



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

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MRS. TAPPAN'S FAREWELL ADDRESS AT DOUGHTY HALL, SUNDAY, SEPTEMBER 12, 1875.

Dr. Hallock led Mrs. Tappan to the platform, and announced that at Mrs. Tappan's request Mr. Burns would occupy the chair. He accordingly conducted the service. The hymns—"Spiritual Lyre" Nos. 80 and 120—were most appropriate, and so was the Lesson: John, chapter xvi.

The reader would do well to take the books and read these extracts in connection with this report. Mr. John C. Ward presided at the harmonium, and his kind help was a most essential element in the service, which was impressive throughout.

INVOCATION.

Our Father, who art in Heaven, Thou divine light, Thou abiding and perfect soul; we remember Thy presence, always uplifting our hearts to Thee in praise, and asking for Thy strength and love to be poured out to us. At all times and in all places Thy spirit dwelleth wherever we may be. Whatever our occupation, or the thought that dwells in the mind—whether sea or land divide Thy children, or that which is called the greater sea of Death—whether space or time intervene, Thy spirit is there; and Thou dost bridge over all with the bright rainbow of Hope, and Faith, and Love. Time to Thee is nought, for Thou art Eternity. Space to Thee is nought, for Thou art Omnipresent. Death to Thee is nought, for Thou art Life. Every atom is freighted with Thy breath, and every soul is fashioned in Thy image. What is Time to the soul robbed of its outer tenement or encased therein? It is the living flame of light that mounts upwards on the wings of thought to Thee, and abideth for ever. What is Space to the soul fashioned of Thee? Far across the chasm of time, and amidst strife and contention, the spirit is upborne beyond matter, and dwells in the supreme atmosphere of Thy soul. And there is no Death. The atom by transmutation changes to the flower and forest-tree, and the quivering wing of the bird thereon is alive with the elements of past ages. The soul suffusing the outer form, kindles the flame of life for a time; and Thy children—they appear in loftier forms and images. O Thou who hast reared prophets in ancient days, kindling the inspiration of Thy truth, making known Thy signs and revelations wherewith the world communes with Thee, and by which Thy thought is made visible to man, be Thy presence here. Kindle Thou the flame of sacred fire that nought of earth shall destroy; and may Thy children, wherever they may be, in whatever assembly of kindred souls, or striving with the outer matter of earth, be sustained, uplifted, strengthened, and made for evermore pure by the light of Thy divine presence through the ministering angels and teachers sent of Thee; and in their own hearts may they abide with Thee for ever.

MR. J. BURNS'S ADDRESS FROM THE CHAIR.

My dear Friends,—The appearance of this meeting indicates that it is no ordinary occasion. I know of no other circumstance than that which has this evening called us together that would have attracted such an overflowing assembly at so short a notice. It reminds me of the results of our labours this time two years ago, when Mrs. Tappan was first introduced to the English public; and I can safely say no other call could have got together such a meeting as that which took place at St. George's Hall on September 21st 1873. It is ever a belief with me that all connected with Spiritualism that is truly useful and instructive is not the work of man or woman, but the work of the spirit-world. I am sure that the work which these past two years have witnessed was set about and initiated by no embodied human being. Mrs. Tappan

came to this country from across the Atlantic, weak and suffering, with apparently little hope and small prospect of being able to gain strength enough to do any work in England. It is indeed a wonder that she found the means of gaining a hearing, or had physical strength to address the public. At the preliminary meeting there was only one humble individual, supported by a gentleman under spirit-influence, who thought that a work could be accomplished in London through Mrs. Tappan's agency, and this small minority, in the face of the opposite opinion of an influential meeting, commenced arrangements which led to an achievement for Spiritualism such as has not been seen in connection with the movement of Spiritualism, in this or in any country, in so brief a time. I do not think that any speaker on the spiritual platform has ever accomplished a task similar to that just completed by Mrs. Tappan in this country. The ordeal which her guides have passed through in being reported for two years consecutively is such that the same number of men in the flesh would have found it difficult to sustain. This is itself a phenomenal fact in favour of Spiritualism and spirit-control. It is not merely the amount of information which has been disseminated that we have to take into account, but we have also had a phenomenal prodigy in the manner in which it has been given to the world, when we remember that many of the subjects on which Mrs. Tappan has spoken have been selected by the audiences after she has been on the platform. This speaks volumes for her claims as an inspirational speaker, and gives a double value to her utterances.

It is now about a dozen years since I made the acquaintance of Mrs. Tappan. In the early days of my work for Spiritualism I saw a book with a youthful countenance beautifully depicted therein as a frontispiece, and I said to myself, Shall I ever see that sweet face; shall I ever listen to the voice which gave utterance to these discourses? Just over two years ago the answer came in the affirmative, and when I heard that Mrs. Tappan was in London, I felt almost enraptured to think that my wish of years ago should be so soon gratified, and that I should indeed see that woman and hear her voice. And thus it is that you also have seen and heard her. Nor have her utterances fallen alone upon your ears and hearts. Through the printed reports of them they are known all over the world as well as they are in London. There is scarcely a country or large city where Mrs. Tappan's work in this country is not known. Her name and fame are sounded throughout Europe; in Egypt; in Bombay, Calcutta, and other parts of India; in Shanghai, and other portions of the far East; in Sydney, Melbourne, and the New Zealand Islands; in the rising nationalities of South America; in the South African colonies, and, indeed, all the wide world round. In countries where our language is not spoken, men and women gather together in solemn conclave, and, aided by a competent interpreter, have translated for them what has been spoken here in our midst. Mrs. Tappan has not spoken to the inhabitants of London, to the people of Great Britain alone, but to the whole world; and the manner in which this mighty work has been accomplished has all been due to the spirits, who found means of their own without the need of human plan or purpose. What has thus been done in these two years, eternity alone can disclose. Though I have been breasting the storm all the time, and doing as best I could the task assigned me, yet I can form no sufficient estimate of the grandeur of the work that has been accomplished. I am, however, thankful that I have been an instrument in promoting a cause capable of bestowing such blessings upon mankind. Of the immediate occasion which has brought

us together this evening, I cannot express myself adequately. You will best realise what ought to be said in the innumerable emotions which occupy your own breasts. Mrs. Tappan will now deliver her last address among us during her present visit.

ADDRESS BY MRS. TAPPAN.

Sisters and Brothers,—It is almost twenty-four months to a day since our first public utterance in England through our instrument—that utterance and its results which you have heard from our brother who occupies the chair on this occasion. What we have to say is to take a glimpse of the spiritual status, and from our standpoint measure the advancement of Spiritualism in that time—not through the work which we have performed alone, but through all sources that seem to blend together to make this result of spiritual power in the world. Since it is known that by natural laws, wherever there is an augmented force there is a tendency to greater augmentation, so when a spiritual force is poured out upon the world, it seems to increase just in proportion as time goes on, and as minds are drawn together to it. No effort in Spiritualism which we date from modern periods within the last thirty years has ever presented so interesting and so hopeful a period as the present instant of time. There has never been a time since the subject has been introduced when there has been such candid inquiry and intense longing desire to know the absolute truth concerning the destiny and nature of the human soul. There never was a time when the world was so permeated with thought having its origin in the humblest beginning, ever gaining so rapidly, and increasing with such palpable power, ever presenting to the various qualities of the human mind such facts and philosophy as Modern Spiritualism. Facts, philosophy, and religion have for once in the history of the world been reconciled. The gulf which has heretofore severed science from religion (or what theologians call such)—the wide chasm which has separated philosophers from the practice of religion, and the abject doubt in which millions of human beings have been plunged concerning the nature of man's spirit, prove the necessity there was for Spiritualism in the world; and that proof has so rapidly accumulated that there are facts enough connected with Modern Spiritualism to disprove the materialism of science. There is philosophy from its centre to its circumference, hearing the requisites of truth; and the circumstance that these facts and this philosophy culminate in a system of science which presents to the mind of the scientific, the philosophic, the religious, and the æsthetic thinker an adequate proof of man's existence as a spiritual being here and hereafter, proves how well the methods have been understood, and how distinctly they have been applied to the purposes intended by spiritual beings.

It has been truly said by your chairman that this work is not of mortals. Neither is any portion of Spiritualism, save that portion of it which, in the hands of such men as he, presents a lever to act upon for the aid of the investigator, the extension of truth, and the promotion of the well-being of man. He has said that the work is not planned by human agency. Certainly not. The spirit-world, seeing the needs of humanity, came seeking for admission to the thoughts and recognition of mortals, when theology and science had banished it into the dim, cold region of the unknown. It came asking admission to your firesides and homes, when no one, save the devout believer in his cloister, and the poet in his inspirations, and the painter in his lofty pursuit, felt they could ever enter. Quietly, and without demonstration, these friends from the spheres of existence just beyond yours have daily and hourly pursued their innovations upon your minds, thoughts, and life, have come in to abide with you, have taken their accustomed seat by the fireside, have bridged over death, have in reality communed with the heart and spirit of the world to-day to such an extent that the voice which dares to say that man is not a spirit is drowned in the rejoicings of millions that have found in this message the evidence of future existence. This is in a paramount degree the message of Modern Spiritualism. To prove this is the work and labour of the spirit-world. To establish this fact undeniably, and to make man's spiritual nature occupy that place in the world of thought which it should occupy, is the labour of the angels on earth and in the spirit-world. To do this effectually, so that no doubt of science or metaphysics can destroy, to do it on the outer predicate of fact and the inner one of intuition, is the work of the spirit-world. What we have done we leave you to judge. What we have to say is, that each and all should do their utmost to present to the world in the form of collected facts, and of scientific proofs, and of philosophy, and of religious fervour, the sublime system of spiritual truth that underlies all existence. Without spirit, there is nothing. The atom which is elaborated in the atmosphere, and changed from function to function of life, were nothing without the guiding hand of intelligence, which science calls natural law. The flower which sheds its fragrance in praise for life were nothing without that thought and intelligence that divides the types of nature so accurately that the rose and the lily bloom side by side without destruction of individual life; and the oak and pine trees rear their forms for centuries, and maintain their individual existence. Nothing but mind can shape the functions of life to the culmination of individual objects, and he who denies intelligence in nature, must, to be consistent, deny it in man, for, if nature is not governed by intelligence, man cannot be so.

From the sublime inner spirit, we come, through the processes of natural law, to the outer expression of the individual spirit in man, which, as the microcosm, expresses in finite degree the infinite variety of existence. As the dew-drop on the rose may reflect the heavens—as one drop may represent the whole, or as

a point of diamond may divide the white beam of light to the eye of man—so does God represent man in the macrocosm; so does the soul become developed through stages of earthly life till, unfettered by death, it achieves the fulfilment of that life.

By this process of reasoning—so simple and so adequate to satisfy the human mind—you are disenthralled from the fear of annihilation, or, that which is worse, the isolation of materialism which has been before taught. Science says that if an atom could escape, the whole universe would be destroyed. Spiritualism says, if a soul were lost, the whole universe of mind were chaos. The thought that bridges over the sects and formulas, and makes all religion sublime, is the infusion of the Divine spirit, communicated alike to all nations of the earth—a thought lost sight of in human formulas and creeds. That which is religion in man is the outpouring of his spirit to deity, and this power is found in all.

The chosen messengers of God have dwelt on earth. Every form of religion presents to the student the gradual rise and decadence of certain epochs of spiritual truth. To the calm eye of thought, enlightened by the advent of Modern Spiritualism, this is clear and intelligible. To the student blinded by bigotry, the past is a labyrinth, in whose many windings he becomes bewildered, and is lost. This solvent is the enlightenment that the spiritual nature of man is a natural nature. It is not a distinct dispensation of providence, but wherever human beings abide, there is a human spirit and a human soul, cased, it may be, in the lowest form of life, imprisoned by the grossest form of materialism, chained by forms of deformity, yet the germ, the spiritual germ is there, waiting for the quickening hand—the power of cycles of eternal progress and change—to unfold the soul. It teaches that every spirit may become, by the process of this change, as lofty as the highest seraph. It teaches that no soul can be so obscure and dark but that a ray of light is therein, and that by prayer, by aspiration, by unfoldment, and by the conquests of material life, the spirit shall blossom under the eye of God.

These principles, originated not by Spiritualism, but quickened by it into active perception, become useful, not simply with reference to the future state, but to this life. For to be governed by matter is one thing, to be governed by spirit quite another. If man abides on earth as the result of evolution and change, then whatever man thinks is inherited by the matter of the earth, and the mind that does it all, is of no account. If, as Spiritualism declares, the working is there within, and that the atom obeys the thought that governs it, and that man exists because of the spirit within, then matter reaps only such results as it is entitled to reap; but mind reaps the results of all lofty aspirations, hopes, prayers, and good deeds, so that there is no dearth in the world of spirit. We know what mind can do in the world of matter. You have living evidences all around you. The commerce between the countries of the globe, the ingenious mechanical appliances, the mighty ships that go down to the seas, the simple messengers that do your bidding, the electric spark, the compass that guides the mariner across the shoreless sea—all these things prove what mind can do. If mind perishes, the compass, the steam engine, the electric telegraph, the printing press with its million tongues, sink back into the atom, and all is but imaginary advancement. But if the printing press, and the mariner's compass, and steam, and the winged lightning be but appliances of the spirit-world to govern and direct matter to the unfoldment of that spirit, so that in other spheres the soul may vanquish other substances, and surmount material degradation, then the sublime splendour which girds the earth becomes transfigured and glorified, and every work of science is religion.

If the spirit of man thus taught permeates every thought of life, and every hour of existence becomes fraught with spiritual import, then life itself is a portion of the hereafter, and you have in reality that which you have been seeking—the Kingdom of Heaven within you.

The portent of Modern Spiritualism is not disguised, it is veiled in no mystery, it binds by no formulas. It presents itself to the understanding of the simplest minds. It means the immortal spirit abiding in obedience to the laws of God's spiritual creation, as matter to the laws of the material creation. It means that the soul is governed, not by chance, but by cause and effect, which lead the soul or spirit through inner processes and laws not yet understood to the fulfilment of the work on earth. It teaches that behind the mask you call life, the man sits enthroned to direct and guide the mechanism which God has given for the perfection and glory of earth and the spirit. It teaches that this inheritance is extended beyond death, and when one body ceases you are again caught to another atmosphere beyond earth, where you still fulfil the work of the spirit; and that in the ages of eternity, through cycles of change, past worlds, and systems, and suns, this immortal spirit fails not, tires not, is not blotted out, but works on for ever to the unfoldment of itself and its kind. This supplies the longed-for answer to that which seemed unanswerable, and fills in the space which could not be bridged over by science and religion.

What with the discovery of the subtle forces which enable spirits to manifest through matter; what with the discovery of that law which makes matter seem to dissolve by spirit-power; what with the disclosure of that substance which seems to be unreal but yet so tangible,—the world of science is beginning to believe that the propositions before laid down cannot be a finality for science. The world of science knows that intelligence can take but one of two forms, either that which is embodied, or that which is disembodied. And if this force is not possessed by embodied

beings, it must be by disembodied beings. The assertion of science that there can be nothing that can overcome the law of gravitation has been controverted in hundreds of thousands of cases without any apparently discoverable adequate physical force. And what of the law that discloses that matter can pass through matter? Science is on the verge of discovery that that which seems to be solid substance is not really so, and that if the attraction of cohesion can be preserved, solid substances can be divided and reunited without actual disintegration. What of the law which science reveals that nothing can take on form but with weight? Science is in danger of being overthrown when forms appear with weight varying from ten to one thousand pounds without any difference in the density of the substances composing them. Science must make new formulas adapted to the facts, or do that which is easy enough to do but not truthfully,—deny the facts themselves. What with the philosophy of Spiritualism—that intelligent conscious beings exist in another atmosphere, and can communicate with you; what with the philosophy that explains the nature of existence hereafter, so as to make it not a mere matter of belief, but of certainty and knowledge—the world of philosophy is not driven to speculation, but to the simple solution of that which is known to be true. There is no Spiritualist who merely hopes for immortality, or simply believes in a future state, but every one knows. That knowledge alone, if there had been no other revelation, would in itself be such a blessing and boon, that the ages alone could bear testimony of its import, and angels alone could compass its meaning. That the spark existing within the human form shall be made as sure of eternal existence as of this existence, is so important for time and eternity, that if all the ages of the world had been occupied in experimenting to arrive at it, it would have been more than adequate to the means employed. And if that result has been attained by one mind in the space of thirty years, it is a power of joy; but if it has been attained by millions of minds, it becomes the voice of joy that to all time presents such a hope to the world, that no doubt, no formula, no materialism, no creed can rob mankind of it. If the doubter stand by the grave and tell the mourning mother there is no hope, she can turn smilingly away, and say—"I have knowledge." If the theologian stand there and say, "There is no hope unless you believe in this dogma or that opinion," she can reply—"I have heard the voice and seen the form; I know there is life beyond." The materialist and the theologian may go their way, for they cannot rob the world of that truth.

And it means more than this. By such processes as truth is always possessed of, it works its way to every form of human mind and thought, adapting its presence to their condition, and making of the king and the peasant, of the high and the low in earthly estate, of the rich and the poor, of the scholar and the illiterate—spirits that alike are in the hands of the infinite, and amenable to the laws, and welcome to the courts of the immortal world.

It means more than this. It applies the torch of fervour and enthusiasm to altars which have been waning and dying for want of flame. It kindles anew the fervour on the lips of the man of God, and he teaches not what he believes, but what through knowledge has been revealed to him. What wonder that the Church of Rome shall with its expiring breath tremble into flame! What wonder if the Church in England presents an array of thinking workers who see the light! What wonder that all who have stood upon the verge of doubt and despair shall with this light and this fire kindle other altars, and make broader the temple of God—making each human heart a shrine, and all humanity the children of God! For so interlaid are the spheres of human life, that if there be misery in this crowded city, you should not pause nor rest till every possible step be taken to alleviate that suffering. Such is the condition of spiritual life, that they who are in doubt and despair are in spiritual darkness; and no angels in the courts of heaven can rest night nor day till, through a messenger, some light is sent to release that spirit in prison. If this thought shall be kindled in your midst, if you, as living spirits, shall be made to feel it is your business to visit those in darkness and in prison—yours to kindle the flame of hope, and re-light the torch of truth in a world of gloom—then the succession is not lost, for the spirit-world reaches down to earth, and all mankind become ministering spirits.

The spirituality of this thought, the power of spirit-influence over matter, belongs to a range of themes we cannot touch here to-night. But if during the months of discourse given through our instrument—feeble when she came, but who has been strengthened by your genial atmosphere and kindly sympathy—if there has been one word spoken to make the evidence of immortal life surer, or if any have been uplifted in heart from sorrow, or have been strengthened and exalted to loftier purposes, then the guides of the medium shall be satisfied. If during these months a spiritual atmosphere has been known to exist in your hearts, that quickened the pathway of life until it no longer was dark as before, then shall we be content. But on our own behalf, of the twelve guides, and on behalf of that spirit-world who, in the form of your friends, are waiting above you for opportunity of communion and converse, and on behalf of all truth, which persecuted mediums who have to pass through fire, tell us still abides, making its shrines and altars where martyrs are driven to heaven through flames—no matter—on behalf of that truth we thank you.

At the close of the address, listened to with breathless interest which could not at times be restrained from expressing itself in exclamations of applause, and which made tears rush to the eyes of not a few, there was given the following

VALEDICTORY ADDRESS BY MR. BURNS.

My dear Friends,—We cannot let this occasion close without a few further remarks. Had this been a week-night meeting, instead of a religious service, I should have suggested that certain gentlemen should have been appointed to have spoken to a formal resolution; but as that might detract from the sacredness of the love we bear to Mrs. Tappan and her work, perhaps you will permit me to offer a few observations on your behalf.

It were a work of supererogation for us to hope and wish that our inspired sister may be well and do well, for, in truth, she is not in our keeping. Her work is more wisely planned than we can aspire to; she is watched over by more kindly souls than we possess. We know that those who are chosen to do the work of the spirit-world on earth—grand and beautiful as in itself it is—often suffer the most of all human beings. There is in their case a more severe crucifixion of the flesh and painful crises of experience than ordinarily fall to the lot of humanity. I know well that Mrs. Tappan has been living for days and years on the very borders of the spirit-world, and yet has been enabled to do the work before her, which more robust natures would have recoiled from; and I believe it is on account of the fact that it would have been unsafe for her to remain here during the winter that she has been ordered to proceed to the more genial climes of Western America.

Mrs. Tappan leaves us with work coming in upon her from all quarters. Never has she had such a book of requisitions to attend to, and never has she had such success in her ministrations. Last Sunday she spoke to an audience of eight hundred people at Bishop Auckland, collected together without any unusual efforts of advertising. All left the room reverently impressed with the address, and with the vast importance of the great truths which had been proclaimed. On the previous Sunday Mrs. Tappan spoke twice at Newcastle, it is said, to one thousand people on each occasion, and the discourses were reported in the local newspapers with as much courtesy as if they had been delivered by one of the leading clerical orators of the day. We must now bow to the necessity which calls her away, but we live in the hope that she will visit us again. With the number of applications for her services before her, may I say that she has pledged herself to return to fulfil the prayer of these requests? That this removal from among us has been decided in the spirit-world for some time I have no doubt. I have had a curious experience in regard to this matter. Three months ago I had a notion that I would draw out some plan of instructions as to the best means of getting up meetings for the use of those who intended to invite Mrs. Tappan to visit various parts of the country in which Spiritualism is at present but little known. I sat down at my table several times to write out what was already clearly defined within my own mind, but I never could get on with it. Something, as it were, acting from within, arrested my proceeding. This last week only I renewed the attempt, and made some little progress, writing, erasing, and re-writing, till after a few sentences I abandoned the attempt in despair. Next post brought to me the information which showed that the plan of instructions I had determined on were not needed, and the faulty manuscript lies on my table now. Let us hope that these instructions, which are already a spiritual fact, may at no distant day be required in the earth-sphere, and find external expression and prompt attention.

In submitting to the bereavement which has already saddened so many hearts here and throughout the British Islands, and will yet sadden many others as the news reaches distant lands, what is our duty? We need not express our requests to those higher powers who know better than we do ourselves. All we have to do is to manifest—silently, it may be, in our own bosoms—our love, esteem, and respect for Mrs. Tappan, and our thanks to her guides for their beautiful and soul-inspiring teachings. Our love and sympathy will follow her wherever she goes, and aid her in all she has to do. It is the only tribute which soul can render to soul; all require it, and it profiteth the giver as well as the recipient. This tribute I sincerely, and in your name, extend to her to whom we are all so deeply attached, and may the chain become the stronger the farther the links thereof are extended.

Dr. Hallock then ascended the platform, and said,—Mrs. Tappan has remarked that "for the first time in the history of humanity, fact, science, philosophy, and religion could kiss each other—could meet in amity." That fact and science, philosophy and religion, should thus meet together and form an eternal relationship, united, not by priests on earth, but through the ministrations of the spirit-world alone, is a thought fraught with great significance, and should fill us with joy, and inspire us with zeal tempered with knowledge and prudence, to disseminate the great truth. It is a new spiritual epoch born to the consciousness of this generation, that a man can believe what science reveals, and worship all the truths that make science to be respected. It is a privilege to live in such an age, when, on one altar of fact, science, and philosophy, there can be kindled the fire of devotion—not of superstition; not an altar whereon to offer the blood of bulls and goats, but an altar from which can rise the incense of reverence, adoration, and love.

It was remarked by one of your writers, that, although empires were not as short-lived as men, yet they also had their time to die. I had pondered much upon that in early life; but we have come to look at this matter under the radiance of another light, and the question takes on a new form. This death of empires, it is said, grows out of the necessity of natural law. We can conceive of no law of nature that will have an end. Therefore, we are led to this consideration, that where a nation comes to

an end and dies out, then some law or laws of nature have been controverted—not understood, and not practised. Let us take these postulates, and apply them to this realm of England, and see whether there is any necessity that this great empire, that has done so much for the world, must by a law of nature die out, or whether it may not be carried on throughout all succeeding generations. If we would transmit the good we have received to our children, so that human life be fashioned after the divine pattern down through the ages to come, it can and will be carried on. Following out in the life our knowledge of the eternity of natural law that comes down from God, this great British Empire will never come to an end.

Mr. Enmore Jones spontaneously rose and observed,—I was little prepared for the fate we have to submit to in parting with our friend Mrs. Tappan. Having been from the beginning with her in spirit, and sometimes in body, I desire, on behalf of many friends, to thank her for her thoughtful energy in assisting us in our work of Spiritualism in England. Personally, as connected with the Church of England, I thank her. Although I do not say that I concur in all that has been delivered through Mrs. Tappan, yet we all recognise ghost-life, and I think we ought to thank our American ghosts for giving us their wisdom. It is Sunday night, yet I suggest that we calmly, thoughtfully rise, and by that act show our affection to our ghost-friends who have done so much for us.

Heartily responding to this suggestion the whole audience rose, and calmly stood in solemn stillness for a few moments. It was an impressive scene. The homage of earth was rendered to celestial outpourings.

Mrs. Tappan, rising from her chair, said—Friends, we have a poem to deliver in parting. But before doing so, we have to thank the chairman for the thoughtful words he has given in appreciation of our work among you; and to explain that but one positive engagement has been suspended by the sudden departure of our medium—those for Liverpool and Southport she remains to fulfil—and those others in process of being made, we fully expect, nay, we pledge, that she will return to fulfil. Nothing but the nature of a climate which, though somewhat less severe than that of the Atlantic States, is yet very trying, would compel us to take her from your midst and from such important labour. And if we do take her, you will not be left without those who can carry on the work, for we expect you to do it yourselves.

In response to Dr. Hallock, we confidently expect we shall leave in him a person who will aid in carrying forward also the expression of Spiritualism as the result of Fact and Philosophy. Whatever that will do in preserving the English nation from decay, he will be quite efficient in performing it.

Your friend, Mr. Enmore Jones, we also thank. And to all whose hearts are in sympathy with his words we give you in return the greeting, not of the ghostly land, but of the spirit land, which is more than ghost, namely, a ghost that is alive.

Mr. Ward, with great effect and touching pathos, sang an appropriate benediction—"Peace be with you"—at the conclusion of which Mrs. Tappan rose, amidst a thrilling silence, to give utterance, in the following Poem, to the last public words that were to fall from her lips in London.

POEM.

By "QUINA."

Out of one day a golden hour
Was chosen once by a loving soul,
Wherein with potent and perfect power
That soul might prove God's greater control.

And the golden hour grew to a sphere,
And girded the place with living light,
Until all the atoms far and near
Were radiant with its splendour bright.

Out of the year a golden moon
Was chosen to reap in the harvest time,
For behold the seed had all been sown
To ripen beneath a sunny clime.

And the golden month grew to a year,
And the harvest increased throughout the land,
Until the gold of the sun's bright sphere
Girded and belted that chosen land.

And the year increased into a life,
And the life expanded to an age;
And man with man forgot his strife,
And all the sorrow of life's page
Was changed into a song of joy,
And the gold became gold without alloy.

A drop was dropped into the sea,
As pure and bright as the stars above,
And the waves went out with wonderful glee,
And all the water was merged in love.

And the sea forgot its storms and strifes,
And the voice above it was all of peace,
And no ships went down freighted with lives,
But only souls went up with release.

And the little drop was a crystal tear,
That brightened the soul's atmosphere;
Because it was made of sympathy—
Of the glorious light that is to be,

And the golden hour, and the golden month,
And the golden harvest of the year,
Is that which all souls shall possess,
When throughout the world's atmosphere

All peace, and love, and light shall dwell,
And no strife and no hate shall abide;
But only the golden ray of light,
Only the pure water of love's tide.

O Thou that girdest the winged orbs
With rays of light from sphere to sphere,
Until the space is bridged o'er,
And distant suns become most near;
Span Thou all spaces that divide
Thy children from their kindred souls;
Form Thou the archway fair and wide
Of sympathy, whose blest controls
Shall make all hearts and nations one
Beneath Thy perfect golden sun.

MRS. TAPPAN'S PRIVATE FAREWELL.

The brief time intervening between the announcement of Mrs. Tappan's withdrawal from our midst and her actual departure from London, only allowed of one or two such social gatherings as could be rapidly extemporised among her more immediate friends, many of whom at this season are scattered abroad in pursuit of health or pleasure.

We had the pleasure of being present at one of these *réunions*, on Saturday evening last, at the residence of Mr. Spreckley. Among the party were Mr. and Mrs. Spreckley, Mrs. Richmond, Miss Spreckley, Miss Creighton, Dr. Hallock, Dr. Main, Mr. Glynes, Mr. Ball, and Mr. Linton.

While awaiting the arrival of the principal guest of the evening, Mrs. Tappan, Dr. Main gave some most interesting narrations of his recent important travels through continental Europe and North Africa. Miss Creighton favoured us with a musical recital, under control.

Centred, as all thoughts were, on the lady whose many inspired drawing-room utterances have been treasured up in the hearts of her admirers, a response quickly came from her spirit-guides, who one after another took control for a few parting words. Space will not permit these to be given *in extenso*; we therefore extract such as afford encouragement, and have a practical and useful bearing.

"Adin A. Ballou" observed that the cause of Spiritualism in this country had never, in the opinion of the spirits, been in such a favourable attitude as at present. The influx of spiritual power in all directions places the cause to-day in as good a position as its warmest advocates could desire. He had noted to what an increased extent the immortality of the soul had been recognised in this country; also that the great fact of man's spiritual existence was being rapidly withdrawn from the region of doubt and of hope into that of certainty and knowledge. Herein was cause for congratulation and rejoicing.

Addressing Dr. Hallock, the control remarked that there was a vein of practicality in his mind eminently suited to the English people, for they look for facts more than theories. The spiritual experience of thirty years of a mind like his adds weight to his stated facts. A sphere of usefulness was predicated for the Doctor, equal to that of any who have come across the water, the English people being ready to receive ideas, opinions and truths growing out of experience and based on reason.

In answer to a question from Dr. Main, whether the organisation of the English people did not present a better spiritual basis than elsewhere, the control remarked that there was a general ripe-mindedness towards the cause among Spiritualists here; and that although there were divisions, the signs were most hopeful, and there was no great danger of progressive truth becoming crystallised. They (the spirits) could see that Spiritualism is creeping into every stage of life and knocking at every door; and it would be more readily received here than in America, because the people are less hampered with an all-absorbing daily occupation, and thus the minds of the many are more liberated for the investigation of truth. Nevertheless there is need of a revolutionary work to be done here, to rightly adjust the religious, political, and social life of the country, to blot out the hard and fast lines of demarcation, setting class against class, and to refound society on a spiritual basis. One source of hope was the sincere spirit of inquiry they had observed among the clergy. Quietly the Church is becoming imbued with the spirit of Spiritualism, and a new form of thought is growing up among the leaders of religious opinion. This is particularly conspicuous among the Wesleyans.

"Dr. Rush" next took control. His affinity with two of the world's prominent healers—Dr. Main and Dr. Hallock—also with Mr. Linton as promoting the healing movement, drew him at once to the subject of healing, on which Dr. Rush offered thoughts full of potency and meaning, most deserving the attentive study of all interested therein. He observed that the primary basis of the true healer is that his sympathy shall extend to all the infirmities of his patients, and that he should have the power to administer mental healing to accomplish the physical good, for the physical state often depended upon the mental. The wise physician is he who looks to the soul. He therefore commended for serious consideration the course pursued by his friend Dr. Main—viz., to prove the spirit, and find what

is needful there. He ("Dr. Rush") was engaged in searching out the hidden laws of sympathy in the human mind which undermined the body; and he perceived that thereby the process of healing was already begun. That being his province, he did not devote much time to what is called spiritual teaching; the truth is, spiritual teaching and healing are the same thing. The teacher gives the philosophy—the healer, the palpable demonstration. He ("Dr. Rush") did not see that this country or city was prepared for any central Healing Institution. There will be healers in their separate capacities. He had looked over the whole ground. There was as yet a liability of crystallisation creeping into the mind, and that would keep out the elements required for healing—he meant the generality that was needful. There had been some talk about a Healing Institution. He thought the time had scarcely come for it. To him it appeared best at present for each healer to exercise his gifts in his own way, then the central organisation would come in its time. Each individual would find his own class, whom he could reach. His advice to healers would be that they should pursue their gifts in this way rather than in an institution. He did not believe in institutions, but he did believe in individuals. The power should be spontaneous. An institution invites a number of sufferers, and the suffering concentrates. Evil results flow therefrom. When cholera broke out in Philadelphia, he was called upon to meet it. His plan was to separate the members of families in which it arose. He soon discovered that where different individuals in the same family were attacked by the disease, it was often sympathetic cholera. He intercepted the communications so that the real nature of the illness of any one member was unknown to the others, and by this he intercepted the epidemic. He had found excellent results from separating individuals suffering from similar diseases, because sympathy generates similar symptoms. Therefore he would say, separate sympathetic natures when they are attacked by disease, for they are suffering mentally, and they feed disease by brooding on it. This applied to all forms of physical infirmity. He would have no lunatic asylums nor hospitals for the convenience of science and experiment. He would make science go to the sufferer for the sake of the suffering. The great cause of modern sanitary improvement is that cities and large towns are compelled to adopt sanitary measures by widening out their borders, which is only another form of isolation or separation. Disperse illness in the same way; crowd it no longer in the hospital ward, but isolate it, and you will give the healing power opportunity to work. Disperse miasm, and you redouble your power. Separate lunatics in the same way. If you surround them with others in similar condition, you do but invite permanent madness. And what is it that lies at the root of the malpractices here denounced? This. The medical faculty are too intent upon their own advancement, and upon extending the bounds of their knowledge at the cost of suffering humanity. The interests of science are made paramount. But if we study the laws which govern humanity, we must do all reverence to the suffering, and should give an inferior place to the technicalities of science.

At the close of these remarks some conversation arose between Dr. Main and the control ("Dr. Rush"), old acquaintances indeed, the "one being left, the other taken." In the course of it Dr. Main expressed his concurrence in the views of "Dr. Rush," and said that he found his power leave him in the institutions. He had never failed in the treatment of an insane person when isolated; and many years ago he strove to change the common basis of asylum cure, which was only another name for imprisonment. In the treatment of cancerous tumours and other diseases his experience was the same—separation, isolation, and then there was success. He had expended much money to effect a change, and he felt assured the time would arrive when a truer treatment of the diseased and suffering would supplant the methods now adopted. For this reason he felt great interest in the healing movement inaugurated by Mr. Linton, with whom he was in communication, to place it upon a basis that would ensure its ultimate success; and he was satisfied that a vast amount of good to the sick and distressed would come of it.

This social farewell of Mrs. Tappan thus became of great practical value as regards a most important phase of beneficent work. Ever true to their lofty mission, the good spirits could not sacrifice possible human good even for the greetings of affection and loving reminiscences which at such a time filled the heart. They made it a self-constituted Healing Conference from their standpoint; and when Mrs. Tappan looks back upon this, her last social interview with her friends, she will have the pleasant consciousness that it was one of no wasted words of empty meaning, but one in which the all-pervading feeling was love for the race, which in no way detracts from love to the individual.

This pleasant interview was closed by Mrs. Tappan giving spiritual names to Dr. Main, Dr. Hallock, Mr. Ball, and Mr. Linton, who in an appropriate baptism of poetry received each a christening in accordance with his interior characteristics as viewed by the eye of the spirit.

R. LINTON.

NEWCASTLE.—Investigators in the district will be glad to learn that Mr. Petty has resolved on instituting a series of seances weekly. Full particulars will be found in the business notice in another column.

MRS. TAPPAN IN BELPER.

To the Editor.—Dear Mr. Burns.—Mrs. Tappan has fulfilled her engagements here, and I am happy to say the results are most gratifying. She delivered two most excellent addresses, which were listened to by large and intelligent audiences, the great majority of whom appeared to be in perfect sympathy with what was advanced. The subject for the second lecture was chosen by the audience, as were also subjects for two impromptu poems, which were given after the addresses.

I think I do not exaggerate when I say that even those of the number listening to Mrs. Tappan who were not prepared to endorse the theories or receive the facts of Spiritualism were nevertheless greatly impressed with the elevation of thought, purity of sentiment, and beauty of language, of which the addresses in question were such distinguished examples.

We have no local press, so had two reporters in attendance, especially engaged, our object being to supply copy to the Derby and other papers, and also to have the addresses got up in pamphlet form for distribution in the neighbourhood.

It is scarcely possible that those who heard Mrs. Tappan could make their own, or carry away a great deal of what they heard as it was delivered, so we hope by issuing the pamphlet to make the work done take on a more permanent form.

It is pleasant to record that all the friends here, without exception, most lovingly and with a hearty good will, worked to make the visit a success, while on both occasions we were honoured with the presence of a large number of Spiritualists from Nottingham, Derby, Ripley, and other places, whose advent reminded one of the early days of Methodism, when a journey of fifteen or twenty miles formed no barrier to the communion of kindred spirits.

On Wednesday morning a painful surprise burst upon us. When Mrs. Tappan came down stairs she said, "I have to go back to America, I must leave England in about three weeks. My guides came to me during the night, and said, 'After deliberation, we have decided that instead of spending the winter in Cornwall it will be best for you to spend it in California.' This is their decision, and I always act accordingly." In proof, she sat down and wrote a number of letters to friends, making, as far as she then could, the necessary arrangements for her journey.

The departure from our shores of the richly-gifted medium will be a loss we may not hope to supply. As an exponent of the spiritual philosophy she is without her equal amongst us. To thousands she has been a messenger, bringing glad tidings, carrying the light of immortality into darkened homes, and the joy of spirit-communion into saddened hearts.

The announcement of her departure is, however, relieved and tempered by the fact that in connection with the decision of her guides came the intimation that at no distant date she might return to England, better fitted, let us hope, physically, to carry on the work she has so well begun.

When I read Mr. and Mrs. Hinde's interesting account of Mrs. Tappan's sojourn at Saltburn-by-the-Sea, and the pleasant times made for them there by the beautiful spirit "Ouina," I certainly wished that I had been one of the privileged few, little deeming it possible that a similar foretaste of heaven could come to us amid our less perfect surroundings. But it was even so.

On Wednesday evening Mrs. Tappan and myself met several friends at tea, at the house of my brother, in Derby. Immediately after tea Mrs. Tappan was controlled by "Ouina," or, as the spirit expressed it, "Ouina" came into the mouth of "Water Lily," and in her own inimitable style chatted with us for about twenty minutes. She then requested us to draw back from the table and form a circle round the room, saying "Water Lily" would lay her hand on the head of each sinner, and give to him or her their spiritual name, and three or four verses of poetry as nearly as possible descriptive of their character. This was done, that in the case of our excellent sister Mrs. Hitchcock, of Nottingham, a well-developed trance-medium, to whom was given the name of "Spiritual Lyre," being in my opinion exceedingly appropriate and beautiful. In all there were about thirty verses of poetry spoken without the slightest hesitation in about fifteen minutes.

Words are altogether inadequate to describe the nature and extent of the blessing which at such a time comes to the soul which is fitted to receive it. It was good to be there. How good? Who can tell, so that the telling of it shall create in others the desire to breathe the atmosphere which comes to us from Summer-land!

On Friday morning a clergyman from a neighbouring parish, who was present at the first lecture, drove up to my house. He said he called to tell me how very much pleased he was with the address, and to express his regret that he could not possibly be with us on the second night. He said he had read a number of her orations, but it was an additional privilege and a rare treat to hear one delivered by the medium herself. He thought he had never heard anything more beautiful or truly eloquent. I informed him that Mrs. Tappan was walking on the lawn, and I should be happy to introduce him. This I did. The manner of their salutation and the conversation afterwards indicated that the two spirits were *en rapport*. As I walked with our visitor to his carriage he said, "Mrs. Tappan is a most desirable acquaintance."

There were also present members of churches, who, on theological grounds, have hitherto deemed it their duty to try and nip the heresy in the bud. Let us hope that Spiritualism was made to appear to them that which it really is, the solvent of the hitherto insoluble—the reconciler of the hitherto irreconcilable; an angel, who, taking by the hand the man with, and the man without, a creed, and, standing with them amid the decay of material forms, flashes his light across the realm of change on to the shores of the higher life, saying unto each, "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life everlasting."

Be this as it may, I think there can be no doubt but that a truer charity, a higher type of spiritual thought and speech, and a diviner apprehension of the obligations of men to each other and to God, will in time to come be noted as the distinct results of Mrs. Tappan's orations in Belper.

W. P. ADAMS.

Belper, September 14, 1875.

TO "C. L. V. T." AND ALL SPIRITUALISTS.

Sister, brother, we are gleaners
In the harvest-fields of time;
Day by day the grain is ripening,
For the coming spirit-come,
Whether in the early morning,
Going forth with busy feet;
Or as weary toilers, resting,
In the midst of noon-day heat.
Then strive we all, with cheerful souls,
Each our duties to fulfil,
Till the time of harvest, subject
To Divine and holy will.
O, garner sweetest memories,
Bound with silver cords of love;
Deeds and words that light the pathway
To our blessed home above.
Doubting not such precious gleanings,
Emblems of each heart and hand,
Shall in golden sheaves be gather'd
To the brighter spirit-land.

29, Erskine Street, Liverpool,
Sept. 12th, 1875.

WILLIAM HITCHMAN, M.D.

SIGNS OF THE TIMES.

I send you the following extract from the *Liverpool Mercury*, being a report of Monsignor Capel's address to the Catholic body of Liverpool on Sunday last, showing the advance of a higher education in their midst, and further showing that there is an impression made, that light and knowledge can be derived from other sources than the churches and the Bible; that science at last is to be admitted where it has been ignored and excluded, as if nature was not the work of an Almighty hand as well as the church and the Bible. Thus minds are opening to truth, and will not be bound any longer to vain philosophy not based upon the light of science. The following augurs well for the coming future. Monsignor Capel says of the Kensington University College: "For the first time in the history of the Catholic body in this country since the Reformation had they been able to centre and to place in one focus the light which would spread on every side, and which would put within the reach of their youth all that was desired either in the order of science or of literature. Not content with achieving a distinguished body of professors, it had been the wish of the hierarchy that this institution should possess within itself those means for imparting knowledge in science which were not to be found in the ordinary way in other institutions. Hence the laboratory for chemistry; hence the museum for the whole study of biology; hence the collection of specimens of geology and botany. All those things had been gathered together in the space of a year and a half, and no one could say now that there did not exist in England a centre where Catholic youth might be prepared for any of the professions into which they might wish to enter."

An address delivered by Cardinal Manning a short time ago in this town was reported in the same paper (the *Liverpool Mercury*), and entitled "The Real Presence of Christ in the Eucharist." If Cardinal Manning believes that Jesus is in their midst in spirit when they celebrate his death by what the Protestants call "the Lord's supper," he must be a Spiritualist. But what evidence has he to show that the spirit of Jesus is in their midst? Jesus did promise his disciples that he would come again after he had gone to his Father, and we have it recorded that he did appear in their midst in a materialised form, for they could handle him, and "he entered the room, the doors being shut," showing that the body was not that body that had been buried, as decay and corruption must have set in. The body could not by any natural law have entered in the way we are informed. But where have we had any evidence of any such like appearances since that time? and even in the apostles' days have we no mention of any personal visit from him, and no wonder, when such conditions were entered into at similar celebrations, as recorded by Paul, that these became famous for gluttony and drunkenness (1 Cor. xi. 29-34). When Jesus addressed his disciples he did not address any one else. His disciples were in sympathy with him more than any other of his friends, and none more likely would Jesus visit than his own dear friends. No evidence has ever been forthcoming that he visited any one else excepting Paul, when he heard his direct voice, but saw no man or spirit-body. The real presence is a word held up by the Catholics, and which is a relic of the past. It is the letter without the spirit, and which any one can make use of, but which cannot satisfy a real Spiritualist. Most of the churches have their communion-table, but wherein comes the communication? Have not the churches debarred or resisted every spirit from having any communication with the people; yea, have they not quenched and done despite to every spirit who may wish to communicate, whether they be good or bad. Let those who pretend to have the spirit of Jesus at their feasts or their fasts appear in their true colours to the world, that we may know what they mean by what they say. JOHN CHAPMAN.

Liverpool.

INSPIRATIONAL SPEAKING AT CHESTER-LE-STREET.

On Sunday last two inspirational orations were delivered in the High School, Chester-le-Street—afternoon by Mr. T. P. Fauvett, of Bishop Auckland; evening, Mr. Thos. Brown, of Howden-le-Wear. This being the first public effort the Spiritualists have made in this locality, the services were viewed on the part of the friends with interest, while on the orthodox side feelings of wonderment, spiced with sarcasm and ridicule, permeated the minds of the people. The school, which seats something like 150, long before the doors were opened was besieged with interested men and women, many of whom had walked long distances to witness the "new lights," and by two o'clock the proceedings were fairly under weigh. Mr. J. T. Rhodes, of Newcastle, a gentleman who has thrown all his intellectual and spiritual gift into this heaven-born movement, presided, and in a comprehensive speech detailed the various phases of the work as he had witnessed it in London and elsewhere. Meanwhile four gentlemen had been appointed by the auditory to prepare the subject for discourse. A secularistic gentleman (one of the

committee) proposed the theme to be "What is Modern Spiritualism?" which, to say the least, displayed great judgment, as the audience seemed to be mostly inquirers. The control treated the subject in a most philosophical manner, first pointing out what was not Spiritualism, then from unanswerable arguments demonstrating to the hearers that it was a most natural law that spirits could revisit the earth and control mediums. The teachings and the whole philosophy of Spiritualism were then detailed consecutively in language the most choice and apposite, which were agreeably supplemented by the asking and replying to scientific questions. The gentleman who proposed the subject wished publicly to inform the medium that he was quite satisfied.

In the evening, the public, having got the taste, desired the relish, and assembled in still greater numbers. Mr. Robinson occupied the chair, and in his opening remarks rebutted the "devil theory" as it is promulgated by the sects, and referred to every known manifestation of Modern Spiritualism as having its prototype in sacred and profane history. The eager audience then desired Mr. Brown's control to give a "minute detail of his experiences in spirit-life." The medium simultaneously leaped to his feet, and in "thoughts that breathe and words that burn" the spirit gave his experiences in the invisible state. The hearers were much impressed with the painful details of the spirit's earth-life, while he told of the persecutions and physical suffering he underwent for the truth, and his happy entrance into the glory-land (as he termed it) the audience were visibly affected. A description of spirit-faces and scenes was then given, and how he greeted one friend after another whom he had not expected to see again; with the various conferences he had attended and the resolutions passed at these conferences; how best to raise the people of this plane socially and spiritually.

Several questions were put and replied to, to the great satisfaction of all present. One gentleman, Mr. Price, of Nova Scotia, stated to the audience that he, being an unbeliever, had investigated the subject for himself, and whatever Spiritualists were charged with, he could safely say that they did not resort to trickery. The manifestations that he had witnessed were decidedly genuine.

The friends in this place, having put forth this effort as a feeler, will now arrange for having a series of public meetings; and mediums, if their charges be not excessive, will invariably meet with sympathy in this Northern part.—I am yours in truth, W. H. ROBINSON.

Chester-le-Street.

MISS EAGAR'S SEANCES.

On Friday evening week Miss Eagar was visited by a violent control, which had several times interfered with her since her series of seances began. It was that of a physical spirit who had been attracted to the dark seances for physical phenomena. He threw the medium down on the floor, and caused her to plunge and struggle. Mr. Burns asked him to leave, but he would not do so. Mr. Burns at once proceeded to make passes up the brow and over the head of the medium, with the view of relinquishing Miss Eagar from the control of the spirit. This the spirit resisted to the utmost, placing the medium's hands over her brow and grasping Mr. Burns by the wrist, so as to interfere with his action. To this Mr. Burns made no reply in the form of words, but quietly persisted in his effort, and soon the spirit gave it up, and the medium was quite free. In a subsequent part of the evening, after the control of one of Miss Eagar's guides, a strange control took possession, and caused the medium's face to scowl. In a strong masculine voice the spirit said, through the medium, "I am here again." Mr. Burns said, "Who are you now that you are here?" "The spirit you tried to drive away." "Well, come as you ought to, and no one will drive you away." "These rooms are mine," said the spirit; "I don't want this medium here." Mr. Burns then entered into a long colloquy with the spirit, telling him that no one knew that the rights or comfort of any spirit were being infringed by holding these seances; also that these rooms were rented by Mr. Burns for the use of high spirits, to whom both that spirit and Mr. Burns had to yield, and there would be no use in offering any further resistance. If he did not accommodate himself to the purposes for which these rooms were kept open, the spirit would have to go elsewhere. No one wanted to turn him away, but to make him useful and more comfortable. "Are you happy?" the spirit was asked, "with this defiant, selfish feeling reigning in you?" The medium's head was shaken with a sad expression in reply. "Well, why don't you try to be happy? We will help you all we can if you will allow us. We want physical spirits for this kind of seance as well. Come and help us to get the physical conditions of the atmosphere ready. Help to guard the medium, and assist these gentle spirits to communicate, and be sure you communicate yourself, telling us your thoughts, and getting our aid. You physical spirits would be the better for coming to such a seance as this. You would learn some science. How often Mr. Herne has no phenomena just because you physical spirits don't know your business. Come to this seance and listen. Get more light, and you will be happier and do more in the kind of work to which you are more particularly attached." This kind of speech visibly affected the spirit. He said he had never been talked to in that way before. He said he felt grateful. He did not like the course pointed out, but he must try it. He left by shaking Mr. Burns warmly by the hand.

On Friday evening last Dr. Main attended the seance. There was a full circle, and the influences were particularly harmonious. The Doctor threw out a strong developing power, which very much affected those mediumistic persons present. Miss Eagar described a spirit behind Dr. Main, which he recognised. A curious manifestation then occurred. Dr. Main sat beside Miss Maynard, who became controlled. Miss Eagar also was affected simultaneously by a spirit which talked in an unknown tongue. Dr. Main then led Miss Maynard up to Miss Eagar, and communication was established between the two spirits. That controlling Miss Maynard could not cause his medium to speak. Dr. Main said these spirits had lived on earth several thousand years ago. They had been men of immense size, weighing, he should think, 400 lbs each. They gave great power to any medium with whom they might be in sympathy.

The violent spirit again controlled Miss Eagar, but this time quite gently. Dr. Main described him as from the Coast of Guinea, that he was tall and powerful, with a prominent nose, and said, "Poor fellow, he has suffered much in his earth-life; he got nothing but cruelty and

suffering, and he was never taught to love anyone." This kindly and truthful language affected the spirit much. He spoke in a subdued tone of voice. He said the new life thus imposed upon him was very irksome, but he would try to carry it out. He was spoken to in an encouraging manner by Mr. Burns, and it is evident that this spirit will prove a great acquisition to the power of manifestation.

When we wrote on the subject of "fighting" spirits, we had no idea that a practical illustration of our principles was so near at hand. We believe that all violent spirits might be improved by proper treatment.

We have not space to record all that took place at this interesting sitting. Dr. Main gave some excellent tests, and so did Miss Eagar. When the circle broke up, all expressed themselves as having spent one of the most enjoyable evenings in their lives.

AN AMERICAN MATERIALISING MEDIUM.

A copy of the *Quincy Whig and Republican* which has reached us gives reports of seances with "the renowned Spiritualist and materialiser Mott," written by a Memphis Correspondent. The medium is described as "an exceedingly plain, matter of fact, uneducated man, and at the same time, as the saying is, 'nobody's fool.' He is, I should judge, about 35 years of age, 5 feet 7 or 8 inches in height, with somewhat emaciated, but wiry-looking form, has a very pleasant, good-natured face, and seems to take great delight in conversing and arguing on the immortality of the soul."

The constitution of the circle is thus described:—"Before witnessing any manifestations we made a careful examination of the room and cabinet to assure ourselves that no outside assistance or connivance could possibly take place. After being fully satisfied on this point, the medium took his position in the cabinet, reclining in a rocking chair, the lights turned down to a subdued light, or what might be termed a twilight, although sufficiently light to readily distinguish objects and persons across the room."

We give the results of the other sittings, which show that as a test the tying of the medium was quite unnecessary:—

"Everything being arranged, the medium in his position, the lights were turned down, the singing commenced, and the seance was fairly under weigh. Presently the bell inside the cabinet was rung, which, as we were informed, signifies that the spirits were materialising for appearance. In a short time Gen. Bledsoe made his appearance, and, as on the first evening, talked with all who desired to converse with him. Those who were present at the first seance saw and communed with their friends again. Mr. Gill recognised his mother and a friend; held a lengthy conversation with both, and feels positive no deception could have practised on him.

"A spirit called for E. W. Gaty, but the features were so indistinct that he failed to recognise it, and asked, 'Who are you?' The reply came, 'Your friend and fellow prospector; don't you remember me?' As the voice seemed to grow weaker and unintelligible, it was very mystifying and unsatisfactory to him. A hand and naked arm of pearly whiteness appeared at the window and requested paper and pencil. These were handed it and it wrote as follows:—

Dear Brother Jacob:—Thank God, we live after this life. Give my love to mother and father.

WILLIAM.

"This note was intended for Mayor Smith, and he instantly recognised the writing of his brother. The seance lasted until nearly midnight, each one feeling too much interested to willingly adjourn even then. At our third and last seance, the next evening, the manifestations were more startling and mystifying than ever; the spirits appearing more substantial and life-like, a number shaking hands with their friends and expressing their willingness to come into the room, providing they could get power enough from the medium to do so. In some instances three or four spirits appeared at the same time. E. W. Gaty received additional proofs in the spirit of his little brother, dead some years; also an old friend. Mr. McKee recognised and talked with his brother. Mr. Brenington had a long conversation with his sister and friends. When Hewins took possession of the medium, at the close of the seance, as at the former ones, Mr. Jasper, to obtain additional proofs and tests, questioned him relative to the robbery of the first National Bank, and the bonds he had stolen at that time. Hewins told him the bonds had been destroyed; gave him the number of bonds he had taken, and the exact number on each one, just as they appear on his own memorandum. This was one of the most successful tests we had."

ORGANISATION IN SOUTH LONDON.

The meeting, announced in the *MEDIUM* of September 10 to take place at the Secular Hall, Blackfriars Road, opposite the Surrey Theatre, came off on Monday evening. There was a good attendance, and, after hearing able addresses from Mr. Gilham, Mr. Symons, and Mr. Bullock on the evidence of spirit-communication in the past, and the truth and value of it at the present, one lady, Miss Baker, and twenty-two gentlemen enrolled their names as members of the "South London Association of Inquirers into Spiritualism." The following officers were then elected:—

Mr. J. Birch, secretary; Mr. J. M'Cann, treasurer; Miss Baker, and Messrs. Cole, Parker, Wallace, and Lawrence, committee.

The originators of the meeting return thanks to all those ladies and gentlemen who kindly favoured them with their presence and support.

J. BIRCH.

8, Union Road, Borough, S.E., September 14, 1875.

THEOLOGICAL NUTS.

32. Can a woman forget her sucking child?
33. Is the creator of human sympathy less benevolent than the creature?
34. If God would save all mankind, but cannot, is he infinite in power?
35. If God can save all men, but will not, is he infinite in goodness?
36. Does God desire the salvation of all men?
37. As God is righteous, must not the desire for universal salvation be a righteous desire?
38. Did God design universal salvation when he created man?
39. Will God carry his original design into execution?

DR. MACK'S POWER OF DIAGNOSIS.

To the Editor.—Dear Sir,—Perhaps it may a little help the cause of magnetic healing were I to give my testimony to the remarkable perceptive power of Dr. Mack, which I witnessed in a private interview with him last Monday.

When manipulating me, he said, "You have got some very fine magnetism on the top of your head, which would enable you to heal some kinds of diseases. You have at one time of your life made the cure of diseases of the throat and chest a subject of much thought and study." I replied that I had always been interested in medical matters, but had not bestowed especial attention on the particular branch of the subject he alluded to.

He proceeded to say, "When your feelings were excited by witnessing cases of consumption you invented a way of treating that disease, which, if carried out, would have been a great discovery. Why did you not go on with it?"

I was rather perplexed at this, but, after some little while, I called to my recollection a time when, some thirty years ago, I held a curacy in Ipswich, and, from the cause he assigned, had ardently taken up with an original idea respecting the treatment of consumption, and had gone to some little expense to carry it out, but had abandoned it because I had lost faith in its practicability. From that time to this I had not mentioned my project to anyone, so that it is impossible Dr. Mack could have heard of it. And I am equally certain that his knowledge of the circumstance could not have been from reading my thoughts, as, till the Doctor brought it to my recollection, I had no thoughts in my mind about it; and his remarkable knowledge of the result of a sympathetic action which I experienced thirty years ago makes me think that his accurate diagnosis of my present physical condition was not mere guess-work.—I am, yours faithfully,

GUY BRYAN.

28, Sydney Street, Chelsea, September 14, 1875.

P.S.—If any of your readers wish for information on the art of preserving health, I should be happy to impart the result of a sexagenarian's experience. I would also, if required, do my best to remove any theological difficulties that might perplex them.

TOWN.

And towards the close of day I reached a place
Whence bare and broken fields swept from me down;
And caught the light, which lingered on my face,
And passed it, ever from me, to the town.
Wistful I gazed, but lost it in the gloom
That girdled round about a myriad homes;
An instant, and it flashed, like sword of doom,
Upon the tapering spires and swelling domes.
Then all the sky grew black, and, like a pall,
Came fold on fold, and mingled with the smoke
That hung 'twixt earth and heaven—Day's funeral.
How many hopes lay dead beneath that cloak?
God! what a cry of sin and misery
Went up through all that hid the sun from me!

8, Grampian Road, Edge Lane,
Liverpool.

HENRY PRIDE.*

TO LADIES REQUIRING A LADY'S-MAID.

A Lady's-maid—a Spiritualist and a Medium—desires to find a situation with some lady, a Spiritualist. "T. H. E." has a knowledge of dressmaking and hairdressing, and would not object to travel. She has good references, and would engage as Maid or Young Ladies' Maid. We know "T. H. E.," and our opinion of her, warrants us in making this form of advertisement on her behalf, knowing that ladies holding spiritualistic views frequently have some difficulty in meeting with sympathetic attendants. We think we might oblige some lady as well as the maid by bringing about an introduction.—Address T. H. E., 15, Southampton Row, London, W.C.

TO THE SPIRITUALISTS OF HANLEY.

Having secured the Temperance Hall, New Street, for Monday, September 27th, to deliver a lecture on "Spiritualism," I earnestly invite the co-operation of all friends in the town and neighbourhood towards making the meeting a success. Discussion is specially invited, and hard knocks are in store. Bring as many outsiders to the meeting as can be induced to come. A small charge will be made to defray expenses. The town is to be posted, and advertisements in the local papers will make the lecture known.

J. MAHONY.

TO SPIRITUALISTS AT ALGIERS.

To the Editor.—Dear Sir,—I should be glad to correspond with Spiritualists, or others interested in Spiritualism, residing in or near Algiers. Letters to me, after the 28th instant, should be addressed *Poste Restante, Algiers*.—Yours truly,

DAVID H. WILSON.

Lavender Hill, S.W., September 12, 1875.

A DISCLAIMER.

To all Spiritualists,—In an ill-advised moment, listening to the suggestions of injudicious friends, I permitted my agent to have the letters "Dr." prefixed to my name on posters, advertisements, &c. At the earliest opportunity I had them struck out, and I beg most respectfully to state that I am not a "Dr." I have no right to the appellation. If regret ever having used it, and however difficult or painful it is to me to make this public retraction, I cannot permit another hour to pass without doing so, as it is a duty I owe to myself, my friends, and the readers of your paper, as well as a rebuke to those who advised in this matter. Permit me to be recognised among you again as yours sincerely,

JAMES COATES.

Psychopathic Institute, Liverpool.

* "Iphigenia," a Poem. By Henry Pride. Written as an "Aid to Reflection" on the Atonement dogma. In the press, price 6d.—"God with us." "The Love of God." "Christ Jesus." Three Poems. By Henry Pride. Embodying spiritual teachings given to the writer through the mediumship of Tom Eves. In the press, price 6d.

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 for 6s. 6d. per year.

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

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the cause should be left in the name of "James Burns."

The Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

The Banner of Light, weekly. 15s. per annum.

The Religio-Philosophical Journal, weekly. 15s. per annum.

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 17, 1875.

A REMEMBRANCE TO MRS. TAPPAN.

During the week the question has often occurred to us, "Should the Spiritualists of this country not present Mrs. Tappan with some tangible acknowledgment of the interest they manifest in her personally, and the high appreciation in which they hold her work in the cause of Spiritualism?" The answer has come from various quarters and in a variety of ways—by telegraph, letter-post, and orally, that some step of this kind should most assuredly be taken. Many of Mrs. Tappan's friends already possess her likeness, and many more will do so as soon as the superior edition of her Orations is published. It would afford a pleasure to Mrs. Tappan, and also to the givers, if that lady carried with her, or had sent after her, a comprehensive collection of the photographs of her British friends. Then there might be something done in the form of a written and illuminated parchment to hang on the wall and represent outwardly the remembrances imprinted within the memory. Furthermore it is not improbable that some wealthy adherent who can gracefully head the list will make some suggestion of a more practical nature, and thus convey to Mrs. Tappan some substantial recognition of regard and interest in her welfare, which may enable her to take needful rest for coming campaigns. Whatever is done we will gladly take part therein and await the action of those who have responded to our inward interrogation.

The following letter was received at this office after the above was in type:—

Mr. James Burns.—Dear Sir,—I find that my proposal of presenting Mrs. Tappan with a testimonial meets with the hearty sanction of Mr. Martheze, Mr. Lamont, and others, and I have at once set to work to accomplish it, if possible, before her departure.

I propose to have an illuminated address done on vellum in the best manner, and some useful ornament of value, according to the amount of subscriptions, to be presented by a committee on behalf of the Spiritualists of England, of which I presume you will be one, as having been one of the most prominent in making her reputation in this country, and I shall feel obliged by your suggesting to me other names. Subscriptions to be sent to me. You may, if you please, suggest that a small subscription is all that will be required.—In great haste, yours truly,

BENJAMIN COLEMAN.

1, Bernard Villas, Upper Norwood, Sept. 15.

Let Mr. Coleman's suggestion be the order of the day, and the thing is done at once. If our readers set to work right off, and send their remittances on to Mr. Coleman, so that he may receive them on Monday first, the proceeds will be in time to allow the testimonial to be presented before Mrs. Tappan's departure.

MRS. TAPPAN'S LAST DISCOURSE IN ENGLAND

Will be given on Tuesday evening, the 21st instant, in the Assembly Rooms, Queen's Hotel, Southport. There will no doubt be a large assemblage, containing a more than average proportion of the friends of the cause from the surrounding district. The subject has been already announced, "The Origin and Destiny of the Human Spirit, as revealed by Modern Spiritualism." Reserved seats 2s., admission 1s.

DR. MACK'S HEALING WORK.

The rooms at 26, Southampton Row, have been very much crowded this week, and Dr. Mack has had more than one assistant engaged in the treatment of the sick. The usual success has attended the efforts of all, and the confidence in the efficacy of Dr. Mack's treatment increases as he widens the circle of his patients.

THE VOLUME OF MRS. TAPPAN'S ORATIONS.

This work will just be about complete as Mrs. Tappan leaves our shores. We cannot conceive of a better tribute to her memory than for every Spiritualist to secure a copy of this comprehensive work, the full contents of which appear in another column. It is, indeed, the most comprehensive and the cheapest volume on Spiritualism ever published. To induce the widest possible acceptance of this work, we beg to state that the subscription price will be received up till the 25th instant, by which date we hope the book will be ready for delivery. Those who do not secure the superior edition, containing a beautiful photograph of Mrs. Tappan, by Bowman, Glasgow, and which will be bound in bevelled boards, full gilt, will be sorry for their choice. By all means send on the 1s. 6d. extra, and have a perfect gem. The price is 7s. 6d. per copy to subscribers who remit immediately, or 10s. 6d. to those who make the purchase after the 25th instant. Without the photograph and extra binding the work will be 6s., or four copies for a guinea; after publishing-day 7s. 6d. each.

UNUSUAL ATTRACTION AT DOUGHTY HALL.

On Sunday evening the meeting will be addressed by Dr. Hallock, Dr. Main, and Mr. Linton. Dr. Hallock is not quite a stranger amongst us now, but the oftener he is heard the more popular he becomes. Dr. Main has excited so much interest that there is quite a strong desire to hear him, and Sunday evening will be the only opportunity, as he sails from Liverpool for Boston on the 23rd. Mr. Linton, who is always heard with pleasure, will conduct the service. We hope there will be no lack of listeners. Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock. Admission free. A voluntary collection towards the fund for defraying expenses.

DR. MAIN.

From the moment of his arrival in London on Friday last, Dr. Main has been devoting his time and energies to the various departments of spiritual work. A prince of healers, he has drawn around him numbers of sufferers, who, in many cases rejected by medical art, come to him as a forlorn hope. Our pages could be filled with the records and evidences of his most remarkable gifts, the like of which, we believe, are unknown in the British Islands. They are no ordinary gifts. His plan of operation is unique. His marvellous power descends from, and is interwoven with, his lofty spiritual nature. His whole existence is a meeting-point of the heavenly and the earthly, and his work is never done till divine principles are recognised in the life. Every gift of the spirit-world seems to have been imparted to him, and these he exercises for the uplifting of man. A healer of the body, he is supremely a healer of the soul.

It is to be regretted that Dr. Main's stay among us will not extend beyond a few days longer. That regret, however, is tempered by the hope that Spiritualism in England may some day know more of him.

If disappointment has been experienced at unanswered letters addressed to him, the many demands upon his personal attention must plead excuse. In that respect, however, his numerous correspondents will speedily be satisfied.

In an early issue of the MEDIUM we hope to give some interesting details connected with his work here and in Continental Europe.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION, RECEIVED DURING SEPTEMBER.

	£	s.	d.		£	s.	d.
"A Friend" ...	0	10	0	Mr. J. Gower ...	0	2	6
Mr. John Hempstead ...	0	2	0	C. D. ...	0	1	0
Mr. J. Booth ...	0	6	0	T. P. F. ...	0	2	6
Mr. G. H. Newton ...	0	0	6	"The Mite of a Penny" ...	0	1	0
T. C. ...	1	1	0	Mr. Tink and Friend ...	0	5	6
Mr. John Fletcher ...	0	2	6	Acknowledged last week	60	15	8
J. E. ...	0	0	6				

LIST OF BOOKS JUST RECEIVED FROM AMERICA.

By A. J. DAVIS.

Nature's Divine Revelations. 15s.
The Great Harmonia. Five vols. 7s. 6d. each.
The Penetralia. 7s. 6d.
Arabula, or the Divine Guest. 7s. 6d.
The Lyceum Manual. 3s.
Death and the After Life. 3s. 6d.
The Tale of a Physician. 6s.
Diakka. Cloth, 2s. 6d.; paper, 1s. 6d.
The Approaching Crisis. 5s.
The Sacred Gospels of Arabula. 2s. 6d.
The Harmonial Man. 3s. 6d.
The Fountain with Jets of a New Meaning. 5s.

The World's Sixteen Crucified Saviours. By K. Graves. 9s.
Proof Palpable of Immortality. By Epes Sargent. 5s.
The Hollow Globe. 9s.
Strange Visitors. 6s.
The Biography of Satan. 2s. 6d.
The Soul of Things. By Professor Denton. Vol. I., 7s. 6d.; Vol. II., 9s.; Vol. III., 7s. 6d.

BEAUTIFUL ENGRAVINGS FOR FRAMING.

The Orphans' Rescue. 12s. 6d.
Life's Morning and Evening. 12s. 6d.

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

TO THE FRIENDS OF SPIRITUALISM IN
BIRMINGHAM.

On Sunday I shall have the pleasure of again visiting Birmingham, when I hope to meet as many of the friends of the cause as can possibly attend. My discourse at the Athenæum, Temple Street, in the morning, at 11 o'clock, will bear upon the practical aspects of Spiritualism, being the result of my experience as to the inner working of the cause and practical communion with the spirit-world, in which, as Spiritualists, we are so deeply interested. This discourse I shall endeavour to make of particular import to the friends of the cause. But at the same time, thinking inquirers who may be present may have some difficulties removed, and have the subject recommended to their consideration by the utterances given.

At 3 o'clock the conference will present an excellent opportunity for Spiritualists in the district becoming personally acquainted with each other, and forming relations whereby they may mutually sustain local operations within the district, and help on the cause with greater assiduity, and yet with ease to the workers.

The evening discourse will be for the general public, and no doubt will be well attended. It devolves upon the friends to see that the morning and afternoon meetings are a success. Let us have a day of it. I visit you as the partisan of no man, measure, or party, but in hearty accord with one and all who may have the interest of our movement at heart, even though they may suppose that they differ from me in some details. J. BURNS.

NEW WORKS FROM AMERICA.

In another column will be found a List of Works just received, with many others, from New York. We shall be glad to be favoured with the orders of our friends. We particularly call attention to our having received a full supply of Col. Olcott's "People from the Other World," price 12s. 6d.; and Dr. Crowell's "Identity of Primitive Christianity and Modern Spiritualism," 10s. 6d.

As this is our dull season, we look forward to the announcements we have made this week to bring us in a fair amount of fresh business during the next few days. By thinking of our requirements, and helping us thereto, our friends will lose nothing, but be the gainers, in supplying themselves with copies of some of these estimable works.

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last Dr. Sexton delivered two discourses at the Cavendish Rooms, on both of which occasions the attendance was unusually large. The morning discourse was a continuation of the one delivered on the previous Sunday, and the evening discourse was also one of a series now being given on the "Origin of Man." The special subject taken up by the Doctor on this occasion was "Evolution: its Facts and Fallacies," and consisted of an attempt to define the limits of the law of natural selection. The Doctor entered at some length upon an explanation of Mr. Darwin's theory, which he illustrated by numerous references to the changes that had taken place in domestic animals. He then pointed out what he considered to be the great defect of the system, viz., the exceedingly narrow limits within which it was known to operate, and mentioned a number of facts in natural history which told directly against it. Lastly he examined its application to man, and endeavoured to show that it would in no way account for the characteristics even of his physical organisation, to say nothing of the marvellous intellectual and moral powers with which he was endowed.

On Sunday next Dr. Sexton will continue this subject in the evening by giving a discourse on the "Relation of Man to the Lower Animals." In the morning the subject will be "Christian Ethics as a Moral Code."

MR. KERSHAW, Oldham, suggests a general excursion of Spiritualists to Southport on Tuesday, the 21st, to celebrate Mrs. Tappan's final discourse in England.

MR. COGMAN'S quarterly tea-meeting will be held at 15, St. Peter's Road, Mile End, on Sunday, September 26th, at 5 o'clock. Tickets, 1s. each.

MR. AND MRS. WALLACE will resume their circles at 329, Kentish Town Road, on Wednesday evening, at eight o'clock. Old friends are kindly invited to attend.

MR. D. D. HOME is expected in England late in this month or early in the next. He is preparing a new edition of his first volume, which has been for some time out of print, and has been in great request. A new edition would be eagerly received. Mr. Home's experiences as a medium are unique.

MRS. TAPPAN'S PORTRAIT.—The admirers of Mrs. Tappan will be much gratified by a series of photographs of her, which have been prepared by Mr. H. S. Mendelssohn, photographer, Newcastle-on-Tyne. They are taken in a variety of positions, chosen with much artistic effect, and the printing is very perfect. We have obtained a selection from Mr. Mendelssohn, for which we thank him.

CONCERT IN AID OF DR. SEXTON'S ORGAN FUND.—The arrangements for the concert got up by the friends of Dr. Sexton's Sunday Services, in aid of the Organ Fund, are now nearly complete. The Cavendish Rooms have been secured for the purpose, and the concert will be held on Wednesday, the 29th instant. The following well-known ladies and gentlemen have promised to take part in the proceedings:—Mrs. Russell (pupil of Madame Sainton-Dolby), Miss Lowry, Miss Claxton, the Misses Clark, Miss Sexton, Dr. Sexton, Mr. Thomas Menzies, Mr. Albert G. Ogan, Mr. Williams, Mr. R. Mott, and Mr. George Sexton, jun. The Choir in connection with the Sunday Services will sing several glees. Tickets may be had of Dr. Sexton, 75, Fleet Street, E.C., or 17, Trafalgar Road, Old Kent Road, S.E.; Mrs. Parkes, 6, Gaynes Park Terrace, Grove Road, E.; Mrs. Williams, 8, Churchill Road, Hackney, E.; Mr. A. G. Ogan, 383, Mare Street, Hackney, E., and of Mr. Burns, 15, Southampton Row, Holborn. Reserved seats 2s., back seats 1s.

THE QUESTION OF QUESTIONS.

I feel that I ought to say a few words on the question of questions, of which I have had to speak so repeatedly. It takes many explanations to make matters clear. The grand reason why a depot for the sale of works on Spiritualism does not make the proprietor thereof rich is because there is not sufficient business done to adequately support such an adventure. Various authors have speculated in books, but, in most instances, at a loss. The Progressive Library publishing and bookselling scheme has been more successful than any other attempt to promote the literature of Spiritualism which has been made in this country. The works issued on the subscription principle have paid their way, and have been one of the most powerful means of instructing the public in the truth of Spiritualism. The grand work of promoting an unpopular movement by means of literature can never be a paying business. It is a seed-sowing process, and an outlay, and a labour. The harvest has to come in the future.

This work of laying the foundations of a literature is a very onerous task. It is an object in which all who appreciate the truths of Spiritualism should take part. No rich Spiritualist would undertake such a mission, and hence the spirits chose a poor man—one in whom fear of losing money would not stand in their way. The past twelve years show what has been done, and the present indicates what may be done. But to do business of any kind is impossible without means wherewith to work. The friction caused by inadequate resources is perhaps the most painful slavery which can overtake a man. The man of business, pure and simple, can devote his whole soul to the financial struggle, and he is not distracted by a variety of difficulties. On the contrary, my mind is more than occupied with literary and intellectual pursuits, and the warfare with fortune is an additional burden, which follows the mind wherever I go, and invades the time devoted to rest. This produces sometimes such unpleasant symptoms upon my mind as to alarm me. I have had several severe trials, which have placed me within an inch of eternity. These attacks come on slowly, the result of months of over pressure. Most of all, I dread a disease of the brain. It would neither be comfortable to myself nor creditable to Spiritualism. The fate of Robert Dale Owen is a caution. The overworked and worried brain is sure to suffer sooner or later.

Now, do you see any reason, good reader, why I should be driven demented because I have been made the instrument of effecting a very distinct work for Spiritualism—a work which you all enjoy, and which has made its influence felt throughout the world? Is this the reward of distinguished services in the cause of Spiritualism?—a slow and painful death, or something worse! I do not merely work, but I take on responsibilities, upon which the fate of my work, as well as that of many others, in a measure depends. What I want is fuller means to meet these responsibilities—I want at least £1,000 raised as soon as possible as a publishing fund. The £500, less or more, for the Spiritual Institution I think I can collect, and I will not rest till I effect the other. To delay would be dangerous—either myself or the work would suffer.

In addition to the use of the money, I require co-operation in the needful duty of finding a wider market for works on the subject. There is no use in printing books and letting them lie on the shelf. They must be circulated to do good and prove a commercial success. The plan, then, is to deposit with me the £1,000 in small sums, and do all that is possible to take it back in books as speedily as circumstances will permit. The risk will only amount to the sum deposited, and holding a stamped acknowledgment on the estate, every depositor will have just the kind of security which I have myself. Why should we not all share in the risk as well as in the participation in a plentiful and cheap literature? Our motive should be higher than a mere commercial adventure.

I feel that an improvement is coming, but it is my duty to facilitate it. The time and brain-power that I have to waste because of the lack of means is most improvident, and I grieve at the loss that is weekly incurred in this way. I can't understand why the friends of the cause should not feel a pleasure in participating in this good work. A few have done so already, and all engagements have been honourably discharged hitherto.

What more can I say? I am in your hands. Is there any escape for me, or am I doomed by you to pining misery and ultimate disaster? Were it my own personal affair, I would not speak in this way; I would free myself, and be as independent as any man in Britain; but this work is not a field in which effort results in profit without means and time to realise returns. No one attempts in the faintest manner to imitate my work, which shows that it must be of a very exceptional character.

If every reader were half as earnest as he might be, and as I am compelled to be, the whole affair would be completed by Monday morning. I am prepared to receive deposits, large or small, on the sound business principle advertised on the back page of the MEDIUM last issue.

Progressive Library and Spiritual Institution,
15, Southampton Row, W.C.

J. BURNS.

BIRMINGHAM.—The opening of the Athenæum will take place on September 19th, when Mr. J. Burns, of London (Editor of the MEDIUM AND DAYBREAK), will deliver two lectures, morning and evening, at 11 and 7. A tea-party and conference will be held in the afternoon; tea at 5, conference at 3. Tickets for tea, 9d. each. Friends from the surrounding districts are invited to take part in the conference. Every description of spiritual literature may be obtained at the hall.

MISS LOTTIE FOWLER ON THE CONTINENT.

Just as Miss Fowler was about to retrace her steps to London, she received a pressing invitation to visit Pesth. From this Hungarian city Miss Fowler writes, giving some particulars of the cause there. She says there are no physical mediums in Pesth; all the mediums are of the trance description. One poor working man, when controlled in the trance by spirits, speaks many languages—English, Russian, German, French, &c.—and yet he only knows Hungarian in his normal state. A lady who is blind is a clairvoyant. There are many healing mediums in the city, but no professional mediums. The society contains nearly a hundred members, conditions are well maintained, and a spirit of kindness and fraternity reigns over all. Meetings are held twice a week in a hall belonging to the members.

That Miss Fowler's mediumship is much appreciated in Austria the following letter from Baroness Adelma Vay, dated June 20, is testimony:—

Dear Mr. Burns,—I cannot help telling you how much we like our mutual friend, good Lottie Fowler. She is a very good, dear little lady, full of vivacity, and open-hearted. The warm-hearted Hungarians like that, so she won our hearts the first day she was here. Her spirit-guides gave me, my husband, and two cousins who were here most beautiful tests, so that we cannot doubt her wondrous gift of clairvoyance. It is her physical mediumship which now will make an uproar in Austria. We have had many seances already. Poor Lottie is cruelly bound; she herself wishes it, and shows us the cruellest ways of binding. She always is good-humoured, and willing to do everything. I and my cousin, a member of the Anthropological Society, had her so bound up to a sofa that she looked like a mummy. Bandaged at her neck, knees, and feet to the sofa, she could not stir. Her mouth, too, was bandaged. We had ten seances, and only two failures, when nothing came. The Indian spirit, "Pinkie," does the physical manifestations. We place the objects on Lottie's lap, often, also, on a chair about a yard from her. The bells were rung at that distance, and the chair placed on Lottie's lap. Upon each manifestation we rush in. Lottie is speaking all the while. She sits in a small, dark room, the doors being shut. A tumbler of water was drunk four times; three times it was left untouched. The empty tumbler was placed on a table which stood a yard from Lottie. My music-box, which was not wound, and the key of which I had placed upon the table of the room where we sat, was opened, wound up, and played. "Pinkie" also plays the sither. She also arranged a head-dress of roses, &c., and placed it on Lottie's head. Sometimes the spirits transport objects from Lottie's lap to the table or chair. I am sure these things will make a great impression on the gentlemen who are coming to investigate. Lottie says she will not give physical manifestations in public, but I hope she will do as much good as she can through her wonderful gift.—I am, faithfully, your spirit-sister,
ADELMA VAY.

This kind letter should have appeared long ago, but with other foreign correspondence it got put aside to await editorial preparation. We have now omitted some allusions to phenomena, but enough is given to show that Miss Fowler has the physical phenomena peculiar to Miss Fay. We have also received other kind letters from the Baroness, in one of which came enclosed beautiful photographs of herself and her husband. All these favours, and so much kindness to Miss Fowler, we duly appreciate.

MR. COGMAN'S INSTITUTION.

A rather unusual thing it is for Mr. Cogman to have a holiday, but last week he had the good fortune to be able to pay a short visit to his native spot down in the eastern counties. He applied to us for a substitute, and Mrs. Burke gladly offered her services, but Mrs. Tappan's visit to London prevented her attending. Mr. Burns also did not like to absent himself from Doughty Hall. Mr. Cogman's rostrum was, however, well occupied. Miss Eagar, under control, gave the opening invocation, and afterwards a short address on the subject of "Death."

Mr. Jennison made a few remarks about the satisfaction the investigation of Spiritualism had brought to him, giving him a solid basis of truth to rely upon through this life, and a sure knowledge that he individually felt of his state when he should pass away, thereby taking away all fear of the change called death. He also spoke about the divinity of Christ, stating his non-belief in the general notion respecting Jesus's godhead, or being the Son of God any more than he or anyone else present, only in regard that Jesus lived a purer and nobler life than most, thereby showing that he possessed more of the true principle of God exemplified by his actions while still in the flesh.

A gentleman then got up and stated that he had been in the London Fields in the afternoon, and heard what had been said on the subject of Spiritualism; this was the first meeting he had attended, and he hoped it would not be the last. He said he had a great desire for truth, that he was an orthodox Christian, and did he understand that Spiritualists rejected the Godhead of Christ? because in that he rested his sole hope of salvation. Mr. Jennison replied to him.

Mr. Ruby then made a short speech, and a gentleman, whose name did not transpire, was controlled and made a good speech. He also played under control. The meeting then closed.

NOTICE FOR A SPIRIT CIRCLE.

He that cometh to seek after knowledge with a mind to scorn and censure, shall be sure to find matter for his humour, but no matter for his instruction.—*Bacon.*

The above is very applicable to persons who pretend to have a desire to investigate Spiritualism, while they are fully persuaded in their own minds "that the thing is all nonsense." F. M. TAYLOR.

The article on Spiritualism in the *Nonconformist* of this week is a carefully-written review of leading works on the subject. The certainty of the facts, and their importance in a philosophical and religious light, are fully admitted. Spiritualists would do well to read the article for themselves. The *Nonconformist* costs 6d., post-free 5d.

DAVID DUGUID AND THE PERSIAN SPIRIT.

To the Editor.—Dear Sir,—I had the pleasure of being present at a select sitting with Mr. David Duguid, the painting medium of Glasgow, last Tuesday evening at his house, for the purpose of receiving from the spirits (who are writing through Mr. Duguid the book now almost finished regarding "Hafed the Persian"), in direct writing, a list of names of kings of the Persian's time.

Very simply, yet marvellously, we received it, as numerous others have been received, upon a card, numbered and signed by three witnesses, and otherwise unwritten. Upon being laid upon the table the gas is turned out, which to some persons is objectionable, but which, in the light of Spiritualism, is easily understood. Shortly, the knocks came to light up, and the card was gone. The medium was found tied to his chair by the arms, legs, and hands, as we left him.

Nowhere was the card to be seen. We had all held hands, and no one moved. We talked a while, and waited a signal from "Stein," the spirit controlling, when we joined in the dark sitting again. Shortly the signal was given to re-light, and we found what we felt certain was the same card with the signatures, but having one side filled with a list of names, and descriptions partly in English accompanying these. The medium still remained bound, and we cannot doubt, who know him well, asleep, and in the unconscious trance.

These writings will have to be translated, as they came in Greek and Hebrew, and of which now, through Mr. Nisbet's great patience and care, a considerable volume is about completed, as I dare say you are well aware. It cannot but be interesting, as neither medium nor witnesses are capable of writing some of the tongues in which the matter is received. We were favoured with numerous spirit-lights and touches, far from the medium, the carrying clear over our heads of a large musical-box playing away. Latterly we held hands on the table, which would be lifted up a foot at a time and floated there.—I am, yours in Spiritualism,
JAMES SIMPSON.

141, Elderslie Street, Glasgow, September 9, 1875.

LECTURES BEFORE THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

"QUALIFICATIONS FOR SPIRIT-LIFE."

On Sunday last, September 12th, Dr. William Hitchman occupied the rostrum of the spiritual church in Liverpool, and gave what Mr. John Priest characterised as "a most admirable and eloquent address at a moment's notice, for which he was personally indebted." The audience was good, intelligent, and respectable, and paid marked attention to the lecturer throughout. The Doctor demonstrated the moral qualifications requisite for the enjoyment of the spirit-world, as love to God, man, and the angels, exemplified by a life of active benevolence and religion of the heart, together with purity of thought, word, and deed in every transaction with which man is now engaged in the coil of mortality. Angels, he said, were not made of the motley rabble of a cock-pit, the prize-ring, the race-course, the gambling-table, or the tap-room, nay, of any of the pleasures of sense, love of wealth, fashion, or the follies and vanities of modern society, but rather of sincerity of heart and abnegation of self, unwearied efforts to ameliorate the condition of the prisoner, to deliver the captive, educate the ignorant, loose the shackles of mental slavery, advance the cause of true moral and spiritual science, pour free light into the noisome dungeons of disease, which afflict body and soul, and diffuse the blessings of spirituality,—of "spirituality" not in word, but in deed, until every man is a Spiritualist, worthy of immediate recognition in the highest and noblest spheres of the angel-world, whose synonyms are purity, love, and glory.

Mr. Priest lectured in the evening in his characteristic style, literary and philosophical, of elegant and refined culture, urging the importance of Spiritualism and morality as the best remedies for the evils of society.

SECULARISM AND SPIRITUALISM.

To the Editor.—Dear Sir,—You are quite justified in charging those secularists with folly who go out of their way to oppose Spiritualism, and to ignorantly deny the facts and denounce Spiritualists as impostors. Those who boast of their "free thought" should show themselves more free than to *a priori* pronounce judgment in regard to matters of which they are ignorant, as though their little empty minds were the criteria of all truth. They may as well deny the grass that grows under their feet because they do not understand the cause. The greatest thinkers all agree that spirit and matter are but different conditions or phases of the same substance, and Spiritualists and secularists are equally naturalists. The new phenomena are not supposed to be supernatural, however extraordinary they may be. Then why this vulgar, violent, and irrational opposition? Surely it is something to have new light cast upon the great mystery of natural action, and the deeper principles of nature and of human nature; and to charge a whole host of intelligent ladies and gentlemen with imposture is preposterous; and to suppose so many persons to be so devilish clever as well as wicked is ridiculous. It requires a special nature and long practice to make a good conjurer, or you must concede to the Spiritualist that conjuring may come by inspiration. Oh dear, what a terrible thing is prejudice, and those fixed and stubborn notions that haunt men like a possession, and the spirit of scepticism may be as irrational as that of credulity. But Spiritualists in the possession of a great truth can afford to be lenient to opponents and their prejudices, and all I ask is fair play; though, of course, in such a novel, grave, and important matter as Spiritualism, or the phenomena so called, every suggestion and theory must be considered, and every objection be allowed and replied to; since if what we believe be true, it will stand every test and trial, and only become the more clear and apparent, as the oak gains strength in the wind and tempest, and new truths must pass through the natural ordeal of opposition. New truth is no contraband good, to be smuggled through without paying the customary dues, and will make its landing in the empire of knowledge without fear or favour, and, as an honest and good witness, be ready to answer all questions and cross-questions. But Spiritualism does not pledge you to a belief in the supernatural, and a secularist may become a Spiritualist, and even a spiritist, without renouncing his opinions. Then why this unreasonable opposition and ill-temper?

AN OLD SECULARIST.

A NEW TEST FOR MATERIALISATIONS.

Now, that there is an interest being manifested in the seances which have been held by Mr. Colman at Mrs. Woodforde's rooms, we give place to the following letter by Mr. Potts. We must, however, explain the delay in its appearance. It was put into type shortly after the date which it bears, but when about to be put into the paper, the type met with an accident, and could not be used, and so got set aside. We have since found it, and have restored its dilapidations, and now present it as opportune evidence of the genuineness of these seances.

To the Editor.—Dear Sir,—I have so recently had the pleasure of writing to you on the subject of the phenomena occurring through the mediumship of Mr. Arthur Colman, that I feel somewhat diffident in again trespassing on your valuable space, but I have been requested to send you an account of the manifestations at a seance held at Mrs. Woodforde's, 41, Bernard Street, Russell Square, on Wednesday last, as they were very remarkable, and I had what I cannot but consider a most convincing test given to me.

Besides myself and Mr. Colman, Mrs. Woodforde, and Mr. Bertram (of 2, York Villas, Forest Hill, Sydenham), were present.

The light had scarcely been extinguished before the musical-box was wound up and floated about the room, at times being whirled with great rapidity over our heads. Once it alighted on my left shoulder, was removed thence to the top of my head, where it remained playing for a few seconds, and then descended to my right shoulder, from which it was transferred to Mr. Bertram's head. I distinctly felt hands shifting the box as above described, and heard at the same time that Mr. Colman was clapping his hands.

I also heard blows struck on the ceiling by some hard substance, apparently the speaking-tube, and we conversed with our invisible visitors, the sound of the voices appearing to proceed sometimes from the floor, sometimes from the ceiling. I distinguished three or four different voices. A small weight was also removed from a sideboard at the further end of the room, and placed in Mr. Bertram's hand. We were touched repeatedly by hands of different sizes that I firmly believe belonged to no mortal in the room.

I will now describe the test above referred to. A female voice addressed me, almost in a whisper, by my Christian name, and said: "The next time I come I will show you my wrist." I was fairly startled, for many years ago my wife—now in the world of spirit—sprained and slightly dislocated her right wrist, which somewhat marred its symmetry and caused her a little annoyance, so much so, that she preferred wearing long gloves to cover the wrist. It was, however, so trifling an imperfection that I doubt if any person but our two selves was aware of it, and I feel almost certain that nobody but myself could have understood the meaning of the words above quoted.

We were next favoured with some really beautiful spirit-lights, now flashing like lightning, now flitting about like fire-flies, singly and in pairs, darting hither and thither, from floor to ceiling. In compliance with my request that a light might be placed in my hand, I was told by a voice (not Mr. Colman's) to hold myself perfectly still, when a bright light, shining like a glowworm, travelled slowly from the ceiling and settled in the palm of my right hand. As it came in contact with my hand, I felt the touch of warm fingers, the light seeming to glisten on the index-finger.

After remaining in my hand for a few minutes, I felt the hand leave mine, and at the same time saw the light also leave my hand and float upwards to the ceiling, where it finally disappeared. I must not forget to mention that while the hand with the light rested on mine, I requested that the musical-box playing on the floor might be rapped, and immediately several loud and decided raps were distinctly heard on the lid.

The gas was then turned on, giving a very fair light, and Mr. Colman took his seat just inside the doorway of a small room adjoining that in which we were sitting, a black curtain being suspended across the entrance, having an aperture cut in it, formed like a small window.

Mr. Bertram was requested to take a seat facing Mr. Colman, knee to knee, the curtain being between them, and to place his hands on the medium's knees, while the medium rested his hands on those of Mr. Bertram. Mrs. Woodforde and I then sat immediately behind Mr. Bertram—in fact, touching him—and I distinctly saw a hand (apparently feminine), with white drapery round the wrist, emerge from the aperture and stroke and caress Mr. Bertram's head for several minutes. That gentleman subsequently declared that Mr. Colman had not moved an inch, or moved his hands.

H. POTTS.

21, Islip Street, N.W., June 15th, 1875.

A GHOST IN DUNGANNON.—DUNGANNON, THURSDAY.—Some time ago we had a wonderful sensation about the Cookstown Ghost. Here we have had a visit of a somewhat similar nature. In Union Place, Dungannon, Dr. Dickson has lived for upwards of forty years. He is now nearly eighty years of age. He and his niece live together. About ten days ago some strange occurrences took place—breaking windows in front of the house, which is a large, two-storey, slated one. Watch was kept night after night, and during this time panes of glass were broken, and no trace of any person could be seen who might be supposed to be the delinquent. Night after night it continued, and during the day the windows were repaired. Again at night they were broken. This proceeding has gone on for some time. Some labouring men were employed for several nights to watch. They were unable to discern any human being, and yet the panes of glass were broken as usual. They at length tired, and now for several nights the constabulary have been watching. Some nights as many as eight in number have been engaged to watch, and, notwithstanding all their vigilance, some of them secreting themselves in gardens and lanes, they are unable to find out anything of how the smashing of panes is managed. I have visited the place, and about nine o'clock last night I found four constables watching. I also visited it this morning, and found that glass had been broken during the night. In one window no less than six panes are broken. There are shutters on the inside, and no marks of any kind are to be seen upon them. It is hoped that some of your numerous readers will suggest some means by which this mystery may be solved.—From Belfast Newsletter, Sept. 3.

PSYCHOPATHY IN BLACKBURN.

Mr. J. Coates and Mr. Meredith, of the Psychopathic Institute, Liverpool, have given a course of lectures here on mesmerism, especially its use as a curative in certain diseases, nervous and muscular. There has been a fair attendance of the public at these meetings, sufficient to justify their intention of remaining another week. The following is an extract from the local news column of the Blackburn Times:—

"MESMERIC ENTERTAINMENTS.—Messrs. Coates and Meredith have continued their mesmeric demonstrations at the Exchange Hall during the present week. On Saturday evening last a committee from the audience was selected to scrutinise a test experiment to demonstrate the genuineness of the true mesmeric state. A powerful shock from a Bussan's battery produced no effect upon the patient, who was afterwards catalapsed, three persons sitting on him without bending him. The successful experiment brought the audience to their feet amidst hearty applause."

Psychopathic healing is introduced in this way to public notice. Several patients have been treated, all with more or less success. One lady, who had her spine injured when a child, and could not walk without the aid of two sticks, has laid one aside, the cure still going on. A gentleman, well known to all the Spiritualists, who was the victim of "tie" for sixteen or seventeen years, has been cured. Although it is thought the political excitement now raging here, through the death of the Conservative M.P., will interfere with any prolonged stay, it is quite possible they may remain here two or three weeks longer. In every town they pass through, the reality of mesmerism, and its utility as a therapeutic agent, will be demonstrated. Spiritualism does not take any public stand, but there is a good work going on quietly and surely. The MEDIUM has a circulation here; even copies are to be discovered in a little village called Rishton, where the parson has £200 a year, a fine church, two school-rooms, four of a congregation, and no scholars. They will give three lectures on "Mesmeric Healing" in the church school-rooms next week, I understand. From this they will go to other towns in the vicinity, but not at any great distance from Liverpool, so that in case of need they could be at the Institute at one or two hours notice. The Spiritualists have rallied around them in a most hearty and friendly manner. One of them will give an address on "Spiritualism" this Sunday or the next. The matter has not yet been decided. I will write you again after the lecture on Spiritualism has been delivered.

W. M. A.

10, Lord Street (West), Blackburn, Lancashire, September 4, 1875.

AN EXTRAORDINARY STORY.

A strange story reaches us from Warrington. A few days ago a flat-man, named Houghton, went to the parish church and asked to see a clergyman. He was told by the clerk, whom he saw, that none of the clergy were about, and during the conversation which ensued, Houghton, who came from Runcorn, told him that he had had an extraordinary dream, in which it was revealed to him that he would die that day. The clerk tried to persuade him that he was labouring under a delusion, but without effect. The man persisted in his statement that his dream would be realised, and to divert his attention the clerk showed him the church. When inside the building Houghton at once made for the communion rail, and there knelt down and offered up an earnest and audible prayer for the forgiveness of his sins. He afterwards saw the rector, to whom he related his dream, who spoke kindly to him, and advised him to keep out of harm's way. He thanked him and went away. During the afternoon of the same day he went to his flat, which was lying at Howley Quay, and on reaching the river a fellow workman, who was at the other side, beckoned to Houghton to bring a boat across to take him on board. Houghton jumped into the boat, and when sculling across the river his oar slipped out of the rowlock into the water, and in his endeavours to reach it he fell overboard. He was shortly afterwards rescued by his friends who witnessed the accident. Restoratives were applied, and the man taken home. He seemed to be in a fair way for recovery, but he repeated his statement that he would not get better, and to the surprise of his friends died a few hours after his immersion. He was quite sober at the time of the accident.—Manchester Evening News, Sept. 4.

PRIESTLY SUPERSTITION.—Some time ago we published an account of the "stigmata" of Louise Lateau, a girl in Belgium, who on certain days becomes entranced and has an issue of blood from her forehead, as if the part had been pricked by a "crown of thorns." The phenomena have been declared genuine by medical and theological investigators. A dispute is raging in church organs as to the import of a certain manifestation witnessed through the entranced lady. It is stated that when "under influence" this "ecstatica" smiles when the hand of a priest, or any "blessed object" is presented to her; but when a layman puts forth his hand, or when a common object is presented, no smile is visible on the face of the unconscious sleeper. The Rev. John Metcalf Davenport, Anglican priest of St. Andrew's, Wolverhampton, stated in print that the "stigmatisée" smiled at his hand, and also that of his Anglican friend, the Rev. W. J. Knox Little, and he thereby argues that according to this "Ultramontane oracle," that the Anglicans have the "Apostolic succession." Upon this the Catholic clergy say that the Anglican statement about the smiling is false, and that the hand of Mr. Davenport was presented during "confusion," when "blessed objects" were also before the face of the sleeper. This the Anglican denies, categorically stating that he was invited from a corner, and twice presented his hand and received a smile. These holy men, having called each other dishonest and untruthful, let us inquire what it is all about. From the phenomena of Spiritualism we know that a control may have distinct perceptions, and also a decided opinion as to what it perceives. This Louise Lateau is no doubt controlled by a band of Catholic spirits, who find her organism adapted to the representation of phenomena, which to ignorant and superstitious people is an argument in favour of Romish presumption. These spirits may cause the blood to flow at stated times, and the medium to smile, when they perceive the aura found an object which favours their theory of appreciation. There is nothing divine about it, no test of apostolic succession, but simply priests in the spirit and priests in the body using a susceptible girl to promote their ends in the flourishing trade of gulling the people.

MEDIUMSHIP AT BRIGHTON.

To the Editor.—Sir,—Although the manifestations witnessed at our little Brighton circle (held at Mr. Bray's 82, St. James's Street) may seem trivial as compared to others recorded in your columns, you may think them worth inserting, for the encouragement of those who, like ourselves, have to grope their way, "hoping against hope."

Our circle was formed about two years ago, and for quite eighteen months of that time nothing was obtained but a few doubtful taps, or an occasional imperfect attempt at control. Lately, however, our patience has been rewarded. In the first place, Mrs. Bray has herself become a reliable trance-medium, giving excellent tests. Frequently she has described spirits utterly unknown to her, and astonished perfect strangers with the names of dear friends, absent in the body, but present in the spirit. To your humble servant she revealed the maiden name of a lady who died many years ago at the antipodes, and who was unknown to any other person in England. It is remarkable that this lady was described by a peculiar and unusual characteristic. Nor have physical manifestations been wanting. On the last two or three Sunday evenings the large creaking table has been noiselessly lifted up, and swung in the air, while first one end and then the other have given intelligent replies by taps—sometimes gentle and slow, sometimes shaking the very house—in quick repetition. Last Sunday a spirit of evidently an exalted character proved his knowledge of mundane things by telling us the exact time to a minute by a gentleman's watch laid on the table. Of late we have been favoured by the visits of a young lady, who is controlled by a playful, noisy, and somewhat undeveloped spirit named "Rosie," and a writing medium of old standing forms one of our party. Intelligence of one fatal accident has been brought to us by spirit-power, and one lady member of the circle, having left us for a time, yet kept her Sunday night engagement (according to her own promise) by rapping out her name at the exact time she had named, though her material body was at the time in the Isle of Wight. Such, Sir, are the rewards of our patience, and I trust they may encourage others.—Yours,

Sept. 3, 1875.

Δικητήρ.

MRS. PETTY'S MATERIALISATIONS.

To the Editor.—Dear Sir,—You will be pleased to learn that Mrs. Petty has recovered from her severe illness, and there is a marked further development in her mediumship.

On Friday last I attended a circle at her house, when the materialisation took place outside the cabinet with sufficient light to discern the medium all the time. The figure seemed to form from the immediate proximity of Mrs. Petty—first a mere speck of luminosity, gradually increasing until about four feet and a half in height, when it receded slightly from the medium—showing independent motion, but, being deeply veiled, we could not discern any features. The figure then vanished down to about one foot, remaining stationary a short time, then re-formed into another material form, said to be Mrs. Cole, Mrs. Hare's mother, but still draped in muslin robes. There was the stooping posture of an elderly person; and she shook hands with Mrs. Hare. I was considerably away from the medium, but left my chair and approached the figure, as it stood about one foot from Mrs. Petty, stretching out my hand, which first came in contact with the drapery; then a thumb and finger pressed my hand, and shook it gently. After this, the medium was controlled, and requested no one to leave their seat nor to gaze on the figure.

It was a royal moment when I had thus approached the medium in full view, as well as seeing and feeling the spirit-form, and is as complete a test as I have ever witnessed, although not so powerful a manifestation as when the same Mrs. Cole came out of the empty cabinet, unveiled some months ago in the presence of the three mediums, Mrs. Petty and her two sons. Greater things than these are promised, and the present phenomena are due to the wisdom of Mr. Petty in following the directions of the controls to keep his circles select, thus enabling them to fulfil their promises by securing them the harmonious conditions.—Dear Sir, yours truly,

J. HARE.

(Chester Crescent, Newcastle-on-Tyne, September 6, 1875.

THE CRYSTALLINE UNIVERSE.—AN HYPOTHESIS.

To the Editor.—Dear Sir,—As an earnest and somewhat experienced investigator of Spiritualism I have noticed with regret that manifestations of an exalted character—I allude to trance, &c.—are not so much cultivated as the comparatively unæsthetic and unsatisfactory physical seance, if I may be allowed the term, and this not only in public circles, where it is in a degree necessitated, but in harmonious private circles, where in the majority of cases most happy results might be arrived at. My primary object, however, in writing is to introduce to the notice of your readers a curious hypothesis which may not be unfamiliar, but is, at all events, worth perusal.

There are times when the unknown reveals itself in a mysterious way to the spirit of man. A sudden rent in the veil of darkness will make manifest things hitherto unseen, and then close again upon the mysteries within. Solitude generates a certain amount of sublime exaltation; a mysterious lucidity of mind results, which converts the student into a seer and the poet into a prophet. We find a key to the mysteries of Ereb and to the revelations of the monk Busion. In the sometimes perfectly limpid waters of the sea have been found strange creatures of considerable size, and various shapes of the *Medusa* genus, which out of the water bore a resemblance to soft crystal, and which cast again into the sea became lost to sight in that medium by reason of their identity in transparency and colour; so that other transparencies, similar to these almost invisible denizens of the ocean, might probably inhabit the air around us. The birds are scarcely inhabitants of the air, but rather amphibious creatures, passing much of their lives upon earth. Why should the air be a desert? Since the water is filled with life, why not the atmosphere? Great unresisting colourless and transparent life the air would escape from our observation. What proof have we that there are no such creatures? A analogy indicates that the liquid fields of air must have their swimming inhabitants, even as the waters of the deep. These aerial creatures would, of course, be diaphanous, a provision of their wise Creator for our senses as well as their own, allowing the light

to pass through their forms, having no defined outlines, casting no shadow, they would necessarily remain unknown to us and beyond the grasp of human sense.

The discovery of a new world in the form of an atmosphere filled with transparent creatures would be a beginning of a knowledge of the vast unknown; but beyond opens out the illimitable domain of the possible teeming with yet other beings, and characterised by other phenomena. All this would be nothing supernatural, but merely the occult continuation of the infinite variety of creation. A. E. B.

Mr. MAHONY has had a successful first visit to Longton. He has taken the Temperance Hall at Hanley. The Potteries need spiritualising.

PHYSICAL MANIFESTATIONS, at 19, Church Street Islington.—A letter from Mr. J. Swindin, 34, St. Pancras Road, informs us of a seance held at Mrs. Bullock's Hall, on Friday, the 3rd of September. "The medium, Mr. Bullock, jun., under the directions of his spirit-guides, was placed in the cabinet with a lady and gentleman; also the table, with various musical instruments on it. Those in the cabinet joined hands, as so did the outer circle. We then had directions to sing softly, and the phenomena commenced with raps. Various things were taken off the table and put through the aperture. Several friends were called up to the aperture, and received a message or a touch from one of the instruments. The gentleman in the cabinet had a long message through the speaking-trumpet from his spirit-wife. The lady also heard a spirit-voice without the trumpet. I have no doubt in time, if we keep the conditions, we shall have some very wonderful manifestations, as our medium is but young yet."

TARLINGTON HALL, 90, CHURCH STREET, PADDINGTON.—On Wednesday, the 8th inst., Mr. T. L. Henly delivered a lecture in the above hall on "Marriage as it is, and as it should be." Mr. G. F. Tilby in introducing the speaker, said that it required a great deal of courage to come forward publicly and protest against any imperfection in the present system of society. Mr. T. L. Henly commenced by reading a passage or two from the 14th chapter of Deuteronomy, but the lecturer disagreed with the Hebrews' method of dissolving the marriage contract, and said it was selfish, for it provided a law only for the male to use, and left no resource for the female. Touching upon the marriage ceremony in the church he said that unless there was perfect harmony between the contracting parties it was no marriage at all, and living together after discovering their error was but legalised prostitution. Ill-assorted marriages often produced diseased children, and frequently wife-beating was another of its fruits. The remedy for partially alleviating the evil was to afford a greater facility for the poorer classes in procuring a divorce. Some discussion ensued after the lecture upon early marriages, but the time was too brief to give the matter proper ventilation. The hall was filled with a very attentive audience, and they were loud in their expressions of approval of the lecture. A unanimous vote of thanks was accorded to Mr. T. L. Henly. The chairman at the conclusion invited all the audience to attend on the 22nd inst., and hear Mr. J. Burns on the "Temperance Question."

HYMN.

To the Editor.—Sir,—Will you be so kind as to insert the following hymn in your MEDIUM, which I have received by inspiration; and put the stops in and correct, as I know nothing about grammar:—

Gracious Father, in this hour,
Fill me with thy Spirit's power;
Come and dwell within my heart,
I for Thee will all things part.

Come, control my every thought,
All my life by Thee be wrought;
By thy power may I fulfil
All my Father's gracious will.

Make me holy, make me pure,
May I to the end endure;
Then I shall for ever be
Thine to all eternity.

Burradon.

JOHN DRYSDALE, Miner.

[The theology in the remaining stanzas was not exactly spiritualistic, but we give enough to show that the thoughts of the miners are as lofty as those of any of their fellow-countrymen, and to encourage all to persevere in the spiritual effort to become the subjects of inspiration. Such exercises are to be commended. It appears to our recollection, however, that the matter is not exactly new.—Ed. M.]

HYMNS TO BE USED

AT THE

OPENING SERVICE,

ATHENÆUM, BIRMINGHAM,

ON SUNDAY, SEPTEMBER 19.

HYMN No. 122, in the "SPIRITUAL LYRE."

MISSIONARY.

1, 3, 5, 7, 9, 1, 3.

DR. LOWELL MASON.

The morn-ing light is break-ing, The sha-dows dis-ap-pear



The sons of earth are wak - ing, From dark-ness, doubt, and fear.



The hu - man mind en - shroud - ed In su - per - sti - tion's night,



In mys - te - ries be - cloud - ed, Be - holds the dawn-ing light.

2 A still, small voice addressing,
Awakes the sleeping mind,
Forevermore progressing,
It seeks for joys refined,
That voice from spheres supernal,
Comes down the world to bless,
And tells of life eternal,
And bids it onward press.

3 The light of truth now spreading
O'er error's darkened day,
Tells to the sad, the dreading,
There is a better day.
To those, who, long in sadness,
Have looked for joys to come,
That light proclaims with gladness
A brighter, better home.

4 Bright angels hover o'er us,
The welcome news to bring,
Of better scenes before us,
In rapturous joy they sing.
Earth's millions, from their sadness,
Awake with joy and love;
And, filled with peace and gladness,
Look to their home above.

HYMN No. 143, in the "SPIRITUAL LYRE."

TRIVOLI
Gently.

87, D.



When the hours of day are num-ber'd, And the voi-ces of the night,
Wake the bet-ter soul that slum-ber'd To a ho-ly, calm de-light:



Ere the eve-ning lamps are light-ed, And, like phan-toms grim and tall,



Sha-dows from the fit-ful fire-light Dance up-on the par-lour wall.

Then the forms of the departed
Enter at the open door;
The beloved-ones, the true-hearted
Come to visit me once more.
With a slow and noiseless footstep
Come the messengers divine,
Take the vacant chair beside me,
Lay their gentle hands in mine.

3 And they sit and gaze upon me
With those deep and tender eyes,
Like the stars, so still and saint-like,
Looking downward from the skies.
Uttered not, yet comprehended,
Is the spirit's voiceless prayer—
Soft rebukes in blessings ended,
Breaking from their lips of air.

HYMN No. 147, in the "SPIRITUAL LYRE."

ALMA.

8787.

ITALIAN MELODY.



When the eve-ning star..... is steal-ing, Slowly from the a-zure sky,



And each low-ly lit-tle flow-ret Soft-ly shuts its dew-y eye;

When each little bird is sleeping
Sweetly in its downy nest,
And no sound the silence breaking,
E'er intrudes to mar its rest;

3 When the dew is softly falling
On each leaf and folded flower,
And there seems a holy quiet
In the stilly twilight hour;

4 Then it is that friends departed
Leave their happy homes above,
Then it is they come to cheer us,
Whispering kindly words of love.

WORK IN THE LANCASHIRE DISTRICT.

Mr. Editor.—Dear Sir,—On Saturday last the committee of the Lancashire district representing Manchester, Oldham, Bury, Bolton, and Rochdale, met at the house of Mr. Sutcliffe, of 21, Elliott Street, Rochdale. The business done was a deal, if we look to the future. It was decided to open up all towns and villages within a radius of twenty miles or so from Manchester. Stockport and Bolton are to be visited during this month and next by myself. We have decided on "war to the knife." A plan is also being arranged for mediums and normal speakers to lecture once a month in public in the above towns. Literature will be wanted for distribution, but I have not yet received instructions to order any. We shall, however, want a good parcel, judiciously selected. Stockport is a new place.

Weekly meetings (seances) are recommended in all the towns and villages in the district, and mediums and speakers are requested to try and find these places in and between their engagements, that they may get more harmonised with the people they go amongst occasionally. Their expenses might easily be met by small collections at the circles they visit. Our committee, chosen at the Bury conference, seem as though the spirits had chosen them, we had such harmony. The next conference will be at Bolton, exclusively got up by Bolton people, who, it is hoped, will do all in their power to make it a success. At our last Oldham conference one brought flour, another butter, sugar, and so on, so that the tea-party was a financial success. As a hint to Bolton friends, I would say a little common-sense management, combined with a hearty spirit of harmony, does wonders in a little time. On Saturday night we decided to do a lot of work, and we trust God, through the ministering spirits, will bless our work. The Bolton conference will take place the first Sunday in November. The Bolton friends have a lot of work before them, and indeed the word "work" seems to stand out in fiery characters, with no end of notes of admiration after it. Accept all our well wishes.—

J. E. SMITH, Oldham. JAMES SUTCLIFF, Rochdale.
— SINGLETON, Bury. — HARGREAVES, Bolton.
— KELSALL, Manchester. S. H. QUARMBY, Oldham, Sec.

ADVANCING BACKWARDS.

The greatest mistake, the most baneful error that the young are taught—that the young can imbibe—in this country, is, that the popularly accredited scheme or system of ecclesiastically-manufactured Christianity is identical with religion, or that what is technically denominated salvation is dependent upon its reception. During our infancy, childhood, and youth (as things are), both mean the same thing to us. But later on in life we have all such false and pernicious early teachings slowly, painfully, laboriously, nay sometimes rudely, to unlearn. What a bitterly sad reflection is it that in this loudly-vaunted advanced age of the world, and in boastedly civilised and progressively enlightened Great Britain above all, forsooth, no higher, purer teaching (save in fewest, rarest, honourable instances), greets the eager infant's dawning intelligence than that which obviously consigns at once to perdition at least two-thirds of God's earthly children. Amazing, startling fact, oppressive in its humiliation!

W. ORMOND.

AN "ARGUMENT" FOR RE-INCARNATION.

To the Editor.—Sir,—Pray allow me to state, on the authority of Mr. Luther Colby, Editor of the *Banner of Light*, that Mrs. J. H. Conant was a firm believer in re-incarnation. She herself, and all connected with the *Banner*—as I am assured by Mr. Colby—having been brought to this belief several years before they made acquaintance with the works of Allan Kardec, by the communications spontaneously made on that subject to Mrs. Conant, in regard to whom you justly remark that "No medium has been more widely known, given tests of such popularity and wide-spread recognition, or taught more wholesome truth."

ANNA BLACKWELL.

Wimille, August 30th, 1875.

[And if so, pray, what of it? Are we at last driven to the absurd conclusion that because certain people believe certain views, said views are to be accepted as truth? If so, then the truth of any imagination or dogma whatever might be forthwith established. Mrs. Conant was bred a Roman Catholic, and no doubt her psychological structure was saturated more or less with the element of belief, and it speaks well for her natural power of mediumship that so much truth was got through her. An absolutely perfect medium, and, we may add, successful truthseeker, should be free from beliefs of all kinds. These beliefs are tangible entities in the spirit-world, and form a kind of Jacob's ladder, upon which notions of all kinds ascend and descend, and are received by open-mouthed, blind humanity as spiritual truths. Well-a-day! Re-incarnation builds upon the "beliefs" of spirits, mediums, and editors. Spiritualism comes to supplant all this nonsense with knowledge; or in the absence of that, honest, healthy, ignorance, which is indeed a condition of the appetite for truth.—Ed. M.]

A DEBATE ON Spiritualism is held at 7, Easy Row, Birmingham, every Friday evening at eight o'clock. The interest in the subject is becoming warm. Mr. Mahony defends the spiritual theory.

STONE-THROWING.—The *Surrey Comet* contains communications describing the fact of a number of windows being broken in Hampton Wick, on the Middlesex side, and Kingston, on the Surrey side of the River Thames. Respecting Hampton Wick, the report says:—"From whence the stones were thrown is up to the present—both to the police and the public—a mystery," and concludes by expressing a "hope that the rascals will yet be brought within the reach of the law." Though houses and every place likely to conceal stone-throwers have been sedulously watched, yet no trace of these said "rascals" has yet been discovered. The report of the stone-throwing at Kingston concludes by stating that—"Several skeletons of human beings have been disturbed in the course of excavations being made so as to construct a cellar," and it is supposed by some of the inhabitants that these disembodied beings are dissatisfied at the removal of their bones, and throw stones as a means of expressing their dissent.

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SUNDAY, SEPT. 19, Conference, at Doughty Hall, 14, Bedford Row, at 7.
 MONDAY, SEPT. 20, Mr. Herne's Seance, at 8. Admission 2s. 6d.
 WEDNESDAY, SEPT. 22, Mr. Herne, at 8. Admission, 2s. 6d.
 THURSDAY, SEPT. 23, Mr. Herne, at 8. Admission 2s. 6d.
 FRIDAY, SEPT. 24, Miss Eagar, Trance Medium, at 8. Admission, 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, SEPT. 18, Notting Hill, at 11, Blechynden Mews, at 7.30. 8d. Mr. Williams. See advt.
 SUNDAY, SEPT. 19, Dr. Sexton, Cavendish Rooms, at 11 and 7. Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7. Mrs. Bullock, 19, Church Street, Upper Street, Islington, at 7. Notting Hill, 11, Blechynden Mews, at 7.30. Trance Addresses, 3d.
 MONDAY, SEPT. 20, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road Mile End Road, at 8 o'clock. Mr. Hoeker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s. Mr. Williams. See advt.
 TUESDAY, SEPT. 21, Miss Baker's Developing Circle, at 87, Inville Road, Watworth, S.E., at 8. Admission 1s.
 National Association of Investigators into Spiritualism. A Seance at their rooms, 74, Newisho Road, Dalston, E., at 7.30 p.m.
 WEDNESDAY, SEPT. 22, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development Members only. Tarlington Hall, 90, Church Street, Paddington. Lecture at 8. H. Warren, 7, Kilburn Park Road, Carlton Road, at 7.40. Admission 1s.
 THURSDAY, SEPT. 23, Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8. Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock. Miss Baker's Circle for Investigators at 87, Inville Road, Watworth, S.E., at 8. Admission, 1s. Mr. Williams. See advt.
 FRIDAY, SEPT. 24, Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa, Rockmead Road, South Hackney, at 7. Admission 6s.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, SEPT. 19, 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.
 BOWREBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
 BIRMINGHAM, Mr. Perks's, 312, Bridge Street West, Well Street Hookley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.
 MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 7.30.
 HALIFAX Psychological Society, Old County Court, Union Street, at 9.30 and 6. Children's Lyceum at 10 a.m.
 NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.
 OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 7 and 6 p.m.
 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 3 and 7 p.m. Trance-mediums from all parts of England, &c.
 DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
 SOUTHSEA, At Mrs. Stripe's, 41, Middle Street, at 6.30.
 LOUGHBORO', Mrs. Gutteridge, Trance-medium, Bene's Yard, Finfold Terrace, at 6 o'clock.
 GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.
 HECKMONDWICK, service at 6.30 at Lower George Street.
 Developing Circle on Monday and Thursday, at 7.30.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. E. Station) Service at 2.30 and 6 p.m. Local mediums.
 OLDHAM, Spiritual Institution, Waterloo Street, at 6.
 NEW SHILDON, Mr. John Mensforth, 33, Hildyard Terrace, at 6.30.
 TUESDAY, SEPT. 21, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.
 NEW SHILDON, at Mr. John Bowerby's, 85, Strand Street, at 7 p.m.
 At Mr. John Mensforth's, 38, Hildyard Terrace, at 7 p.m.
 BIRMINGHAM, Miss Bessie Williams, 71, Alma Street, Aston, trance, test and inspirational medium, at half-past 7 o'clock.
 LIVERPOOL, 33, Russell Street, Mrs. Ohlsen, at 7.47, by ticket.
 KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
 WEDNESDAY, SEPT. 22, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 OSSETT COMMON, at Mr. John Crane's, at 7.30.
 Mr. Perks's, 312, Bridge Street, at 7.30, for development.
 LIVERPOOL, Mrs. Ohlsen, at 319, Crown Street, at 8.
 THURSDAY, SEPT. 23, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court Newgate Street. Seance at 7.30 for 8.
 FRIDAY, SEPT. 24, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7 NOTTINGHAM, Churchgate Low Pavement. Seance at 8.

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MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, is at present in the United States on a lecturing tour. He will return to England by the 20th October next, when he will be prepared to receive calls, as usual, to lecture in London or the provinces. Letters sent to annexed address will be forwarded to him in due course. Warwick Cottage, Old Ford Road, Bow, London, E.

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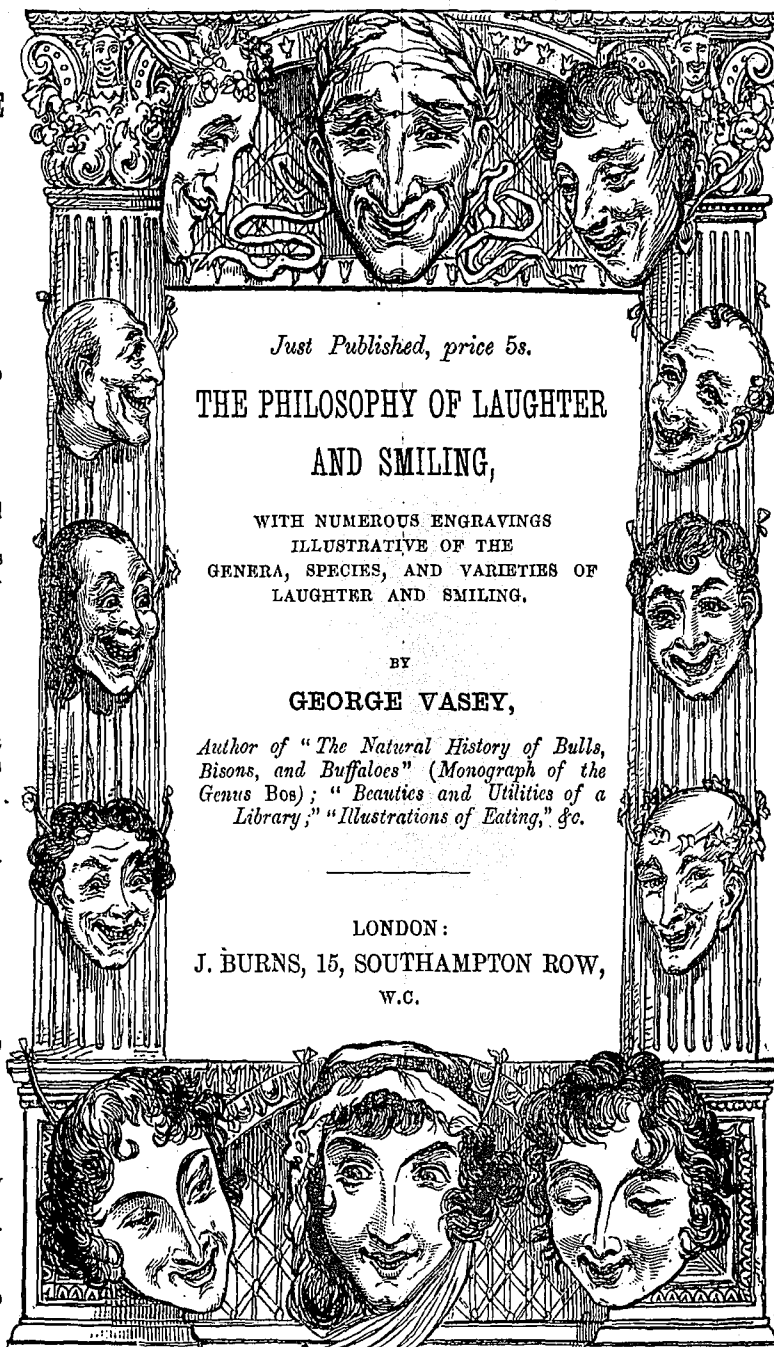
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