



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

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SPECIAL LECTURE BY MRS. CORA L. V. TAPPAN,  
 IN CLEVELAND HALL, CLEVELAND STREET,  
 ON SUNDAY, JANUARY 4TH, 1874.

The chair was taken by Mr. Slater, who said he was glad to see the audience gathered in that new place to hear Mrs. Tappan. A hymn was then sung (No. 7, "Spiritual Lyre"), when the speaker delivered the following invocation:—

Our Father, Thou living Spirit! Thou infinite source of every blessing! Thou light amid the darkness of time and sense! Thou surpassing glory, whose life and beauty illumine the universe! In ancient days, before shrines had been reared up by human hands, the peoples of the earth praised Thee beneath the dome of heaven. The aisles and corridors of the forests were the vast cathedrals of their worship. The shrine of Nature was their altar, and there they brought the offerings of praise to Thee. To-day, on the altar of the Spirit, before the living shrine of Truth, made radiant with the glory of many centuries, made loving with the light and surpassing inspiration, where to every people and to all nations Thou hast given a voice, before the altars of the human soul that contains some spark of thy being, we praise Thee, O God! Each spirit brings its offerings; every heart is laden with its own burdens of joy and sorrow; and each mind, in solemn contemplation or in secret meditation and prayer, uplifts itself before Thee. What these offerings may be, Thy Spirit alone can tell! What these praises are, Thy soul can determine. But we would that every spirit here, and all children of the earth, should unite in the voice of praise and thanksgiving, wherein their words and works, their daily deeds and the thoughts of every hour, shall combine to form a grand utterance of praise. These hearts may be laden with sorrow: oh, let the offering of grief find acceptance in thy sight, and let their woe be changed to rejoicing when they know that the hand of Thy love stretches down through the darkness. Some may mourn; for death has been abroad in the world, and ever has been regarded as the enemy of man: oh, if there be those that mourn without comfort in bitterness of spirit and with complaining and sorrow, let them see above the grave where their dearly-loved ones are risen, not dead, but still abiding with gentle presence in their midst, laden with lovingkindness and peace—the offerings of their final home. O Father! Spirit! let the world be raised from its bitterness of strife; let peace, that is born of knowledge and truth and freedom, prevail; let kindly and loving words and thoughts of kindness abide with thy children; so shall their hearts be lifted, their minds elevated, their souls disenthralled from time and sense, and they may see where the angels, ascending and descending, bring the offerings of thy praise—the deeds and the words of love from their final home. To thy name, O loving Father, shall be the praise and the thanksgiving of thy children, uniting in one voice with the voices of angel choirs.

Another hymn (from the "Spiritual Lyre") having been sung, Mrs. Tappan again rose and delivered the following discourse on—

THE SPIRITUAL OUTLOOK FOR THE NEW YEAR.

"There is nothing new under the sun," saith the Preacher Ecclesiastes.

"And there was a new heaven and a new earth."—John the Revelator.

At certain seasons, whether with the dawning of a new year or on the anniversary of events, there is something in the human mind that sums up what has occurred since the previous anniversary, and endeavours to take a look also into the probable course of the future. We may say emphatically, with the Preacher

in Ecclesiastes, that there is nothing new under the sun; yet, so far as human lives are concerned, and the events that interest humanity, there must always be new starting points—new beginnings—of love, faith, evidence, testimony; new relations of goodness, virtue, preference, exaltation. There is always an inevitable turning-over of a new leaf, each new turning oftentimes being no better than that which preceded it; but still is another leaf in human history.

Events in the history of the world seem to repeat themselves. Nations do not profit by the example and history of past nations. Individuals are not willing that other people's experience shall answer for their own. Every child born into the world must have a separate existence and a separate experience, whatever may have preceded, and whatever the wisdom stored up by the ages of the past may have taught. It is known that wars are scarcely lessened; that men do not profit by those conditions of the past to preserve peace; that always, following upon the wake of prosperity, nations become debauched and depraved, and wars ensue in the world. It is known that history repeats itself again and again among those people who have the greatest enlightenment and culture; and that all of great or good and wise that is in the world to-day has been thought of, dreamed, or lived out by the heroes, sages, and seers of ancient days.

But however this may be, the present epoch in human history promises something to those who are existing upon the earth: not a new light; not any new exposition of the truth in the universe; not any new building up of the powers of Deity, or form of creation: but merely that to-day there seems to culminate a certain succession or series of events and facts, that promise a new era in the world of thought. So far as past ages are concerned, we do not doubt that there have been similar experiences, that every nation has culminated—every period has been epitomised—in some great result to human advancement and progress. We doubt not that the ancient Egyptians were most enlightened in art and science, as their religion was most perfect in its inception. We doubt not that the Indians, in their antiquity, possessed a high and lofty idea of civilisation, art, and religion. We doubt not that the Middle Ages, though condemned as of the darkest of the past, were in reality ages that conferred many blessings on mankind, and gave to civilisation a new start.

But to-day it is said that there are abroad in the world elements threatening to overthrow existing institutions and build up new faiths and new sciences; that those thoughts and principles that have been in the past revered must no longer assume the form that they have worn, but rather take on another form, a step in advance. Certain it is that, without any prejudice, the impartial observer must see that in the three several phases of human existence—the three distinct departments of the human mind that make up society and modern civilisation—there are vast changes going on. Religion, Science, Civil Government, these three compose the triune element of human progress, interblend and intertwine together their interests, always inseparable, still always seeking to be severed and alone in their special and distinctive departments.

There comes through the doorway of the past that feature of admonition that warns Church, State, and Society alike that, without the undeniable spirit of inspiration, all life, the foundations of virtue, the absolute existence of human progress, no state religion, society, science, can be permanent in the world. In the religious world we to-day see, for instance, the ancient faiths are being shaken, that the established forms of worship are giving way to newer ideas, that in Christendom the powers are divided between established religion and new forms of thought that are



permeating every religion. We do see that the Pope holds his tenure of office and power by a small thread of faith. We do see that Church and State are rebelling in their unwonted and unwilling alliance. We do see that beneath the foundations of Church and State there is a spirit that warns us that our worship is too material, and that the spirit must take the place of the letter. We do observe that infidelity, materialism, and the unwillingness to penetrate into the mysteries of the future has taken particular hold of the leading minds of the world; that in France a set of thinkers has sprung up, under the leadership of Renan, to overthrow the established religion there; that in England, under the strong will and mind and intelligent power of Colenso, an underlying power is at work in the Church; that in Germany the faith of the fathers is being shaken by the strong voice of Strauss; and that everywhere in Christendom the same spirit of free religion is abroad, and is taking a formidable hold of modern forms of thought as against what has been supposed to be the established religions of the ages. With theological discussion we have nothing to do; but we call your attention to these facts, that we may more especially predicate thereon somewhat of the future—somewhat of the religion that shall unquestionably grow out of these shakings of the established theologies of the world.

Science constitutes the second strong power in the world to-day, though religion is still the first. Notwithstanding the differences of opinion, notwithstanding differences in point of theology, religion forms the primal question in human society, as we trust it will ever form the primal question in human life. But science is calling upon the world to-day to witness its manifestations and its proofs. These manifestations and proofs are of such a nature and character that they have thrown many thinking minds into a state of simple indifference to spiritual things, so that religion has few stronger enemies to contend with in the world than the prevailing scientific impulse of the day. We say this with all deference. We say it because the scientific tendencies of modern thought are away from the established forms of worship; that the tendencies of such minds as Tyndall, as Herbert Spencer, as the late John Stuart Mill, in England, is to give an impetus to the new channels of thought, not to strive to uphold a theological religion. This means something: there is an import in it; and the true philosopher is he that does not close his eyes to the facts of the world, but sees them and endeavours to solve and understand their meaning.

Between these two—religion and its established forms, science and its well-known facts and bases of philosophy—modern civilisation has to exist. The policy of states come and go, kings are dethroned, and empires pass away, but the thought of man remains. The average thought of the world makes up the philosophy of the world; and the average thought of the nineteenth century is towards—not religion, not theological bonds, not established forms of worship, but towards a general indifference to religious themes, a general indifference to any consciousness of the Divine mind, to the spirit of man, or to the future of that spirit. You will remember the influence that Robert Owen, in his social ideas, exerted upon working-classes in England, when, without belief in the future state, he founded societies that were intended to enfranchise the labouring people from their thralldom—from what he believed to be oppression. That spirit is still abroad, and the faith of the working people is less and less fastened upon the foundations of belief that have existed in the State and Church of England. You will also remember that throughout France there has swept a feeling of infidelity and unrest connected with the Church; and no wonder, since that Church has alternately been the means of its oppression and liberation. You are all aware that, under the vast accessions of the science and philosophy of to-day, there exists a tendency to pure reason, to the unadulterated testimony of the human senses, to the absolute reliance upon proof for every point of belief, to the unequivocal pointing of the material senses for the evidence of all that shall come to the human mind.

With this tendency in the world, and with the jarring that exists between the different forms of religious belief, is it any wonder that the most earnest minds should look out, and say, what of the spirit of man? what of this high, this divine being, this existence that is allied with the infinite, and yet cannot be found out; and under the labyrinths of human sense? Is it any wonder that the true philanthropist looks with alarm at the great increase and accelerated tendency of the age towards a materialism that finally would undermine and gradually take mankind away from the religious and spiritual part of his nature? We say this with all deference, not only to science itself, that deals with facts, but also to those religions and forms of worship that, having fulfilled the letter of the law, fail oftentimes in the spirit of God's inspiration.

Between these two humanity must abide; we must make up our estimate of its future; we must see what there is in the light of hope for its advent. Great questions hinge upon this proposition; great problems are being outwrought to-day; the anxieties of mankind increase and are enlarged; the necessities for human thought are growing greater and greater every day; various topics of human interest start up, and society is wrought to the highest pitch for the advent of that thought that shall form the bridge to fields of human progress; greatest estimates are being made by those who stand in the front rank as pioneers for reforms and practical truths; but with all these reforms and the effort that is abroad in the world, the one final problem that interests the human mind, that which shall and must have the greatest control over the future of mankind, is the problem of immortal life, the question of

man's spiritual existence, and that of the divinity and deity of God.

This must still be the final problem for human research, and go whichever way you will, there is no answer that seems to be final and satisfactory if you rely solely upon reason as the scientists do. It leads to materialism; for the plain theory of materialism is: the human mind knows nothing that is not attained through the senses, consequently the senses alone convey to the understanding any thought of existence. The theory is, further, that as the senses give no proof of the existence of the Divine Mind, or of the human spirit separate from the human body, therefore there is no spirit, there is no Divine Mind, and consequently human beings must trouble themselves only with this world and its belongings.

This is in plain language the theory of materialism. This in plain language is the foundation of that form of thought that is taking hold of the modern mind, that is the leading form of enlightened thought to-day; and it behoves all who feel that they have another hope and another existence, to use other powers than these to discover by what method they can be made available; so that the mind of man may not sink utterly beneath this load that reason forces upon it. What are the proofs other than those of sense that can come to the human mind? The one other source is intuition. Kant calls it *a priori* knowledge, which may mean something or may mean nothing. But it has been named, even in the world of science, intuition. This means all that class of evidence and all that portion of human knowledge concerning the existence of the soul, concerning immortality, concerning the proofs of divinity that belong innately to the soul of man, that are its possession and inheritance, that belong to it from the beginning, that are not bestowed upon it; and under the realm or region of intuition must be classed every form of testimony that appeals to man's spiritual nature or to his conception of immortal life.

Intuition being in the world—this being evident, as is proved to man historically—everything he has adduced from it, promises to become all the more valuable in an age where the deductions of reason are founded solely upon the testimony of the physical senses. What man intent upon the pursuit of truth can consent to shut out the evidence derived from human history and human experience concerning the intuitive perceptions of mankind? and what great student intent on the discovery of truth will close his eyes to such testimony, when he is aware that ninety-nine hundredths of all the beliefs of the world are primarily founded upon intuitive knowledge? For instance, the child, without reasoning and without evidence of the senses—the infant of twelve months—will proceed in a straight line to a chair or any object it wishes to reach. Now, that is not the result of any mathematical reasoning that the shortest line between two points is a straight line. If anything lie in the way, it turns aside without having that proposition in its external consciousness, and the child walks directly to the chair having sometimes fallen down in the attempt to reach by a straight line the object in its view. Now, this is what Kant has named *a priori* knowledge; but the term to-day is instinct or intuition of the mind, that naturally, and by the aid of the very small amount of sense that the child is supposed to have, goes directly to the point in view. There are different faculties of mind, and by them a human being may evolve propositions of reason. We find in the uncultured and unlettered savage the same capacities in embryo; we find every power of the intellect there existing as a germ, that afterwards is developed triumphantly and called evolution. We find every faculty existing there that has been supposed to exist only through a long process of culture, education, and enlightenment through the physical senses. What could give Mozart at the age of three the power to determine the thirds and fifths in music, when some, with all opportunity of culture, with every possible training, never attain that degree of musical knowledge in a whole lifetime?

Surely there is some intuitive power separate from the mere testimony of the senses that causes every child that is born into the world to be superior to its surroundings, its birth and senses, and when clogged by the senses and overcome by malformation and disease, there is abundant testimony that even then the spirit seeks an outlook, and strives to overcome the prison that holds its faculties enthralled. Idiocy is said to be a proof that all man's knowledge is attained from the senses; but even idiocy in its worst form is capable of being overcome by drawing out the spirit from within its casement, and proving that sentiment, feeling, thought, and intelligence abide even in a crushed, deformed, and maimed organisation.

The primal proposition, therefore, in connection with this outlook is that men must begin to build from the spiritual instead of from the external part of their nature; that for all primal truths we must look on mind and not on matter; that for all expressions and forms of thought that belong to the spiritual nature we must search for spiritual faculties wherewith to interpret them, not measure the spirit by the senses, but rather make the senses subservient to the higher offices of human thought and reason.

There is, as we said, another and third element abroad in the world to-day, making its manifestations render clear many points in philosophy and science and religion that were heretofore unexplained capable of solution. We do not refer especially to the manifestations of modern Spiritualism, but rather to that underlying premonition of it that is in the world to-day. For, mark you, even where there have been no expressions of modern Spiritualism, no manifestations, there is the thought. You hear it from the pulpit like this: "The spirits of your departed friends are not dead; they may even now hover in your midst, attending upon you and caring for you." From a man of God this sounds



strange, or would have sounded strange to the world twenty-five years ago; but so imbued is the atmosphere with the premonition of another element, that unquestioning or involuntarily he takes it upon himself, and breathes out upon the world that which is already in the world, making you conscious of another element, another power that is usurping the place of the false reasoning of modern philosophy. The poet unconsciously sings, as he represents the Song of the Guardian Angel, of communion with the dead, of silent voices that in the twilight hour and breath of evening are heard, of deep solemn communings, where the spirits of the great and good are made to appear and hold converse with his thoughts; he, too, has absorbed a new atmosphere, and the tremblings of its existence have vibrated all along the chords of his lyre, and he sounds with the unwonted song new numbers and new strains. The artist has also become imbued, and over the heads of those that are afflicted and mourn he paints the presence of the guardian angel. The mother who weeps beside her dead child is represented in a dream as seeing the angels bearing away her dearly-loved one, not dead but alive. These pictures adorn your walls, exist in all your places of art; and the artist of the new age represents, not the ancient form of angels, but rather a new form—an exact spiritualised human existence.

We say premonitions of this are abroad in the world. Science herself has beheld something beneath her feet in the way appear, so that the French Academy was fain to account for many thoughts in the world by the new science of intuition; so that many who, trembling upon the verge of professed and almost avowed infidelity, say that except Spiritualism be true, there is no connecting link between mind and matter, between immortal life and death. Indeed, it has gone so far as this: that many scientific minds aver that, although they have not investigated and do not know the name of this new thought, this new light, or impulse, or power, they acknowledge that without this the plan of creation is bare and void, and that some mistake has been made in the great uniform and harmonious purpose that has shaped the earth, moulded the stars, and called them by their names.

This new element, as we term it, that now exists in the world, may be known as Spiritualism to those that have investigated the class of phenomena belonging to that subject; but in the wider sense and vaster range it means more than this; it means more than the simple evidence of reason or the simple testimony of the senses—intercommunion between two worlds. It establishes in the world an outlook, whereby, from the standpoint of man's spiritual nature, you may view humanity and understand what is going on about you. For just as high as you build the watch-towers so shall the watchman see out on the ocean of human thought. If they are reared for material science alone, then the average of human thought must only be so far as the material senses can carry. If they are reared for the observation of man's spiritual nature as well, the outlook must be brighter, the field of view larger; it must even extend to that mysterious realm that has hitherto been concealed and veiled—the realm of the spirit and the immortal nature of man.

Now, if you build alone, in the coming centuries or ages of the world, for that which the senses alone can give you, you build for materialism, you make the people too materialised. Your governments, your societies, your religion, will all become absorbed in the one idea of building alone for time. No matter if you expect to hand down to future generations the great thoughts that you may have; no matter if you expect to build up distinct and absolute codes of science, whereby people may be guided and societies founded in accordance with the laws of nature: if you appeal to nothing that is higher than this, the world cannot go higher, and materialism must abide.

The new watch-tower that you are called upon to build is higher, loftier, upon a broader plan—is something that takes in the whole of man's nature; is something that looks to the future as well as the past and present; something that demands that you shall build for eternity as well as for time; something that requires that the trees you plant and the seeds you sow of thought shall be those that have their fruition, as well in the hereafter as now.

Consider if you, as a people, believe only in that which the senses can give you—the mere testimony of the physical sight, the mere grasping of the physical age; then all that region that lies beyond the pale of the senses becomes for ever closed; all philosophy, religion, imagination, take their flight to the vast desert of human hopes, leaving you in the world merely to delve and solve the problems of the present hour. But if, as the superstructure of human society is reared, you lay the foundation stone, not alone for the senses, not alone for the intellect, not alone for the reason, but also for that other side of humanity that has ever been the brighter side—the intuition, the inspiration, the poetic faculty, the divine imagination, whose wings are more nearly allied to inspiration than you know,—if you build with this view, you span over the dark abyss of human doubt; the senses fall back upon themselves as their ordinary resource, and science, cold and lifeless in itself, becomes imbued with the loving spirit, the voice and the tongue that can speak to all the world. Your efforts at reform will then avail, for you have a foundation for them; your efforts for advancement will then have sure grounds, for the spirit of man aids, uplifts, and promotes them; your efforts for the formation of new governments and societies will then have some reality, for you will know that though you fail a thousand times, there shall come a time when the world shall be disenthralled.

You may think that, as upon the surface of society, the world appears to be going on smoothly enough, it must so remain. Do

not believe it. There is a spirit in the world that cannot rest until these forms of human suffering and ignorance, human folly and crime are ameliorated by the great powers and healing principles that are held in solution above your heads. Think you, now, who believe your age the most enlightened, and your civilisation the most perfect, who believe that you possess all the attributes of justice and grace, all science, all intelligence, all powers of advancement; think you that in the world made perfect by the full understanding of the laws of your nature, spiritual, moral, religious, there shall be such extremes as exist in your midst to-day? where, under the very temple domes of worship crouches the starving poor, and within the very sound of our voices revel and riot go on. Think you that the slavery of the senses that now abounds without limit in your land could exist in the epitome of a perfect civilisation? Think you that that which so ennobles and probes the mind will allow you to rest until each individual fibre and thought of your being is made strong and free and pure beneath the light of its searching eye?

Truth is ever silent, but ever mighty in its power. It works, perhaps, beneath the surface for a long time; but ultimately there comes a day when it will not remain quiet, and when the world must feel its presence, its voice, and its power, the need of regeneration and renovation in your lives.

"It is a pleasing and soothing faith that has come into the world," say some, "that of the belief in communion with departed spirits." It is a delightful and happy thought that all must accept. But it is not alone pleasing and soothing; it is laden with burdens as well; it is armed with sword-points; it is pierced with barbs that penetrate the outward covering of existence, and admit something new. Communion with spirits is not the full and only meaning. It means a word that is so little known in the world to-day, so little understood in its full import, that we scarcely fancy, by pronouncing it, you will know what we would convey—it means spirituality. The very slavery with which mankind bows now to the senses, the very servitude with which he crawls as a worm upon the earth, the very bondage with which he is tethered and fastened until his soul cannot even pass beyond the dark labyrinths of his own doubt and fear, makes it impossible that this word shall be known.

But if the movement mean anything; if there is import in the fact of communion with departed souls; if there is any power or meaning in the truth of man's immortality, it means freedom from the senses; enfranchisement from the slavery of the body; it means a soaring instead of a grovelling world. See how you live. The very air and the very earth echo the feebleness of mankind. The very cities and towns of civilisation are laden with noisome vapours, the result of this materialism and this bondage to the senses. You look abroad in the world, and unless you shut your eyes and refuse to see, you know that the average of human thought, elevation, and culture is such as would make the angels weep; and were the Master at your door, and were he to search your heart of hearts, what would he find there? He would write upon the sand, as of old, when they complained of his forgiveness of the fallen woman, the very errors of your hearts, that you might see them, and no more reproach.

If there be aught in the communion with departed friends, in the proof of your reason and judgment that it is true, in the enfranchisement of your bodies from the fear of death, and the direction of your minds to immortal life, then it must needs be true that it shall work in and through your lives that change which you shall feel so entire, so absolute, that when you look back upon what you were, you shall find another being, another man, another woman, forgetting all the errors of the senses, save as they serve the ultimate purposes of the spirit.

Especially does this message of the New Year and the outlook upon Spiritualism belong to those who have investigated it. Especially is it true that they, in searching for that which is the highest, the best, the noblest, and purest, should also search within. Especially is it true that there should be in their lives a reconstruction and renovation—no longer the old man or woman, no longer that which bound them to the slavery of the past, to the material drudgery of the senses, the servile obedience to the dictates of the blind senses that are blind always. But with the new knowledge a new life shall also come; with the new influences the new purposes shall also be avowed; and as it works its way slowly and continuously, shall so shine in the face, so illumine the countenance, so adorn the body, so release it from its thralldom, that all may see the Spirit is not in the world in vain.

It is a mistake to suppose that any new theologies or any new reformations are being formed upon this. It is not so. It is only the working of the Spirit; only the voice in your midst, by your fireside, at your hearth-stones—only an individual voice prompting every mind to its highest and loftiest endeavours; so that the testimony of the soul shall not be from without, but from within; shall not be from the letter, but from the spirit; shall not be from the sense, but from the soul of man, to adorn, beauty, and perfect. It is in every place; each soul may be its altar, each heart its shrine, every fireside its temple and place of worship, and all mankind its followers and devotees. With this voice you shall go armed among your fellow-men. You shall go out with all the songs that are in the streets flowing in your life, and peace and exaltation. You shall abide not with fear and trembling, but with lovingkindness for your fellow-men. For, believe us, though impalpable, it is the most potent force. The spirit-world is mightier than yours. The voice of God is more subtle and powerful than the voice of man, he may rear the solemn temples of his spiritual powers; but they are reared for eternity. The truths that are in



the world may come with whispering lips at first, and with voices that are stifled because you will not hear; but they come again and again and again, until at last they wrest from your unwilling minds the very obedience to God's love and life that they seek.

Yes; it is a New Year whenever the soul, by any spring of inspiration, is elevated above that which it was; whenever a new step is taken; whenever any new or advanced movement is made in the world; whenever the mind, inured to hardship and woe and suffering, throws off the shackles that have enchained it, and feels the warm glowing life in the thought that God for ever visits upon the world. Then it is a New Year. There are but two supreme moments in any human life: one is when an eternal and immortal Love uplifts the soul above selfishness; the other is when Death releases you from the thralldom of the senses. That that immortal life, that surpassing spirit, that triumphant power may belong to each one of you, so that with every thought, with every hour, a new life has begun and a New Year dawned, we earnestly hope. With such life and with such communion all former selfishness departs, and the soul serves only that which merits adoration and worship. Death comes soon enough to all; but with its coming, if it be when the mind is ready and the heart is free and the soul is willing to plane its pinions, how triumphant does it stand upon the borders of that grave, how joyously looks forward, and with what supreme passion of love does the soul set out in its upward flight, being conscious of life for evermore.

One message only does this New Year bring. We would give it you with its full and entire meaning, with its absolute and unquenchable fire, with its undying and uplifting flame—the message of life: that life that abides, that life that endures, that life that is for eternity, that life that through love and hatred, through fear and through triumph, through pain or through joy, is still fraught with the divine blessing of the infinite Spirit, and triumphs over death and over sense at last.

With another hymn (No. 27 in "Spiritual Lyre"), and a poem called "A Song for the New Year," the exercises of the evening were brought to a close.

#### A SONG FOR THE NEW YEAR.

The flowers are dead, they are dead,  
They have faded and fallen from sight;  
All their bright petals gone,  
All their leaflets are strewn;  
They have gone from the beautiful light  
And no longer respond to my tread.

How I watched their first beauties unfold!  
One by one, iris-hued, they came forth,  
And their petals, like roseleaves of praise,  
Made sweet murmurs along the sweet ways;  
But the brown faded bosom of earth  
Doth their brightness and beauty now hold.

Gone—the trees stand so barren and brown,  
And the crimson of sky turns to gray;  
All the birds, with the flowers, have flown,  
With their songs and delights, they are gone.  
I can only remain here to pray,  
And with sorrow my heart's altar crown.

For my hopes they are dead as the flowers,  
One by one they have fallen with youth.  
With the Love and the Truth that was mine,  
The belief in these ways so divine,  
Now I doubt and I falter, for Truth  
Grows weary among the sad hours.

And my friends they are dead in the ground,  
So silently folded, so white;  
The beauty of each lovely face,  
Gone all the glad love and the grace  
From my heart, all the rapture, delight,  
In the silence of death they are bound.

Ah! but the springtime will surely return,  
The flowers will blossom anew;  
All the trees with fresh verdure be cloth'd,  
All the birds with the males they have lov'd,  
And the glad earth her glad life renew,  
The fresh life on her altars will burn.

And the hopes are not dead, they survive,—  
As a prophecy of the soul's spring,  
As a promise of summer and love  
In the springtime of life far above,  
Floating there with a magical wing—  
There they evermore blossom and live.

And the friends ye have loved are not dead,  
All are yours in the gardens of God:  
They are blooming and loving you still,  
Made more lovely by Death's holy will;  
How they move where the angels have trod,  
And now hover o'er each lonely head.

Ye shall find them without sin or stain,  
Caught up to a region of light,  
Filling, thrilling the orbits of space  
With the light of each fond loving face,  
Growing strong and so wondrously white,  
Ye shall find all your loved ones again.

#### 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 envenomed; 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's 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.

Annandale, Central Hill, Upper Norwood, S.E., 30th Dec. 1873.

[As the address was omitted last week, we repeat this letter.—Ed. M.]

#### THE MISSIONARY MEDIUM AGAIN IN THE FIELD.

We understand Mr. Wallace left London last week for Llanelly, for the purpose of establishing seances and affording assistance to investigators. We hope he will have many calls from other places in Wales. He may be addressed, care of Mr. J. F. Young, 6, Stepney Street, Llanelly. A letter from Mr. Young informs us that a pleasant week has been spent with Mr. Wallace, who goes to Cardiff for next week.

#### ITEMS OF TRAVEL.

[The following letter gives a glimpse of the progress of Spiritualism in the districts alluded to. The writer, Mr. Morse, is controlled to speak while in an unconscious trance by his spirit-guides, the chief being "Tien," a Chinese philosopher. Under this influence Mr. Morse is an eloquent and instructive orator. In his normal state he has no such power, and he has received nearly all his education from the spirit-world. There are many other trance mediums labouring for Spiritualism both in public and private in this country.]

To the Editor.—Dear Sir,—Having just completed my late tour in the north, I thought it might be in keeping with the desires of yourself and readers if I presented, in a letter, for your joint consideration, some of the items from my notes in relation to my journeyings. If my design should meet with your approval, I submit this to you for publication.

In obedience to the suggestive promptings of my guides, I made all ready to leave the great city on November 1st, on the evening of which day I arrived at Liverpool, hospitality during my stay being accorded to me by Mr. John Chapman. My work commenced on the following day, Sunday, when my guides delivered two addresses in the Islington Assembly Rooms to good audiences upon each occasion. I also held three public seances at my own risk, and met with the most encouraging success. On the following Sunday—November 9th—two more addresses were delivered through me at the same place, and with even more favourable results than the previous ones. Our Liverpool friends are still maintaining their wonted energy, and are doing their best to put forward a free and rational Spiritualism. A great quantity of literature is disposed of at the bookstall, and all the periodicals have numerous purchasers.

From Liverpool I went on to Blackburn, and, under the hospitable roof of my good friend Mr. J. B. Stones, I found, as usual, a generous and hearty welcome. I was pained to find that this gentleman has lately experienced a very severe attack of illness. Under the suggestions of his spirit-guides, combined with the rational advantages of a hydropathic treatment, he is, I am glad to say, rapidly returning to health and strength. I was engaged to be present at the Co-operative Hall, on November 12. A fairly numerous audience assembled, and a cheering spirit of inquiry was roused. Blackburn audiences are not the quietest recipients of Spiritualism I have met, though. My guides told them some very plain truths in reference to popular theology, and some folks who were opposed to the uprooting of these hoary errors took umbrage at the progressive propositions advanced. Well, you may tame the eagle and civilise the ape, but you will never fetter the tongue of an honest soul, in or out of the body. "Tien" always speaks his convictions, and I must confess, sir, I am proud of it.

I expected to have visited Cottonopolis, but our Manchester friends did not find it suit their arrangements to receive me this time. However, I mentioned the matter to our Liverpool friends, and I was immediately invited to pay them another visit. I did so, and my guides spoke twice on Sunday, November 16th, in the usual place of



meeting in Islington. I also held two public sittings with gratifying results. I returned to Newcastle to fetch my baggage, and on the Saturday I left for Newcastle. I must not omit to mention the fact that the Spiritualists of Blackburn have formed themselves into a Psychological Society, which I am persuaded will prove the basis of a useful movement in that town. Your paper meets with a very fair sale. My route to Newcastle being *via* Preston and Carlisle, I availed myself of a two hours' wait at the Preston station—for the north train—to pay a visit to Mr. Foster, of Friargate. He tells me that since my visit twelve months ago the cause has literally run riot through the town. One gentleman who attended the public meeting at the time I refer to, hearing me so roundly abused, wisely determined to investigate the matter for himself. He did so, developed as a first-rate medium, and is now a staunch Spiritualist! Previously he was quite a sceptic. I met him at brother Foster's, and had the pleasure of grasping his hand. Time being up, off I started, and in due course found myself in "canny Newcastle." As a full account of my labours there has already appeared in your columns, it is unnecessary for me to make more than a passing allusion to them. The kindness and consideration I received from everyone during my stay, combined with the efforts made to make my visit pleasant and agreeable, mark an era in my late tour that will not be readily forgotten. It was my Glasgow reception over again. And to crown it all I was presented with a handsome testimonial from the Spiritualists of the town, in the shape of a beautifully bound and got up copy of "The History of Newcastle," by J. Collingwood Bruce, LL.D., F.S.A. The fly-leaf bears upon it, in beautifully illuminated characters, the following inscription:—"Presented by a few Newcastle friends, as a token of respect to Mr. J. J. Morse, of London, 26th November, 1873." I need not say that I shall prize it for the memories associated with it, as well as for its intrinsic worth, which is not small. While in the Newcastle district I visited Bebside, Gateshead, Seghill, and Jarrow. At the first mentioned place we had a very fair meeting, and the audience, though miners, listened with attention and respect. Some audiences that are not miners do not. At Gateshead, on the Sunday that my guides controlled me, November 30th, the Constitutional Hall was crowded to its utmost capacity, many being refused admission for want of room. The audience dispersed, I understand, much gratified; and a deal of good is arising out of that meeting. I next visited Jarrow-on-Tyne, speaking under the influence of my guides in the Mechanics' Hall to a very good audience, the same gentleman officiating as chairman who held that office for Gerald Massey. My last appointment while in the Newcastle district was Seghill. I visited the same place during the last summer, and now, as then, I found the same spirit of intelligent inquiry still at work.

So far as Newcastle is concerned, I am proud to have the honour of chronicling the fact that our cause is spreading with marvellous rapidity. The progress I observed since my first visit five months since struck me with amazement. The society possesses two very good mediums—Miss Wood and Miss Fairlamb—through whom very satisfactory phenomena are obtained. And they are very nearly successful, I understand, in obtaining the materialisations. These young ladies are also trance mediums as well. Here also our periodicals meet with a good sale, especially the MEDIUM.

During the last five days of my stay I was the guest of Mr. Hunter, of Gateshead, a sometime secularist but now a Spiritualist, and a generous and liberal one too. I would return alike to him and his amiable partner my sincere thanks for the kind manner in which they received me. For one thing I would do so especially, and that is as follows: I am a teetotaler and a Good Templar—the Hunters are neither; but, out of respect to my feelings on this question, all intoxicating beverages were kept out of the house during my stay. I commend the above illustration of kindness and liberality to all. I only wish, though, that the abstention was continual. I valued and appreciated the consideration, and, friend Hunter, I thank you sincerely for it.

Barrow-in-Furness was the next town I visited. On the 20th of January, in this year, I held the first public meeting on Spiritualism ever convened in Barrow. Believers were few; circles were few; and the subject was but little understood at that time. Now circles are held all over the town, and there is quite an army of adherents to our gospel. The Town Hall, a handsome and spacious structure, had been taken for a public meeting for the evening of December 4th. Deep attention was paid to the utterances of my dear guide, and many intelligent questions were asked and answered at the close of the address. A private meeting was held on the following night, but owing to some mistake in the announcement it was but very poorly attended. The results, however, were very satisfactory so far as my spirit-friends were concerned. To Mr. Walmsley, of this town, I am indebted for the comfort I experienced during my stay in Barrow. The *Barrow Pilot* tried to be funny and scurrilous, but only succeeded in being dull and insipid. An editor that laughs at mesmerism cannot be expected to understand Spiritualism! Mr. Editor of the *Pilot*, please stick to Temperance and Templarism, but if you wish to be esteemed sensible don't touch Spiritualism—until you know something about it!

From Barrow-in-Furness to Darlington was my next journey. Three meetings had been arranged for me, to be held respectively in the Theatre Royal, Hinde Bros.' Spiritualists' Meeting Room, and the Mechanics' Hall. Our first meeting in the theatre came to an abrupt termination when half-way through, by some misguided individual setting fire to cayenne pepper, thereby succeeding in what is vulgarly called "funking the audience out." People coughed, and many went out, but still the fumes spread. Matters seemed about to end in a general stampede, when "Tien" closed his oration, and so the meeting ended. Our second meeting passed off very well, though I somewhat spoilt the control by rather severely spraining my shoulder just before going on the platform. The pain was intense, but I stuck to my post. The meeting at the Mechanics' was a complete success every way, all concurring in the opinion it was the best oration given through me in Darlington. At the first and last meetings upwards of 300 copies of the MEDIUM were sold, not given away. If societies holding public meetings would open by singing one of the hymns printed in the MEDIUM, hundreds of copies could be sold. Take the hint, Mr. Editor, and work up a paragraph upon it.

On Thursday, December 11th, I went to Stockton-on-Tees, for the purpose of holding a meeting. Spiritualism is almost unknown in

Stockton. However, our meeting was a success. The audience came by invitation. Upwards of eighty people assembled in a comfortable school-room. A profitable discourse was delivered by my guides, and a deal of inquiry has since been caused. On the following day I returned to Darlington, and in the evening attended a social tea meeting of the Darlington Spiritualists. Barring the cold, which was intense, a very pleasant evening was spent by a small but harmonious company.

New Shildon was the theatre of my next operations. A good audience assembled in the Temperance Hall, and the only opposition experienced was from those whose thoughts flowed through the channels of orthodoxy. The projector of the meeting is a genius. He went round the village with a hand-bell, and cried the meeting himself. At the house of that useful member of our cause, Mr. N. Kilborn, jun., I found a hospitable welcome during my stay in Bishop Auckland. Our Sunday night meeting (free) in the Town Hall was a thorough success, the attendance at the lowest estimate reaching up to 500 persons. It was the best and largest meeting on Spiritualism ever held in Auckland. The utmost order and decorum prevailed the whole time. On Monday evening a select circle for friends assembled at Mr. F. Everitt's, Newgate Street. A very instructive and agreeable evening was spent. On Tuesday evening a circle was held at the house of that veteran labourer, Mrs. Faucett. At each of these meetings many failed to obtain admission from sheer want of room. This terminated a most successful and useful visit. With an invitation to return during my summer tour, I left our Auckland friends, to whose kindness and sympathy I bear willing testimony.

A ride of about forty miles brought me to Saltburn-by-the-Sea, a pretty little watering-place on the Yorkshire coast. Two meetings were held in the Ruby-street Hall, the first on Wednesday, December 17, the second on Thursday, December 18, the attendance on the first night being all that could be expected. The second night a very intelligent audience assembled. As the audience was to choose the subject of the lecture, they elected a committee of five for that purpose. The subject chosen was: "Show a parallel between the teachings of Jesus and those of modern Spiritualism—also what would Jesus have us to understand in reference to the rich man and Lazarus?" My guides spoke for an hour and a half on the topic, and then entered into a brief discussion. The audience manifested their appreciation of "Tien's" discourse by bursts of enthusiastic applause. The two meetings in Saltburn were thus brought to a successful termination.

My closing labours were at Liverpool, the scene of many former efforts. On Sunday afternoon last a numerous audience assembled in the Assembly Rooms, Islington. My guides delivered a stirring address, entitled "The Gospel of Common-sense." In the evening the rooms were crowded, when what was said to be a most eloquent oration was given by my guides on "The Past, the Present, and the Future; their Voices and their Lessons." Deep attention was paid throughout, and all seemed pleased and elevated. This brought my labours to a close—labours, I have reason to believe, that have been eminently satisfactory to all concerned. I find Spiritualism is making steady progress everywhere among the thoughtful and intelligent. My guides' utterances find favour among the above classes everywhere; and I have, indeed, reason to rejoice that I am controlled by such noble souls, who, though enjoying the happiness due to their exalted condition, are nevertheless still mindful of those who are groping here in the darkness. All honour I ascribe to these noble beings for returning to bless humanity with their teachings. My stay in London is but short—ten days. During that period I mean to rest, as I am rather worn with my seven weeks' work. With many thanks, Mr. Editor, for kindly announcing my meetings, and rendering me aid thereby,—Believe me, fraternally thine,

J. G. MORSE, I.O.G.T.  
Warwick Cottage, Old Ford Road, Bow, London, E., Dec. 22, 1873.

#### SPIRITUAL GIFTS.

To the Editor.—Dear Sir.—I have been to-day reading Paul to the Corinthians on "Spiritual Gifts." Of course I have often read the passage before, and to-day I have observed, as I have often before, how clear such passages are when read in the light which modern Spiritualism gives. The man who reads Paul's chapter on these gifts, which are to accompany spiritual Christianity to the end of time, and accepts the statement as divinely inspired, yet refuses to acknowledge that such gifts are still in existence, is in a peculiarly inconsistent position. But some theological critic may say such gifts belonged only to the apostolic age. My friend, go to the Bible without an opinion on this point, and accept what it teaches. You believe signs, gifts, or miracles ceased with the apostles. Do you believe Christ's commission to preach applied to the apostles alone, or to them and their successors? I presume you believe that commission is still in force? Read in last chapter of Mark the two verses containing the commission; read also two verses following, where the same Christ says that new tongues, healing of sick, &c., shall follow, and continue as long as the teachings so propagated be accepted. Now, you cannot separate this short discourse of Christ; the teaching of spiritual truth and the signs must accompany each other; the commission and the proofs together must be accepted or rejected. Christ's religion was spiritual. He lived in daily communion with spirits. He educated his disciples, by plain facts and good works to humanity, in the glorious doctrines of spirit-intercourse. Spirit-communication was the greatest truth his life has taught. If this truth were accepted by those who call themselves by his name, the gift mentioned would follow. Sectarians deny this truth; they have the commission to preach the immortality of the soul, but they refuse the power of demonstrating it. No denomination can show Christ's promise realised but those who accept and are guided by spirit-communication, so much taught by the Great Spirit, the Nazarene, when on earth.

Healing, new tongues, discerning of spirits, &c., are among the gifts promised to follow spiritual worship, and which Paul tells the Church are profitable, and proceed from the same God. If these gifts were possessed by men eighteen centuries ago, if by making right use of them good results followed, and if such gifts were attributed to high spiritual agency, how is it that Christians cannot see the hand of God in the spiritual movement? Perhaps the reader may not know much of Spiritualism; perhaps this may be the first paper advocating its claims which has come into his hands. Allow me to say that there are



about twenty millions of sensible, intelligent, educated men and women who believe that those spirits who have left this world can communicate with friends who are still here; that thereby great light is thrown on the state of our future existence; that there are some in whose presence very extraordinary manifestations occur; that such persons are called mediums; that they have gifts by which the ignorant appear learned, the lame walk, the blind see, the sick are healed, the illiterate speak in many tongues, unknown languages are interpreted by the untutored; that spirits can be seen, recognised, &c. Now, these are facts which can be as easily proved as the fact that Dublin contains a larger population than Belfast. But the sectarian's method of dealing with facts is unreasonable. First, he denies the facts presented, thinking to discover the delusion. He is astonished when introduced to such earnest, good, and advanced minds in the circle learning from a poor ignorant medium; soon he sees facts, he reasons, delusion is no explanation, conjuring impossible—the agency must be spiritual. So far his reasoning is quite logical; but how can he believe in spirits in our midst when his paid spiritual teacher in the pulpit denies it? He cannot get over this difficulty. He throws all the work on the devil's shoulders. Satan teaches the ignorant, heals the sick, comforts the sorrowing, and preaches the necessity of a good life here before enjoying happiness hereafter! Ah, my friend, empty your mind, go to the Gospels, read again carefully what Christ has taught, learn his great love to all the human race, study his life of kindness, and believe in the fact that he came to show that the immortal soul here receives instruction, comfort, and support from ministering spirits who have gone before us. Read carefully, study Spiritualism impartially, and you will find that the spirit-world is now engaged, as it always was, in showing God's glory, and working for man's emancipation.—Faithfully yours,

Dublin, 21st December, 1873.

THOMAS GRAHAM.

#### AMERICAN MEMORANDA.

In a private letter (relating to business) recently received from J. M. Peebles, he says:—

"I am at present lecturing twice each Sunday in New York, and attending the Lyceum in the afternoon. The Spiritualists' Hall is densely crowded on Sunday evenings, many of the old standard Spiritualists being present. Yesterday I had a pleasant interview, in A. J. Davis' book-store, with Gerald Massey. He had just returned from a lecture-engagement in Toronto, Canada. It pleased me to see Judge Edmonds in the Spiritualist Hall last Sunday. Since meeting him in the hall I have spent two exceedingly pleasant evenings at his residence in Irving Place. His reception room abounds richly in Spiritualist literature—papers, journals, and books, American and foreign. During our conversation upon Spiritualism in the Orient, and individuals there with whom he had corresponded, he pointed me to a box of his books, that he was about to 'ship to James Burns, London.' 'Are you aware, Judge,' said I, 'that London Spiritualists, appreciating your devotion to and manly advocacy of Spiritualism, are getting up a memorial for you?' 'Oh, yes; and it is very kind of them,' was the reply, adding—'but the best memorial they can make me in England is to publish my books there and circulate them.' It is astonishing how much Judge Edmonds has done and is still doing to disseminate facts and principles relating to Spiritualism. To me his judgment never seemed so sound, his intellect so clear and brilliant. Previous to his paralytic attack he worked from fourteen to eighteen hours per day, at the law business. At this time, in connection with other labours, he was compiling the laws of the state of New York—a work of 7 vols., averaging 800 pages each. This compilation is now a work of universal reference in the country. You know he filled a judicial position over seventeen years, being Circuit Judge as long ago as James K. Polk was our President. Subsequent to this he was made Chief Justice of the Supreme Court, holding the position several years. His word was law, and many of his important decisions are now incorporated into the laws of New York. And all this time, remember, he was investigating Spiritualism—a medium, in fact, gifted with clairvoyance and clairaudience. He is still actively employed, counselling in important suits, supervising cases for the courts, and receiving for his professional business alone over \$30,000 per year. And three months of this time he spends at his country residence on the shores of Lake George. His correspondence is very extensive; while congressmen, bishops, archbishops, and the most distinguished men of the nation visit him to converse upon Spiritualism. Dr. Mott, the late President of Union College, attended seances at the residence of the Judge. He has at his command an immense number of facts that ought to be published before he passes on to the shining shores of immortality.

J. M. PEEBLES."

#### THE DIVINING ROD.

To the Editor.—Dear Sir,—The method of obtaining communications through a table and calling over the alphabet *viva voce* for every letter of every word once at least—sometimes twice or thrice—is a most laborious and uncertain one, and I have long been trying experiments in the hope of being able to simplify the mode of intercourse so as at once to secure greater certainty and more lengthy messages. I think I have realised to some extent my hopes in that direction. The result of my experiments I have reported to our colonial press, and the experience of others will shortly be made public. You may notice a brief reference to the matter in the Melbourne *Harbinger of Light* under the heading of the "Divining Rod of the Cornish Miners."

I find that if a rod—a common walking-stick—be firmly held in the hands of two persons (one of them being a medium), and a printed alphabet under a good light be presented, the rod will point out the letters, constituting a message smartly and forcibly, so much so that I can get out matter to any length and faster than I can write it down. The power which tilts the table and guides the pencil to write and draw will quite frankly guide the rod over the alphabet, if the medium will hold it along with another. Repeated experiments will show that there is no deception in the agency at work, for now and again an unwelcome influence will present itself which will forcibly do and say the most outrageous things, even striking boldly at surrounding persons or objects out of perfect mischief. Being held freely in the hand, the rod is at liberty to move about, and will, if there be occasion for it, draw those holding it all over the house, hook down a book, turn over to a particular

passage and make curious comments upon it, illustrating as it goes in ways so curious and so fraught with a meaning and intelligence as not to be understood without being seen and watched. Good influences will search for a Bible and turn up and explain, giving forth the most holy and God-like teachings. Bad influences will, upon presentation of a Bible, pitch it violently to the far end of the room. Taking to the alphabet, they will abuse the good book as being everything that is vile, and after doing so the probability is they will finish up by smashing the light and clearing everything violently off the table. This latter kind of manifestation even is valuable to the materialist, although it be virtually placing the devil in the witness-box to bear testimony against him.

I give you the result of my experience, extending over some sixty different seances at my own fireside, the medium being a child. I have never seen the influence absent; it is always here when wanted, and differently put forth according (as I suppose) to the character of the operating agent. If I dare believe their assurance, I have had hundreds of different spirits communicating, from the Rev. Dr. Doddridge, Dr. Channing, Rev. Dr. Chalmers, Rev. Dr. Guthrie, down to my own deceased relatives—not to speak at all of many I did not wish to be within a thousand miles of. I have said, "If I dare believe in their identity." That I really cannot help; it may be a failing; it may be a virtue. There is sufficient in it at any rate to rescue the Bible from the hands of Hume and Gibbon, and teach men to bow before and humbly trust the wisdom they cannot trace.

I should be glad of your having the "divining rod" properly tested. It is evident to me that the Cornish miner observed the principle at work, but mistook its nature; and men of science have not found it out for the simple reason that they considered it a pure superstition unworthy of their notice.

I believe (although I have not tested this phase of the subject) that the alphabet will apply equally where the raps are given on the table. Run over the letters with a pointer, and the rap will be given at the proper letter; thus the practice of calling over the letters *viva voce* would be done away with here too. However, as I have stated, I cannot vouch for what I have not personally reduced by experiment of proof.

With regard to the rod, the circle seems to be formed sufficiently by two persons facing each other, and holding the rod firmly within their hands, the hands placed alternately.—I am, yours obediently,

Dunedin, Oct. 29th, 1873.

WILLIAM CHRISTIE.

[We thank our correspondent for having so clearly placed the merits of this form of mediumship before our readers. When in Glasgow eighteen months ago, Mr. Bowman presented us with a walking-stick armed at the end with a stout pencil, protected when not in use by a metallic shield. This stick not only pointed to letters, but wrote, and we had many experiences with it while in Glasgow. Our numerous engagements have prevented our writing on the matter; but now our New Zealand friend has happily done it for us. Callers at the Spiritual Institution can see Mr. Bowman's present.—Ed. M.]

#### QUESTIONS ANSWERED.

1. Q. If spirits come to mediums and say they are so and so, and spell out the name of a departed relative, how do we know it is really the spirit of that friend?—A. Every mind has characteristics as certain as those of an object. Apples may have nearly the same form, and yet differ very much in quality. So it is with spirits, who have memory, affection, perception, conception, language, energy, &c., by which their individuality is distinguished from that of others. The great difficulty in the investigation is the lack of appropriate faculties to recognise these qualities. A man devoid of the sense of smell could not judge of a flower by its smell; if colour-blind, he could not distinguish it by its colour; and so on. The same lameness is more particularly observable in man's spiritual senses. So that unless you are well favoured with intuition, or have good mediumistic opportunities, it may be a long time before you are certain as to the identity of spirit. Do not be satisfied by a mere avowal from them.

2. Q. How are we to know the direct way to heaven when one spirit speaks in the most beautiful and enlightened language, and another will speak of things most absurd and opposite?—A. The direct way to heaven is to live in strict accordance with what our own minds tell us is right and true. It may be we err often in the attempt, but each error, besides disappointment and suffering, brings us new light, strength, and satisfaction, which is heaven in a relative sense. The kingdom of heaven is therefore within, and cannot be derived from the advice of spirits or any other external source. Your own judgment in analysing the contradictory nature of spirit-communications will lead you to that which is relatively true and right.

3. Q. Why have we Spiritualists Trinitarians and some Unitarians? (i.e.) Why do some believe on the cross and the blood, and others on the life of Christ and love of God only?—A. Religious beliefs, when not based on fact and reason, become simple opinion, the result of teachings the true nature or origin of which has never been tested. The true Spiritualist derives his ideas from observation, the experiences of others, and the fruits of intuition, all digested by the faculty of reason. There are many stages in this process, but those who have the capacity to acquire truth drop their religious opinions one by one, as they gain knowledge and spiritual freedom. No Spiritualist believes in aught but what he can give some reason for being true; but there are many who call themselves Spiritualists possibly because they are convinced of the fact of table-turning, or that spirits can communicate. Having gone so far it is probable that such initiates will gradually extend the sphere of their knowledge, and begin to think instead of believe.

#### THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

President—Mr. R. Barber; Committee—Mrs. Barber, Mr. W. Cotter, Mr. R. Howorth, Miss Ranger, Mr. Warner Thompson; Librarian—Mr. J. Cain; Treasurer—Mr. J. S. Steele; Honorary Secretary—Mr. Richard Pearce.

"Ye shall know the truth, and the truth shall make you free."

Very soon after the introduction of Modern Spiritualism into England the subject attracted attention in Clerkenwell and neighbourhood where several circles were formed, some of which were continued to



a long number of years, and the great and increasing pressure from strangers for admission thereto led, in May, 1862, to the formation of this Association.

It seeks as its main object to assist, by various means, any person desirous to obtain information respecting Spiritualism, or to commence the investigation of its facts; but, whilst Members unite for this purpose, they have opportunities of improving their own knowledge of its teachings and varied phenomena, and becoming acquainted with the experience and opinions of others, and with the general literature of the movement.

Free public Services are held on Sunday evenings at Goswell Hall, 86, Goswell Road, and other meetings (of which announcement is duly made) are held on Thursday evenings; the latter meetings consist of seances, conferences, narrations of experience, the reading of papers, &c. Strangers are admitted on Thursday evenings on the introduction of a member. Social gatherings are occasionally held for bringing members and friends into closer acquaintance with one another. The library is for the use of members only.

Further information may be obtained from the officers of the Association at the meetings, or by letter addressed to the secretary at the Committee Rooms, 30, Parkfield Street, Islington.

#### RULES.

- I.—That this Association be called THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.
- II.—That the objects of the Association be to give information and facilities for investigation to all persons desirous of inquiring into Spiritualism, and to afford members mutual aid and encouragement in the study of its higher phenomena and philosophy.
- III.—That it be sought to obtain these objects by holding free public seances, lectures, conferences, &c.; by means of a library for use of members; and by the sale and distribution of pamphlets, periodicals, and the general literature of Spiritualism.
- IV.—That the officers of the Association consist of a president, treasurer, librarian, secretary, and a committee of five (three of whom shall form a quorum). These officers to retire annually, but to be eligible for re-election. Vacancies arising during the year to be filled up by the committee.
- V.—That an annual meeting of members be held in the last week of May in each year, for the purpose of receiving the report of the committee respecting the general progress of the Association during the year, and for the transaction of any special business.
- VI.—That all applications for membership be addressed to the secretary. Each applicant to give his or her name in full, and to agree to abide by the rules of the Association.
- VII.—That the expenses of the Association be met by a quarterly subscription of one shilling from each member, and by voluntary contributions from members and friends. Subscriptions to be payable in advance, and due in the last weeks of February, May, August, and November.
- VIII.—That a card of membership be issued to each person joining the Association, which must be returned to the secretary on the resignation of the member. Any member who allows his or her subscription to be six months in arrear, to be considered as having withdrawn from the Association.
- IX.—That the library be under the sole management of the librarian, who shall attend at such time and place as the committee may appoint, for the purpose of receiving and issuing books to members, and who shall furnish the committee with a quarterly report of all transactions connected therewith.
- X.—That a registry be kept of free seances open to investigators, and to which inquirers may be referred. All persons desirous of attending such seances to apply to the librarian, who shall give introductions thereto at his discretion.
- XI.—That no person be allowed to address any of the meetings of the Association without the sanction of the chairman; the greatest liberty, however, to be given to both members and strangers for asking questions and explanations.
- XII.—That no alteration of these rules be made except at an annual or special meeting of members, with the consent of a majority of the members then present.

#### NEW YEAR'S FESTIVAL AT GOSWELL HALL.

On the evening of New Year's day a large and happy party sat down to tea at the hall of the St. John's Association of Spiritualists, 86, Goswell Road. Their Thursday meetings have been hitherto held at 7, Corporation Row, and the meeting on Thursday evening last week was to celebrate the occupation of the new hall. After tea, Dr. Sexton took the chair, and in a lengthy and animated speech gave many cheering instances of the progress of Spiritualism. Mr. Enmore Jones followed, likening London to the brain of the world, from which place the foremost ranks in Spiritualism should be looked for. Mr. James Brown, secretary of the Glasgow Association of Spiritualists, was happily present, and gave an account of his first acquaintance with Spiritualism—in 1863—and the opposition which investigators had at that time to contend with. Mr. Shorter then spoke, and Mr. Morse was controlled by the "Strolling Player," who, after some humorous remarks addressed to Dr. Sexton, gave a recitation. Mr. Burns, in the body of the hall, on being called upon, stood up, and, as a member of the association, recommended all present to place their names on the roll. From the statement of Mr. Pearce, the secretary, it appears that the society is in a very much more prosperous condition than it was six months ago. Mr. Barber (president) thanked the company for their presence. These speeches were agreeably interspersed with songs and recitations from ladies and gentlemen present, and the evening concluded with a very pleasing performance on the concertina by Mr. Raby.

SECULARISTS should attend Dr. Sexton's lecture at Goswell Hall on Sunday evening, as we understand he is likely to have something to say about secularism and the views of its representative men.

#### THE VALUE OF OUR LITERATURE.

To the Editor.—Sir,—I have now for nearly a year and a half been studying Spiritualism, and although I have no practical acquaintance with it, not having been able to elicit a single phenomenon, my knowledge of it being merely derived from reading. I have no scruple among my friends in avowing myself to be a Spiritualist. Some say I have given in my adhesion on insufficient evidence. To these I reply that, as they have not gone through the evidence, they are no judges in the matter; that, had they done so, they would have seen that there is what lawyers would consider the very best evidence, viz., the independent testimony of numberless eye-witnesses of every degree of mental culture all tending to the same conclusion—the reality of the asserted facts. With regard to the moving cause, it is to be noted that no one imagined the spirits in order to account for the phenomena; it is the phenomena themselves which reveal the spirits as the cause—something quite different from ordinary scientific hypotheses.

When Allan Kardec's works shall be put within reach of the English reader, many of the questions which seem to puzzle some of your correspondents will be made clear. It seems to me that English and American Spiritualism is gradually drawing round to the theory of reincarnation. Allan Kardec calls it the *dogma* of reincarnation. I object *in toto* to the terms *dogma* and *creed*—both of them, in the popular sense, implying finality. Spiritualism is the science of religion—the religion of exact knowledge—before which the present religion of *belief* will give way. I would now as soon think of having a religious creed as I would of having a pneumatic or hydrostatic creed. A theory of religion to be modified as knowledge increases is quite another thing. H. M.

#### FLYING BY NIGHT.

To the Editor.—Sir,—Our attention has been directed to a letter of Alexander J. Brown's, which appeared in your issue of the 19th inst. Cleared from all its indirectness, that letter simply asks the question—Whether we were or were not confederates of Mr. Blank in the performance of an elaborate practical joke upon our fellow sitters and Spiritualists generally, in the "so-called case of transference."

To this we emphatically reply, that we in no sense whatever aided or abetted Mr. Blank in the performance of any trick (if trick there be in the matter), and that one, if not both of us, announced the loss of Mr. Blank's hold immediately on the occurrence of that fact, which was but a few seconds before the close of the seance.

For the rest, the report itself is sufficient answer to Mr. Brown, who will be better qualified for the office of critic by a reperusal thereof. We direct his attention especially to the clause stating that the sitters "can answer the one for the other—and for Mrs. Blank—as not having during the sitting for a moment quitted the table, which was 9 or 10 feet from the door." Also, he might study with advantage the paragraph asserting that the loss of each other's hands was but momentary. And on a further appeal to the diagram, he would find that we ourselves were held by Colonel Greck and Mr. Larkam. We are by no means anxious to conceal the fact that the "Mrs. Fisher" of Mr. Conway's report is the Mrs. Fisher of the "transference" seance. But such admission by no means implies the "aiding" of manifestations at any time. For although we are old-standing acquaintances of Mrs. Guppy's, the sound character of her mediumship was firmly established long before our presence at the few seances we have been privileged to attend. The very report under criticism details seances from which we were absent, one or both of us, and records manifestations not wished for, or thought of, by us.

In conclusion, we would suggest that the "trick theory" requires something more than its mere assertion. Upholders of such a solution are bound to show, step by step, circumstance by circumstance, and detail by detail, how the evidence attested by fifteen witnesses besides ourselves can be neutralised.—Yours &c.,

MARGARET FISHER.  
EDWARD FISHER.

155, Palmer Terrace, Holloway Road, December 27, 1873.

#### MILK FOR BABES.

Need we wonder at the erratic freaks of mankind when we observe overgrown babies occupying the posts of aldermen, editors, and other important positions in society? At present that department of the nursery in Newcastle-on-Tyne is frantic over the tricks of Herr Dobler and an amateur from Marske, men who twist their wrists into a rope, and a few minutes after the gas is extinguished they extricate themselves, and with a hooked stick shake a tambourine over the heads of the first row of sitters. The performance is so ridiculous that it is with difficulty that we can proceed with this paragraph for the uncontrollable laughter which the thought of it induces. But the best of the fun is to come. These prototypes of the nursery fancy that in amusing themselves in this puerile fashion they are "exposing Spiritualism," all unconscious of the fact that the Spiritualists, through Dr. Sexton, are in the habit of giving entertainments in the provincial towns, when the very same tricks are performed and thoroughly explained, and the spiritual phenomena shown to be something quite different. All honour to Mr. Thomas P. Barkas, who seconded the vote of thanks to the amateur from Marske, and observed that the tricks shown had not "sapped his belief in Spiritualism. He had held in his hand a guitar, which, when no one else was near, had played of its own accord, at the word of command, any tune he asked for." Surely such a sentence, coming from a gentleman of the well-known scientific attainments of Mr. Barkas, would be a scathing rebuke to the childish presumption of that audience. Happy must the "canary town" be, presided over by aldermen whose lofty ambition it is to figure at such farces; and, indeed, we may congratulate ourselves as a nation on the enlightened administration of affairs in our country, when its legislators may be recruited from the proprietorship of newspapers who can waste so much space with that which is beneath the acceptance of any mind that cares a straw for the truth.

Our youngsters are busy arranging a mimic stage for the pantomime of "Jack the Giant Killer," the first representation of which is to come off in the back kitchen on an early evening. Perhaps the Newcastle alderman will graciously favour the occurrence with his presence, and the astute *Chronicle* may be so good as to enlighten the natives of the smoky region with an elaborate report.







There is a pile of letters before us, but need we quote more? We have given two representatives which may do duty for all the rest, selections from which may be offered at another time. Here follow subscriptions received in addition to those previously acknowledged towards the balance for 1873:—

acknowledged towards the donors for 1873:—			£	s.	d.	£	s.	d.	
Per Mr. Champenagwe						Mrs. M. Dykes	0	2	0
Miss Rowles	0	2	6	Mr. Slater	0	2	6		
"H. B."	0	2	6	"Zigzag"	0	3	0		
Mrs. Waterhouse	1	1	0	Manchester Association	4	10	0		
Mr. Weightman	1	0	0	"T. T."	0	5	0		
Mr. J. Brown	1	1	0	"T. W. H."	0	4	0		
Per Mr. J. Sutcliffe—						"J. S."	1	0	0
Mr. J. Sutcliffe	0	1	0	Miss Lottie Fowler (five					
Mr. J. Sykes	0	1	0	dollars)		0	18	9	
Mr. D. Mead	0	1	0	Mr. N. Large	1	1	0		
Mr. J. Mead	0	1	0	Mr. J. Whitehead	0	10	0		
Mrs. Birley	1	0	0	"A Friend"	0	2	6		
"M."	1	1	0	Mr. Sutcliffe	0	8	6		
Major Menars	0	5	0	Mrs. Hennings	1	0	0		
Per Mr. Forster—						Mr. W. Richardson	1	2	6
Mr. R. Forster	0	2	6	"Dr. A."	0	9	2		
Mr. W. Wright	0	2	6	"H."	0	4	2		
Mrs. Wright	0	1	0	Mr. Deane	0	11	4		
Mr. A. Moody	0	2	6	Mr. Heywood	0	4	8		
Mr. J. Levy	0	1	6	Mr. G. Blagbrough	0	5	0		
Mr. R. Marshall	0	1	0	Mr. M. Parkinson	0	1	0		
Mr. T. Wright	0	1	0	Mr. J. Cook	0	8	0		
Mr. J. Gilbert	0	1	0	Mr. W. Davies	0	1	0		
Mr. W. Gales	0	0	6	"L."	0	10	0		
Mr. E. Oram	0	0	6	Mr. J. B. Bonnick	0	5	0		
Mr. A. Hynd	0	1	0	Mr. Cameron	0	9	6		
Per Mrs. Ayers—						Mr. Laycock	0	0	6
Mrs. Ayers	0	3	0	Per Mr. H. Freund—					
"G. B."	0	2	0	Mr. Freund	0	3	0		
Mr. D. Jones	0	2	0	Mr. Foster	0	3	0		
Mr. W. Jones	0	1	0	"Anonymous"	50	0	0		
Mr. Barrall	0	1	0	Bowling meeting, per					
Charlotte	0	1	0	Mr. H. Smith	0	16	0		
Mr. Beeby	1	0	0	Col. Steuart	0	13	10		
Per Mr. Clarkson—						Mr. Warder	0	6	0
Mr. W. Clarkson	0	1	0	Mr. Hocking	1	0	0		
Mr. A. B. Clarkson	0	0	6	Mr. Richards	0	7	6		
Adeline Clarkson	0	0	6	Mr. Bielfeld	1	0	0		
Mr. P. McCloskey	0	1	0	"R. W."	0	2	0		
A. Freemason	0	6	0	"J. W."	0	2	0		
Mrs. Gribble	0	2	0	H. Fuller	0	1	0		
Mr. Brier	0	1	0	"A."	0	2	4		
"Inquirer"	0	2	0						
Mr. McR	0	10	0						
						Total—	£527	15	7

There are one or two balances from subscriptions to periodicals to carry forward, and which must be acknowledged next week, which will raise the total amount to about £530. This has been subscribed by about 800 individuals. One has contributed £50, one £25, one £20, six £10, one £8, fifteen £5, two £4, three £3, fourteen £2, and forty £1, and upwards. The remainder has been made up of small sums, a considerable portion of which has been contributed at circles and by societies. The Spiritual Institution, then, is a strong body, capable of sustaining a vast work, which thousands of pounds spent in other forms of missionary enterprise fail to accomplish. The manager, though he has had to make up £100 or more of the expenses himself, is deeply grateful for the aid which has been afforded this year.

#### MRS. TAPPAN'S MEETINGS.

Thousands will thank us for giving them an opportunity to read the "outlook" given by Mrs. Tappan's guides on Sunday evening. When told to "look within," and submit to a process of self-examination before the bar of conscience, what frail mortal will not quail at the mandate, yet profit by its provisions? But such is a duty all as individuals owe to God, to humanity, and to self. How many grasp at a purpose with breathless ardour, wholly absorbed in attaining it, whereas, if they allowed conscience to have a word in it, if they looked within, their policy would be very much modified. As with individuals, so it is with movements. As Spiritualists, it is incumbent upon us that we subject our motives, and the means adopted to accomplish them, to severe scrutiny. Nor should we be content to talk in general terms; but subjecting the most prominent occurrences of the day to inspection, we should carefully note which way they float, that we may thereby determine the course of the unseen current.

Thus admonished by the spirits, through Mrs. Tappan, might we not profitably review the external circumstances connected with their ministrations amongst us? A careful examination of the facts shows in plain figures that after a course of fourteen meetings, which have proved the grandest success of the kind for Spiritualism which has ever taken place in this country, the individual who did the greater part of the work is left with the balance to pay. Not only so, but by these meetings Mrs. Tappan's wondrous faculty of inspirational mediumship has been brought fully to light amongst us, so that it has become a valuable commodity. Now, under these enhanced circumstances, we hear of a committee who desire to take control of Mrs. Tappan's services without respect to the responsibilities which have brought her powers before their notice and that of the public, and thereby rendered them the object of their desire. We ask that committee, we ask those who so eagerly crowded round Mrs. Tappan on recent Sunday evenings, we ask the Spiritualists of London, if

this treatment is any credit to Spiritualism or its adherents? Mrs. Tappan's guides said on Sunday evening that a memorable epoch in the life of man occurs when "an eternal and immortal love lifts the soul above selfishness." That period of development evidently has not reached the great bulk of our brethren in London. To do as they would be done by does not enter into their scheme of practical morals. In ordinary business, if a party or occupant invests in the improvement of property or valuables of any kind, he cannot be deprived of his recompense. In Spiritualism it would appear such strict regard to equity is not to be thought of. What, then, are we to think of Spiritualism if in practical operation it sinks below the level of honour demanded in business, and fails to fulfil the requirements of the marketplace?

We have treated this subject on the lowest possible plane; for, till men can recognise the common rules of business, there is little use in pointing them to the higher code of morals. We hope our readers will find in our remarks a practical application of the method recommended by Mrs. Tappan's guides, and in a matter which is the public concern—of every London Spiritualist at least. We have to acknowledge receipt of 5s. from B. T., 5s. from "A Freemason," and £2 2s. 0d. from Mr. Strawbridge, towards the balance of £26 (including last Sunday's meeting) due to Mr. Burns.

#### MRS. CORA L. V. TAPPAN'S SUNDAY EVENING LECTURES.

PROPOSED NEW COURSE.

#### COMMITTEE:

DR. GULLY, M.D., *Chairman.*

N. F. DAWKINS, Esq., Portman Chambers, Portman Square, W.

J. T. HOSKINS, Esq., 5, Connaught Square, W.

T. H. NOYES, Jun., Esq., "United University Club," Suffolk Street, Pall Mall, S.W.

MR. THOMAS SLATER, 136, Easton Road, N.W.

Mrs. HONYWOOD, 52, Warwick Square, S.W., *Treasurer.*

WEBSTER GLYNES, Esq., 4, Gray's Inn Square, W.C., *Hon. Secretary.*

At an influential meeting, recently held, the above-mentioned persons were appointed a working Committee, with power to add to their number, for inaugurating a further course of 12 Lectures by Mrs. Tappan, on Sunday evenings, at the Royal Music Hall, Holborn, or elsewhere, if possibly some more suitable place can be found accessible to all classes.

It is estimated that the expense of holding the course would be £150, or £13 a night.

Of this amount it is expected that £60 only will be obtainable by means of collections at the doors.

The balance of £90 must therefore be procured from other sources.

The Committee look for liberal donations from the general body of friends of the movement, and to the proceeds of the sale of a limited number of tickets for reserved seats, as the means of providing this sum, and they make an earnest appeal for support. Indeed until the required sum is obtained the Committee cannot make any final arrangements.

They trust, therefore, to receive a speedy response, as they feel sure that it would be a matter of general regret if the highly-inspired addresses by Mrs. Tappan, which have given so much gratification, and done so much good, should be discontinued for want of proper support.

At present donations have been promised to the extent of £32 14s., and subscriptions for tickets for the series to the amount of £35 18s., leaving a balance of £26 8s. still uncovered.

Transferable tickets, to admit one person for the whole series, will be sold at 12s. and 24s. each. Seats, however, cannot be reserved after the commencement of the service.

Tickets can be had on application, enclosing Post Office Order, to the Treasurer, or to the Hon. Secretary, or to any of the Committee, or to Mr. Burns, 15, Southampton Row, W.C., by all of whom donations will also be thankfully received.

#### MR. VOLCKMAN'S STRUGGLE WITH THE FLORENCE COOKE "GHOST."

Mr. Volckman requests us to announce that he will, at his earliest leisure, issue a detailed account of his late "ghost" experiences, in view of the many unreliable rumours and statements afloat on that interesting subject, and in reply to numerous inquiries, verbal and written.

Mrs. TAPPAN does not speak anywhere on Sunday evening next. It is hoped her meetings may be resumed on the following Sunday.

MR. FEGAN-EGERTON'S PORTRAIT.—We have not received the woodcut yet. Till that comes to hand we can make no promises respecting its appearance.

DR. SEXTON'S DISCOURSE AT GOSWELL HALL, on Sunday evening, will be fully reported in next week's MEDIUM. We hope the doctor will be welcomed by a crowded audience, and give the St. John's Association a good start for the new year.

MRS. TAPPAN AT DALSTON.—Spiritualists in the north-eastern district of London will thank the Dalston Association for arranging a lecture for Mrs. Tappan, to take place at the Luxembourg Hall, on the 20th inst. No doubt the place will be crowded to overflowing. An early application for tickets would be a wise course. Full particulars may be found in the advertisement on last our page.



GRASPING A SPIRIT.

To the numerous correspondents who desire us to publish their thoughts on this matter, we have space only for a few words. There can be no two opinions as to the genuineness of Miss Cook's mediumship; it is as well attested as that of any other medium. As to whether every manifestation is what it purports to be, must be determined by appropriate tests applied at the time; that the application of such should be made the occasion of vituperation and an exhibition of pugilistic outrage, is to be lamented. Mr. Volckman's process of investigation may be objected to on the ground of danger to the medium, but the conduct of the friends of the medium was such as to increase that danger a hundredfold. Indeed, we regard the conduct of the circle as reprehensible in every sense. If the form quietly elapsed by Mr. Volckman were a spirit, it had a grand opportunity of evincing its peculiar nature under the somewhat novel circumstances. If, on the other hand, the figure were Miss Cook, why should her friends endeavour to hide the fact by attacking Mr. Volckman and turning out the gas? May we not suggest that the appearance of Miss Cook under such circumstances is not incompatible with her honesty, or the genuineness of her mediumship? The narratives of numerous investigators have reached us, showing that mediums are often influenced to act by spirits unknown to themselves, and, as it would appear, sometimes even to the spirits also. The absurd limitations imposed at the circle in question reduced the seance to the level of an exhibition, with a desire to force matters to a foregone conclusion. So little is known of the nature of spirit-life, and the control of mediums, that the utmost licence should be given to experiments, and the honest avowal of its results. We cannot take sides in this matter: we extend our sympathies alike to Mr. Volckman and Miss Cook. Both pay the penalty of those who would aid in removing the veil from the eyes of an ignorant world. We have no doubt the little squall which has ensued will lead to steps which will prevent the necessity for investigators to defend themselves from arrangements, against which their intellect rebels. In conclusion, it would be well if in these matters censure against all parties could be dispensed with, for we heartily avow our belief that the circle and all concerned did what they considered best under the circumstances.

To the Editor, Sir,—I would fain call attention, for the benefit of your readers, to a medium, who, since I have become acquainted with her, I have observed is little known, and who is so sensitive and retiring that, unfortunately, she might remain so were her gifts not revealed through the efforts of one like myself, who has benefited by them. Gratitude for the blessings of spirit-communion with beloved relations opened to me through her impels me to this, besides the desire that other thirsty souls seeking for the same refreshing stream may be directed to a pure fountain. I would speak also of Mrs. Woodforde's powers of development, which are unusual: I am an instance of rapid advancement, having, during the course of a fortnight, obtained writing and trance-speaking, besides improving in clair-audience. It is true that I have had the advantage of almost daily sittings, but I know of many other instances of quick development, some who have at first shown no mediumistic power having been enabled, after a few sittings, to write, and from this progressing to the exhibition of other gifts.

Given the possibility of spirit-communion with the spirit-world, your more thoughtful readers will admit that to have this power opened is an inestimable blessing. Many sit alone for many months, and even years, to obtain only the slightest evidences of spirit-presence. With a medium gifted as is our friend, it becomes a speedy, easy, and delightful process, for the work is aided by spirits of a high class, who gradually cause you to feel their sphere of harmony. I would also bring before your notice, as an interesting fact, an article entitled "Spiritualism Medically Considered," which appeared in the *Medical Review* for December, 1873. The writer, a young author, was developed for spirit-writing by Mrs. Woodforde, and the article, having been ordered by the Editor of the *Review*, was written under spirit-control in her presence, the name of the controlling spirit, an eminent individual on earth, being known.

I have written this for your columns, hoping thus to reach a wider circle than is opened to me in private, and to whom I would extend somewhat of the happiness I have myself obtained by sittings with this medium; and hoping that, with your usual praiseworthy spirit of usefulness, and kindly helpfulness to mediums, you will be pleased to insert it.—I am, Sir, yours truly,  
M.

[We have heard a number of similar testimonies, and would recommend all intellectual investigators to make Mrs. Woodforde's acquaintance.—Ed. M.]

To the Editor.—Dear Sir,—Although I have been for some time past a constant reader of the MEDIUM, I have not ventured to write you till now, and only that I feel it may be interesting to many of our friends to know that this new and grand truth has already a few adherents in these parts, I would not trespass on your space now.

A few of us having heard of Mr. and Mrs. Barber being at present in Dundalk, concluded to write asking them to visit us here, which they very kindly did a few days ago. The first evening, at about half-past eight o'clock, eight of us, with the medium, Mrs. Barber, sat round a large mahogany table. After offering up a solemn prayer to Almighty God, imploring his protection and guidance in our inquiries, we commenced to sing, "There is a happy land," accompanied on the concertina by Mr. Barber. In less than a minute Mrs. Barber was controlled by her guardian spirit, who addressed us in the direct voice. I asked him several questions, which he answered kindly and satisfactorily. Loud raps were now heard on the table; on inquiring if they wished to communicate, and arranging that we would understand three raps to

signify "Yes," and one rap for "No," a spirit purporting to be my father rapped out his name by the alphabet. When requested to give a test, he informed us correctly the number of years (fifteen) he has left earth-life; a further test being asked, viz., my (his son's) age at the time of his decease, he responded with fourteen raps, a pause, and then a slight rap, clearly indicating fourteen odd years, which was correct. A gentleman present, who was an entire sceptic as regards Spiritualism, having felt and heard very distinct and impatient raps under his hands, requested silence, that he might establish communication with the intelligence present. He got a name distinctly given which he had not even thought of at the time; but having had a brother who bore that name, he demanded a test, viz., for the spirit to rap out the number of years he had left earth-life. This was given at once, and most correctly. Our friend was obliged to calculate the time before being able to acknowledge the accuracy of the reply. The time was thirty years; so it cannot be said that these answers were in the questioner's mind. The control now described the spirit who was communicating, and as being an exalted one, for he perceived it wore the crown of light.

We had all together, at various times during the evening, four different direct voices—two male and two female—each of whom spoke freely and answered questions very satisfactorily. We had also a great deal of tilting and partial turning round of table with many raps on leaf, and two paper tubes eighteen inches by four inches in diameter, floating around the sitters, frequently touching all of us on the face and hands, sometimes smartly, and again as gently as possible. A tambourine was also floated about, keeping time to our singing. I am telling you only a little of what took place, for to go into the matter in detail would be to press unduly on your space and kindness.

On the following evening we had splendid manifestations again, several spirits who had not been with us on the previous evening denoting their presence this time, particularly the mothers (who are both in spirit-life) of a young gentleman and his wife who were sitting at the table, the mother of the latter controlling the medium strongly. The matter was most striking and impressive. We introduced two fresh sitters—a gentleman and his wife. On this occasion fortunately our conditions were not impaired, but were equally satisfactory. Several of my friends who are all orthodox and really religious in their lives, informed me that they never felt more upraised in a spiritual sense on any former occasion.

Mrs. Barber has, very good-naturedly, consented to visit us again shortly. Her kindly disposition has endeared her to all her friends here. Hoping you will find room for this in an early impression.—  
Yours sincerely,  
JAMES KILBRAITH.

Newry, Dec. 24th, 1873.

On Friday evening Mrs. Hollis visited us, and, as she re-entered the room in which the circle was assembling, Mrs. Burns observed a large hand close to the top of the door throw a red-silk crape shawl across the room at the same moment Mrs. Hollis was entering, so that Mrs. Burns saw the medium distinctly as well as the manifestation. When the little family party was arranged and the light extinguished, spirits were heard to sing in unison with the circle. "James Nolan," Mrs. Hollis's guide, spoke for a long time in the spirit-voice as loud as an ordinary human being would. He described a number of spirits round each sitter, and a curious part of this manifestation was that two spirits were observed who are yet in the body. Mrs. Burns's brother was clearly described, and I recognised the description of my mother. "James Nolan" said these figures of living persons were derived from their living bodies by the controlling spirits. Six other spirits spoke in a whisper, but so distinct and loud as to be perfectly well heard. A spirit was thus heard offering up a prayer to God for the success of the Spiritual Institution and the welfare of those engaged therein. I was impressed that the spirit was Dr. Ferguson, who when in the physical form came to London with the Davenportes. He acknowledged the truthfulness of my surmise, and said, "When I saw you in London, I promised that you would hear from me, and now I fulfil that promise." I have never forgotten Dr. Ferguson's kind words when in London. I only had one interview with him, and on that occasion he spoke to me very kindly of my work for Spiritualism, in which I had recently engaged, and said I should yet hear from him, as he was then on the eve of departing for America. In a few years he was translated to the spirit-world, but I never forgot his kind promise, which linked our spirits together. I am as much indebted—perhaps more—to the prayers and support of my true spirit-friends, as to the co-operation of those who are in the flesh.

Another very remarkable incident occurred at that seance. A spirit by name "William Ker" was said to be near me. I could only remember one of that name, a farmer on Kilbirnie Braes, a neighbour of my uncle John Barr, with whom I lived one summer. At a hay-harvest, at which all the farmers in the district assisted, William Ker was present—a genial, stalwart man in his prime. In our gambols after dinner he observed my vivacity, and appreciatingly remarked, "Jamie, ye'll be a philosopher yet." Boy as I was, I never forgot those simple words, and the cordial style in which they were spoken. They have rung in my ears ever since, and "William Ker," by communication through "James Nolan," reminded me of the whole occurrence on Boxing-night. I am not aware whether "William Ker" is still in the form, as I have never seen nor heard of him since the day of the "haystack" on the Moors. If he indeed were present at that seance, it shows by what slight incidents souls become intimately associated.

I could fill many columns with accounts of interesting events which I have witnessed at Mrs. Hollis's seances, but for the present I must desist.  
Dec. 30, 1873. J. BURNS.

MR. JOSEPH CARTWRIGHT, in the course of a letter, gives some facts which we extract:—As before, our little service was opened with a hymn, but this was interrupted by the presence of the spirit of an American Indian, called "Sky," who evidently did not understand English hymnology, nor, I have no doubt, that his hymn of praise would have been just as unintelligible to us. This interesting fellow spoke in broken English, easily understandable to those who were familiar with his talk; but I must confess I could not understand much



that he said, although his voice and accent were very musical and pleasing. A very animated conversation was kept up with this spirit for some time, when a lady of the party suddenly exclaimed, "Thank you, Sky! Thank you! This is what you promised me." "Sky" had been as good as his word, and had deposited a red ostrich feather in the lap of the lady, telling her husband at the same time that his squaw was to wear it in her bonnet. This feather was one which had been presented to the spirit by a lady in America, and it had been treasured carefully in one of Mrs. Hollis's huge boxes. "Sky" objecting to any one interfering with it. On the evening of the seance he had taken it from the trunk in which it was deposited without opening it or disarranging the contents. Several other spirits addressed the parties present, but none of them equalled Mrs. Hollis's attendant spirit, "Jemmy Nolan," in the intelligibility of his talk. This spirit is an American, of a kind and attentive disposition; pretends to nothing beyond his knowledge; speaks when he is spoken to, and always to the purpose. He recognised a friend of mine as a "mason," and whispered into his ear the satisfactory patter of that ancient and secret craft. This was done so truly that my friend exclaimed, "'Jemmy,' we are brothers." While we were listening to all this, a beautiful pellucid light, about the size of a horse-bean, without sparkle or flicker, came sailing along from the other end of the room, and took its place in front of Mrs. Hollis, where it stayed for some time, and then disappeared by the route that it came.

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## REPRESENTATIVES' REPORTS.

**BISHOP AUCKLAND.**—At Mr. Fawcett's seance on Thursday, the 1st inst., "Dr. Nixon," through the mediumship of Mr. Meek, spoke with increased facility and success. According to his views, tobacco, opium, snuff, alcoholic drinks, &c., are all spiritual hindrances, benumbing the nervous system. Drugs generally have a like effect. The laws of health demand pure food and air, work and recreation. These things are at the root of all true Spiritualism.

Miss Fowler has been holding her public and private seances at Mr. F. Everitt's during the week. We hear of many remarkable tests. Mrs. Fawcett received various statements and personifications of deceased relatives of a very convincing kind. Mr. Meek was informed that a spirit who had lost a finger in earth-life and died of dropsy was present. This accurately describes a friend of his. Much appears to depend on the conditions presented at these seances. Some persons get immediate and most satisfactory proofs, whereas others receive, along with many remarkable revelations, inaccurate statements, and what can fairly only be termed guesses. The spirit states that this is owing to the intermingling of different spheres and consequent confusion. We understand that Miss Fowler is being well patronised, and trust much good may accrue from her visit.

Jan. 3rd, 1874.

**CREWE.**—The following extract is interesting:—"Now for Spiritualism in Crewe. 1. Five copies of the MEDIUM are now taken in where there were none at all read. 2. Many are now converted from their former views to the harmonial philosophy. 3. Seances have been formed and mediums developed (there are now about six already), and most satisfactory tests elicited. At a seance I was present at on Sunday afternoon, the table was lifted up nearly two feet in the air several times, and several mental questions were asked and answered. My sister (who died when she was about ten hours' old) was also present. That is satisfactory, is it not? Thanks to the help of God, our kindly spirit-friends in making such exertions to manifest themselves, and partly to my own poor efforts, we are establishing Spiritualism upon a firm basis in Crewe. Every time it is brought into notice is a step gained. In a few months, when we have prepared the way sufficiently, we will invite a lecturer here, to give the cause a further impulse. The thanks of every Spiritualist in the United Kingdom are due to you, for bringing the philosophy into such public notice, and for supplying them with good and cheap literature, to increase their knowledge and urge them on to further exertions. But if they give nothing else to help you on, then is their enthusiasm and goodwill not worth having. Please send me three copies of the Almanack.—Yours in the cause, ALFRED STAPLEY."

## MR. COGMAN'S INSTITUTION.

We have had several reports of quite a revival at Mr. Cogman's, partaking of increased attendance on Sunday evenings, as well as a gratifying augmentation of power on the part of the medium. A few gentlemen were so heartily pleased with Mr. Cogman's medium addresses that they recently took steps to ensure a certain contribution every evening. This was needed; for oftentimes Mr. Cogman, after delivering a long and instructive address to a house full of eager listeners, would be rewarded with, it may be, only a few coppers, not sufficient to pay for the cleaning of the room. On Sunday evening last a lady was controlled to give a very beautiful rendering of the "Kyrie" from Mozart's Twelfth Mass. Before Mr. Cogman was controlled, he desired the audience to select a subject for the spirit to discourse upon. When control had been effected, the "Realm of Spirit" was propounded as a subject; and for about an hour the entranced medium spoke in a most eloquent and thoroughly instructive manner. We would recommend our friends in the East of London to look in on Mr. Cogman, whose address is 15, St. Peter's Road, Mile End, E.

**LIVERPOOL.**—Mr. Morse addressed two excellent meetings on Sunday at the Islington Rooms. In the evening a committee of Spiritualists chose the subject upon which "Tien" spoke, to the entire satisfaction of all present.

**RUSTIC SPIRITUALISM.**—The *Framlingham News* reports a public seance lately held in that town by a local medium. We give an extract: "Then footsteps were heard by all present, as if some one was walking upstairs, and lights also appeared in front of the sliding doors. Immediately, with a great rumbling noise, the sliding doors were pushed about two or three feet apart, and the luminous form of a man or spirit appeared, to the great surprise of the majority of those present. The consternation was general, and one of the party talked of testing whether the appearance was material or spiritual by shooting at it, when the form disappeared. Simultaneously another rushed to the sliding doors to see if any one had secreted themselves behind it; but no one was present, and the outer door remained locked."

Mr. Burns's recent visit to Plymouth and Devonport has excited a great deal of interest. The rev. gentleman described by a local paper as being "every inch a parson," and who took part in the denunciation of Spiritualism at the close of Mr. Burns's lecture at Devonport, has delivered a counter lecture at the Mechanics' Institution, Plymouth. As reported, it is a tissue of misconceptions and misstatements. A large portion of this *Devonport Independent* has been occupied with letters discussing the subject. We thank that paper, for the careful and impartial report which it made of the proceedings which followed Mr. Burns's lecture.

**THE DAVENPORT BROTHERS AND CONJURERS.**—A local paper gives an account of Herr Dobler's visit to Hyde. He would not perform because a Spiritualist was on the committee, who proposed to tie him as the Davenportes were tied. Dobler then had the impudence to state that the Brothers never got out of their ropes except when they were allowed to tie themselves. At the present time there is need for full information as to what kind of phenomena occurred in the presence of the Davenportes, and under what circumstances it was witnessed. This is supplied in Mr. Cooper's "Experiences of Spiritualism," including his journeyings with the Davenportes in England, Ireland, and on the Continent. This useful work was published at 2s. 6d., but the remainder was offered as a premium volume with *Human Nature* for December for 1s. Send 1s. 9d. for *Human Nature* and the book together post free.

Mr. HERNE, on account of the defective state of his health, will give no seances next-week.

When a new edition of the "Spiritual Harp" is ready, a supply will be sent to London for the use of English Spiritualists.

There is now a plentiful supply of the "Spiritual Lyre" in handsome cloth binding, 1s.; and in strong paper covers, 6d.

ANNIE FAY, medium for physical and mental tests, writes to say that she intends to visit England in a few weeks.

Mr. VENMAN has been lecturing on Spiritualism at the Grosvenor Club, Buckingham Palace Road.

MERTHYR.—Some time ago we were informed of remarkable manifestations obtained through the mediumship of a lady. As the letter is now somewhat out of date, we would be glad to be favoured with further information.

The St. John's Association of Spiritualists have the pleasure to announce that Dr. George Sexton will give an address at Goswell Hall, 86, Goswell Road, on Sunday, 11th January, at seven o'clock. Subject, "If a man die, shall he live again?" Admission free.

SUNDAY LECTURE SOCIETY.—St. George's Hall, Langham Place. Sunday Afternoons at four o'clock precisely. January 11th.—Harry G. Seeley, Esq., on "The Position of the English Universities with regard to National Education and Progress."

"SPIRITUALISM: A NOTE."—The insolence of the short article thus entitled, in the current number of the *New Quarterly Magazine*, is, for different reasons, not unamusing. We are enabled to state that the writer of the former article, "A Spiritualistic Seance," to which this one refers, has never attempted to tell how to perform the trick with the elliptical mirror, although, as has been published in the MEDIUM, he has offered £200 by one of our subscribers if he would do so. He has probably discovered, on inquiry, what he was ignorant of when writing, that the trick, as described by him, is impossible. This is one of the gentlemen who deign to "address" only "educated and intelligent persons"!

T. L.—Your communication is anonymous, yet your remarks are apt.

J. STEAD (BRIGHOUSE).—If you had sent your full address, we would have written to you. Please cut out the passage to which you refer, and send it to us. We can remember no expression which could be taken as advocating the atonement.

JONATHAN PITTS.—Sorry your letter has been so long in abeyance, but glad to see from it that the light of the spirit-world still shines upon our friends at Old Lane, and that your pen has acquired increased facilities of expression.

SEVERAL CORRESPONDENTS complain of having received no answer from Banyard, the astrologer, after having forwarded him letters containing fees, as advertised. We know nothing of the man, but would suggest that if any of our readers are flush of money they may send it to us, and we will see that it is well used in the promotion of Spiritualism.

ASTROLOGY.—To the Editor.—Sir,—When a man takes up with Spiritualism his faith in his omniscience becomes slightly shaken, and he begins to think there may be some truth in other so-called "hum-bugs" besides Spiritualism. If you can find space for a few letters on astrology, I should be glad if some of your correspondents, who are not interested in puffing any particular astrologer, will inform us whether they have ever had any experiences of the truth of astrological science, and if so, whether they would oblige us with a few facts. There may be a great deal of truth in astrology, but very little in astrologers; and a little more light on this mysterious subject, from someone who has tried it, would be of great service to those who honestly desire to test it without being imposed upon.—FRITZ.—Manchester, November 4, 1873.

"INVESTIGATOR," in a long letter, discusses the payment of those engaged in the work of Spiritualism. There are objections to nearly all plans, because there is a danger of their being abused. The high charges made by mediums do not keep the poor from participating in Spiritualism, for mediumship is a universal faculty, often more abundant amongst the poor than amongst the rich. As to the Spiritual Institution, it has to pave the way for the fuller recognition of the cause as a philanthropic movement. There is danger in any body being placed in control of the funds, for then speakers, writers, and editors would become their creatures, and corruption would be as conspicuous in Spiritualism as in churches and governments. If comfortable and easy livings could be obtained by Spiritualist workers, many would enter the field for the sake of the loaves and fishes; but while opprobrium and penury are the reward, none will take up the work unless under the pressure of Spiritual influence or the love of the cause.

A BIRMINGHAM SPIRITUALIST writes:—"I fear it is the rule with many of your readers, after they have read, or rather just scanned the MEDIUM over, to throw it on one side, or perhaps into the waste-paper basket. Now, I think something better ought to be done with it. If we were to throw a new coat by after having worn it once, what should we say to that? Why, that we were gone mad. Why then, I ask, should we not let others know of the grand and glorious truths which Spiritualism teaches? But how are we to do it? some may ask. Well, I will tell you how we may do it one way, and at a very small expense. If every subscriber to the MEDIUM were to lend it to his neighbour or send it to his relatives after he had read it, instead of destroying it, what, I ask, would be the result? Why, instead of the publisher having to appeal to his readers and friends for support, he would be every year hundreds of pounds in pocket. I will tell you what I do. I buy two MEDIUMS every week, sometimes more; one I give to a friend of mine, and the other, after I have read it from the title-page to the last advertisement, and after business is over and I take my evening walk, I take it with me, and should I happen to pass a large private house or shop I quietly put the MEDIUM into the letter-box; and it being something new, perhaps to many of them, it stands a good chance of being read through and through with, I trust, good results. Now, Mr. Editor, if all your readers would only try the experiment for, I will say, one month, see what effect it would have on the sale of the MEDIUM." Those who are willing to aid in this work can have surplus numbers at a very low price.



## MR. MORSE'S APPOINTMENTS.

BIRMINGHAM.—Sunday, January 11th, Athenæum Rooms, eleven a.m. and seven p.m.

Tuesday, January 13th, Midland Spiritual Institute, 58, Suffolk Street, eight p.m.

WALSALL.—Arrangements pending.

BLACKBURN.—Ditto.

GLASGOW.—Jan. 25th to 31st.

NEWCASTLE-ON-TYNE.—February 1st, 2nd, and 3rd. For particulars apply to Mr. Blake, 49, Grainger Street.

DARLINGTON.—To follow.

LIVERPOOL.—To follow.

Mr. Morse's address during the week is—Care of Mr. R. Collier, Midland Spiritual Institute, 58, Suffolk Street, Birmingham.

## VISITS TO BIRMINGHAM.

Mr. Morse will visit the Midland Spiritual Institute on Sunday next, and deliver two addresses in the trance, as detailed in his list of appointments. As he has not been heard often in the midland counties, no doubt overflowing audiences will assemble to hear him. Mr. Burns will visit Birmingham on Sunday the 18th inst., deliver two addresses, and attend a conference of Midland Spiritualists in the afternoon. Further particulars next week.

COULD any friend in the South of England recommend a town for a Spiritualist (a stonehewer) to settle down in. He has a great fancy for Oxford.

A YOUNG man in Newcastle, of highly respectable character, wants to investigate Spiritualism, could any of our friends invite him to their circle through the MEDIUM, or by sending word to me.—EWEN CAMERON Leyburn, Bedale, Yorkshire.

THE MARYLEBONE Association held their annual meeting at the Hall of Progress, on Wednesday evening. Particulars will be given next week. Mr. Burns gives the first of a series of weekly lectures for that association on Wednesday evening next, at 8 o'clock, at the Hall of Progress, 90, Church Street, Edgware Road. Subject, "Narrative of Personal Experiences."

THE announcement will be read with pleasure that Mrs. Tappan is preparing a volume of choice poems, entitled "Songs from the Summerland, principally improvised at the close of lectures." One charm attending her discourses in London has been the poetical terminations, a collection of which would be warmly welcomed by the thousands who have read them in print or heard them pronounced.

A TOUCHING incident has occurred in connection with the funeral of Rollo, one of the men drowned by the foundering of a steam tug in the Tyne, which has moved the seafaring population of North Shields deeply. He buried a favourite child on Christmas Eve. On leaving the grave side, he was heard to say, "Good-bye, darling; I will come to see you on Sunday;" and on the afternoon of that day his body was placed in the grave alongside his little pet.—*Alliance News*.

NEWCASTLE.—Our friends of Newcastle should invite Dr. Sexton to visit the town, and amongst other things expose the conjurers, and allay the importance of those stupid people who exult so heartily over a few childish tricks. Next week we hope to find space to print a few simple directions for the getting up of meetings, with the view of enabling our friends in the country to enter into arrangements with lecturers successfully.

THAT combination of folly and fable, a "London correspondent" has been favouring a Northampton paper with his comments on Spiritualism. His allusions to seances in which "hysteria in women" is produced, are reckless statements entirely devoid of true application. From the style of the article, the reader is led to suppose that it was written by one of those "women" in whom "hysteria" had been produced, by the contaminating influence of sitting in a dark seance, with "our London correspondent."

OSSETT GREEN.—On Sunday, December, 21, 1873, two addresses were given in our meeting by Mr. A. D. Wilson, of Halifax, the subjects being, in the afternoon "The Philosophy of Spiritualism," and in the evening "The Mission of Spiritualism." Both addresses were given in a masterly style, that in the evening under spirit-control. Now, Sir, as there is a felt want for good speaking-mediums, we at Ossett think Mr. Wilson and his guides ought to be more frequently brought before the public, for no society need be afraid of inviting Mr. Wilson to occupy their platform.—CHARLES HALGATH.

PERSECUTION.—Our correspondents in the north are indignant at the treatment which Dr. Monck has received from some of the newspapers. The vile names and imputations which have been levelled at him appear to be entirely gratuitous, for no evidence is forthcoming to substantiate the charges made against him. Of course, like all other mediums, he is denounced as an impostor; and, being a minister of the gospel, his outspoken allusions to the spiritual phenomena, and scriptural occurrences cause him to be branded as a blasphemer. This kind of treatment is what we have all had to put up with; but, Dr. Monck being a minister, the virulence of the Christian sect is more apparent in his case than if he had been a secularist, or one connected with no religious body. Under this persecution Dr. Monck has the sympathy of every Spiritualist.

To the Editor.—Dear Sir,—My attention having been called to the advertisements of Messrs. Maskelyne and Cooke, who have now returned to London, it has occurred to me that some persons might be misled by their pretensions, and imagine that real manifestations and not trickery are being exhibited at their place of performance. Would it not be well to circulate or distribute, at the close of their entertainment, copies of Dr. Sexton's oration, entitled "Mediums and Conjurers," and by that means enlighten many on the important subject of mediumship? Should any of your readers approve of the idea, and would supply myself and friends with these orations, we would undertake to distribute them.—I am, dear Sir, yours fraternally,

CHARLES WHITE.

4, Gray Street, Manchester Square, W.

[Some months ago Mr. Gray proposed a committee to raise means for the above purpose, but it ended in another important work. Money would be well spent in Mr. White's proposal, and the oration may be obtained at a nominal price for that purpose.—ED. M.]

## NATURAL RELIGION AND SOCIAL RIGHTEOUSNESS.

A SECOND SERIES of SIX LECTURES, by Mr. HARPER, will be given at the Cavendish Rooms, Mortimer Street, W., on SUNDAY MORNINGS, at Eleven o'clock, commencing January 11th, 1874. Subject, "Some Moral movements of contemporary Social Life." Admission Free. Collection at door.

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

FRIDAY, JANUARY 9, Singing Practice at 7 o'clock.

WEDNESDAY, JANUARY 14, Mrs. Olive at 8 o'clock. Admission 2s. 6d.

## SEANCES IN LONDON DURING THE WEEK.

SATURDAY, JANUARY 10, Mr. Williams. See advertisement.

SUNDAY, JANUARY 11, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7. St. John's Association of Spiritualists. Service at No. 86, Goswell Road, at 7 o'clock.

MONDAY, JANUARY 12, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advertisement.

TUESDAY, JANUARY 13, Seance at Temperance Hall, 103, Mile End Road, at 8.15. SOUTH LONDON ASSOCIATION, 24, Lower Stamford Street, Blackfriars, S.E. at 7.30, and Sundays at 6.30 for 7 p.m. Write for admission to Mr. F. M. Taylor, at the above address.

THURSDAY, JANUARY 15, Dalston Association of Inquirers into Spiritualism, Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

St. John's Association of Spiritualists, at Goswell Hall, 86, Goswell Road, at 8, for members only.

Mr. Williams. See advertisement.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, JANUARY 10, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LEEDS, Britannia Buildings, Oxford Row, at 6.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station) Service at 2.30 and 6 p.m. John Kitson, medium.

MONDAY, JANUARY 12, HULL, 42, New King Street, at 8.30.

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

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

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

TUESDAY, JANUARY 13, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, JANUARY 14, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

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

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

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

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

LEEDS, Britannia Buildings, Oxford Row, at 7.30.

THURSDAY, JANUARY 15, BOWLING, Hall Lane, 7.30 p.m.

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

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

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

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

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

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

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

FRIDAY, JANUARY 16, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.

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



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