



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

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

No. 200.—VOL. V.]

LONDON, JANUARY 30, 1874.

[DOUBLE SHEET—PRICE 1½d.]

MRS. TAPPAN AT CLEVELAND HALL.

On Sunday evening last, the 25th inst., Mrs. Tappan delivered the second of a fresh course of lectures in the above hall to a fair audience. The chair was taken by Mr. Algernon Joy, who, after the first hymn had been sung, read the 18th chapter of the Gospel according to St. Matthew. Mrs. Tappan then rose and delivered the following invocation:—

Our Father, Thou infinite Spirit! Thou light, and life, and surpassing glory! Thou strength above all weakness! Thou delight and Thou soul filled with wonderful compassion! We praise Thee. The boundless firmament proclaims Thy power and glory; the everlasting stars revolve in response to Thy will and Thy law; and worlds in space are fraught with an atom of Thy being; the soul of man, more mighty than worlds and stars, endowed with more surpassing glory than the suns and firmaments of space—the soul of man worships Thee, praises Thee, because of Thy infinitude; aspires to Thee because of Thy infinite love; strives to know Thee because of Thy wisdom and knowledge and surpassing glory. O Thou that searchest the human heart! Thou whose presence is here even as a voiceless power, even as a penetrating soul! Thou canst judge of the offerings that Thy children bring, whether they be of the spirit; whether they be of humility, and patience, and contrition; whether they be of inspiration, and knowledge, and purity, and light; whether they be of Thy divine and perfect powers, wherein the soul is made fully in accord with Thee. We only know that Thou dost move upon all nature, and, even as a harmonious voice, uplifteth, elevateth, sustaineth, and guideth us ever. Oh, let us be strong in the strength of meekness! Let us be wise in the wisdom of Thy patience and understanding! Let us be filled with the truth of Thy power and Thine inspiration, until all life shall open before Thee in the matchless harmony of human thought; until through Thy living deeds and words mankind shall forget their misery and strife; until by kindly deeds and actions they shall be uplifted to behold those angels that for evermore sing praises to Thee in deeds and words of lovingkindness to Thy name! O living Spirit, to Thy power, that is upon us everywhere, and Thy breath, that elevates us beyond space and time and death, even unto immortal life, shall be praises evermore!

After another hymn had been sung, the eloquent speaker again rose and delivered the following discourse on—

THE NEED AND EFFICACY OF PRAYER.

“If any two of you shall agree touching the things that they desire to be done, that shall they have; for where two or three are assembled together in my name, there shall I be also.”

Dr. Watts has said that prayer is

“The soul’s sincere desire,
 Unuttered or expressed,
 The burning of a hidden fire,
 That slumbers in the breast.”

To persons familiar with spiritual exaltation, with meditation, or communion with the Spirit of deity, the aspiration of the soul, and the uplifting of the thought, there is nothing new that can be said on the subject of prayer. But the tendency of modern thought is to exact science, is towards the solution of all problems of the universe by natural laws; and it was not many months ago that a challenge appeared in connection with a learned professor of science in England asking that the efficacy of prayer

might be tested by setting apart a certain ward in a certain hospital in the City, and that those who believed in the efficacy of prayer should pray for the particular patients in that ward, and see if God would answer their prayer. A shout of derision went up from the world of science, and naturally one of horror from the religious world. But the fact that any man of science should so far forget his mission and transcend the sphere of scientific investigation as to challenge Deity to the answer of a petty foible of the human mind, shows what is abroad in the world in the nineteenth century.

The fact that materialism avows that there can be no answer to prayer proves there is need of some form of testimony whereby the nature of the spiritual communion with Deity may be understood. The abject offerings of heathen nations to their idols, the sacrificial rites and ceremonies that belonged to the ancient peoples, the offerings of human beings that now even take place among the Brahmins and Hindoos and many of the heathen nations, are not, in our opinion, connected with the spirit of prayer, nor have they anything to do with that form of worship expressed and understood in the language of Christ.

Either God does or does not commune with the human soul. Either He does or does not respond to the thoughts, aspirations, feeling, desires, and wishes of humanity. The Lord of the universe is either blind, deaf, soulless, and void of intelligence, or there is a power, intelligence, soul, and mind that can answer the human thought. Materialists declare that there is no answer to prayer; that the great powers of the universe are governed by laws; that those laws are inflexible, inexorable, illimitable, unchangeable; and that humanity can never receive an answer unless he shall ask for something that is in harmony with natural laws, and straightway set himself to work in accordance therewith to attain it. Consequently the praying for bread in the prayer of the Lord is considered to be superfluous; since it is claimed by modern thought, with no little degree of reason, that if a man wish for bread he must sow and reap and gather the grain, and the bread shall be forthcoming; that if he wish for temporal power he must build it up through ambition—through every effort of his material nature; that if he wish for success in battle, he must not only pray, but must have upon his side the largest armies, the strongest guns, the most powerful artillery, and the best defence with which to withstand the enemy; and praying is not in accordance with the spirit of military ethics. The leader of armies who prays also does everything in his power to gain the success for which he has prayed.

In our opinion these extremes are a mistake. We should pray for material things in material ways. God has endowed humanity with intelligence, with hands and feet, with a brain to work, with an earth teeming with plenty, and he prays in accordance with the laws of Nature—sows the seed in the fall promise that time, and the laws that God has made, will bring the harvest. But the materialist will also have us pray for spiritual things in the same way. The materialist applies the spiritual laws to material methods; and, because a man must walk or ride if he requires to go from one place to another, and because he must work if he would have his daily bread, and because he must conform to the laws of Nature if he would have health and activity; they say you must also pray with material laws to accomplish spiritual ends, forgetting that man, in his twofold capacity and in his twofold nature, may have other requirements than those of the body; that there may be other laws transcending those of the physical nature; that there may be other methods that science has not found out, whereby the spiritual nature is sustained and fed. We know quite well that there are certain laws of science, recently discovered, that contravene and supersede previously known laws; we

know quite well that the whole material problem of life is a constant and absolute progression from one phase of discovery to another. The materialist forgets that the higher portion of man's nature requires spiritual sustenance, and also forgets that, although Nature is very broad, and science has penetrated very far, there may possibly be laws into which science has not yet explored, and God may have methods that man does not at present understand.

Professor Tyndall would do well, before challenging the Deity in reference to his laws and method of answering prayer, to endeavour to place himself in a condition to know what prayer is; because, while the man of science has adhered strictly to the laws necessary in the investigation of material things, while he bends the knees to Nature and searches her mysteries in order to live here, when he comes to the vestibule of the immortal soul, and the great structure of that spiritual fabric, to which mankind look and must look for their spiritual sustenance and growth, savans, without reverence and without awe, without even the commonest honesty of their order, tear down the structures of faith and spirituality, and say: "There is nothing true but reason; that alone will suffice."

But let us see if, in these methods of spiritual communion, there be not real laws, outside of, and contravening and superseding, in some degree, the strict laws of materialism. It is evident, to the reasoning mind, that the body must be fed and clothed and sustained. It is also evident that the mind must be educated, trained, and disciplined. No amount of genius will answer unless there be also culture, inspiration, and guidance. The spiritual nature of man, that vast free soul that supervenes, governs, directs, guides the material, governed by laws just as perfect, and hence just as capable of demonstration, wherein there can be no more violation, no more contravention than there can be in the physical laws. The nature of man's spiritual existence therefore is that which the student should desire to find out, and that no man shall ever do through physical and material methods. It shall require other faculties and powers, other qualities of mind, to be unfolded in order to open and understand it fully. See with what studiousness and research the world of science has waited for years for the perfection of telescopic instruments that would aid the eye in penetrating the mysteries of the solar system. How many stars have been added to the firmament by the wonderful discoveries of science! Man's eye was not sufficient, it has been magnified a thousand and a hundred thousand-fold. May it not be true that man's spiritual vision also is limited? that he also requires culture in that direction, that he may understand the laws of the spiritual eye? Does it not need a telescope whereby it may comprehend a broader range of spiritual vision, and understand more of its own spiritual nature?

Science endeavours, with reason and materialism, to handle that which belongs to intuition and spirituality; science endeavours to drag down the spiritual to the level of the material senses; and so if God and spirit do not accept the challenge of being solved in its crucible, then God and spirit have no existence. Because the Deity will not permit Himself to be discovered by microscopic analysis, or permit his secret soul-essence to be found in the *experimentum crucis* of science, because the soul of man is made of finer essences and finer materials than science can analyse, science says there is no soul, God there is not; that the universe is void, and that the powers of man go upward and outward into empty air.

But at this the soul of man revolts. Each spiritual presence, every intelligent mind, knows that there is something in his organisation—spiritual or otherwise—that claims superiority to those mere material tastes; that there are spiritual forces belonging to the spirit that, even though science does not discover them, proclaim their existence with potency and power; that thought itself, on its many myriads of pinions, defies time, space, and science, and branches out into the broad region of imagination and poesy and faith; that religion, with her snowy brow and ever-living voice, has spoken to man in every age and through many tongues, even through the lips whose words have been just read, more potently and more powerfully because of the lapse of time. They have wakened a response in many hearts; yet you have only an intuitive consciousness of them within you. The external expression was given and finished hundreds of years ago; but that expression is incorporated with your own souls by the voice that is within you. It is quite true, as the scientific proclaim, that if God answer prayer it must be in accordance with law; but there he must stop. It is not in accordance with material laws; and the methods whereby Deity answers prayer can only be known to Deity, and those souls that are in communion with Deity. Such as have no soul, or imagine they have none, cannot be within the range of the operation of those laws any more than the blind man can see the sun. The laws whereby the spirit converses with spirit can only be known to those who hold such converse; not by those who, being spiritually blind, grope on and declare there is no spiritual light. There are doubtless many methods—doubtless immeasurable ways and channels—so subtle, fine, and delicate, that you cannot measure them by thought, whereby the Infinite works out his loving purposes and makes even the meanest slave and lowest mind of earth subservient to his designs. Doubtless the methods whereby the Infinite solves the problems of mankind to the ages may not be known and understood to the human comprehension, but every subtle change of thought and destiny that unravels itself before the eye of man, constitutes some solution of the divine problem presented to you to solve.

"Prayer is the sincere desire of the soul." Now, there are desires that are not of the soul, and these do not constitute a fitting subject of prayer. Those material tastes that cannot elevate nor uplift may not be the subject of prayer—nothing excepting that which comes within the province of spiritual requirements; for even the daily bread that the Lord instructed his followers to pray for was but a form of expression, and might mean rather a living sympathy for that which is necessary in life, and not its superfluities; not that which simply builds up external ambition and hope, but the laws whereby the spirit can most directly commune with the Infinite must be known and understood to each individual man. That which brings you nearest to the highest and best is your best prayer; that which uplifts, exalts, and elevates you the most is your spirit's offering; that which disenthals you from your senses, from your favourite and peculiar foible and folly, that which takes away from selfishness and makes the spirit unaware of its own grovelling, that is the best prayer. How shall God answer prayer when the soul, immured and steeped in external sense, merely bends the knee and breathes a word or form of prayer without the spirit? "But," says the materialist, "this is all very well; it does not, however, meet the objection that God does not and cannot transcend natural laws by any amount of praying."

What are natural laws? Who has placed a limit upon the boundaries of infinitude? Who has pointed out to any finite mind the methods whereby Deity may work? It is not in slavish, abject fear, or simply that we blindly believe that Deity can do everything because it is so written; but it is because the Infinite, being free from anxiety as to his infinitude, must have methods adapted to the requirements of every individual spiritual nature; it is because that, if there be a soul in the human being and a spirit called the divine and perfect, there must needs be some method of communion between the two, and to limit the laws of deity is to bind the Infinite and state an absurdity.

We believe it has been fairly and fully tested, and the direct words of the text that we have quoted says one mind cannot be sufficiently potent, nor powerful, nor concentrated, to ask spiritually and receive; but it says if two of you, or two or three especially assemble together, showing that there must be a condition requisite. What is that condition? That a sufficiently intent desire, sufficiently potent will-power, or uplifting of the Spirit, a sufficiently great and persistent inquiry, will inevitably elicit an answer; so that, if one of you hold a strong desire and wish for spiritual knowledge, it may be that the force of your will shall prevail; for the power of the Spirit is will—that potent and subtle force whereby time and space are overcome. It may be that you have not yourself enough: another acting with you forms additional power, and three form still more power; and if a multitude are of one accord, think you that the mental vibration does not reach spiritual substances? and these spiritual substances in turn reach others, until at last the very soul of the universe is penetrated.

Those sounds that vibrate upon the external atmosphere go out and out and out just in proportion to their strength and intensity. Suppose one voice be added, and then three and four, and all your voices, they become so potent and subtle they may reach even for miles. Now, the spiritual atmosphere is subjected to the same vibrations. You think a thought, and whether it be of good or of evil, in proportion to its intensity it vibrates upon the waves of thought until it reaches the object for which it is intended. If your thought is feeble, your will is weak, it falls feebly upon the spiritual atmosphere; but if intent and quick with inner love or hatred, with a perfect fervour of faith or directness, it goes out and out until its waves encompass many souls besides your own. This is what Christ means when he desires a more earnest prayer; and if two sincere minds agree upon any spiritual subject of works, it is less liable to be selfish—it is more likely to be one that can belong to the region of spiritual gifts. When you pray alone you may be limited, you may see only your own wants and your own selfish requirements, you may wish for something that does not come within the range of spiritual gifts and powers; but another mind added to yours, or three or four, form a spiritual atmosphere, and upon this atmosphere the waves must vibrate to the very centre of soul itself.

Those who hold converse with and believe in the intercommunion of departed spirits, and those who oftentimes are aware that in a limited degree this idea of prayer is applicable to the presence of their spirit-friends, if you earnestly wish, earnestly desire the presence of a spirit-friend, it frequently occurs that that wish and that desire form the very atmosphere upon which they can approach you. So that by wishing and aspiring for spiritual things you would come in contact with spiritual beings; and it may be that even in the fulfilment of special prayer God appoints your guardian angels—your ministering spirits. These being there, pass to and fro upon the spiritual pathway, and the spiritual atmosphere has opened out in it a way to answer that prayer. It has oftentimes been asked what occupation spirits can have. If all the wishes and prayers of mortals were to be literally responded to, God could employ the whole host of heaven to give answer through ministering spirits. But it is not every wish that could be answered; it is not every thought that is preferred, every desire of your minds that is a desire of the soul: only the spiritual thoughts, the most earnest desires, can form the subject of answer to prayer; and by whatever means it is brought about, by whatever methods the Divine Mind works, it always brings you nearer and nearer to that spiritual atmosphere to which you speak.

This is why Christ said you must ask in order to receive; you must knock before it will be opened; you must seek before you find; because by seeking the very volition is added to the spiritual impetus by which you can receive the gift. Gifts are around you. The air is filled with blessings, and the voiceless sky pours down with showers of hope. God is written and expresses Himself in every form of beauty around you. Yet how blind are you to these gifts and blessings unless you ask for them! How dull the sense and how imperfect the vision to comprehend the powers and the goodness Deity has already bestowed. If you ask for God's mercy, behold it is at your doors! Your heart is open to receive it; but it may be there waiting if you do not seek. The blind man goes out into the field and does not behold the beauties of nature and the brightness spread out before him. So he that cannot behold the beauty of the old forest, nor understand the various forms of nature which are intended to combine spiritual truth, cannot find these hidden blessings; because the soul is the source of that which the soul shall eventually receive, and it has impressed this thought upon you, not only in connection with your wish and devotion, but with that law of spiritual life whereby you may be enabled to influence and converse with the spiritual beings that you imagine are far out of sight and out of reach. The earnest desire, the wish, the longing of the spirit, makes up the potent power whereby the spirit can answer; and if any response to your prayer or messenger of divine love comes, be sure that it must be an uplifting and elevating thought that even allows you a glimpse of that spiritual kingdom that has been shut out from earth, ignored by it, and entirely denied by materialism.

Consider into what a realm of beauty, glory, and delight your souls may be admitted simply by prayer in the sense in which we have interpreted it. Consider that all the upper chambers of the mind—the spiritual structure of the soul's temple—are only to be entered through desire. You cannot be forced upwards. No guide nor spirit takes you unwillingly into the region of life and light. It must be growth, aspiration, wish, desire, soul—these are the pinions upon which the soul mounts into the spiritual realm above your heads. Out of your sight, in the region where you do not penetrate often, and where you may not perhaps now enter, is this realm of immortality; so near you that its breath may touch your cheek and fan your brow, and you not aware of it; so near that the pulsations of your heart are not so plain and audible as the pulsation of the spirit to those who seek; so near, that were you aware of its Divine presence and beautiful glow, it would illumine the dark pathway of your lives, and make the earthly clay now dark and cold resplendent with divine beauties and splendours. And not only occasionally in your hours of faith and hope and prayer—do not only occasionally—ask in the midst of your divine and perfect life; you may do it always. The door of prayer is open always. Each moment of your lives you may not only breathe the physical atmosphere, but the spiritual atmosphere that uplifts and strengthens. How blind is that science that gropes madly on in the midst of the very blessing that it refuses to accept, and then says in stolid indifference, "There is no life, no mind, no immortality, no soul, no God!"

Consider what you would be were these words true. Consider what you needs must be even if you were taught they are true; for as mind thinks, so does it become. If you pray down to the earth, so shall you grovel in the meshes of sense and time, building to-day that which shall be washed away to-morrow—sowing seeds that shall be harvested by chance, and produce thorns and thistles instead. But if in place of this you pray upward through the gateway of the spiritual temple, through the faculties that may be enlarged and expanded, through thought and mind and soul, through aspiration and prayer, through the things of the spirit, through divine and perfect uplifting of soul, you may have the answer to prayer. Behold the answers to your questions! the longings fulfilled and the doubts removed; for as you cultivate thought, wish, desire, its power increases. With one ray added to the lamp, a larger amount of darkness is dispersed; so one light added to your mind, then another and another, shall illumine it finally and scatter those mists of doubt, prejudice, and error that have long held the earth in darkness. Often with those who pray aright does the prayer fall outwardly, and without life and thought it falters for want of strength. For to those who strive there is oftentimes something of doubt and despair, because of the material surroundings and because of the dulness of the things of time and sense.

But believe, there is for every soul and every thought an open gateway—the doorway of life, the pathway that leads to this spiritual kingdom. You may all enter and partake of its truths. The laws that govern the spirit, as well as those that control matter, and the laws whereby your souls enter into communion with one another, with spiritual beings, with exalted angels, with Deity itself, are known and understood by God. To find out these laws, to study earnestly these spiritual gifts, to cultivate them with prayer, and mind, and heart, and soul, should be the province of your own religious avocations. For if the soul is not given for expression and culture, what can it be given for? If the life within you and the light of the mind are not for expression, expansion, delight, and joy, what else can they be given for? And prayer of the truest and highest kind is that avenue—that agency whereby you may by the qualities of expression find perfect and absolute communion with the divine. When you shall receive a perfect and absolute answer through the ministering of angels, through the lofty thoughts that come down to you through the dark to the barriers of time and sense, through the paths and the gateways that lead to brighter regions, even through death itself,

that holds the earth in its fetters and the soul of man in appal—for even death is removed by this, and you enter into the region of life and light and hope and surpassing joy.

But not alone in a simple verbal utterance. Prayer is that condition in which the soul itself, intent upon its divine aspirations, searches earnestly for that which it expresses in words. Words are deeds. You do not cease to entertain your wish, but express it over and over again, until, by its very earnestness and power, it becomes a living reality. But words are not enough. There must be fervour and fire; there must be hope and aspiration; there must be, above all, an accumulation of purity, patience, and willingness to wait; withal there must be a struggling with time and sense, an overcoming of all selfishness and mean ambitions. For by entering this atmosphere of great and uplifted thought, you are putting away from you all those unworthy and unhallowed things. Strive for these gifts; ask ever; be sure the answer comes. The human soul has never framed a question that in the divine beneficence of Deity there is not an answer for. For whoso has endowed you with the thought of asking a question, has also shaped in the orb'd spaces the golden star of its response. Whoso has given a living hope to the human spirit, has fashioned an answer and fulfilment. In the realm of the soul all longings, therefore, of the soul may be answered. All thought and wish to probe the mysteries that lie beyond death and the grave may find a response. Oh, how many cold, weary hearts and longing eyes have prayed through the dim mist of sorrow's tears to find one answering voice, one echo from the voiceless world where, we say, the loved ones are! But prayer will surely bring its answer. Strive and strive, and in some way, most sacred to your hearts and nearest to your lives, there shall come an answer, soft and piteous as the down-dropping of a dove, or as sweet twilight dews that descend and spread over the earth, or as the harmonious sounds awakened by the winds in the forest trees. So shall be the answer to your prayer.

But you cannot, do not heed the voice of truth, if you do not and will not receive the spirit; if, bowed in ignorance and fear and materialism, you shall grope blindly on, then shall the voice of the spirit, even like the lightning or thunderstorm, or as the sea waves, burst forth far and near, and behold you shall hear and feel its breath; for it will not continue silent long. That spirit, that voice has long been hushed; but it will not ever be so. Even as a mountain stream when clogged will leap over all barriers and inundate valleys, so will man, through his materialism, cause a deluge that shall sweep away the rankness and corruption of ages. Bow not to your idols; bend not in servitude, in fear and hatred, nor in corruption; for the spirit only waits, asking with soft voice and pleading accents that it may come in. But if you do not receive it, then a cry most powerful shall arise and sweep over every nation and every people, making them know of the presence of the spirit. It is gentle and most kindly, but potent and most powerful; and just as the heavens are above the earth and around it, so is God's power, and the realm of the spirit encompasses your earth and your hearts; so the voice, the searching voice is in your midst to-day, grown stronger through the lapse of years, grown patient through the pain of the world, but waiting. If you hear and receive its voice, and ask for its inspiration, behold it gives it; and when one or two of you shall ask it in the name of Truth, it shall be given.

HISTORY OF SUNDAY MEETINGS IN LONDON.

The progress of Spiritualism in this country, and especially in London, has not been much indebted to mundane workers of local origin. The best ideas and human instruments have been imported. Spiritualism has been an American invasion, supplemented by the general assistance of the spiritual world. Our native-born Spiritualists have displayed a condition of respectable incompetency. Their literary efforts have been limited to the simple process of apt quotation and judicious comment, the highest flight of genius being to carefully eliminate anything radical, or original, or which would be calculated to throw a new light on the subject. The true genius of Spiritualism has found its most suitable vehicles in transatlantic writers and speakers, who have, from time to time, vitalised the sluggish stream of ecclesiastical comment and theological speculation, which have deadened and encumbered the mental operations of native Spiritualists.

The American books have had by far the larger circulation and influence in this country, outstripping, in the race of popularity, the productions of Englishmen, though backed up by high literary reputation. The English ideas of what Spiritualism ought to be have been sadly outraged, and those who would fetter the mind of the Spiritualist within the narrow limits of respectable theological dogmatism have been left in a pitiable minority. Our speakers have, for the most part, been derived from American sources. Without enumerating the early ambassadors of the great American movement, Emma Hardinge may be regarded as the first labourer who made a lasting and useful impression on the public mind. The preaching of T. L. Harris, like all other ebullitions of illogical sentiment, quickly dwindled down to a chronic fanaticism on the part of a few eccentric individuals. It was around Emma Hardinge that true work for Spiritualism, as a distinct and permanent movement, centred. For some time she addressed Sunday meetings, but when her sojourn in this country terminated, the attempt to carry on public meetings on Sunday for the advocacy of Spiritualism was abandoned. To suppose that a series of public addresses should devolve upon local speakers would have

been considered a most preposterous idea, and yet it had to come, and in coming it cast its shadow a considerable distance in advance.

During the autumn of 1869 I was strongly impressed with the necessity for the establishment of a free platform for the advocacy of Spiritualism in London on Sunday evenings. I was on the outlook for a suitable hall, and would have made the attempt had my health permitted. It appears that the impression was a true prophecy, a habit of mind which is usual with me; but I was not to be the chief actor. About Christmas-time Mr. Peebles returned from the East, and he was impressed with the same necessity. We strolled out together and found the Cavendish Rooms a suitable place for making a commencement. On January 13th, 1870, a public meeting was held at the Spiritual Institution, and the following sums were contributed:—Mr. Dawe, £1; Mrs. Stirling, £1; Mrs. Berry, 10s.; Mr. Harper, 5s.; Mrs. Alsop, 5s.; Mr. Blyth, 5s.; Mr. Mahony, 4s. 6d. On the 16th Mr. Everitt contributed 5s., and on the 22nd Mr. Luxmoore £2, and Mr. Fusedale 5s. The first meeting was held on the 23rd, and one guinea was collected at the doors. At the end of six weeks there was a balance in hand of £7 18s. 7d., which was handed over to Mr. Peebles for his services. All this while Mr. Peebles had received no guarantee as to compensation. Seconded by the kindly acts and good wishes of a few friends, and aided by my administration, the meetings were commenced with the sole idea of promoting Spiritualism, the question of funds and remuneration being for the time restricted to the payment of rent of hall. The first six meetings proved so successful that a committee was formed to establish them on a more permanent basis. The committee met a few times, Cavendish Rooms were taken for a period, and at one committee meeting I was deputed to convey to Mr. Peebles a message of the committee, asking him if he would remain in England and speak on Sunday evenings for one year at a salary of £200. Mr. Peebles was somewhat taken by surprise at such an extensive offer. He accepted it with the stipulation that he might be permitted to return to America for a few weeks in the summer. The next committee meeting, with one or two exceptions, was composed of entirely different elements, and they commenced right away to undo what had been arrived at on the previous occasion. Even the one or two who voted in favour of the offer to Mr. Peebles, which I opposed, now voted in favour of a rescindment, which I also opposed; and I was requested to ask Mr. Peebles whether he would not accept less than £200 for a year. My reply to the committee was that Mr. Peebles had asked us for nothing. We had made him an offer, and as I was not the originator of that offer, if my brother committeemen desired to back out of it, they had better convey the message themselves, for most certainly I would not engage myself in any such contradictory work. This was the last meeting of the committee, and the secretary has the minute-book in his possession to this day. The meetings did not fall through, however. Those who were spiritually united in the work adhered to their task. Mr. Peebles spoke for three months, and the burden of fulfilling the offer of this vacillating committee fell upon my shoulders. The task, however, was fully accomplished; and, besides receiving £50 for the three months, Mr. Peebles was presented with a handsome gift by the ladies of his congregation, at a farewell *soirée* at which he was entertained.

The funds were sustained by handsome donations from far and near, and to meet Mr. Peebles's salary a special guarantee fund was originated. The particulars of the balance-sheet may be found in the *MEDIUM*, No. 11, published on June the 17th, 1870. It was thought by many that it would be impossible to continue such meetings without the services of Mr. Peebles, or other extraneous aid. The meetings were kept on, nevertheless, till August the 28th, Dr. Newton occasionally taking part therein. The Rev. F. R. Young spoke on one occasion. I occupied the platform sometimes myself, and Mr. Morse, at these meetings, commenced his career as a trance-speaker, in which capacity he has since then so eminently distinguished himself. Thus, though the meetings might not sometimes present a very brilliant aspect, yet they promoted the work much more than if they had been ministered to by the most eloquent speaker in the movement. They had the effect of developing individual strength and bringing out local talent, which, by reflecting itself upon public opinion in other parts of the country, gave rise to the practice of holding Sunday services, which is now a leading feature of Spiritualism in nearly all great centres of population. When the course closed there was a balance due to me of £1 6s. 6½d.

On October 2nd, 1870, the second series at Cavendish Rooms commenced. Mr. Morse was to have been the speaker, but being otherwise engaged, I had to do duty. Mr. Morse, however, continued the series, assisted by Mr. Dawe, who generally conducted the services, with but few exceptions, till the arrival of Mrs. Hardinge-Britten, who delivered her first oration on Sunday evening, December 4th, 1870. Cavendish Rooms proved to be too small, and Mrs. Hardinge-Britten made choice of Cleveland Hall. The course there was extremely successful, and the addresses were reported in the *MEDIUM*, and created such a degree of interest that provincial Spiritualists were ready to come to London and carry off Mrs. Hardinge-Britten, whether she would or not, to speak in their localities. The deficiency incurred was met by a surplus from the conference fund, and part of the proceeds of Mrs. Hardinge-Britten's farewell *soirée*.

After Mrs. Hardinge-Britten left, the meetings were suspended for the season, and the third series was commenced on November 5, 1871, and terminated on May 5, 1872. The speakers were, Mr. Morse, 15 addresses; Mr. Burns, 6; Mr. Godby, 1; Mr. Farquhar,

1; Mr. Shorter, 1; Mr. Powell, 1; Mr. Wallace, 1; and Mr. Russell, 1. The deficiency of £16 4s. 2½d. was collected with considerable difficulty. The fourth series commenced on December 1st, 1872. Several public meetings were held at the Spiritual Institution to form a committee to take the responsibility and do the work connected with these services; for, after the more notable speakers left us, there was some difficulty in keeping up the enthusiasm amongst those who had hitherto been helpers. The result of these public meetings was that two subscriptions were promised.—Mr. Gray contributed 10s. 6d., and Mr. Stentford 10s. 6d. This series would not have commenced had I not taken up the matter on my own responsibility. The first meeting was held on December 1st, Mr. Mulford speaker. The platform was occupied by Mr. Morse, Mr. Farquhar, Mr. Russell, the Rev. Guy Bryan, Mr. Shorter, Mr. Wallace, Mrs. Butterfield, and myself. This series was more successful than on any previous occasion, and the receipts more nearly balanced the expenditure; and, though there were a few poor meetings on bad nights, yet the attendance was highly gratifying, and largely made up of strangers. The platform, thus in operation, afforded Dr. Sexton an opportunity for appearing before London Spiritualists. His first oration was given free for the benefit of the funds. His series filled the hall to overflowing. When Dr. Monck came out, Cavendish Rooms were ready to receive him. The statement published in the *MEDIUM* shows that the year's labours more than paid for themselves; for, though there was a balance of some £3 or so due to me, yet I had to pay rent for Cavendish Rooms for nine weeks, during which they were not occupied. In order to get it on economical terms, the hall was taken for twelve months.

Mrs. Tappan was received at a public meeting at the Spiritual Institution during the successful operation of meetings at Cavendish Rooms. I proposed that arrangements should be made for her to speak before London audiences, and my motion would have fallen through had it not been energetically seconded by Mr. Slater's spirit-friends, while he was in the trance. They warmly urged the introduction of Mrs. Tappan to the English public, by the most energetic means at our command. A committee was formed, composed of Mr. Slater, the Misses Dickson, and myself. The meetings at Cavendish Rooms were suspended, and St. George's Hall was taken for two nights, and afterwards the series was continued in the Royal Music Hall, Holborn. Thus Mrs. Tappan's meetings were a veritable continuance of the series of Sunday meetings which had existed in London for several years. As has been already said in the *MEDIUM*, the meetings at the Royal Music Hall resulted in a deficiency, chiefly because of the fact that they were not worked to the best advantage. I was supposed to co-operate with persons who latterly did not co-operate with me; and, while I received no help from them, I was restrained from doing what I considered to be for the best. For several years I was agent in travelling with Mr. Fowler, the eminent lecturer on phrenology and mental science; hence I need not say that I am professionally a getter-up of meetings, and need much more to have liberty to use my own judgment than have dictation as to how I should act in such a matter. Some time before the course at the Music Hall terminated, I heard that a lady was making an attempt to form a committee to impart new energy into the work. At this I much rejoiced. For a couple of years I had urged the London Spiritualists, both from the platform and through the *MEDIUM*, to make such arrangements as would enable them to carry on meetings without incurring heavy responsibility and continual slavery upon myself. I could do better work, and find employment much more to my own interest and that of Spiritualism—than as doorkeeper to a meeting in London. Yet, till someone would undertake that necessary duty, I felt it to be incumbent upon me to devote myself to it.

My pleasure was great when I found that this committee was about to undertake the arrangement of Sunday meetings for Mrs. Tappan. When this new movement, however, came into shape and publicly declared its intentions, I was considerably mortified to find that it made no recognition of past arrangements, nor of the liabilities incurred thereby. I found that a private party, self-appointed, assumed a position to which I have no objection; but I felt ashamed, as a Spiritualist, to observe that good manners and common justice were entirely ignored in the matter. I do not pretend to be either a professor of etiquette or a moralist, and possibly that is the reason why I imagine that some little deference is due to individual motive and pecuniary rights. Perhaps it may be that Spiritualism has soared into a realm beyond my comprehension, and that respectability and popular religion endow their happy possessors with such absolute freedom of action that they can afford to ignore the vulgar amenities of social and commercial life. Be that as it may, the fact remains that after several years of continuous service for the promotion of Sunday meetings in London—a service which has been the forerunner of a general movement of the same kind throughout the country; after putting myself to great inconvenience for a long time, often lying out of money for months, and occupying the platform a great number of times without fee or thanks, I am at the present moment £20 out of pocket, as the acknowledgment which the morals of modern Spiritualism offer me as the reward for my services. We are reminded of the fact that operations at the present time are conducted by representatives chosen at "influential meetings," that ladies and gentlemen—men with professional titles and handles to their names—are being regarded in printer's ink as "leading Spiritualists."

I pause to ask in what does "influence" consist? What do we understand by lady or gentleman? What is it that constitutes per-

sonal honour? What are the concomitants of noble conduct? If the adage be true, "He handsome is who handsome does," then, I ask, who has done handsomely in this matter? What is the spiritual or moral significance of the "fudge" and vain display of those who the shame of Spiritualism be it written, there is only one indivisible amount of means for the promotion of any considerable and public work, and that individual is the public servant of Spiritualism, who has worked for Sunday meetings for years without pay and recognition, and is deprived of the above sum of money as his from their reputation, I do not plead to wipe off this black stain found a friend good enough to lend it to me, so that I do not absolutely starve for want of it. But Spiritualism must be very poor indeed, in manly spirit and moral sensibility, if it allow such an occurrence to remain as one of its historical features. I know their share and induced others to do so; but no one has done his duty until he has seen this matter set straight. For my part, I do not mean to let it rest. I must have the money; for, as an honest man, I feel bound to pay my debts. If it be not speedily contributed I must set to work by some special means and earn it. The following sums have already been received:—B. T., 5s.; A. Freeman, 5s.; Mr. Strawbridge, £2 2s.; Mrs. Hayward, 10s.; Misses Dickson, £1 1s.; G., £1; Mr. Robertson, 2s. 8d.

I conclude with a word of practical comment which extends itself beyond my personal considerations. If we are to have a permanent and useful work, we must not adopt the tactics of seizing opportunities which suit our whims, and ignore the "day of small things." The continuance and success of Sunday meetings in London and elsewhere have been due to an indefatigable plodding adherence to one line of policy. Unpopular speakers have been taken up, and, by developing their talents, have been rendered popular. In September last even Mrs. Tappan had as little popularity in London as Mr. Morse had three years ago; and the same and made him a prominent teacher, also furnished the means whereby Mrs. Tappan's merits were rendered apparent to a whole nation.

There are some that plough, and sow, and water, and cultivate. There are others who step in and pluck the fruits. There are class distinctions amongst us. There is the man who toils and sweats, and lives in a cellar. There are those who suffer from over-eating and idleness, and cannot move abroad without the assistance of several men and horses; and this riding class, unfortunately, are not content with subjecting the neck of horses to the yoke, but they are in the habit of applying, when possible, the collar to the necks of their fellow-men. Get a concession from them which implies that they think as much of you as they do of themselves, and you may "chalk it up" as a miracle. They force you to recognise them, with their titles and precedents, and it is oftentimes a question whether their public displays are more for the purpose of promoting the object which they are supposed to have in view, or, like the peacock, to air their plumage. A significant instance of this is to be found in the fact that the party who repudiate financial responsibilities have not that peculiar form of observation which enables them to perceive that there is a Spiritual Institution. To do so would be to acknowledge that I had really achieved something, and had been a successful promoter of a useful agency which might be consistently associated with the name of Spiritualism. No! Such a recognition would be an act of generosity too large for those whose condescension is entirely towards themselves. Fellow Spiritualists! ye noblemen from the pit bottoms in the West Riding and county Durham; ye from whom we derive our mediums, our workers, our useful helpers in every practical department where energy and moral status are required, I ask you whether this kind of thing is to be recognised as a part of Spiritualism? I say, no! We must have a clearer interpretation than this, or Spiritualism will soon become an historical fact. I observe that it is already banished from the public announcements of Mrs. Tappan's lectures. They are now called "Inspirational Discourses" with a grudge, as the term "inspirational" is supposed to savour too much of advanced ideas. Is Judas to be the "beloved disciple" of the new gospel dispensation? Is a denial of the master—spiritual enlighteners and teachers—to be regarded as the *beau idéal* of fashionable Spiritualism? No! I say, lead forth this Judas and hang the scoundrel on the gibbet of public opinion. He is not content with acting unfairly with regard to the money-bag, but he would extinguish the very name and spirit of Spiritualism itself. So much for the present; more anon. J. BURNS.

AFTER a painful illness, extending over several years, Mrs. Morris, of Hammersmith, has been released by death from the physical form. She was an extraordinary woman, and a devoted Spiritualist. Her career was a most eventful one. She attained a degree of intellectual eminence which few of either sex could hope to aspire to. Mrs. Morris was of a very social disposition, and her house was the resort of many distinguished personages.

MARLBORNE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—The crowded meeting on Wednesday proves that Spiritualism is dying very hard. Mr. Hunt addressed the audience on the teachings of Spiritualism, and was appreciated by the majority; but a few respectable-looking people tried to upset the order of the evening, one of them having mouth-organs for the sake of interruption, which was speedily put down by the secretary. Next week, at the Hall of Progress, the monthly social meeting will be held. All free; no collection.

"SPIRITS IN PRISON," AND "JESUS A NON-WRITER."

To the Editor.—In reply to "S. H." in your last number, "Hades," from the Hebrew "Hades," means "Inquest." We have inquests on dead men, as we call them, and when the spirits of these supposed dead men arrive in the other world—the world of spirits—an inquest is held upon their condition. All have to undergo this inquest or examination. How otherwise would they be wisely located in the "many mansions"? That is the reason that there are a first, a second, and a third heavens—say, a fourth. More anon. Paul speaks of having ascended to the third heavens; but whether in the body or out of the body he could not tell. To this place of inquest Christ went immediately after his crucifixion—spirit, in which state also he went and preached to the spirits in prison who were formerly disobedient spirits in the days of Noah.

Imperfect spirits may be bettered by superior spirits, and even by good men. "Know ye not that we shall judge angels?" We know that Christ led "captivity captive." Christ went there as soon as his soul was separated from the crucified body, to say to the prisoners, "I died for you. Noah preached of me; now you see me. Do you now believe? If so, go forth; go up. You have been for a long time prisoners of hope. You have held an inquest on your own selves these many ages; your term is now ended. It was necessary you should be convinced before your ascent. I bring you good tidings of great joy." All Christ's natural blood was shed and dried up. He took on then the glorious body in which we were first created. When we fell out of the spirit—"coats of skins;" these skinny integuments which we now all wear. This outer thing dies. We shall again be clothed upon with the spiritual body, each as distinct and different as our bodies are distinct and separate now. The non-perception of this creates the darkness that attaches to Spiritualism, as well as to Christianity generally. Christ did not go to mock or distress these prisoners of hope, but to cheer them. What divine compassion!

"First born."—The Divinity is invisible. God, whom no man hath seen or can see; that is the pure Divinity; but as God determined to create angels and men, and as we know He had intercourse with his first creation, Adam and Eve, He could not have done so without assuming a form, having a voice, intelligence, &c. Therefore He assumed a form at the very first, before He made one angel or one man. That form (of God) was thus the "first born," and throughout the Old Testament this &c., &c., is frequently called the angel of the Lord. The Hebrew has it, "the angel Lord, or angelic Lord." Thus God Himself became a visible spirit. This is the key to the proper reading of the old book, the Bible. This was condescension on the part of God; but the washing of the disciples' feet is as nothing to this Divine Being, still further in the course of time taking upon Him not any longer the nature of angels, but the same nature as the seed of Abraham; born of a woman, finally dying as a criminal. Messiah, we are informed in the Old Book, means Christ. True; but what does Christ mean? They say "anointed." Many words have secondary meanings, and so has "Christ." When a king is crowned he is generally anointed. That is true, but the primary meaning of Christ is "assumer." God, in short, assumed our nature, therefore He is the "assumer." What condescension! yet what honour bestowed on man! We are yet to be like Him, for we shall see Him as He is.

"Jesus not a writer."—Perhaps he never wrote a line in his life. I don't know that Socrates did, but he had his Platos, his shorthand writers. Great men nowadays don't write; they have their amanuenses, their shorthand writers. And even the account of Christ's writing on the ground, as mentioned by your correspondent "S. H.," the whole of that incident is treated by Tischendorf, Dean Alford, and Ainslie as apocryphal.

We can give up Christ's having ever written anything on paper or papyrus. He has done more; He is doing more. His spirit has written, and is writing now on the fleshy tables of the heart. His spirit is the pen of a ready writer. He was the first form of God; God's first creature; God's first creation; and God, in thus assuming the two forms, first of an angel, then of a man (the Child that was to be born, the Son that was to be given, at the same time the mighty God, the Everlasting Father), God Himself has testified to and is the greatest instance of the truth of metempsychosis; at any rate of inhabitation. J. S. C. 6, Milkman Street, January 25th, 1874.

[Our correspondent seems to know all about it. We wonder who told him. Did a shorthand writer take down the speech of Christ when he went into Hades?—Ed. M.]

EARTH-BOUND SPIRITS AND BURNED BODIES.

To the Editor.—Dear Sir,—You ask for information upon these new ideas. Much may be said, but little, I fear, upon the real science of this particular branch of the chemistry of the soul.

Spirits are bound to earth by causes various and many. Death does not sever those bonds. The spirit leaves the body, but not the forces generated during the building of the body. Those forces are the more material structure of the spiritual body.

If I wish to collect a quantity of electricity, I take a glass vessel and coat it inside with tinfoil. I then connect the coating with my machine, the handle of which I turn until I have the required quantity. This collected force just represents so much mind; and this knowledge is placed to the credit of the spirit in the building not made with hands; or, more materially speaking, it goes towards the building of the body of the spirit after the earthly body is cast off. Now it is not exactly the body to which these monks of old are bound, but it is their whole surroundings, of and by which they have lived and moved and had their being. The whole of their forces have been placed in one particular object—they have known no other. They cannot be approached by any other class of mind, until some means are brought to bear which will enable them to withdraw the forces which the deeds done in the body have generated. As one of old puts it, "until they have paid the uttermost farthing." This cord which holds them to these earthly places can be severed by a higher magnetism, just as one chemical compound can be dissolved by another; but when that is done they are there still, and can only move up higher as they get more light, and are willing to live more in accordance with truth.

It is, Mr. Editor, a most interesting subject; but I would caution those of our friends who know little of the lives of the monks, to be careful in entering the old hornets' nest, as they most likely will be stung. They will find it much the same as the earthly chemist finds many of the gasses, very dangerous and difficult to breathe, and, like them too, very difficult to believe. They must approach them as the enemy does the city which has been left full of mines. They will find the accumulated forces of the age of the Inquisition.

If your real clairvoyant (not a psychologised one) would look into some of your physical-test seance rooms as well as the places named, we should very soon hear the last of dishonest mediums. It would take very little of the real clairvoyant to see which was the medium and which ghost.

When your clairvoyants have fully agreed about the medium and the ghost, then let them take a piece of old cloth and furniture from the various classes of society—good and bad—burn them, and see what the effects will be. This simple experiment will open the door to much more light than most are aware of. When this is done you may hear more from

SPIRITUSO.

INVISIBLE INFLUENCES.

I find that, by an oversight, I did not send you one sheet of manuscript connected with the article that last week appeared above my signature. This I regret, because there is an abrupt termination of one division of evidence, and the commencement of another without the leadings to it. Under the present mutterings from Spiritualists and non-Spiritualists as to "conditions" at seances, I desire much that the missing link should be added. Between the sentence, "Spirit-teachings ought, therefore, only to be received under unexceptional conditions," and "Honour," &c., read:

Though true as from spirits in the flesh, yet untrue as from disembodied spirits, and lead to the wayward and unreliable statements of life beyond the grave, often heard and often reported to the public. The mannerism of sitting at ordinary seances is so inconsistent with "good conditions," that, to me, nineteen-twentieths of trance utterances are considered valueless as spirit-sayings, though valuable and instructive to the man who scientifically probes the nature of man in the flesh.

Those who were in the thick of the phenomena produced by mesmerism, some twenty to thirty years ago, doubtless remember how vitally needful it was that no third party should touch the mesmerised while under the influence of the mesmeriser; because often, when so touched, the mesmerised would be seized with convulsions and other distressing consequences, such consequences lasting for many hours. Those of the present day, who have seen biological phenomena, can more clearly comprehend the sad effects produced by bully bodied and minded men, who in ignorance acted in defiance of the substances unseen.

J. ENMORE JONES.

THE DIVINING ROD, OR SPIRITUAL TELEGRAPH.

To the Editor.—Dear Sir,—Having some doubts of an unconscious influence acting on the rod when the holders knew the questions, I tried its being held by two persons as usual, a third person standing by reading the letters as pointed at, a fourth person sitting at some six or eight feet distance writing the questions and recording the answers in strict silence. The answers were so rational that doubt seemed impossible. However, I shall be glad if many fours of your readers will make the same test. It seems peculiarly adapted for a quiet fireside investigation of the subject—no tables to rap, with a large circle and dark seances; only four persons being needed, with relatives only probably the best, as it is a purely family matter then, and probably only dear ones from the Summer-land belonging to the investigators will communicate. Please try it yourself with some relatives, and favour us with your own opinion thereon. I would say to investigators, Do not try fortune-telling with it, as, in my opinion, that prying into the future as to pounds, shillings, and pence, &c., is nearest to, if not quite, the old sin of sorcery, divination, or witchcraft so much condemned.—Yours truly,

N. S.

24th January, 1874.

[This alludes to an article from New Zealand in No. 197. We shall be glad to hear of the results of further experiments.—Ed. M.]

IS SPIRITUALISM DIABOLICAL OR DIVINE?

The following has been printed and circulated as a tract, by Mr. Cooper of Eastbourne:—

In the book of Samuel we read—"He that is now called a prophet, was beforetime called a seer," that is, one who had the gift of spiritual vision. Moses exclaimed—"Would God all the Lord's people were prophets!" and in the prophet Joel we read—"And it shall come to pass that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions; and also upon the servants and upon the handmaidens in those days will I pour out my Spirit." Jesus promised his disciples—"The works that I do shall ye do also, and greater works than these." And he added—"Lo! I am with you always, even unto the end of the world!" St. Paul, in his Epistle to the Corinthians, writes—"Now concerning spiritual gifts I would not have you ignorant;" and among these spiritual gifts he enumerates—"The gift of healing," "The speaking in divers tongues," "The interpretation of tongues," and "The discerning of spirits;" and he exhorts his readers—"Add to your faith, knowledge." The Spiritualists are a class of people who obey this Apostolic injunction. They add to their faith, knowledge. They know that all the spiritual gifts spoken of in Scripture are exercised to day in our midst by persons who formerly would have been called prophets or seers, but who are now called spiritual mediums. We regret to find that some of the clergy and teachers of religion, who should have been the first to welcome this divine truth, have preached sermons and written tracts misrepresenting it, and denouncing it as diabolical, just as the Jews of old said of Christ—"He hath a devil!" Is Spiritualism diabolical or divine? We appeal to the test of the Master—Jesus. He hath told us—"Every tree is known by its fruits. A good tree cannot bear evil fruit; neither can a corrupt tree bring forth good fruit; wherefore by their fruit ye shall know them." Spiritualism has convinced many of the truth of the Scriptures, and of the reality of the

Future Life. It has converted many an infidel. Many a sceptic, secularist, and atheist has through its means become an avowed Christian. Many a mourner suffering under bereavement has derived from it strength and consolation. Judge, then, the tree by its fruits. Are these fruits good or evil? We speak as unto wise men; judge ye. Do you ask, "Is there any warrant or authority in Scripture for communion with departed spirits?" We unhesitatingly answer yes! It is sanctioned by the example of prophets, apostles, and of Christ himself. Thus the prophet Daniel held communion with the angel Gabriel, who is also spoken of by him as "the man Gabriel," thereby showing him to have been a departed human spirit. The apostle John received visions and revelations from an angel, who declared to him, "I am thy fellow-servant, and of thy brethren the prophets;" and Jesus held converse with two departed human spirits, "which were Moses and Elias;" and this in presence of his disciples, whom he had taken with him to be witnesses to all time of the high example thus presented. What higher sanction can we require? What higher sanction is possible? It is only the abuse, the corruption, the perversion to evil ends of this great privilege of spiritual communion which the Scriptures condemn, and all true Spiritualists join in that condemnation. Do not suffer yourselves to be misled. Be not the victims of prejudice and priestcraft, but exercise the reason and common-sense God has given you, and search the Scriptures for yourselves to see whether these things are so.

MRS. TAPPAN AT BRIGHTON.

A walk through Brighton would impress the visitor with the conviction that Spiritualism is one of the most popular questions of the day. The bills announcing Mrs. Tappan's meeting are to be seen everywhere, and one printed in quite an ornamental manner, with various coloured inks, and embellished with her portrait, is hanging in almost every shop window. Unfortunately the electioneering season had just commenced on Tuesday evening, the evening of the lecture, which no doubt detracted from the attendance. The meeting took place in one of those grand apartments in the Royal Pavilion, the sight of which is alone worth a visit. The audience was good, though not by any means full. The quality was fashionable, but mentally frivolous—sneering, and difficult to interest. Three hymns from the "Spiritual Lyre" were neatly printed, and circulated as a programme. An accomplished organist presided at the grand organ, and a party of professional vocalists led the hymns, and sang an anthem. The musical service was, upon the whole, exceedingly good. Mr. Cooper of Eastbourne presided, and Mr. Burns gave out the hymns, and otherwise assisted.

The meeting to a Londoner had many homely qualities about it. Quite a number of London people were present,—Mr. Martheze and family; Mr. and Mrs. Jencken and party; Mr. Wason of Liverpool; Mrs. Malby, Mr. Wotton, Miss Hay, and others. As a committee to select a subject, the audience chose Messrs. Knight, Durrant, Thompson, Elvin, Routh, and Dr. Buchanan, who desired the speaker to discourse upon the "Evidences of Spiritualism."

Mrs. Tappan had to face the most unfavourable conditions which she has yet met with in this country. There was a slight tendency to interruption once or twice, which was cleverly met; but before the lecture was one-third through the audience were deeply interested, some of them in tears, and the lecture passed off extremely well.

The speaker observed that the subject could scarcely be said to test the powers of inspiration very severely, seeing that it was on the subject of Spiritualism. At the close questions were asked for. The committee were barren of further suggestion. One gentleman's question was a mere quibble, which was cleverly analysed by the speaker. Another frivolous querist was astounded by Mrs. Tappan's guides commanding him to furnish the subject for a poem there and then. To say that he looked "moon-struck" would be a mild description of his appearance. Evidently the task was far beyond his accomplishment, but he found words to say, "Give us a poem on the absurdity of the present Government remaining in office." Mrs. Tappan said that was not a subject for a poem, but a proposition with which she might disagree. "Patience" was then suggested as a theme, and subsequently "Truth," by Dr. Buchanan, which, when put to the meeting, was accepted. Mrs. Tappan then immediately commenced the recitation of a long poetical composition, which was listened to with breathless attention. The audience was so deeply interested that it broke up with reluctance, and no doubt Mrs. Tappan's services will be called further into requisition there.

Brighton now contains a large number of Spiritualists, and several dozen copies of the MEDIUM are sold weekly. We spent a few hours agreeably in making calls, but found that the list of our acquaintance was much too long to be exhausted at one visit.

ANOTHER LADY LECTURER.—Mrs. Jackson's lecture at the Spiritual Institution, on Friday evening, was listened to by a few friends with feelings of great satisfaction. The lecturer was hopefully encouraged to persevere in her mission, and we hear that by request Mrs. Jackson will repeat her lecture on Monday evening at 8 o'clock, admission 1s.

IS IT A SPIRIT-VOICE?—The following is a clipping from a Bishop Auckland paper:—"St. Peter's, Eaton Square, London.—A meeting for prayer, conducted in a strange and novel fashion, was held a few days since in the schools belonging to the above church. After a brief address, Mr. Wilkinson, the vicar, requested those present to kneel in silence while he pleaded their cause at the Throne of Grace. This having been done, they were requested to listen for the answer, when presently a voice arose from some mysterious quarter of the room, declaring, 'I have heard thy prayer, &c.'! If this is to be regarded as a mild preparative for the Mission work, we may look for some very exciting scenes indeed. *Apropos* of St. Peter's, we see that Mr. Bodington, one of the most active and notorious members of the 'Confraternity of the Blessed Sacrament,' is announced to preach there next week, in connection with the subject referred to above. The 'three bishops' who brought all these troubles upon us will have much to answer for." A Bishop Auckland correspondent says: "Mr. Wilkinson was vicar here a few years ago. He is a violently earnest fellow, very sympathetic (query, medium?), and somewhat rationalistic I am told." Can some of our adepts at seances not attend, and see to conditions?

THE SPIRIT OF PERFUME.

The British Vice-Consul at Adrianople informs Lord Granville and the British public that 1873 has been a famous year for the Thracian rose-growers. The crop will yield about 500,000 miscals, or 93,750 ounces of attar of rose, valued at about £70,000. A contemporary, remarking on this, says:—"We are far as yet, as a race, from understanding or appreciating perfumes. By-and-bye, when mankind gets better educated, there will be a new art, equal in dignity to those of poetry, painting, and sculpture. It will be called by a dainty, expressive name, and it will devote itself to the just sequence and combination of delicate odours. Great artists will arise, evoking from mixtures of jasmine and musk, narcissus and violet rose, and tuberose, wonderful embodiments of far-reaching fancy, translated into tender visions by fragrances as suggestive as a picture, as mysterious as music, as elevating as Greek marbles. Pastoral symphonies will be conveyed by an arrangement of admirably adjusted rural scents; and geography itself will be silently and softly taught by a learned succession of flower-flavours as they follow each other round the parallels of latitude. Attar or uttar of the rose is the uttermost virtue of her—the intense, transcendent spirit of perfume which survives as an immortal essence when the fair flower itself is dead. What, then, is this essence? Even Professor Tyndall, the magician of science, with his tubes of glass and electric beam, has never seen that spirit of the rose. There must, nevertheless, be something which exists and exhales. How else could a little touch of musk spread its keen odour for years and years undiminished? and how else is it that, as good Moslems believe, the scent wafted by the angels' wing-beat still lingers in the place of the visions of the Prophet? True attar of roses is all but indelible, ineffaceable, immortal. Yet see how the fair life of the flower queen is rewarded after death. Its spirit passes away into a thousand happy and luxurious places. It goes by aid of those eager merchants, European and Oriental, to all the bowers of beauty; it lives again, exhaling its unforgotten fragrance in the tresses of graceful ladies; it scents the air at Royal and princely feasts; it gives the sherbet of Persian minstrels the flavour of Hafiz, and makes delicate the garments of many an Indian Nourmahal. The Malay girl touches her dark palms with it, and the Turkish Emir, after the evening prayer, moistens his moustache with the 'breath of Paradise.' Those Adrianople roses do not die, they merely transmigrate."

THE SHADOW OF THE WINGS.

We cast it down, ah, weary load—
The burden of another year;
And yet, o'er all our toilsome road
We know the Angels hover near!
That, brightly flitting to and fro,
Through all the air their music rings,
So, bravely on our way we go
Beneath the Shadow of the Wings.

Our path lay oft where darkness shrouds,
Where strife and sin and sorrow throng;
But far above the mists and clouds
We heard the loving Angels' song.
Oh, songs so brightly, sweetly strange;
Oft cheered by these, our spirit sings,
And we can smile mid chance and change
Beneath the Shadow of the Wings.

Mid temptings, weaknesses, and fears,
When prayers are but the spirit's groan
Ascending through a mist of tears
To yonder rainbow-circled throne,
We slake our thirst with dews of night,
Nor can we rise to higher springs;
We walk by faith, and not by sight,
Beneath the Shadow of the Wings.

Yet, not alone we wander here;
In sweet companionship we move
With beings of a higher sphere,
Whose ministering work is love.
We feel it borne on heavenly waves,
Each wave a new creation brings,
And bears us through the land of graves
Beneath the Shadow of the Wings.

Oh, ever down life's troubled stream,
Dear shelter, over us abide,
And oft'ner cast a cheering gleam—
The light that gilds the upper side.
A vision of the heavenly ground,
An earnest of our better things;
But let our safety still be found
Beneath the Shadow of the Wings.

Malvern, December, 1873.

ELIZA F. MORRIS.

ASTROLOGY.

To the Editor.—Dear Sir,—In answer to your correspondent "Fritz," I beg to state that I was led to the study of astrology by perusing "Zadkiel's Almanac." Becoming interested, I determined to investigate astrology and purchased the works of that modern prince of the science. I mastered it with difficulty, became convinced of its truth, and frequently astounded at the result of my own predictions. While I am interested beyond expression in this sublime science, to me the planets are as familiar spirits, and I should be most happy to answer any of your correspondents who may desire to study the science from disinterested motives, being fearful that those who practise it for gain are not truthful in its interpretation. For myself, I am but an amateur in the science, and will to the best of my ability answer any decided question "Fritz" may wish to ask.

AMATEUR.

55, Prince of Wales' Road, Kentish Town, N.W., January 12th, 1874.

LIVERPOOL.—Mr. John Lamont delivered two excellent lectures last Sunday, at the Islington Assembly Rooms. A collection was made for the hospitals, which amounted to upwards of £5.

HOW TO GET GOOD MEETINGS.

The Marylebone Association have crowded meetings, and they get them by circulating the following handbills through the personal efforts of the Committee:—

MARYLEBONE ASSOCIATION
OF
INQUIRERS INTO SPIRITUALISM.

MEETINGS are held every Wednesday Evening, at 8 o'clock, at the HALL OF PROGRESS, 90, Church Street, Paddington (Three Doors from Edgware Road).

On WEDNESDAY, FEB. 4TH, 1874,

MONTHLY SOCIAL MEETING.

On WEDNESDAY, FEB. 11TH, 1874,

MR. JOSEPH FREEMAN

Will deliver a LECTURE, entitled,
"Man, here and hereafter, from a Spiritual standpoint."

On WEDNESDAY, FEB. 18TH, 1874,

MR. C. W. PEARCE

Will deliver a LECTURE, entitled,
"Ancient and Modern Spiritualism compared."

On WEDNESDAY, FEB. 25TH, 1874,

MR. J. HOCKER

Will deliver a LECTURE, entitled,
"Facts of Modern Spiritualism."

Doors open at 7.30; to commence at 8 o'clock.

ADMISSION FREE.

NO COLLECTION.

On the other side of the bill is printed the following information:—

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

Presidents.

MR. F. COWPER | MR. C. HUNT.

Treasurer.

MR. WHITLEY.

Librarian.

MR. MAYNARD, 103, Lisson Grove.

Secretary.

MR. C. WHITE, 4, Gray Street, Manchester Square, W.

The Membership Subscription is 1s. per Quarter, which admits to full fellowship, including use of books from the Progressive Library. Seances are held weekly, to afford members an opportunity of becoming acquainted with the phenomena. Members are assisted in the formation of new circles. A public meeting is held every Wednesday Evening, at the Hall of Progress, 90, Church Street, Paddington, at 8 o'clock.

HOW TO FORM THE SPIRIT-CIRCLE.

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

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

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " " 4d. " 17s. 4d.
Three " " " 5½d. " £1 3s. 10d.
Four copies and upwards, in one wrapper, post free, 1½d. each per week, or 6s. 6d. per year.

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

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E. C. Curcio and Co., 13, Catherine Street, Strand, London, W. C.; John Baywood, Manchester; James McGeechay, 89, Union Street, Glasgow.

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

SPECIAL NOTICE.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 30, 1874.

HOW TO PUSH THE MEDIUM.

Spiritualism has many devoted adherents who are at a loss how to serve the cause they love so well. They are poor, it may be, and cannot give large subscriptions. They may be deficient in "gift of the gab," and at a loss how to defend the principles by personal exposition. Obscurity may debar them from benefiting the cause by an avowal of its teachings, and almost in despair they express their regret at the adverse fortune which dooms them to a life of useless inactivity. To such we have a word of comfort. All may help the cause of truth in some way. There are many spheres of usefulness, and the humblest individual naturally occupies one or other of them. There are no step-children in God's family. Our desire has been, from the beginning of our mission on behalf of Spiritualism, to provide our brethren, of all degrees of ability, some field of useful labour on behalf of this great truth. The printing press offers a variety of channels through which willing energies may be expended. No child of the printing machine is so prolific in good works as our own—your own little paper, the MEDIUM. While that exists and circulates the cause of Spiritualism cannot become obsolete. Workers may flag, committees may dissolve, and local movements vanish, but while our paper finds a means of circulation it provides the remedy for all such contingencies. It stimulates those who are discouraged, revives the ardour of apathetic committees, and, as with a current of ever flowing life, it keeps local movements on the move.

The prominent position which the MEDIUM occupies in the front of the movement is indeed due to the disinterested kindness of hundreds of enlightened and generous friends who have seen eye to eye with us in the remarks given above. A secretary of a flourishing society said the other day: "We have the MEDIUM sold in many shops in our neighbourhood. The booksellers now find a ready sale for it. They show it in their windows, and are anxious to be supplied with a contents-bill. This is a work which our society has taken much pains to foster, for, in doing so, we are, in reality, performing our duty in the most efficient manner. The public exhibition of the MEDIUM for sale in a shop, in a good thoroughfare, does more for Spiritualism than the existence of a dead-and-live society that is hidden from the public. We also find that the universal sale of the MEDIUM keeps our members together. They have no trouble in obtaining it, but the bookseller finds it to his interest to push it into their hands when they call for their weekly literature on Saturday."

The foregoing speech, lately delivered almost verbatim in our office, we commend to the careful consideration of every Spiritualist. This work can be promoted without the expenditure of a single penny. We shall be most happy to supply copies to be left in the shops, and bills to be exhibited in the windows and on the boards at news-vendors' establishments. Booksellers, like other tradesmen, are glad to earn an honest penny even by the sale of spiritual literature. One correspondent, amongst many others, gives testimony on this head. He says, alluding to former communications: "I would have liked a few bills, as I place a number in the shops. I sold quite a number of the 'Gerald Massey' MEDIUM in this way. Copies thus placed have all the advertising advantage of the shop window, and are more likely to be read when paid for."

This is a work in which we hope many of our friends will engage. More good can be done in this practical manner than by the payment of money, though both are useful in their place. If a little sacrifice can be made, it is a good plan to order the bookseller to get two or three copies extra per week, and if he cannot sell them take them off his hands. Even one extra copy thus left with the bookseller is a means of ensuring an extension of sale. If all of our readers would give attention to this work for three months, our circulation would be just doubled. Thousands would

read the MEDIUM with pleasure if they only knew of its existence. Many of our readers are not Spiritualists, but being sick and tired of the sectarian stuff with which nearly all other publications are crammed, they find a sense of relief and a means of adding to their knowledge by reading the MEDIUM. Spiritualism is also the "question of the day," and its supporters should see that the public have a means of being readily supplied with its weekly exponent. All who can help in this work are requested to write to us and tell us what they require of us to aid them in the work. We grant specimen-copies gratis, and when the name of a bookseller is given we post him a window bill weekly. This bill is one of the most handsome things of the kind in the trade, and booksellers show it readily. A few months ago the *Newsvendor*, the organ of the trade, found much fault with the horrid broadsides issued by publishers generally to advertise the contents of their papers. In the *Newsvendor* for January the editor remarks, "The placard issued by Mr. James Burns with the MEDIUM AND DAYBREAK is a great improvement upon the ordinary placards issued with publications. It is well printed and well displayed; others would do well to take a lesson from it." The same number contained Mrs. Tappan's portrait as a specimen of the engravings, which has caused considerable interest in the newspaper world.

We place these facts before our readers to encourage them to work. The MEDIUM is not the taboo'd thing they in their sensitiveness may suppose it to be. It is well known, and if shown by our friends to their booksellers, would be taken up much more favourably than is imagined by some.

May we ask for the kind help of all? It is impossible to estimate the good which may result from attending to our suggestions. We exist for the good of all, and we solicit the kindly sympathy and help of others in return.

MRS. TAPPAN AT CLEVELAND HALL.

Last Sunday witnessed a great improvement in the arrangement of the hall, and also in the attendance. It does not seem to be generally understood that there is free admission to a part of the hall. Tickets may be had at the Spiritual Institution for reserved seats, price 2s. and 1s.; also as low as 6d. each. But the greater portion of the hall is at the disposal of the public without any entrance fee, those visitors being expected to contribute to the plate in passing out. The friends of the cause, then, have full scope to work, either in promoting the sale of the tickets or in recommending their friends to avail themselves of the free seats. It has been the prime object of the promoters of this course of lectures to see Spiritualism taught as freely as possible, the acquirement of funds being a secondary though necessary object. Those who can aid in the singing are also invited to attend and co-operate in that department. On entering, on making their intentions known to the attendants, they will be shown to the proper seats.

MR. COGMAN'S INSTITUTION.—Mrs. J. W. Jackson will deliver her lecture on the "Antiquity of Spiritualism," before the Spiritual Evidence and Psychological Society, 15, Peter's Road, Mile End, on Wednesday evening next, at 8 o'clock. Admission free.

MRS. OLIVE will give a seance for the benefit of the Spiritual Institution, on Thursday evening, February 19th. The tickets will be ready soon, as the friends who have taken an interest in the seance are determined to have a full attendance.

MRS. TAPPAN'S LECTURES at Camden Town will be found advertised on another page. The gentleman who is so disinterestedly engaged in promoting them is much encouraged by the progress he is making. We hope all friends in the district will warmly aid him in his laudable efforts.

GOSWELL HALL.—Mr. Burns lectured at Goswell Hall on Sunday evening to a very good audience, who paid great attention to the lecture. On Sunday next Mrs. Bullock will occupy the platform and deliver an address in the trance state. Service commences at 7 o'clock. Admission free. The hall is at No. 86 Goswell Road, E.C.

We call the special attention of our readers to Mrs. Tappan's Discourse in this number of the MEDIUM. It is a subject, perhaps, most difficult of treatment, yet handled in such a masterly manner that it alike improves the intellect and spiritual nature of the reader. The slur which has been cast upon Spiritualism—that it is not Spiritual—must be removed by such spiritual advocacy.

THE PUBLICATION of Mrs. Tappan's Orations in a separate form is being proceeded with. On Thursday next, February 5th, the first number will be ready for delivery, being the opening Oration delivered in St. George's Hall, when Mrs. Tappan was first introduced to the English public. The subject is "Spiritualism as a Science, and Spiritualism as a Religion." It is admirably adapted for circulation in all directions; and, if orders are received pre-paid before Wednesday morning, it will be supplied at the rate of 4s. 6d. per hundred. The numbers will be continued in weekly succession.

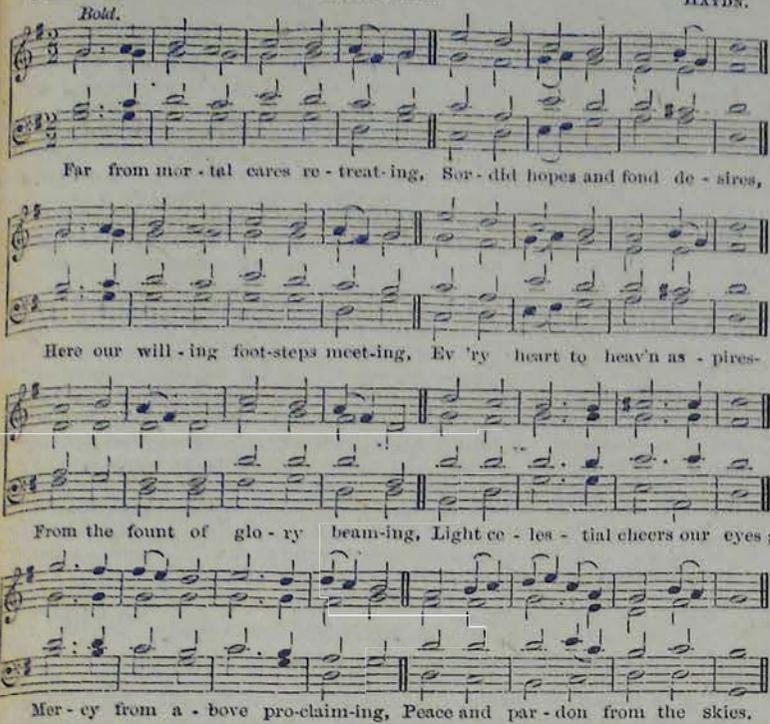
MR. CROOKES'S TESTIMONY.—We are frequently asked whether Mr. Crookes will publish his article, in the current number of the *Quarterly Journal of Science*, in a separate form. We do not think it is likely he will do so at present. The article is of far more importance in its present position than if it were printed separately, as it now stands out as a portion of an acknowledged scientific organ, and thus has all the weight and influence which its association gives it. If it were printed in a separate form it would then be regarded more in the light of a spiritualistic tract than a scientific statement. Many of our readers have procured a copy of the *Quarterly Journal*, which they have lent to dozens of eager readers, and they do not find that the *Journal*, when thus used, has been a dear bargain. Every active Spiritualist should have one or more copies of the *Journal* to circulate amongst friends. It may be obtained, post free, from this office, on receipt of 5s.

HYMN 1, "SPIRITUAL LYRE"
8.7.8.7.8.7.8.7.

VIENNA.

HAYDN.

Bold.



Far from mor-tal cares re-treat-ing, Sor-did hopes and fond de-sires,
Here our will-ing foot-steps meet-ing, Ev'ry heart to heav'n as-pires-
From the fount of glo-ry beam-ing, Light ce-les-tial cheers our eyes;
Mer-cy from a-bove pro-claim-ing, Peace and par-don from the skies.

2 Who may share this great salvation?
Every pure and humble mind,
Every kindred tongue and nation,
From the dross of guilt refined;
Blessings all around bestowing,
God withholds his care from none;
Grace and mercy ever flowing
From the fountain of his throne.

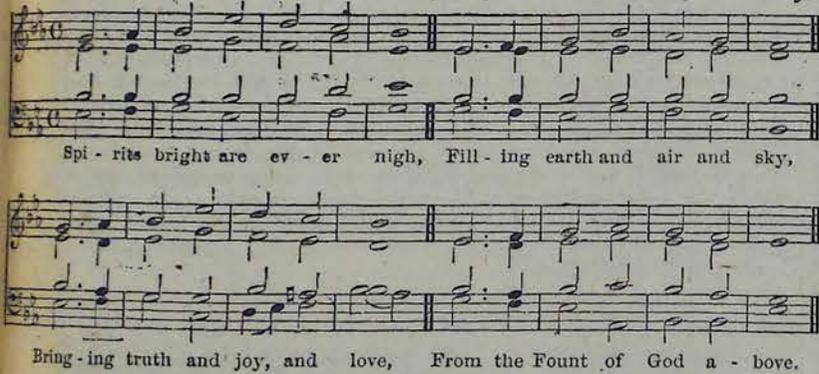
3 Every stain of guilt abhorring,
Firm and bold in virtue's cause,
Still thy providence adoring,
Faithful subjects to thy laws.
Lord, with favour still attend us;
Bless us with thy wondrous love;
Thou, our sun and shield, defend us:
All our hope is from above.

HYMN 148, "SPIRITUAL LYRE."

BATISBON.

7777.

OLD LITANY, 13th Century.



Spi-rits bright are ev-er-nigh, Fill-ing earth and air and sky,
Bring-ing truth and joy, and love, From the Fount of God a-bove.

2 Weep no more, ye sons of earth,
For the wrongs of mortal birth;
They shall flee like morning dew,
Love shall every ill subdue.

3 Up and toil, ye chosen sons,
For earth's poor and sinning ones,
Bring them back by truth and love
To the hope of joys above.

4 Rest not, sleep not, by the way,
Pause not till that happy day
Dawns upon thy gladdened eyes
With the radiance of the skies.

HYMN 11, "SPIRITUAL LYRE." Tune—OLD HUNDREDTH.

IMMORTAL praise to God be given,
By all in earth, and all in heaven;
The First, the Last, who reigns alone,
And fills an undivided throne.

DR. MONCK AND THE CONJURER.

In another column we give extracts from two newspapers showing how Dr. Monck confronted Herr Dobler, and discomfited his arrogant pretensions. We could have furnished other reports from private sources, besides the one given, but prefer to quote from the newspapers, that our readers may be certain that the picture is not overdrawn. Dr. Monck intimates that he is about to take a journey northward again, for the express purpose of exploding the pretensions of the conjurers, from whose scurrility he has suffered so much. He will explain the dark seance, blood-writing on the arm, the box trick, &c., &c. By making arrangements at once travelling expenses may be saved.

MRS. CORA L. V. TAPPAN'S SUNDAY EVENING
DISCOURSES.—NEW COURSE.
COMMITTEE:

Dr. GULLY, M.D., *Chairman.*
N. F. DAWE, 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.
THOMAS SLATER, Esq., 136, Easton Road, N.W.
Mrs. HONYWOOD, 52, Warwick Square, S.W., *Treasurer.*
WEBSTER GLYNES, Esq., 4, Gray's Inn Squares, 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 twelve discourses by Mrs. Tappan, on Sunday evenings.

The lectures commenced on the 18th January, and they will be continued up to the 5th April next. Doors open at 6.15 p.m., to commence at 7 precisely.

It is estimated that the expense of holding the course will be £144, or £12 a night.

Of this amount it is expected that £50 only will be obtained from the admission of the general public.

The balance of £94 must therefore be procured from other sources.

The committee make an earnest appeal for support, and solicit liberal donations from the friends of the movement.

They feel sure that it would be a matter of great regret if these beautiful addresses should have to be discontinued for want of support.

Transferrable tickets to admit one person to a reserved seat for the whole series will be sold at 5s., 12s., and 24s. the set. Seats, however, cannot be reserved after the commencement of the service.

In order to prevent interruption, it is requested that no person leave before the conclusion of the service. No admittance after the discourse has begun.

Sets of tickets for the course can be obtained of the Treasurer, or the Hon. Secretary, on forwarding Post-office Order; by whom donations will be thankfully received; or of Mr. Burns, publisher, 15, Southampton-row, Holborn, who will give every information. Single tickets 6d., 1s., and 2s. each. Tickets sold at the door. Admission to the Body of the Hall free.

DR. SEXTON AT THE NEW HALL OF SCIENCE.

This appointment is one of the most noteworthy which has occurred for some time. We have the Secularists welcoming Dr. Sexton back again to their representative place of meeting, not as he stood on their platform before, a Secularist, but as an exponent of Spiritualism. The subject is cleverly chosen; not so much a positive statement of the principles or facts of Spiritualism, as a refutation of the position of those who reject Spiritualism. No doubt the hall will be crowded to overflowing on this notable evening, Sunday, the 22nd February, but the friends of Spiritualism should endeavour to find a place in the audience to sustain the lecturer. Spiritualism has absorbed into its community many Secularists—Why not the whole lot? A downright Secularist makes a good Spiritualist, for he adheres to the facts and rational deductions therefrom, and does not obstruct the progress of truth by the echo of theological dogmas resounding in his memory.

PUBLICATION OF THE "SPIRITUALISTS' ALMANACK."

A word of explanation is due to numerous subscribers for the ordinary edition, for the delay which they have experienced in being supplied. The truth is, that there were so many special editions required, that it took many days to print the various changes necessary in the wrapper. Unfortunately for one set of subscribers, but fortunately for others, the special wrappers were all printed before the general wrapper was proceeded with. All have now been supplied, and a second edition of the Almanack is in progress. The moral we would append is this: All our friends who intend to circulate the Almanack should have special wrappers with announcements of the arrangements of their societies and seances printed thereon.

It is not yet too late to give great prominence to this excellent little book, which has taken such a decided position in the field of usefulness. Send for a specimen copy, and resolve on getting up an edition for your society or circle, and get a copy into every house in the neighbourhood. The Almanack costs 6s. per 100. The printing of advertisement on wrapper costs 2s. 6d. for any quantity.

We have been promised the wood-cut of Mr. Fegan-Egerton's portrait for next number, but it has not yet come to hand.

THERE has been some slight confusion at Cleveland Hall respecting the sale of publications. We have taken no steps whatever to sell the MEDIUM at these meetings. We recommend the committee to appoint a fit and proper person to carry out their wishes in respect to this matter. If our paper has been sold there it has not been on our account; and we have no requests or suggestions to make in respect thereto.

THE first monthly part of the MEDIUM is published to-day, price 8½d., post-free 10d. It consists of the five numbers issued this month, commencing with the Cora L. V. Tappan number. It contains eighty pages of reading matter, and is undoubtedly the cheapest bundle of information on the subject of Spiritualism that has ever been offered. It is done up in a neat wrapper, bearing Mrs. Tappan's portrait on the first page. In this form the MEDIUM is admirably adapted for placing in reading-rooms, hotels, at railway-stations, and other places where people congregate and have leisure for reading. We hope it will be extensively patronised.

A TEST SEANCE WITH MRS. WILSON, SURTEES STREET, DARLINGTON.

To Spiritualists, Christians, Infidels, and all who have loved ones passed away to the spirit-land, read, mark, learn, and account for the following, if you can, upon any other principle than spirit-communion.

Since becoming a convert to the spiritual philosophy, my wife (Mrs. Crisp) and her sister (Miss Wright) have passed away to the spirit-land, the former about eighteen months ago (and from whom I have had the most assuring proofs of future existence), the latter, my sister-in-law, having only died on the 28th of December last, her remains being interred on New Year's Day. Previous to her death I had consented to be one of the public speakers at a spiritualistic tea-meeting, to be held in Darlington on the 2nd of January, 1874; my sister-in-law requested me to go, and renewed her request on the day she departed this life, remarking that it would do me good. You may conclude after such a loss (we were all as one family) I was but in poor spirits to take part in a public meeting the day following the funeral; however, according to promise I went, accompanied by my brother (we said nothing to anyone of the loss we had sustained). After arriving at Darlington, where we were hospitably received by Mr. Robert Wilson and family, we repaired to the Lecture Hall, Mrs. Wilson declining to accompany us (I wish the reader to notice this). We gave not the slightest clue that any one belonging to us had so recently passed away to the spirit-land. After an excellent tea the speaking commenced. There were several speakers. Now, notice this fact—the reason why will come afterwards: I was the only person who spoke from the platform, the others speaking from their seats in front of the platform.

After a most successful and harmonious meeting, I took Mr. Wilson on one side and particularly requested him to go home and have a seance. He immediately acquiesced, and shortly we found ourselves at his home. He stated my visit to Mrs. Wilson. She at first exhibited great reluctance to sit, but said as I had come so far and particularly wished her to sit, she would not disappoint me. Now, understand, not one word or sign was given by which she could infer what I wanted. We sat down to an ordinary table. After about ten minutes Mr. Wilson was controlled, and said, "Thou wilt get what thou requires from that medium." He shortly after recovered consciousness and retained it. Mrs. Wilson remaining in the trance condition, he particularly requested me to notice the features and gestures of Mrs. Wilson, and see if I could recognise any one. Mrs. Wilson, whom I will afterwards call the medium, came to me, placed one arm over my shoulder, and patted my cheek with the other. Mr. Wilson inquired if it were a friend of mine. She bowed her head in the affirmative (now, mark this, at that time I was intently thinking of my sister-in-law, although she promised in earth-life to bring the others with her as a test of identity, she having another sister in the spirit-land besides Mrs. Crisp). I had forgotten it, consequently, if it had been possible to have read my thoughts, her reply ought to have been she was my sister; however, the spirit announced herself as my wife. I was somewhat surprised, but said, "If you are the person you represent yourself to be, you ought to recognise something which I have on belonging to you." She looked carefully a few seconds, and then nearly tore a ring from my finger, clapping her hands, and exhibiting every sign of pleasure. This was quite correct; it was her wedding-ring, which I had had set with a ruby; both had belonged to her. No one knew, not even my brother, where I had got the ring. This was test No. 1. After giving unmistakable evidence of her identity, which space will not permit me to state, I briefly pass on. A second control took place, which announced herself as my sister who had passed away only a few days before, on the 28th December; this was the 2nd January; her death had not got into the papers. I said, "Well, if you are my sister who passed so recently away, you will also recognise something which I have on belonging to you." She immediately took from my neck a locket with a ribbon attached, pointed to it, laid it down, came back and took off my watch and chain, looked intently at the chain, gave me to understand that she liked it, and she then held up the watch and said that was her's, (test No. 2). I said she was quite right. Afterwards she exhibited every sign of joy, gave several tests of her identity by her peculiar gestures, and gave to understand she was always near us, and as a test denied that she was vexed at something we had done at her funeral. This is private, consequently I do not name it. However, I said, "You know we did it for the best," when she came and rubbed my cheeks with her hands, just as she used to do on earth when I told her it was no use being vexed with me. After a great deal of information, promises, &c., "Uts," the little Indian girl who attends Mrs. Wilson controlled. Her first salute was, "Ha, chief! I knows you; how are you?" &c. She said, "You's big medium chief, does you know that? Would you like me to control you, and make you speak Indian?" I said I would; she replied she would do so. Mr. R. Wilson here asked could she tell us anything about the spirits who had been there. She said, "To be sure I can, that's what I've come for; they asked me to let them use my medium, and I let them." Turning to me, she said, in her broken dialect, "That was your squaw that was here first, chief, and she says that was her ring, and you bought it for her." After a long conversation, personal and private, with my wife through "Uts," which space forbids me to enter upon, she referred to the second control,—my sister-in-law saying she was a friend of mine, but not my squaw, but a sister of hers, I said, "Which one?" She replied, "Why, the one the watch belonged to, and they are so jolly that you wear that ring and watch." (I had given my own watch to my brother on New Year's Day, reserving the chain, which Miss Wright used to admire very much.) "Uts" here reminded me of a particular impression which I had, and of which I had told no one, about two hours after Miss Wright's death. While quietly looking at her the tune and words,

"Let no jarring thoughts oppress us;
Sweetest harmony is ours.

Swiftly fly those happy hours,"

came vividly through my mind. I knew the tune but not the words, nor do I yet. There were other two lines, but these were most vivid. Now this was test No. 3. After more conversation more of the family came in, amongst them my brother. After a control by some of their own friends, Miss Wright controlled again, and gave us to understand that

she was pleased to see us both there, and that we were always to work together. This time more of family matters were alluded to, sufficient to prove identity to my brother. "Uts" then controlled again, and held a merry conversation with all, alluding in some laughable manner to the meeting. As a test that she had been there she said to me, "I saw you, chief; you went on the platform. Chief I likes to see you on the platform at the institution. There was a lot of squaws about you on the platform." This was test No. 4. After a great deal more chat she was requested to pick out from amongst a handful of photographs those of the spirits who controlled. First she threw them one by one on one side, saying that was not them. Now, even myself expected when I gave them to her that there was one of Miss Wright among them; however, there was not. She inquired if I had no more. I next gave her the locket to look at. She soon said, "That is like the first one—the one who said she was your squaw, and who said the ring belonged to her." This was test No. 5, for it was my wife's photo she was looking at; and as test No. 6, she failed to recognise my sister-in-law's photo as it was not there. She added, the other squaw was bigger than my squaw.

With those facts I will draw my remarks to a close, fully satisfied of the sublime truth of spirit-communion, which I am prepared to advocate every day and every hour of my existence. I shall lose no opportunity of advancing its claims upon humanity, conscious that it alone can take away the fear of death and vain regrets for those dear ones who have passed away to the spirit-land. I do not fear the ridicule which this will doubtless expose me to. I can only say, as I was obliged to say to my opponent at the debate on Spiritualism in Hartlepool, "What people do not understand becomes the scoff of the ignorant and the mock of fools." As our motto is, so will we do—

"Res non verba quæso."

Greatham, W. Hartlepool.

W. CRISP.

A SEANCE WITH MISS LOTTIE FOWLER.

To the Editor.—Dear Sir,—On the last day of the old year, 1873, I went down to Bishop Auckland for the purpose of having a private seance with Miss Fowler. I went to Mr. Fred. Everitt's, Newgate Street, and was kindly received by that gentleman and his family, who introduced me to the medium, of whom I had read so many startling things.

After conversing some time with Miss Fowler, she passed into the trance, and it would be useless for me to attempt to describe the many tests I received, and remarkable facts given by the controlling spirit, for it would take up too much of your time and space; but I will give a few facts for the benefit of those who may wish to know whether our dear departed friends can really hold converse with us or not. In the first place, the medium told me that my mother was dead, and had been for many years. She then described her appearance, how much she suffered and the cause of her sufferings, and that she died when about thirty years of age. All this was true to the letter. I was also told that my mother was a very happy spirit, and was a long way from the earth, and did not often visit it. My father was also described to me, and then commenced my own history, which I confess made me sad for the time being; how I was left in a hard cold world, without friends, when but a boy; how cruelly I was used, and how I had struggled amidst ill-health and difficulties up to manhood.

Next was described my married state; that we had seven children, one of which died, and when it died, and the names of nearly all of our children, and many other things of a private nature. I was also told of a relative whose leg was run over on the Stockton and Darlington line, in consequence of which it had to be taken off. I next had a vision described to me which occurred to me a few years since, and where I was going at the time. Next came on my mediumship, how it had affected me, and that I was controlled by three influences, or spirits, one of which was a foreigner; what it would result in when properly developed, &c. I was also told of what would occur in the future, which is yet to prove.—Yours truly,

THOMAS BROWN.

Howden by Darlington.

THE MEDIUMSHIP OF MRS. LUCAS.

Among the trance-mediums who have rendered good service to the cause of spirit communion in Yorkshire is Mrs. Lucas, of Keighley, and she is worthy of a notice in the columns of the MEDIUM. Mrs. Lucas, in every respect, is a good medium, and in that part of Yorkshire where her quiet life has been spent she has been very useful, and her mediumship a boon to the locality. About six years ago she was convinced of the truths of Spiritualism by the spirit of her own husband, who had recently passed away, and who before he went promised her that, if it were possible, he would return to her; and in order that she might realise his presence, he said he would pass his hand down her face, which afterwards was accomplished. Her children, who were but young, at the same time declared that they saw their father in the room, and so earnest were they in declaring the fact, that Mrs. Lucas was sure that it could not be a delusion on the part of her innocent children, who all maintained the same thing, and she was forced to believe. The spirit of her husband afterwards entranced her and made her speak, and gave advice through her concerning matters connected with their own family affairs, and he is constantly consulted through her, respecting the same. Her spirit husband often speaks through her in public. She has many more spirits who control her, giving high moral teachings and advice to friends who very frequently consult her as a test medium, and as such she is remarkably good. Her spirit-guide, who calls herself "Sally Spencer," and her "Uncle John," who, the spirit says, brought "Sally" up from a child, are always with her, and at the request of friends the former-named spirit will search for and bring the spirits of friends to the circle, who often entrance Mrs. Lucas on their first visit. Spirit messages are often given through her and sent to friends at a distance—the writer has had several communications sent him from his spirit relations. She is a good seeing medium and a clairvoyant. She describes, both in her trance and sometimes in her normal state, spirits, and also places, which she has never seen before; she is a good healing medium, and gives prescriptions of value to the sick. When at Liverpool we learn that she cured two children, belonging to a gentleman residing there, of the whooping cough; a lady with a congested lung, said to be in a dangerous state, was restored to health; another young lady, who was pronounced

by the doctors to be in a deep decline, and after she had consulted four of them, some of whom had pronounced her incurable, by the treatment given through Mrs. Lucas was made well.

We do not find many mediums who possess so many excellent phases of useful mediumship as Mrs. Lucas does; her type is of the beneficent kind, which lays a foundation derived from benefits received, and can never fail to force conviction upon all who may be the fortunate recipients. Such mediums ought to be more frequently visited and consulted by the sick, and instead of paying a guinea to an earthly physician, the advice from a spirit-doctor will be more advantageous in every respect. Mrs. Lucas has reached the upper side of forty, and is of short stature, rather inclined to stout, of an affable and pleasing turn of mind. Unfortunately she has had a limb amputated, and remarkable it is, she can feel the effects of the weather and rheumatism upon what she calls her spirit-leg just the same as if she possessed the physical substance. She walks with a crutch and stick, but invariably when speaking under spirit-influence she is caused to stand on one leg without assistance, and sometimes is taken round the room without help of any sort, and the control sometimes leaves her standing upright in the middle of the room, when, as soon as she is relieved, she requires assistance. The teachings that are given through her are of a highly descriptive character. Her communications are often given in poetical language, and full of sentiment. Some very ancient spirits entrance her, and mediums of former days who suffered for witchcraft, and who sometimes give their earthly experience through her, of their sufferings, &c. In short, Mrs. Lucas is a remarkable medium, and highly appreciated in the locality in which she resides. An hour spent with her, either in public or private, yields a joyous satisfaction, and a consciousness of having been in sweet communion with good and holy spirits.

THE DRAWING MEDIUM AT BISHOP AUCKLAND.

To the Editor.—Sir,—Your last issue contained a paragraph relative to a drawing medium who has recently been developed here. I have now much pleasure in forwarding for exhibition, in what way you may please, a small pencil-coloured sketch, of a more finished character than the one previously sent. This was executed in the dark, in about sixty seconds, or, to be quite accurate, during the time occupied in slowly counting up to sixty-seven. Taken on its merits the sketch is an artistic production, but considered in connection with the conditions under which it was produced, its interest intensifies a thousand-fold. As already stated, it was executed in complete darkness. A corner of the fly-leaf of the paper to be used was cut off before the light was extinguished, and on the completion of the drawing, this clipping satisfactorily proved the identity of the paper.

The medium, who desires to preserve his *incognito*, has long been intimately known to me. He has never received any instruction in the art of painting or drawing, and has never practised it. He had not so much as heard of Spiritualism until within a few months, and sat at a circle for the first time about eight weeks ago. It is now three weeks since the first of those sketches were given, three or four per week having been given since. No regular seance is required to be held, the medium often being controlled at meal-times, &c.

The sketch which I now forward to you, by request of "V. B.," was given at an impromptu seance the other night, only myself, wife, and the medium being present. I held the cutting of paper referred to, and, from my intimacy with the character and previous career of the medium, I am absolutely satisfied of the reality and genuineness of the whole affair, extraordinary as it undoubtedly is.

It is in the trance condition that these drawings are given; and their author, who merely signs himself "V. B.," exhibits undoubtedly quite different from that of the medium. "V. B.'s" control is usually preceded by that of a spirit calling himself "P. V. W.," who is of a very humorous turn, and acts as a kind of forerunner to the artist.

Trusting you may be able to find space for this note, and prospectively thanking you for this courtesy,—I am, yours truly,
Bishop Auckland, January 26th, 1874. J. P. SOUTER.

CONJURING VERSUS SPIRITUALISM.

To the Editor.—Dear Sir,—The above was the heading of bills widely circulated in this town ten days ago, said bills also announcing that "The Wizard of the World, Herr Dobler," would, on the following Monday, Tuesday, and Wednesday evenings, entertain the inhabitants of Darlington, particularly by giving his "Marvellous Dark Seance," exactly as given by the great Spiritualists, the Davenport Brothers. This announcement naturally attracted a good number of Spiritualists and others (from curiosity alone) to see what could be done by a conjurer.

At the first *dark seance* Herr Dobler delivered an introductory address, in which he made use of a few expressions very hurtful to the feelings of Spiritualists, who considered them untruthful, however sincere Dobler might be in making them. This naturally gave rise to signs and utterances of disapprobation on the part of the Spiritualists. Dr. Monck, of Bristol, who was present for the purpose of publicly meeting Herr Dobler, rose to speak, and on its becoming known who he was, Herr Dobler used every means to silence him; but the Doctor, turning to the audience and claiming an Englishman's privilege—"fair-play"—he assured them he was not made of the sort of stuff that could easily be put down, and proceeded to prove his words by insisting on being heard.

He pointed out the vast difference between the conjurer's imitation seance and the real spiritual seance, and concluded by stating that, though he had not witnessed Herr Dobler's tricks before, yet nevertheless he had discovered the secret thereof by other means, and unless Herr Dobler omitted the offensive words concerning Spiritualism from his bills, he would follow him from town to town, and perform all tricks of his dark seance in the light. The question was then put to Herr Dobler by myself, "Will you allow yourself to be tied by any person in the audience as the Davenport Brothers did?" and an evasive reply was given. I then explained to the audience what the tests were to which the brothers willingly submitted in order to prove that they were passive agents during the occurrence of the phenomena; for instance, they had water which had to be retained in the mouth to test the genuineness of the spirit-voice; they had shot, coins, and flour placed in their hands while tied hand and foot by sceptics, and the most violent manifestations immediately took place on the light being ex-

tinguished, light again restored, and nothing was found to have fallen from their hands. Their feet were also placed upon paper, and each foot pencilled around, and were never found to be misplaced, &c. This took up some little time, and (besides being too much to the point for the "Wizard of the World") retarded the commencement of the seance; so Herr Dobler, together with the proprietor of his entertainment, as well as a portion of the audience, gave signs of impatience, while the former employed language more personal than polite. One offensive remark was, "Spiritualists were but of two classes—impostors and their dupes—rogues and fools." The "dark seance" which was then given would have been "marvellous" indeed, had Herr Dobler submitted to the conditions which had been previously explained. However, as it was, the thing was cleverly done, and reflected great credit on the professor's dexterity and rapid manipulation of the tambourine and bell, as well as the performance of the coat and muff trick, which together comprised the dark seance; and no doubt to the uninitiated (to whom close scrutiny was ever denied) the whole thing must have appeared a complete exposé of the spiritual dark seance.

On Tuesday morning the town was flooded with bills offering a forfeit of £100 if any Spiritualist could produce the same manifestations under the same conditions and in the same time. This naturally attracted a larger audience in the evening, who, from the remarks of the daily paper, the *Northern Echo*, anticipated still further opposition from the Spiritualists than had taken place the previous evening. In this they were disappointed, for the Spiritualists were alone conspicuous by their absence. After this entertainment, by some extraordinary and unexpected influence, Herr Dobler and Dr. Monck, without any previous arrangement whatever, accidentally met together, and at once opened conversation upon the subject of the Monday evening's personal cross-firing. After this interview a perceptible change was observed in the attitude previously maintained by the professor toward the spiritual movement generally, and Dr. Monck particularly. It is not for me to say by what strange influence this change was wrought. Suffice it to say that at Herr Dobler's last seance Dr. Monck and my brother were specially invited (which invitation was eventually accepted by Dr. Monck and myself) by the professor to attend and hear what we afterwards considered to be his *manly and most gentlemanly apology* for any offensive remarks that he might have uttered in the heat of the moment during those interruptions to which the Spiritualists had subjected him on the Monday evening. The paragraphs in the papers we have sent you will more fully represent the matter as it now stands, and here in conclusion we have to draw the attention of Spiritualists (the great body of whom are scattered throughout the country) to the fact that Herr Dobler has promised Dr. Monck (whom he stated from the platform at his farewell seance he had found to be in every sense a gentleman) that he will in future remove from his placards and handbills those objectionable phrases so offensive to Spiritualists, such as "Conjuring versus Spiritualism," and "Marvellous Dark-Seance Spiritualism Exposed," &c., and substitute instead "Conjuring versus the Davenport Manifestations." Dr. Monck has given us to understand that he intends coming north again shortly, and it may be useful to societies where the conjurer's seance has done temporary harm to invite him to deliver his new lecture on "Spiritualism versus Conjuring," and thus allow the truth once more the conditions necessary to shed its shining rays amid the darkness that everywhere more or less prevails.—I remain, yours in the interests of truth,
G. R. HINDE.

Darlington, Jan. 27th, 1874.

HERR DOBLER EATS HUMBLE PIE.

We quote part of a paragraph which appeared in the *Newcastle Daily Journal* of Friday:—

"HERR DOBLER AND DR. MONCK AT DARLINGTON.—For the last three nights Herr Dobler has been performing his wonderful tricks at Darlington, and giving each evening his dark seance, in imitation of the Davenport Brothers' alleged spiritual manifestations. On Monday evening, the Spiritualists, with Dr. Monck, challenged Herr Dobler in his 'dark seance.' Herr Dobler, however, said it was no part of his work to submit to the test conditions they wished to impose, and a great deal of hard talking passed, the audience siding for or against Herr Dobler, as the case might be. The Rev. Dr. Monck, who recently lectured at York, Darlington, Newcastle, &c., was present, and between him and Herr Dobler quite a scene occurred, upon the latter applying some strong epithets to Spiritualists. A large audience gathered the next evening, but no repetition of Monday's proceedings occurred."

The paragraph concludes by reporting incidents which are more fully detailed in the following paragraph from the *Darlington and Richmond Herald* of Saturday:—

"HERR DOBLER AND SPIRITUALISM.—Herr Dobler, at the conclusion of his dark seance, on Wednesday evening, said that, in giving what they had seen that evening, he did not wish in any way to interfere with the science of Spiritualism. He had not had experience in Spiritualism himself, and was not a believer, but he had had a great deal of testimony from gentlemen as to the manifestations—extraordinary manifestations—which had taken place at their own houses—gentlemen whose word he could not doubt. With regard to the Davenports, whose manifestation he produced, he had no doubt it was jugglery, and the proof of that, to his mind, was that he could produce them by that means. It must be understood that he laid down no challenge to produce other manifestations than were produced by the Davenports, as the Spiritualists, he understood, had taken it very much to heart, and thought that he was interfering with their belief. With the science of Spiritualism he deemed it right to make this statement. With regard to Spiritualism, he thought there was a good deal of humbug mixed up with it as well as truth. (Hear, hear.) There was a gentleman in this room on Monday evening—the Rev. Dr. Monck, of Bristol—between whom and myself a little cross-firing took place, and, in the heat of the moment, he had made remarks respecting that gentleman which he would not otherwise have done. (Hear, hear.) He had had the pleasure of meeting that gentleman there, and, though both he and Dr. Monck resided in Bristol, they had never met before. He had heard on the authority of gentlemen residing in Bristol, who knew Dr. Monck, that he was an excellent medium. Some clergymen whom he had recently met there state that what took place at Dr. Monck's seances

was supernatural—in fact, from what he had heard of it, he had no doubt about it himself. (Applause.) Dr. Monck spoke of the Frank and handsome manner in which Herr Dobler had spoken, and regretted that anything unpleasant had passed on Monday night. He had no doubt that Herr Dobler was irritated by the striking of matches, which the Spiritualists looked upon as wrong, but for which, perhaps, some excuse might be found in the way in which Herr Dobler's bill was drawn. He was glad to find from Herr Dobler's statement that he had no wish to attempt to expose Spiritualism generally, but only the Davenport, whom he (Dr. Monck) had never seen."

The pie devoured by Herr Dobler is not quite so high in flavour as it ought to be. This conjurer does not produce what the Davenports did. He says he has no experience in Spiritualism, and so he can know nothing of the Davenports, whose phenomena are universally recognised as spiritual. If this trickster were confronted by the Brothers as he was by Dr. Monck, it is quite probable he would be just as apologetic to them as to the doctor. A slight increase in public enlightenment on the question would render the unblushing impudence of these fellows impossible.

CONJURING AS AN AID TO THE GOSPEL.

In the MEDIUM of January the 9th, under the heading of "Milk for Babes," we commented upon the experiments of an amateur Herr Dobler, from Marsk, a village near to Saltburn-on-the-Sea. Spiritualism is at present making considerable headway in Saltburn. Inquirers are plentiful. A medium is being developed, from whom great things are expected, and the members of the Methodist persuasion are quietly dropping into the practice of holding spirit-circles, and in a short time it is probable that quite a stampede will occur in the camp of the "faithful." To counteract this deplorable apostasy the elect of Saltburn, says Mr. John Whittington, deemed it a fit and proper thing to secure the services of this amateur, that he might amuse the people of Saltburn by his dexterity, and, at the same time, expose that "most unmitigated of all forms of humbug, modern Spiritualism," of which the modern Pharisees are as much afraid as were their brethren of a similar movement in the olden time. Accordingly, in due course the amateur from Marsk appeared at some readings on Monday evening week, and after the programme had been got through, the amateur was duly introduced to the audience. He demanded a committee of four persons to see that all things were done "decently and in order," on which committee our correspondent officiated. Before the distinguished amateur commenced his wondrous experiments, he addressed the audience in a few broken and disjointed remarks, in which he ventured to state that he would expose before them the rope tricks of the Davenport Brothers, and that the brothers, when tied by the audience, were unable to produce any manifestations. On hearing this, our friend Mr. Appleby (all honour to him) rose and instantly denied the assertion, stating that he himself had assisted to tie the Davenports, and five times in succession the manifestations took place as usual, without the cord being for a moment displaced.

This rebuttal brought a tinge of confusion to the amateur's cheeks, and rather discomfited the enemy; whereupon the distinguished performer took to his work with as good a grace as possible. So much for the performer, the modern "Simon Magus" of the Pharisees of Saltburn; and now for his performance, which, our correspondent says, we have dignified too much by alluding to it in comparison with amusements for children. The amateur placed himself on a chair, when the gas was turned down for a short time. On the room being again lighted, he was found apparently firmly bound, only apparently, for his hands were at liberty, being twisted into slip loops according to his own arrangements, for he was allowed to tie himself. Thus, presuming to be tied, he proceeded to perform what the children of a larger growth there assembled must have considered very wonderful tricks; such as shaking a tambourine covered with phosphorus by the hand which he liberated from the loops in the rope. He also placed a lady's muff on his arm, that article being within easy reach of the place where he sat. He never let the tambourine out of his hand during the performance, hence he did not attempt the more daring business of floating that instrument at the end of a fishing-rod, being afraid of placing himself too far in the power of the committee on the platform. He next consented to be tied in a sack, which our correspondent did so well that the amateur had to make a hole through the sack to get out. He then proceeded to tie himself in the sack, which he managed to do after a long time, in a very poor way. This was indeed the grand exposure of Spiritualism at Saltburn, and our correspondent is happy to state that the poor exposed thing is flourishing more prosperously than ever.

MRS. OLIVE'S SEANCE.

At Mrs. Olive's seance, on Tuesday evening, one of the party present asked "Dr. Forbes" whether, as Spiritualism spread in this country, capital punishment would not cease. He replied that such a desirable event would assuredly take place; and mentioned that at the time of the execution of the sentence on a criminal, the spirit, possessed with deep feelings of revenge, went on till it found some victim in earth-life whom it could influence to perform sins of murder. The "Doctor" further observed that it would be much better if, instead of capital punishment, the criminal were placed in some cheerful abode, under careful supervision, and the higher and spiritual powers developed by careful training and education; such a course would be a more sure preventive of crime than more rigid coercive measures. "Sunshine" gave several tests, but the persons to whom they were given seemed unable to realise them. "Hambo" came, and was as full of life and fun as usual. We were gratified to see so goodly a company gathered together to enjoy the pleasure of an interesting and instructive seance at the medium's private residence.

RUSHDEN is a poor market for Spiritualism, but it is only a question of time,—it must come. I think our library is a good wedge. Those not connected with our circle are fond of the books. We have fifteen members, with good prospects of increase.—C. DENTON.

AN APPEAL ON BEHALF OF A SICK AND SUFFERING BROTHER.

To the Editor.—Sir,—Can I crave space for the following, on behalf of a worthy Spiritualist? About sixteen years ago a Mr. George Ruby, I understand, the son of an Italian countess, lived at the West End at a bookseller's. He then took a great interest in Spiritualism, and lectured it to numerous audiences, spent his money freely in advancing it, and for a time raised a flourishing little association in Clerkenwell. He unhappily lost his health, property, and business, and for some years has been in a state of much suffering and destitution. He has been a man of mental culture and respectability, is of a highly truthful and moral nature, is often a medium for exalted influences, is sometimes a clairvoyant, and sees spirits. He saw a noble and bright-looking spirit over Mrs. Tappan at her late lecture at Dalston. He sometimes comes under impressional influences, and has been made both to speak and write, has been found a good prophetic medium, and occasionally a powerful healing one.

He is, unfortunately, so reduced and ill, that it is uncertain how soon he may be compelled to go to the workhouse, of which he has an utter dread, from, to him, its low and degrading associations and trying influences. He has tasted nothing but dry bread for several weeks in small quantities daily, and is worthy the kind consideration and benevolence of well-to-do and other Spiritualists. Who will come to his help?

—Yours, &c.,
London, 24th January, 1874.
P.S.—He lives at 21, St. Jude Street, near Mildmay Road, Kingsland.

Doubtless Mr. Burns would kindly receive aid in his behalf. [We have known something of Mr. Ruby's case for several years, and our correspondent is a gentleman of strict probity and benevolence, so that his word may be relied on. We shall gladly help in this case by receiving any sums on behalf of the suffering and aged man.—Ed. M.]

ODDS AND ENDS.

1. ANALOGIES BETWEEN SPIRITUAL AND BODILY FOOD.—The mind may be regarded as the stomach of the soul. The food of the soul is thought; but as there are different kinds of bodily food, so there are different kinds of thoughts, i.e. spiritual food, and, of all kinds, the most nourishing and strengthening is free-thought. Discussion with other persons and meditation (i.e. discussion with oneself) represent the gastric juice, which elaborates from thought the chyle of truth. Errors and misconceptions are the excrete, which are ultimately cast out into the draught. Souls, however, like bodies, are subject to various forms of indigestion, the result of unwholesome food; either neglecting the exercise, or injudicious exercise, of the faculties (i.e. spiritual muscles), or evil influences, just as in the material world. Hence, some souls are so costive that they do not cast out errors and misconceptions for years, or even, sometimes, until a long period after passing over into the next higher phase of life. Some suffer from want of appetite, and can take but little food. The appetite of others is ravenous, but their food passes out undigested; they assimilate but very little. It may be said that the "joys of heaven" are, in some sense, the "joys of perfect spiritual digestion," that which absorbs, assimilates, and reproduces in the life of the soul the greatest amount of pure truth, whilst the "pains of hell" are those of "spiritual indigestion." There is, however, one radical difference between body and soul. The latter is omnivorous, can extract some little of the chyle of truth from the worst thoughts, and however great the quantity of poison it takes in, cannot be extinguished thereby, although its development may be indefinitely retarded, the soul, meanwhile, suffering the "pains of hell" alluded to above.
H. M.

Bath, January 23, 1874.

MR. GARDNER, author of "Travels in Hades," has a loud complaint to make against low spirits, whom he supposes do a great deal of the work in spirit-circles. This may be the only spiritual ministration which the great bulk of mankind are at present fitted to receive. After all, where is the elevated man? Are we not all low, and if looked at with the scowl of depreciation, do not the best of us appear to better advantage than demented devils? But let the fire of brotherly love enkindle itself in the soul, and humanity begins to light up with the glow of divinity, and in the lowest is seen an opportunity for meeting a brother, and revealing more clearly the divine image which therein resides, it may be, for the time hidden.

"TRUTH," who writes on a post-card bearing the Swansea stamp, thinks that our opinion that steam-engines are not mentioned in the Bible is indicative of gross ignorance on our part. He says, "Have you read the 2nd chapter of Nahum, 3rd and 4th verses, which speaks of 'the chariots' being with flaming torches in the day of His preparation; also that 'they shall justle one against another,' &c., which are railway accidents; also that their speed shall be great, and in saying that 'the fir-trees shall be terribly shaken,' it is abundantly fulfilled in the fir-tree being the only thing that can be used as railway sleepers. These things occur in the day of His preparation. Are you prepared to meet Him in these last days?" Decidedly, and perhaps have met Him already. We live in His presence always. We are disposed, however, to remain of opinion that the above are rather far-fetched fulfilments of prophecy.

THE REV. J. MARTIN, 5 Clarendon Place, Brighton, has been sermonising against Spiritualism, a process which he intends repeating. He has been opposed in the newspapers by Mr. Cooper and "W. G." In a letter in reply he says, "As I am not altogether a stranger to seances, I will make this offer to any 'medium,' male or female—that he or she shall be welcome to the largest room that I have at my command for a seance, provided none but the 'medium' and such persons as I might select be present. I will regard such a seance as a test, and if any 'medium' will accept the challenge I shall be glad to hear from him." The question remains, Who will pay the expenses? We think the challenge should be taken up, but for a series not for one seance only, and the medium should decide as to how many persons should be present. Spiritualism is a matter of fact. Mr. Martin's views on the Witch of Endor are opinion merely.

DR. SEXTON'S APPOINTMENTS.

NEW HALL OF SCIENCE, LONDON.—Sunday, February 22nd; subject, "The Theories invented by non-Spiritualists for the purpose of explaining Spiritual Phenomena unscientific and unsatisfactory."
 BURY.—Monday, February 23rd; subject, "Conjurors and Spirit-Mediums." Tuesday, February 24th; subject, "Comments on the recent Spiritual Experiences of Lord Amberley, W. Crookes, Esq., F.R.S., and others." Both these lectures will be illustrated with the extensive apparatus for exposing the tricks of the conjurers.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, February 1st, Freemasons' Old Hall, Newgate Street. Evening at 7 o'clock. Subject—"God, the Soul, and a Future State." Monday and Tuesday, February 2nd and 3rd, at the Lecture Hall, Nelson Street, each evening at 8 o'clock. Subjects to be chosen by the audience. Tickets may be obtained of Mr. E. J. Blake, 49, Grainger Street.

GATESHEAD.—Thursday, February 5th, Constitutional Hall. Evening at 8 o'clock. Subject—"Spiritualism Analysed, and its Satanic Origin Refuted."

DARLINGTON.—Friday, February 6th, social meeting at the Spiritualists' Meeting Rooms, Ridsdale Street, Yarm Road. Sunday, February 8th, at same place. Evening at 7 o'clock. Subject—"Christianity and its Miracles, Spiritualism and its Manifestations: an Analysis and Parallel."

SELBY.—Monday, February 9th. Private meeting.

LIVERPOOL.—Sunday, February 15th, Islington Assembly Rooms, Islington. Afternoon at 3 o'clock; evening at 7 o'clock. Monday, February 16th, Bohn's Temperance Hotel, Stafford Street. Evening at 8 o'clock. Admission 1s.

Mr. Morse's address during the next week is—Care of Mr. Mould, St. Thomas Crescent, Newcastle-on-Tyne.

WORK.—To the Editor.—Sir,—I shall esteem it a favour if you will find a corner for the following notice:—To the readers of the MEDIUM residing in this locality, and who may read it at the Free Library and "Three Horse Shoes, British Workman," I desire to inform them that a public debating class is held every Sunday morning at 10.30 up to 12.30 at the Spiritualists' meeting-room, Church Gate, Low Pavement. A cordial invitation is offered to all, whether believers in Spiritualism or not. We believe that there are many important subjects which would be greatly to the benefit of the working-classes did they but give them their attention. We are open to discuss religious, psychological, political, and social subjects, and to look at truth on all sides. Our terms and conditions of membership are very easy. We require only that members shall conform to a few "rules of order," which can be seen by applying to the secretary.

We have already had some interesting discussions, the subject on "Total Abstinence from Alcoholic Beverages a Duty, Morally, Socially, and Physically," occupying three consecutive Sundays; the "Instinct and Intelligence of Animals," two. Our last subject—a political one—occupied two, and was highly interesting. Our subject for next Sunday, February 1st, is "The Cremation Theory; or, the Burning of Dead Bodies."—Yours, &c., JAMES ASHWORTH, Sec.

62, Marple Street, Nottingham, January 27th.

WALSALL.—Mr. Blinkhorn writes:—"I feel thankful that your lecture has been the means of doing some good, even though the meeting was small. Those who attended were well satisfied, and some have determined to investigate Spiritualism. They have been to me to make inquiries, and I have promised to give them all the instruction I can, if they will appoint a place of meeting. Some say you must be invited to give the same lecture again to a full room. If any local societies are having you in this district we will gladly unite with them."

At the Free Assembly Rooms, Ridsdale Street, Yarm Road, the Spiritualists of Darlington intend holding a *soirée* in connection with Mr. Morse's approaching visit, on Friday, February 6th. Tea and coffee on the table at 6.30 p.m., after which it is proposed to listen to the delightful utterances of both Mr. Morse's spirit-guides, at the close of which pianoforte music and other recreation will be presented, to pass away pleasantly the evening. Any other friends wishing to come will find a hearty welcome. Tickets for the whole evening, 1s. 3d.; after tea, admission 6d. The following Sunday evening a discourse will be delivered through Mr. Morse, by his eloquent guides, in the Mechanics' Hall, Skinnergate. Doors open at six, to commence at half-past. Admission free. Subject—"Christianity and its Miracles; Spiritualism and its Manifestations: an Analysis and a Parallel." Collection at the close.—G. R. HINDE.

DARLINGTON.—Mr. R. Forster reports the New Year's festival to which Mr. Crisp alludes in his letter. It took place at the Railway Institute, North Road, and came quite up to anticipations, it being the first attempt at public demonstration at the north end of the town. Upwards of sixty persons sat down to tea. The meeting commenced at seven o'clock; Mr. M. Fooks being voted to the chair, who, after a few appropriate remarks on the cause in general, called upon the secretary of the tea committee to state the object of the meeting. Mr. G. R. Hinde narrated several striking incidents of his own experience. Mr. T. P. Hinde was next called upon, who likewise gave ample testimony of the truths of spiritualism, also recounting a *séance* with the celebrated painting-medium, Mr. Duguid, of Glasgow. Mr. S. McGowan spoke, relating what he had witnessed at the private circle of Mr. Liddle, Albert Hill. Mr. Crisp, of Greatham, was next called upon. The following gentlemen also addressed the meeting: Mr. Cameron Leyburn, and Mr. Wm. Scott; the latter, being the last speaker, riveted the attention of his hearers for some time. It being nearly ten o'clock, the chairman intimated that supper would be served immediately; and after votes of thanks to the ladies who had presided at the tables, Mrs. Liddle, Mrs. James Wright, Miss Kepple and Miss Spence, and to the chairman, the entertainment ended by dancing and social games. Shortly after 11 o'clock the happy party broke up by singing the Doxology, all seemingly being highly pleased with the proceedings.

THE MEDIUM IN DARLINGTON.

Readers of the MEDIUM in the neighbourhood of Darlington should make a note of the fact that Mr. John Hodge, 7, Prospect Place, receives a parcel, per rail, every week, as soon as copies are ready for delivery. We recommend our readers to obtain their copies from Mr. Hodge. By doing so they save trouble to us, and the expense of postage. Mr. Hodge is a veteran soldier in our ranks, and we feel honoured in being privileged with his assistance.

BRISTOL.—Our publications are supplied by Mr. Thatcher, bookseller, 44, College Green, who has the MEDIUM and other works on sale, and readily procures anything to order.

MR. FARMER, editor of the *Pioneer of Progress*, has taken premises at 205, Vauxhall-Bridge Road, as an office for his paper and a Spiritual depot for the district. We wish him every success in his enterprise.

MORLEY.—We regret to hear of ill-health amongst our friends at Morley. Mrs. Butterfield cannot attend to her engagements, and Mr. and Mrs. Bradbury have lost their little girl from the earth-form.

The Morley Association of Spiritualists will open their new meeting room on Saturday and Sunday, the 14th and 15th of February, 1874, when they hope to see Spiritualists from the surrounding districts present. Further particulars next week.—B. H. RANSBURY, Hon. Sec.; Morley, January 27th, 1874.

EAST LONDON ASSOCIATION OF SPIRITUALISTS.—This society will hold their annual tea-meeting on Tuesday evening next, at the Stepney Temperance Hall, 103, Mile End Road, E., at 6 o'clock. Tickets one shilling each. Mr. Lambert, 15, Sewardstone Road, Victoria Park, Secretary. Mr. J. Burns will preside.

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"The authoress of this volume is a true poetess. All through her various poems there flash out ideas and expressions instinct with the affluents of genuine invention and the most delicate fancy. We trust it may have a wider circulation than merely among the private admirers of the gifted authoress."—*[Philadelphia.] Episcopal Register*.

"The authoress has infinite command of language, and very often writes with grace, tenderness, eloquence, and power."—*Philadelphia Press*.

"The reader is constantly reminded of Shelley, and now and then of Tennyson, Walt Whitman, and other more recent poets."—*Springfield (Mass.) Republican*.

"Turning in Book II. to the story of Shemandoah, pausing to drop a tear for the martyred Ojima, we pass the Interlude to *Laus Naturæ*. Here the fair author sings as only a gentle, loving, tender, pitying heart can sing, 'Of a race that is passing away.' We renew our faith with history, and relight a taper at the shrine of Cooper as Powhatan's proud, stern 'No,' and gentle Pocahontas' 'I give my life instead,' fall again on our credulous ears. Once more Massasoit 'bends the war-cloud to peace,' and King Phillip 'pleads his wrongs,' while Canonicus 'strives his race to save with Miantanomo.' Softly down the corridors of Time faintly steal the dying echoes of eloquent Garungula, and fall in sight avenging Tecumseh grasps the futile hatchet to save 'hunting grounds and graves sacred to sires and graves.' We blush again as the dying Osceola rebukes the gazing strangers in the everglades of Florida, and not even the 'Hymn to the Mississippi' can drown the 'Lament of Logan.' The benediction is happily conceived and fitly expressed, and we heartily welcome 'Hesperia' to the counter-table and the library."—*The New National Era* [Washington, D. C.]

"The theme, in a highly sublimated poetical allegory, is the rise, prosperity, abominations, insolence, terrific struggle, and bloody downfall of American slavery, and the glorious triumph of Liberty and her glorious reign. The poem, in various styles of versification, is divided into several books, each of which is dedicated to some one of the great leaders and champions of the emancipation cause. The authoress is a scholar and a poet, and 'Hesperia' abounds in poetry of a high order. In truth, the allegory, with all its fanciful characters of the high Olympus order, and fanciful intricacies of plots and counterplots, has throughout, with the glow of a pervading feminine softness, withal something of the simplicity of phraseology and something of the majesty, strength, and kindling enthusiasm of the old masters."—*New York Herald*.

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

MONDAY, FEBRUARY 2, Lectures by Mrs. J. W. Jackson, at 8 o'clock. Admission 1s.
WEDNESDAY, FEBRUARY 4, Mrs. Olive at 8 o'clock. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, JANUARY 31, Mr. Williams. See advertisement.
SUNDAY, FEBRUARY 1, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.
MRS. TAPPAN at Cleveland Hall, at 7.
St. John's Association of Spiritualists. Trance-address at No. 89, Goswell Road, at 7 o'clock, by Mrs. Bullock.
MONDAY, FEBRUARY 2, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Williams. See advertisement.
TUESDAY, FEBRUARY 3, Seance at Temperance Hall, 103, Mile End Road, at 8.15.
SOUTH LONDON ASSOCIATION, 24, Lower Stamford Street, Blackfriars, S.E. at 7.30. Write for admission to Mr. Weeks, at the above address.
WEDNESDAY FEBRUARY 4, Marylebone Association, 90, Church Street, Paddington, at 8 o'clock, admission free. Monthly Social Meeting.
THURSDAY, FEBRUARY 5, 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, 89, Goswell Road, at 8, for members only.
Mr. Williams. See advertisement.
Mrs. Dickinson at 9, Seameret Street, Portman Square, W., at 8. Fee 2s. 6d.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, JANUARY 31, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.
BIRMINGHAM. Midland Spiritual Institute, 53, Suffolk Street, at 7.
SUNDAY, FEBRUARY 1, 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.
COWM, at George Holdroyd's, at 6 p.m.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.
MORLEY, Mr. E. Baines'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. Fancit's, Waldron Street, at 8 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.
LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.
DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6 p.m.
SOUTHSEA. At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.
BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, Well Street, Hockley, for Spiritualists only, at 8 p.m. Physical and Incipient Trance-Medium, Columbus Perks (boy medium, twelve years of age).
LONGBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 8 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 8 p.m.
HECKMONDWIRE. At Mr. W. H. Chamberlain's, Lower George Street. Developing Circle on Wednesday and Friday.
LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, addresses 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, FEBRUARY 2, 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, 53, Suffolk Street, at 8.
TUESDAY, FEBRUARY 3, 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, FEBRUARY 4, BOWLING, Spiritualists' Meeting Room, 8 p.m.
MORLEY, Mr. Edmund 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', 312, Bridge Street, at 8, for Development.
BIRMINGHAM, Midland Spiritual Institute, 53, Suffolk Street, at 8.
LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, seance at 7.30.
THURSDAY, FEBRUARY 5, BOWLING, Hall Lane, 7.30 p.m.
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
BISHOP AUCKLAND, at Mr. Fancit'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, 10, Court House, 12, Wrentham Street, at 7.30.
BIRMINGHAM, Developing Circle for Spiritualists only, at 263, King Edward's Road, at 7.45. Doors closed at 8.
NEW SHILDON, at 16, Strand Street, at 8 p.m.
FRIDAY, FEBRUARY 6, 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.

SUNDAY EVENING INSPIRATIONAL DISCOURSES,

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- No. 3.—The News-boy.
- No. 4.—Uncertainty of spiritual intercourse.
- No. 5.—Certainty of spiritual intercourse.
- No. 6.—Speaking in many tongues.
- No. 7.—Intercourse with spirits of the living.
- No. 8.—False prophesying.
- No. 9.—Spiritualism as demonstrated by ancient and modern history.
- No. 10.—Letters to the *New York Tribune*, embracing mediumship, circles, physical manifestations, test mediumship, healing mediums, speaking in many tongues, speaking and writing mediums, end and aim of spiritual intercourse.
- No. 11.—Instances of spirit-communion: with my brother, with Martin van Buren, with Abraham Lincoln, and with J. Wilkes Booth.
- No. 12.—Messages from George Washington, on government and the future life.
- No. 13.—Questions and answers on Spiritualism, in reply to a letter from Edinburgh.

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