings, and to submit his phrenological delineations to a Somnambulist's consideration and confirmation, who has considerable power as a delineator of character. Send a lock of hair, carte, and specimen of writing. Fee, 5s. in stamps.—Address: Dr. R. WILLIAMS, Brunswick House, Hayward's Heath, Sussex.