

aware that the cry and tendency of the nineteenth century has been towards scepticism and unbelief; that the Christian church has not been left by many people, but that the belief in it has gradually left the people; and that the masses have been, as it were, left upon the shoals and quicksands and rocks of unbelief by the receding tide of the religion that has its foundation in past ages, and that no additional wave of inspiration has been kept alive.

You are aware that the influence of such men as John Stuart Mill, Professor Tyndall, Professor Huxley, Herbert Spencer, have become the ruling influence of the intellectual powers of the present age. You are aware that this wave of materialism and infidelity has not been accompanied by any demoralisation of society, by any retrogression of the morals of those who believe, so that a simple state of unbelief has taken the place of the old blind faith concerning a future state, and many men have made up their minds to do without this future state and without this belief, considering it is better to know the truth, however unfavourable, than to believe or have faith in a future that is impossible.

The growing scepticism of the youthful mind of to-day in the very theological colleges and schools, in the very places where evangelical religion is taught in one direction and science in the other, this growing tendency has been such as to preclude many learned, intellectual, and studious men from taking orders for the ministry; even after they have obtained them their consciences will not permit them to defend theological belief. You are aware of many young men who grow up in the midst of this thought of the nineteenth century that refuse to minister in the church because they cannot believe on faith, that which a knowledge of science seems to overthrow; and you are aware that this growing scepticism in the world has been so strong, and of such a nature, that it holds open the very doors of belief. Even the masses who go every Sunday to their worship do so for the sounds of pleasant music and the meeting of familiar faces. The intonations of the choir, the presence of a congenial atmosphere, and the high-toned æsthetic nature of the surroundings of the church, have much to do with the presence of each congregation; while the individual worshipper is not questioned too closely concerning his or her particular faith and belief—is not particularly enjoined to repeat and believe every portion of that religious creed that in times gone by was made the actual condition of admission to Christian fellowship. We say you have observed all these things: it cannot have escaped the intelligent scrutiny of any living mind. Science, on the other hand, taking her strong foundation in human reason, has declared that there shall be no belief in the world other than that which Nature through her laws discovers, and that if Nature through her laws has not revealed to the human understanding any consciousness of immortal life, then, humanity believe something that to the man of science becomes a contradiction—to the learned student becomes a puzzle when he reads the many contradictions and interpretations of past ages.

This was the condition in which the world was twenty-six years ago. This is the condition of the majority of mankind in Christendom to-day. There came, however, this one sound, these particular vibrations, and through the alphabet they spelled out, "We are not dead; we can return and hold converse with you; we are the spirits of your departed friends." Theology at once took alarm, and says, "This is sacrilege; it cannot be true! Revelation has been closed: there is no intercourse between the two worlds. Only once the spiritual God spoke his words, revealed his utterances. It is not true!" From that day to this, with rare exceptions, the Christian Evangelical Church has pronounced it false. When the facts can no longer be denied, it is not of heaven, but of Beelzebub. The great cry of the Church in this country to-day is not that Spiritualism is untrue; not that it is not the work of spirits; but that it is the work of demoniacal influences. The great cry of science was, "It is false; it is impossible!" After twenty-six years, and after the few men of science that have investigated Spiritualism have gradually become its advocates, the masses of men of science who have not investigated it stand still to see what will come of it. The few that have, with the view of enlightening the world, and with the determination of exposing it if it were really a delusion, pursued, carefully and systematically, and in a scientific manner, their investigations, avow, first, that the manifestations do occur; secondly, that they are not the result of any known laws in science; thirdly, that intelligence is manifested, and that the intelligence manifested is not that of any living person in the body. The only step that they have not taken is that the intelligence emanates from departed spirits. But the sequence is so clear, that if an intelligence manifests its presence, and it is not the intelligence of any person in the embodied human form, it must be a disembodied intelligence. Even the man of science cannot escape from the deductions of his own logic; and he rests there merely because he does not choose to commit himself to that which may tend to lessen his influence in the scientific world.

Professor Crookes has prepared his statement concerning the phenomena, though still hesitating to believe. Professor Hare carefully and studiously, even to the last day of his life, pursued the investigation, at first with the view of exposing the imposture, at last as a full and earnest advocate, because he found it to be true. The testimony of these men is of value; they do not seek to overthrow, they do not seek to believe it; they pursue it as they would any science, they study it as any other proposition; they ask simply time and the exercise of their reason and judgment to

determine in what manner and in what way these manifestations take place.

We have said that the voices of twenty or thirty millions of people who may believe is of no value; but the voice of one enlightened man on a matter of positive knowledge is of infinite importance to the world; and the voice of one hundred people agreeing simultaneously to any matter taking place within the range of their observation, is of infinite value in the world of fact; while the voice of many men of facts who testify, not as to their belief, but as to their knowledge, is of so vast an importance that it cannot be computed in these days of blind doubt and incredulity. Were there testimony to be adduced on any other subject in the world, concerning modern faith in phases and manifestations in science or nature, there would be no question, no one would doubt. Even if a man says to you, "I saw a singular apparition in the heavens last night," concerning such a planet, and he were known to be trustworthy, you would not think of doubting his testimony; but if he were to say, "I saw a spirit last night," you would straightway say, "He is a lunatic." Why? Simply because science has declared that the realm of spirit is a region unknowable; that it is not given for man to see apparitions, while it is given for man to see stars; and that therefore because it is uncommon, and because its province is in another region than that one science enters, it is not to be presumed that the mind will see a spirit. But if a dozen men start up from this room and declare they have seen a spirit, their testimony demands attention; because a dozen men cannot at once go mad, at precisely the same hour, and in precisely the same direction. That would be a greater stretch of credulity than for them to believe they saw an apparition; for it is not customary for a dozen or twenty men to go mad at the same time and all in one direction: it is beyond reason to suppose it. Then when it comes to the testimony of things that cannot go mad—tables, chairs, and various articles of furniture have never been sent to the mad asylum as subject to monomania and exhibiting religious zeal and fanaticism—and when, upon calling the letters of the alphabet, there occur sounds conveying an intelligent message, it is preposterous to suppose that the table is suddenly endowed with intelligence, and that that intelligence has gone mad enough to say it is a spirit when it is not. We ask of you, as intelligent witnesses upon any other subject in life, if, after seeing these things and consecutively following them, there would not be adduced one of two things—either that mankind are incapable under all circumstances of judging of phenomena that are beyond the usual province of natural phenomena, or that the things do occur and are what they claim to be. One of these two propositions must be true. If the first be adduced, that mankind are incapable under any circumstances of judging of what they see and hear, of what is conveyed to their intelligence, then life itself, science, all forms of investigation, cease to be of any value; and especially does that cease to be of value that is built on mere faith alone. If human knowledge misleads, why there is not a shadow of value to be attached to human faith. If human testimony of living, intelligent, and active beings is of no consequence, what possible importance can be attached to the traditions and revelations that have been recorded and passed through generations of human beings?

If Spiritualism with its living witnesses, those who are supposed to be possessed of its powers, do not present a proof of man's immortality, then there is no proof whatsoever in all history or in all nature. The materialist, then, is right, and man must release his hold from even a shred of the hope of that immortal life. Since if those facts that are palpable, and those sounds that reveal this to the senses, and those sights that are occurring daily and hourly are not to be credited, the testimony of age is naught, and tradition becomes superstition, and the world is left without a proof of immortal life.

The conflict in this can be between science and religion. To answer this question that science has proudly and triumphantly asked: Man, is he immortal? To solve that universal problem: If a man die shall he live again? To reveal to the world the intimate and close relation between the spiritual and the material, and to point out the laws and intermediate conditions whereby spirits can converse with mortals, showing a system of philosophy and of ethics that is comprehensible to the mind as appropriate to man's present belief in Spiritualism or knowledge of Spiritualism. It is not in itself a work that started with man. It has no organised functions as yet upon earth. It is not a movement that originated with any class of persons, with any scientific or religious body. It has not even any leaders as they may be so-called in the world. It has not any of the usual methods of human organisation whereby people—a class—defend a theory because they believe in it. It is simply now a manifestation, uncalled for by mortals, unwillingly received by most of them, fought against by most of them until conviction became an absolute necessity, forced upon their attention by its frequent occurrence and the thoughts it awakens—a presence they did not know of, did not invite, did not covet, and scarcely questioned when it first made its appearance.

Such a movement within twenty-six years has—involuntarily as far as mortals are concerned—exercised a sway over minds, has controlled them, has brought them out, in many instances, of doubt and unbelief, has proven to them by palpable evidence that there is another state of being, has given them intelligent answers to the questions of doubt that have arisen in their minds.

When persons who are Spiritualists talk of the spiritual movement, they would do well to define what they mean; since the movement itself has not been taken up by any particular organised body, has not been carried forward by them, and it is not the

intention of the spirit-world that it shall be so, if to organise is to make a creed. If to carry forward the movement is to bind man down to any particular shackles; if it means to bind a particular form of spiritual presence to any established temple or any established building, and thereby make it narrow, it will not be seconded by the spirit-world. It is a movement that has been started from an invisible source, that has been carried forward by instruments chosen by their own volition, by their own aspiration. It has not selected especially from the high, nor especially from the low, but from all classes, those who were adapted to be its instruments. It has taken its place by the fireside. It enters there oftentimes unbidden—enters and makes its presence manifest in the voice or in the knowledge and intelligence of dearly-loved friends who have passed away. It has not only done this: it has gradually crept into the places of learning and theology, taken its place at the side of the minister in the pulpit; and with a voice fraught with the spirit of the nineteenth century has made the man of God declare that he believes in the presence and influence of departed spirits; has moved upon him so that the astonished congregation has said: "Why this is Spiritualism!" But, all unknown to himself, he has said to the mourner: "Your friend is not dead." There is a presence and power that makes him speak, and he is almost astonished at his own words. It has entered the crucible of science; and the man of mind, of learning, and letters, declares that with all his art, and with his experiments, and his chemical analysis, he has not heretofore been able to find out mind nor spirit; but here comes a silent power, a palpable vibration that says to him, and challenges him to prove to the contrary, "I am a spirit; I am not dead but living; turn your gaze wherever you will materially, you will not find me; turn your gaze spiritually, and you will always find me." A power that has seized the pen of the poet, and made him indite words, memorable and beautiful, of the presence and manifestation of the loved ones that are gone; a power that has seized the hand of the painter, and made him depict the presence of guardian angels of a spirit bearing away the dear babes of your firesides to the realms of higher light and knowledge; a power that has whispered unconsciously to the blind materialism of to-day, and made mankind believe whether they will or no that this life is not final, not the concluding, not the destiny of man.

This we say has been done. We now call upon you and ask you to consider whether in all history, outside of man's invention, and independently of organised bodies, a work could have been thus carried on, and thus potently, without an intelligent guiding power. Howbeit, if that intelligence is invisible and that active power is not known to you, it makes itself visible and it is known by all the various signs and all the various manifestations that are occurring to day. "Unconsciously," said a distinguished teacher in America, "the influence of Spiritualism has spread its broad shadow on the land." The most distinguished Roman Catholic bishop in America has declared, in order to prove that Spiritualism is most dangerous—that it is exercising its sway and control among all classes of society; that it is not confined to the lowly nor the unlearned; but they that are learned and skilful, and even those that have an avowed belief in the Christian religion are strengthened by it. He says, of course it is not of God; but had it occurred within the pale of the Roman Catholic church, had any obscure maiden within the precincts of a Roman Catholic province been made this instrument of supernatural revelation, would the church ignore it? And because it did not happen so to occur, does it make it the less a distinct manifestation. It has been the custom of the Roman Catholic church whenever a singular manifestation occurred to anyone of its members to investigate the matter, and if it were found credible, to enrol it upon the records of the church as one of the evidences of that church. Because these evidences have penetrated beyond the pale of the church, because it is outside the church a maiden has been visited, does it illustrate a fact, and especially when it may not be true in heaven that the Catholic church includes all persons who are to be saved; especially when it may be true in the spiritual world that goodness can exist beyond the influence of the Pope and the Vatican.

It is a belief of ecclesiastical Christians that God used all His messages in ancient times; yet Protestantism was as distinct a revelation as ever came in time past, and if God used his revelations with the early Christian church, Luther, Calvin, Melancthon, and Knox should not be followed. It has been customary in the Protestant church to teach the presence of guardian angels, and their power to influence and ward off evil. Directly Spiritualism came you heard no more of it except under the circumstances we have named, when the presence of some palpable power has made the man of God proclaim it. Why is this? Why is the church more anxious for itself than the truth? Is it necessary to deny a fact which is in the world in order to keep up ecclesiastical power? and if it be so, then it is proof that the letter is of more value than the spirit. We ask this question simply; you must answer it for yourselves. For if in the world there be a great positive fact that concerns man's spiritual nature, and the very body that should accept it and should set it down as one of the additional evidences in favour of religion and immortal life, rejects it and refuses it because it does not come within the pale of the church, does it not prove that every age is alike, and that all men and all ecclesiastical bodies and all teachers alike persecute a new truth while they cling to the old and shadowless form.

If it be true that Spiritualism is in the world, and that these many manifestations and facts occur as we have stated, then it forms a most substantial bulwark that the existing Church possesses to-day. The things that occur to-day are expressly synonymous with

those that have occurred in former days. Materialism denies their occurrence in former days. Prove to the materialist that they occur now, and he cannot say they have not occurred in times past. If there be revelations, visions, the presence of departed spirits, the presence of ministering angels, speaking with tongues, the interpretation of tongues, the power of healing, and the power of prophecy in all classes of people, to what is it so important as to that church that feels its strength falling away from it, feels its power lessening because of the unbelief of the present day? Yet they are always blind, and close their eyes to the living truth, while they feast upon dead men's bones. They are always most wilfully blind who build up thus the letter of the law and allow the living spirit to sleep. The whole world is made aware of the presence of the living power in the atmosphere, while those within ecclesiastical precincts are asleep, altogether unmindful of the great voice and the great power that is in your midst.

It is often asked what Spiritualism has done, what it will do for humanity. The chief question of to-day is, Is it true? Chief because most important to the materialist; most important if it solves that problem and opens that unknown region which he says has no existence. To the materialist it is most important, even though he has made up his mind to die as the flower, the tree, and, as he says, the bird die. Still, if it be true that he shall not die, it becomes of some importance that he shall gather the thoughts of home and the rights of his immortal life, that he may know what kind of existence is for him in the future world. To the believer it is important, for we all believe there is something of doubt. The exceeding number of creeds in the world proves this, the diversity of opinions in the church itself, the dissensions that rend it asunder and threaten its division. If it be true that there is a spiritual voice and presence that can settle the problem of the future life, it is most important to the believer. It is not then belief, it is knowledge; it is not then faith, but a full, absolute conviction; it is not then a trust, a hope merely, but it is an abiding and perfect life, that does not depart, and leaves no sting nor doubt.

There is no longer doubt above the grave of loved ones. The Spiritualist who loses a friend knows that friend is not dead. It is not belief, it is not hope, it is not faith, but it is knowledge, born of the living and actual presence of that spirit, saying, "I am not dead, but living still." The manner of that life, the form of that existence, of course may cause the eyes to fill; but the one fact that the child is not blotted out, that the mother is not annihilated, that the friend is not gone, is so potent and palpable, that it forms the bulwark of faith and the redemption of the materialist.

There is no denying, no putting aside, no saying, It is impossible, when it is at your very doors and in your very households. That is only impossible in man's belief which he does not understand; but to deny the thing that is actually here is to close one's eyes to the sunlight and say it is not day. What does it do? Your minds are filled with mourning when you hear the dead pass with a long line of black. But it does not actually deposit its burthen beneath the sod. There is comfort there. The man of God stands up and breathes of hope and of faith and of prayer. But there is no heart that returns from that solemn office that does not long to follow and know where the loved one has gone. You would give everything, burst aside the bonds of life, and dare even the very worst rather than be in doubt. For when you deposit the form in the ground, you are made aware, though the living presence is out of your sight, that the mother, with impalpable hand and youthful form, follows you home, and begs with voiceless lips that you will not weep; for you know that the babe is not sleeping in the ground, and not hurried away to some impossible torture, but is still hovering near, with baby lips scarcely unfolded in spiritual life, striving to bid you not to weep. Does it not bridge that voiceless chasm? Does it not make the mind itself alive with immortal blossom? Does it not, indeed, lift a burthen from humanity and a pall from the world?

There are no mourners among those who know of Spiritualism; there are none who believe in death; there are none who weep, save for the bodily presence of the dear beloved ones; but there is no mourning as with those who have no comfort, as with those who have lost friends. You do not lose your friends, they are with you; the accustomed place is filled. Your voice falls on another ear, finer and better than your earthly sense; the voice you hear is of another world, but still the voice of love; the form is transcendent because of spiritual mould, yet it still is a form; and the realm which they enter is not so remote and so far away that it cannot be reached by your thoughts and your prayers.

This is the work of Spiritualism. While you make death a terror, while you shroud it with gloom, while you clothe it with despondency and dread and fear, there is need of Spiritualism in the world. While you place your friends far off, and make them stay in some unknown higher region of doubt, keeping wide the gaping gulf that divides you, in terror lest they haunt you with their image—while you do this there is need of Spiritualism; while you keep a darkened and veiled chamber in each house and masses of places devoted to memory, merely in order that the living meet not the dead, and so that their name may not be breathed, there is need of Spiritualism; while you deny that actual atmosphere and living presence that makes all space alive and peopled with as many forms as your earth is peopled, countless myriads of beings asking to be heard, waiting to be recognised, thronging around you with benedictions and blessings, there is need of this. Are you afraid to stretch out your hands? Are you afraid to uplift

your voices? Are you afraid of the cloister and the silent room where your loved ones have lain? Shame, then, for you to bend the knee in prayer. Shame, then, for you to say that God is near if these sweet messengers so affright you. What! you grow in that faith that claims communion with the Highest, yet will reject any one of His messengers. What! you grow in that faith that claims the presence of the eye of God scrutinising your actions daily, and yet are afraid of the kind presence of the ministering mother or a sweet babe or an attendant friend. Are your thoughts such, then, that you would not have your friends know them? How, then, shall you meet the eye of that Infinite Soul who you profess sees every thought and deed?

Nothing would sooner uplift the world from its thralldom and darkness; nothing would sooner make lives pure than the recognition of the presence of ministering angels. See to it that the altars have a lighted fire, and that the lamp is filled with the oil of love; for behold they are at your very doors and thresholds. They open the door, they enter; they are in your midst; they see your thoughts.

In America when a snow-storm causes the railways to be obstructed, when it falls to between three and four feet, they signalise to the next station, that a relief corp may be sent out, and an engine is provided with a powerful snow-shovel that ploughs through the snow and releases the trains that are bound. Materialism and religion correspond to this in the world. Theology and materialism have madly blocked the pathway of immortal life. Theology has refused to advance, and materialism has scornfully scattered the snowflakes of scientific facts all about the world, until there was no more an open pathway to the other world. The signals have gone out; the relief trains have been sent; the powerful voice of the Spirit has come from the other side to meet the advancing train of humanity; and these snowflakes, so formidable when piled one above another, before the absolute fact of spiritual truth, fall by the wayside and leave the pathway straight and free to the world of souls. This is its mission to the earth.

THE TWENTY-SIXTH ANNIVERSARY OF MODERN SPIRITUALISM.

On Tuesday evening a meeting was held at the Spiritual Institution in commemoration of the twenty-sixth anniversary of modern Spiritualism. As no invitations were issued and no special programme announced, the attendance was not large. The proceedings were, however, extremely interesting, and prolonged the meeting till ten o'clock.

It was stated by some of the speakers that, as far as their knowledge went, no such meeting—having for its object the commemoration of the advent of Spiritualism—had been as yet held in this country, and that it was a beginning which it was hoped would lead to greater results in the future. The following letter from Mrs. Kate Fox-Jencken was read:—

"My dear Mr. Burns,—I promised when I saw you in Brighton to write you a letter. I am rather late in performing this promise, but nevertheless I will simply write you a few important facts.

"Mrs. Tappan, in her lecture at Brighton, said, 'These manifestations first occurred with three young girls.' Now, my sister, Mrs. Leah Underhill, formerly Mrs. Fish, is twenty-four years older than myself. I was a child four years old when these wonderful spiritual phenomena first made their stir in the world, my sister Maggie two years older than I. So you see there is a great mistake somewhere. I am writing my life; consequently I have been quiet on the subject in every respect. My book, which will soon appear, will correct every past mistake.

"Will you kindly let this letter find a place in your columns? I am well aware that you have been a most earnest advocate of Spiritualism, and I also know how you have struggled against opposition to fight the cause.

"You have in me a friend who can appreciate all you have suffered. May blessings attend you, and success follow you always is my sincere wish.

"My little baby-boy is well, and I watch his progress with the greatest interest.—Believe me sincerely yours,

"K. FOX-JENCKEN."

Mrs. Jencken was alluded to by various speakers in very cordial terms, and it was ultimately determined that a complimentary letter or address be presented to her on the occasion of this anniversary, seeing that she is at present amongst us. The meeting was adjourned till Thursday next, April 9, when another meeting will be held, and the terms of the address agreed to.

Mr. Robson was controlled by his spirit-friends, and it was suggested to him that he should design and illuminate the address in the beautiful style in which he works under the inspiration of his guides. Those who desire to be present at the forthcoming meeting should give intimation, that the attendance may be limited to the size of the rooms.

HAVING to go to press somewhat earlier this week, and our space being very much occupied with special reports, we have to beg the indulgence of our correspondents for a number of important contributions which stand over.

OSSETT.—A public tea-meeting will be held on Saturday evening next, April 4, at the Ossett Spiritual Institution, close to the Great Northern Railway Station. Spiritualists in the district are cordially invited to attend. Tea on table at five o'clock. Medium, John Kitson.

SOME of our readers are much exercised over the impudence of certain London conjurers. The best thing they can do is to keep calm, and direct their energies into the channel of distributing information on the subject. We are selling vast quantities of Dr. Sexton's lecture on "Spirit Mediums and Conjurers." Those who purchase large parcels will be treated with on liberal terms. Thousands of that tract now distributed would turn the conjuring excitement to profitable account.

SPIRIT-FORMS.

BY WILLIAM CROOKES, F.R.S., &C.

In a letter which I wrote to this journal early in February last, speaking of the phenomena of spirit-forms which have appeared through Miss Cook's mediumship, I said, "Let those who are inclined to judge Miss Cook harshly suspend their judgment until I bring forward positive evidence which I think will be sufficient to settle the question. Miss Cook is now devoting herself exclusively to a series of private seances with me and one or two friends. . . . Enough has taken place to thoroughly convince me of the perfect truth and honesty of Miss Cook, and to give me every reason to expect that the promises so freely made to me by Katie will be kept."

In that letter I described an incident which, to my mind, went very far towards convincing me that Katie and Miss Cook were two separate material beings. When Katie was outside the cabinet, standing before me, I heard a moaning noise from Miss Cook in the cabinet. I am happy to say that I have at last obtained the "absolute proof" to which I referred in the above-quoted letter.

I will, for the present, pass over most of the tests which Katie has given me on the many occasions when Miss Cook has favoured me with seances at this house, and will only describe one or two which I have recently had. I have for some time past been experimenting with a phosphorus lamp, consisting of a 6-oz. or 8-oz. bottle, containing a little phosphorised oil, and tightly corked. I have had reason to hope that by the light of this lamp some of the mysterious phenomena of the cabinet might be rendered visible, and Katie has also expressed herself hopefully as to the same result.

On March 12th, during a seance here, after Katie had been walking amongst us and talking for some time, she retreated behind the curtain which separated my laboratory, where the company was sitting, from my library which did temporary duty as a cabinet. In a minute she came to the curtain and called me to her, saying, "Come into the room and lift my medium's head up, she has slipped down." Katie was then standing before me clothed in her usual white robes and turban head-dress. I immediately walked into the library up to Miss Cook, Katie stepping aside to allow me to pass. I found Miss Cook had slipped partially off the sofa, and her head was hanging in a very awkward position. I lifted her on to the sofa, and in so doing had satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the "Katie" costume, but had on her ordinary black velvet dress, and was in a deep trance. Not more than three seconds elapsed between my seeing the white-robed Katie standing before me and my raising Miss Cook on to the sofa from the position into which she had fallen.

On returning to my post of observation by the curtain, Katie again appeared, and said she thought she should be able to show herself and her medium to me at the same time. The gas was then turned out, and she asked for my phosphorus lamp. After exhibiting herself by it for some seconds, she handed it back to me, saying, "Now come in and see my medium." I closely followed her into the library, and by the light of my lamp saw Miss Cook lying on the sofa just as I had left her. I looked round for Katie, but she had disappeared. I called her but there was no answer.

On resuming my place Katie soon reappeared, and told me that she had been standing close to Miss Cook all the time. She then asked if she might try an experiment herself, and taking the phosphorus lamp from me she passed behind the curtain, asking me not to look in for the present. In a few minutes she handed the lamp back to me, saying she could not succeed, as she had used up all the power, but would try again another time. My eldest son, a lad of fourteen, who was sitting opposite me in such a position that he could see behind the curtain, tells me he distinctly saw the phosphorus lamp apparently floating about in space over Miss Cook, illuminating her as she lay motionless on the sofa, but he could not see anyone holding the lamp.

I pass on to a seance held last night at Hackney. Katie never appeared to greater perfection, and for nearly two hours she walked about the room, conversing familiarly with those present. On several occasions she took my arm when walking, and the impression conveyed to my mind that it was a living woman by my side, instead of a visitor from the other world, was so strong that the temptation to repeat a recent celebrated experiment became almost irresistible. Feeling, however, that if I had not a spirit, I had at all events a lady close to me, I asked her permission to clasp her in my arms, so as to be able to verify the interesting observations which a bold experimentalist has recently somewhat verbosely recorded. Permission was graciously given, and I accordingly did—well, as any gentleman would do under the circumstances. Mr. Volckman will be pleased to know that I can corroborate his statement that the "ghost" (not "struggling," however,) was as material a being as Miss Cook herself. But the sequel shows how wrong it is for an experimentalist, however accurate his observations may be, to venture to draw an important conclusion from an insufficient amount of evidence.

Katie now said she thought she should be able this time to show herself and Miss Cook together. I was to turn the gas out and then come with my phosphorus lamp into the room now used as a cabinet. This I did, having previously asked a friend who was skilful at shorthand to take down any statement I might make when in the cabinet, knowing the importance attaching to first impressions, and not wishing to leave more to memory than necessary. His notes are now before me.

I went cautiously into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I let air enter the lamp, and by its light I saw the young lady dressed in black velvet, as she had been in the early part of the evening, and to all appearance perfectly senseless; she did not move when I took her hand and held the light close to her face, but continued quietly breathing. Raising the lamp, I looked around and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery as we had seen her previously during the seance. Holding one of Miss Cook's hands in mine, and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure and satisfy myself thoroughly that I was really looking at the veritable Katie whom I had clasped in my arms a few minutes before, and not at the phantasm of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny until I had no doubt whatever of her objective reality. At last Miss Cook moved slightly, and Katie instantly motioned me to go away. I went to another part of the cabinet and then ceased to see Katie, but did not leave the room till Miss Cook woke up, and two of the visitors came in with a light.

Before concluding this article I wish to give some of the points of difference which I have observed between Miss Cook and Katie. Katie's height varies; in my house I have seen her six inches taller than Miss Cook. Last night, with bare feet and not "tip-toeing," she was four and a half inches taller than Miss Cook. Katie's neck was bare last night; the skin was perfectly smooth both to touch and sight, whilst on Miss Cook's neck is a large blister, which under similar circumstances is distinctly visible and rough to the touch. Katie's ears are unpierced, whilst Miss Cook habitually wears earrings. Katie's complexion is very fair, while that of Miss Cook is very dark. Katie's fingers are much longer than Miss Cook's, and her face is also larger. In manners and ways of expression there are also many decided differences.

Miss Cook's health is not good enough to allow of her giving more of these test seances for the next few weeks, and we have, therefore, strongly advised her to take an entire rest before recommencing the experimental campaign which I have sketched out for her, and the results of which I hope to be able to record at some future day.

20, Mornington Road, N.W., March 30th, 1874.

THE DEPARTURE OF MRS. HOLLIS.

This lady and her companion, Mrs. Mary J. Holmes of Memphis, left London for the continent on Saturday afternoon. Few visitors on the mission of Spiritualism have done more good with so little parade, and gained so much respect from those who became acquainted with them, as Mrs. Hollis. Though she made scarcely any attempt to acquire publicity, and though her prices were of a prohibitory character, yet she was thronged by visitors nearly all the time. Mrs. Hollis was not in reality a paid medium, and hence was rather new to the modes of professional procedure, the failure of the American bank having for a time deprived her of ready money, and rendered it necessary that she should find some means of meeting her expenses in a strange country. That she was obliged to do so no one will regret, as her labours amongst us have been a source of great advantage to the cause and pleasure to many who had the opportunity of sitting with her. The nature of her organisation is so sensitive, and her mediumship dependent upon such nice conditions, that it was absolutely impossible for her with health or success to appear at large and promiscuous seances. She was, therefore, obliged to limit and choose her company by the adoption of a high scale of fees, but at the same time there was nothing mercenary in the manner in which Mrs. Hollis conducted her mediumship. She devoted a large percentage of her time to those who desired to avail themselves of her presence amongst us for purely scientific purposes. When any public need demanded her services, she at once readily granted them, even to the exclusion of private visitors for the time being. The phenomena elicited in her presence were of the very highest order of physical manifestations. The direct writing on the slate or paper placed under the table by her hand in full daylight was of a character such as to disarm all theories of imposture. Not only was it impossible to do writing under the circumstances by any means under her control, but the subject matter was frequently of a nature which appealed unmistakably to the knowledge of the inquirer, relating to past events connected with dear friends who had long ago passed to the realm of the unseen. Not only was this so, but the direct writing was frequently in the handwriting of the deceased relatives of the inquirer. The first three or four short messages written on the slate would be somewhat like the writing of the medium, or of a general character. As the control became better established, the handwriting would gradually change, till it would be unfailingly recognised as that of the deceased person who purported to produce it. The direct voice in the dark seance was alike satisfactory. Her controlling spirit, "James Nolan," was not by any means characterised by the gross buffoonery which has been frequently manifested in physical circles. His voice is clear and dignified, his manner respectful, and his language choice and to the point. In the highest degree we have ever witnessed through the direct voice this spirit indicates all the characteristics of intelligent individuality. His opinions were less modified by conditions than we have before observed in the case of any spirit thus manifesting.

Besides a number of other controls, the friends of the sitters at almost every seance would come and whisper to their friends in the flesh. Sometimes this whisper was so indistinct that the words could not be caught, and to suspicious visitors this gave some dissatisfaction, as they were not certain but what their next-hand neighbours might do the whispering as a trick. In the great majority of cases, however, the spirits were thus able to speak so distinctly as to give their names and particulars connected with their life in such a manner as to be immediately identified. We have been present when entire strangers, whose names were not at all known to Mrs. Hollis or any of her friends, were thus called by name by their friends in spirit-life, and such facts disclosed as have at once convinced them that the spirit of their departed friend really did communicate with them. At the first interview the spirits related to inquirers would only whisper in an almost indistinct voice. On subsequent interviews the voice got stronger and stronger, till it could be heard all over the room; not only so, but the accent and tone of voice would sometimes indicate the sound and pronunciation peculiar to the spirit when in earth-life, and often the nationality. We have some peculiar facts on this point which we shall adduce when we have more space at disposal.

Mrs. Hollis has only performed a very small chapter of her history in the work of Spiritualism in this country. In America and France she has done much more, particularly in her native land. Dr. Wolfe of Cincinnati has compiled a large volume of 500 pages, profusely illustrated, as a record of his experiments through her mediumship. We have received the bill of lading of a large consignment of this work, "Startling Facts in Spiritualism," which we hope to introduce to the Spiritualists of this country in a few days. It will be found to be one of the most noteworthy books which has appeared since the commencement of the movement, and it has been very well received in America. This is due not only to the merits of the work, but also to the high position of the author as a man of intellectual and social position and unblemished integrity. The leading journals of the American continent frequently review it to the extent of five or six columns of matter, a thing which is very unusual in the case of any department of literature. Should Mrs. Hollis at any time in the future favour London with another visit, she will meet with a hearty reception. We hear that she intends spending the summer in Switzerland, and will also sojourn some time in Paris and visit Italy.

NOTES OF SEANCES.

(Continued.)

As the future science of Spiritualism will be a series of inductions from the recorded facts of the past, so all observers and recorders are assisting the labourers of the future. The Rev. T. W. Fowle says, in his "Religion and Science:" "If there be anything in the world to which the term divine may be properly applied, or which may be truly said to be the operation of God, it is fact; the unknowable translates itself into facts in order to meet the moral and intellectual necessities of mankind." In a former communication I gave some account of the rare manifestations observed through the mediumship of Miss Showers. I have since been enabled to verify my convictions as to the integrity of her mediumship, and to observe further. It is much to be regretted that, owing to the youth and sensitiveness of this medium, more investigators have not had the privilege of witnessing her powers; in the face however of recent events in connection with the similar mediumship of another young lady, also a private medium, and considering that even the opportunities already afforded to the few who have seen her have entailed considerable personal sacrifice on Mrs. Showers, this is hardly to be wondered at. The coincidence is, to say the least, strange, that at the very time when doubt is cast upon the genuineness of the materialisation of the spirit "Katie," we should have presented to us ready to hand a child medium (for I am told her age is 17, not 18 as stated in my last) through whom a reduplication of the identical phenomenon can be observed.

At a private seance held at Mrs. Showers's residence March 19th, we were favoured with the appearance of the full form of the spirit calling herself "Florence Maple." I requested "Peter," the spiritual stage manager, to allow me to employ what I had been impressed would be a good test for the readers of these notes, viz., to make a mark with chalk or charcoal on the face of the medium before entrancement. This was declined on the alleged ground that the mark might re-appear on some part of the created spirit-form, and he could not say which part. This I knew to accord with reported experiences, and was impossible to be denied. Being fully satisfied of the reality of former manifestations, all present decided to dispense with the tests of tying and sealing. After the usual lapse of time, occupied as we were told by entrancement, "Florence" appeared holding aside the curtain. She was robed from head to foot in white; her head-dress was, as before, net or tulle; her bodice, sleeves, and skirt were of soft material, described by the ladies as resembling merino, by "Florence" as being cashmere. She wore white pearl buttons in place, she said, of gold, which she was unable to procure. We all noticed the extreme pallor of her features, the open, staring, never-winking eyes. There was not so great a resemblance to the medium as formerly. She asked to examine our rings and jewellery, and expressed herself much gratified at being allowed to handle them. Miss Florence Cook was present, and was permitted to look into the curtained recess. She stated that she saw at the same time "Florence" the spirit, the medium lying back in her chair, and a third form dressed in a grey jacket as a man. Her viewing the group was attended by no

ill consequences either to the spirits or the mortals, and demonstrates that much of the fear on this ground is needless. The spirit "Florence" kissed the human Florence, and shook hands with all of us. She appeared at times uneasy about the light, which was a lamp on the mantelpiece, burning dimly, and objected to being scrutinised too closely. The wonderful mediumship of Miss Showers was displayed by the disregard of usual rules: we walked about the room, and Mrs. Showers absolutely left the room and admitted the servant while "Florence" was in full view. She evinced some little nervousness on the entrance of the servant, exclaiming, "I do not know her." I noted the height of "Florence," and found it to vary. At one time she stood six to eight inches taller (by subsequent measurement) than the medium, while at another she shrank in proportion while under observation. I asked if she had bones, she replied, "Yes;" and on retiring behind the curtain, we heard certain noises resembling the cracking of joints. Of course, I should have liked to have examined her anatomically, but was met with a cold refusal even when I asked her to put out her tongue and to let me feel her pulse. After a conversation extending over half-an-hour, she asked if we were gratified, and on being assured that we were, she replied, "Then we are repaid; God bless you all."

I noticed in my last the progressive development of Spiritualism. These and other manifestations induce the inquiry, To what is it coming? Where is the end to be? What must be the consequence if the inhabitants of the other spheres are able to, and should habitually, walk visibly amongst us? If in the few years that have elapsed since the alphabet was called at Rochester the communion between the two worlds has progressed to such phenomena as I have recorded, to what may we not aspire?

W. LINDSAY RICHARDSON, M.D.

, March 20th, 1874.

A REMARKABLE INTERVIEW WITH A MATERIALISED SPIRIT.

Dear Mr. Editor,—Thanks to the kindness of Mrs. Makdougall Gregory, I had the privilege of being present at one of the most remarkable of the remarkable seances now daily occurring in our midst; and at the request of my kind hostess I purpose giving you and the public a brief narrative of this most successful seance which took place last night at her residence, with Miss Showers as medium.

Our party consisted of fourteen persons, including the medium, the one half being ladies and the other half gentlemen. I found the guests assembled in the outer sitting-room, from which the smaller and inner one was temporarily divided by means of a screen, in the centre of which was an opening covered with a shawl, while at the left-hand side was a small door by which entry into the room could be obtained. In this inner room, let me here mention that there are a piano, sofa, and other articles of furniture.

In the absence of any good writing medium, we had recourse to sitting in circle round a large circular table in the outer drawing-room, in order to determine the evening's programme. On the light being extinguished, rappings and tiltings were at once obtained, and by these we were informed that the alphabet was required. A lady of the party having been selected by the controlling spirits to call over the alphabet, we were next told that one of our number would be selected to keep order amongst us. To this intent the names of one or two of the party were called over, and the table speedily indicated that a gentleman of strong mediumistic and spiritualistic tendencies had been selected as master of the ceremonies by our spirit-friends, who furthermore intimated to us that they would do all they could to please. Shortly after this, the well-known voice of the spirit who is known by the name of "Peter" was heard amongst us, and a pretty lively conversation ensued, thus superseding the necessity of using the table as a means of communication. After "Peter" had conversed with us awhile, an inquiry as to whether "Florie" were with us elicited the fact that she was, and we were by her encouraged with a hope that she would do her best to materialise herself, provided we would assist her. It was next proposed by "Peter" that he should give us a song, to which all assenting, the medium was conducted by our hostess to the piano in the cabinet-room, and on the notes being touched we were favoured with the simple and pleasing ditty of "The Whip-poor-Will," consisting of three verses, which were sung with great force and spirit, the voices of "Peter," "Florie," the "Pope," and the "Abbess" being easily recognised. After the song, "Peter" consented to proceed with the attempt to produce the event of the evening—the materialisation of the spirit of "Florence Maple." I must here mention that at a seance held on the evening of the 17th instant, at Mrs. Gregory's, at which nearly all of the present party were assembled, it had been stipulated by "Peter" that as this was to be the last appearance of the medium at Mrs. Gregory's, and the spirits were particularly desirous of a grand success, his medium should not be tied or in any way confined; at the same time, on his being told that some sort of a test was more satisfactory, he suggested a most excellent one, viz., that as the spirit would appear in white drapery, the medium should be thoroughly searched, so as to satisfy all that she had not white drapery concealed about her person. This test "Peter" did not forget to suggest being put into effect this evening, but our hostess did not avail herself of the invitation, fearful lest the fact of making any search and thus casting any apparent doubt on the honesty of the young and very susceptible medium might perchance in any way mar the success of the seance. Suffice it to say, for the information of the incredulous, that Miss Showers was dressed in black, and that she had no opportunity of having concealed about her the quantity of white drapery in which the spirit subsequently appeared.

Leaving the medium and her spirit controls in undisputed possession of the cabinet-room, the door of which was closed, our party now ranged themselves in a semi-circle in the outer room, facing the cabinet, and having lighted a large wax candle, began, under the orders of our master of the ceremonies, to sing, and in anxious expectation to await the hoped-for advent of "Florence Maple."

We had been thus seated for upwards of twenty to thirty minutes, when "Florence" announced that she was prepared to make her appearance, but that we must first lower the light, which was too strong for her. This, which was a matter of some difficulty, owing to our having a candle, not a lamp, to deal with, being at last effected, the door of the cabinet slowly opened, and to the intense delight of us all, the materialised spirit-form of "Florie" stood before us in the doorway. Some little difficulty at first arose in regard to the amount of light; but this having been satisfactorily arranged, the apparition seemed to gain more power and reality, and then invited us each to come up in turn and shake her hand and make a close inspection of her features. This we all eagerly did; and twice did we each in the course of the evening go up to her, shake her hand, touch her drapery, and speak a few words to her. I had by accident the good fortune to be seated the whole time of her visit within a few feet of her, and therefore had most excellent opportunities of examining her face and hearing all she said, and at one time, when a red light was brought into the room and made to play upon her, I most distinctly observed her features. Unfortunately she was unable to stand this red light for any length of time, and in consequence had to retire into the cabinet to regain force, as indeed she was obliged to do several times during this most wonderful and lengthy visit. If questioned, I should positively affirm that the features were not those of the medium; the nose and cheekbones were markedly different, while the eyes had an extraordinary, glazed, fixed, and stony appearance. In stature, too, she was superior to her medium, which I perfectly satisfied myself of, firstly, by carefully observing the relative heights of the spirit and Miss Showers as they appeared in the doorway—the top of the head of the former was quite up to, and indeed a little above, the beam of the door, while that of the latter was quite one and a half to two inches below it; and secondly, by observing their relative heights when standing in juxtaposition with the "master of the ceremonies," when it was agreed *nem. con.* that the spirit had the better of her medium by a good bit.

To me the face appeared full and somewhat rigid, the glassy eyes tending to this impression; and though the general colour of the face was pale, there seemed to be, so far as the light would admit of my judging, some little colour about the cheeks. Anyhow the complexion of "Florie" was quite different from that of Miss Showers. The head was enveloped in white drapery so as to conceal the hair, which "Florie" informed us she had not wholly materialised; but it was brown, and not so long as that of her medium. The drapery covering the head appeared to be transparent, and resembled white crape or gauze, and fell gracefully over the shoulders and arms, while the body was robed in a plain, neat dress, of a more substantial fabric, the upper portion or bodice fitting tight, an ornament like a mother-of-pearl button being conspicuous about the centre of the bosom—this ornament she told me was one she always wore, but of what composed she could not explain to my understanding. The lower portion of the dress, which was also white, consisted of a skirt or petticoat, the material composing which seemed very stout, resembling white satin, only not possessed of the sheen of that fabric, but exactly resembling it in the appearance of the solidity yet gracefulness of its folds. To the touch this material was exceedingly soft, resembling the very finest and softest flannel. The hand, I may here note, was pleasantly warm, and we were informed by "Florie" that she was of full weight, whereas her medium if weighed would be found to be only half weight—that she got more than half her weight from the medium and the remainder from the circle. After standing amongst us for upwards of half an hour, she, at our request, seated herself—a matter of some difficulty evidently, but when once accomplished she seemed highly pleased with her feat, though she did not look comfortable, and after a while stood up again so as to be more at her ease; but after a little time she again seated herself of her own free will, and this time with much greater ease. As it so happened she now sat at easy speaking distance from me, and I had an excellent and long view of her face as I conversed with her. I took advantage of this proximity to inquire all about her parentage, &c. She told me her father's name was Joseph Maple, her mother's Margaret; that he was a grocer, and lived in Blackburn Street, Inverness, the number she had forgotten. Being asked if she would like me to send them any message, she replied, "Tell my parents I shall ever remember them; but I can never communicate with them, as they are not mediumistic." On my asking her to give me some test whereby to prove to them that the message was from her, she reflected for a good while and then said: "Tell them that in my last convulsion, when they thought I was no more, I was not dead, but was conscious and heard all that was being said. This is the only test I can give. I suffered no pain when the separation between the body and spirit took place; this was about six years ago. I died of consumption."

Before taking leave she begged each of us to write a message on a slip of paper, sign our names and give it her, and she would unmaterialise these messages and commit them to memory. One of our party gave his slip into her hand. This she retained till she left us, and I believe unmaterialised it ere she returned whence she had come. The rest being written on a large bit of paper, and the writers having, it was discovered by her, failed to sign their names, she said that, to begin with, she could not unmaterialise so large a bit of paper in the short time at her disposal, besides she wanted us to sign our messages; so it was agreed that they should be re-written on separate slips, pending which she retired to gather force. On her return she desired that the slips might be made over to her medium's charge. What she intends to do with them eventually I know not, neither could Mrs. Showers inform me, this being the first time "Florie" has acted thus. Shortly after this our fair visitor from the spirit-world (who at one time advanced quite three to four yards from the cabinet door), after thanking us for the assistance we had given her, in sad tones bade us farewell, saying she would not in all probability see us again, as she intended shortly going to a higher sphere and leaving her medium. As she retired she closed the door behind her, and presently the voice of "Peter," who all this time had been charged with entrancing the medium, called out to us and enjoined us to sing. Another half-hour or so elapsed, and he then invited some of us to go and examine the medium. Two or three of our number retired accordingly, and found Miss Showers lying in a trance with her face downwards on the floor as described by "Florie." On recovering consciousness she was quite unaware of anything that had occurred, seemed a little tired, and was unable to bear the light of the candle.

Thus ended this most remarkable and interesting seance, during which I think I may with safety say that we had for upwards of an hour and a quarter been in the presence of, and conversed with, a truly resurrected or materialised spirit, ghost, phantom, or whatever else anyone chooses to call our unearthly visitant. I enclose my card, and am, yours faithfully,

London, 25th March, 1874. D. G. S.

We have since received the following list of names of persons present at seance:—Mrs. Gregory, Lady R—, Lord R—, Mrs. Speers, Mrs. Wiseman, Mrs. Cameron, Mrs. Showers (mother of the medium), Miss Showers (medium), "M. A." Mr. Noyes, Dr. Davies, General Brewster, Col. Stuart, Mr. Beauclerc.

"BELLS, BELLS, BELLS."

To the Editor.—Dear Sir,—Had the advocates of all the forces, save the right one, which are advanced in explanation of the objective phenomena of Spiritualism been present at our circle last night, they would have found it, if not for themselves, at least for their theories, rather a tight place. In connection with the investigation of any subject there can be no progress if imagination, prejudice, or ignorant assumption is permitted to do duty for facts. With us, as I presume, with every other circle of honest inquirers into the truth of Spiritualism, there are two root questions which demand answers: one, Do the spirits of men exist after they leave the body? the other, Existing, can they demonstrate that existence to those whom they left behind on the earth? To the latter question the advocates of all the forces, including that of humbug, from Professors Tyndal and Carpenter down to Lord Amberley (can't go lower), reply No; we, unscientific and uncultured folk as we are, reply Yes, and for the best of all reasons—we hold the proof, at least such proof as would satisfy ninety-nine men of average sense out of every hundred, if the matter to be settled were one of the ordinary incidents of every-day life. For instance, a lady returns to her drawing-room, which she had left a short time previously; there was no one in the room when she left it, and there was no one in it when she returned; she nevertheless exclaims on entering it, "Who has been here? I know some one has been here. The proof, five minutes ago I heard 'God Save the Queen' being played on the piano, and now I find that a time-piece, which stood above the fireplace when I left the room, has been removed, and placed on a table in a far corner of the room." Instinctively she goes to the cause of the music and transference of the time-piece, and all the theorists in the world would not be able to divert her from the conclusion at which she has arrived. "Muscular fiddlesticks! Don't talk to me about your *siki* force," the lady would say; "I am quite certain the piano could not have been played upon as it was or the timepiece removed without hands;" and the ninety-nine men of average sense would say the lady was right. Exactly so; that is our case. At our seance last night certain things were done which we say could not have been done without hands, or at all events without the exercise of an equivalent power, immediately expressing intelligence, volition, and force, the three attributes distinctly represented by the hands, without which, the lady said, what occurred in her drawing-room could not have taken place.

But to proceed. Being obliged to leave the room in which our seances have been held for the last six months, we met last night at the house of one of our mediums, and as far as results are concerned, we certainly had no reason to regret the change. Almost immediately after the members of the circle had assembled, we received, through the table, a communication from "Lilly," a bright, intelligent Indian spirit, to the effect that the conditions were very good, and we had better arrange at once for physical manifestations. This was done, a tube and three bells having been placed on the floor of the cabinet, and another bell suspended by a chain from the top. The medium entered, her hands and feet were securely tied to the chair on which she sat, and a stout leather strap was passed round her body and the upper part of her arms, and buckled behind. Those present then arranged themselves horse-shoe fashion round the table in front of the cabinet; my place was next the door, enabling me to guard its fastening, so I am prepared to affirm that no one outside the cabinet contributed in any way or degree towards what was done.

Finding the medium was entranced, I inquired who had taken the control. "Oh, it is me, chief," answered "Lilly" in her well-known voice, a voice which I feel confident I could in a moment recognise amongst a thousand others. By the way, I may observe that this invariableness of character in the pitch, intonation, and sustenance of the voices of the different spirits who speak through the medium who sat in the cabinet last night is a strong collateral proof of the genuineness of trance mediumship, for I think I do not overstate the case when I say, if you were to offer the medium in question a reward, I care not how costly its character, if she would give in her normal condition, six times in succession, without variation, the same vocal representations which in her abnormal state she has given without variation, during a series of seances extending over many months, she could not accomplish it.

On inquiring if anything would be done, "Lilly," alluding to a spirit who passed into the higher life a few years ago, and whose identity has been fully established, he having been when on earth a member of a Christian Church in this neighbourhood, and well known at that time by several of the friends here, replied, "Oh, yes, chief, 'Nathaniel' is not here, but he will be presently. Sing." When we had finished singing, "Lilly" said, "Well, chief, 'Nathaniel' is here, and he says the conditions are very good, and he thinks he will be able to do something." We sang another hymn, after which "Lilly" said, "What do you think, chief, 'Nathaniel' has managed to make a finger and thumb; now you wait and see what he can do." This appeared to me to be a most crucial stage in the experiment; the darkness was intense, the medium was firmly bound, yet the statement had been made that in the cabinet with her was another, who had changed that cabinet into a laboratory, where he, the invisible worker, by a process which has hitherto eluded our most subtle chemical researches, had succeeded in forming a portion of, if not a human, at least a powerful hand. Would the statement be corroborated? such a fact had not yet come within our experience, would it now? If it did, another proof would be furnished of the genuineness of trance mediumship; we shall see. In a minute or two after, the tube was lifted from the floor, rattled about the sides of the cabinet, going quickly from top to bottom, and was then thrown through the window on to the table. I asked if the medium were still bound; "Lilly" re-

plied, "Oh, yes, chief; I have her fast enough." We therefore very properly regarded this as the first instance in our experience in which, under severe test conditions, an article had been moved about without human aid; our gratification was proportionate.

Then occurred that which we had been so long and anxiously looking for. Tinkle, tinkle, tinkle, went one of the little bells, quick, and yet quicker still it seemed to move, until, with greatly accelerated speed, it swept round the cabinet, and then, whilst apparently suspended above the head of the medium, the clapper was made to revolve round the inside so rapidly, the sound became one loud brazen buzz; this finished, it came ringing through the window of the cabinet, and fell on the floor: an excellent bit of manual labour this; to effect it the bell must have been held very firmly, and swung round with great force.

"Sing," said "Lilly," "and 'Nathaniel' wishes you to sing his old favourite." We did so, the first verse of which is—

"I shine in the light of God,
His likeness stamps my brow;
Through the valley of death my feet have trod,
But I reign in glory now."

Scarcely had we begun to sing ere we found we had a musical accompaniment. The large bell which had been placed under the medium's chair had been carried to the upper part of the cabinet, and now in clear notes, and most correct time, was ringing out the tune we were singing, and continued so to do, until the hymn was finished; then, without any delay, and to an entirely different tune, we began the well-known hymn,

"We sing of the realms of the blest."

But the intelligence which had been controlling the movement of the bell was quite as quick as we were; in a moment the bright lively measure was taken up, and given with wonderful correctness, as regards both notes and time, and that to the end of the hymn; then passing through the cabinet window, the bell was suspended just outside, and there rang long and loud enough to summon a household to dinner. Then, as if anticipating the question I was about to ask, it came and rung in an similar manner immediately above my head, and then fell on the floor.

Scarcely believing it possible that this could have been done by an agency other than human, I again asked "Lilly" if the medium were still bound? "Oh, yes, chief," she replied, "she is fast enough." With less wonder, but with no less interest, we heard the other small bell follow suit, flying round the cabinet; it too passed through the window, rung merrily above the heads of the sitters, and was then deposited on the sill of the room window, where it was afterwards found. I then reminded "Lilly" that there was another bell hanging from the top of the cabinet, and asked if "Nathaniel" would use that as he had the others? "No, not as the others," replied "Lilly;" "Nathaniel" says he will use it, and then, as a test, will leave it hanging."

While we were reviewing what had been done, a very peculiar noise was heard, as if something were being violently shaken, immediately outside the cabinet window. Some one remarked it was the strap which had been fastened round the medium's body, and that the noise was made by the buckle; and so it proved, for in about a minute after, the strap was thrown with considerable force on to the table. I again asked if the medium were fast? "Oh, yes, chief; and as the best test of all you will find her fast when the seance is over," said "Lilly." We now sang our last hymn, and were again accompanied by "Nathaniel" on the pendent bell; by a most delicate manipulation, and with a strict regard to time, he rang out the tune we were singing in tones which were exceedingly soft and sweet.

We were now instructed to close the seance, as the power was nearly used up; we did so, and on opening the cabinet door, found the bell hanging from the top, and the medium still entranced, with her hands and feet securely tied to the chair.

The effect of this beautiful bell-ringing may be better imagined than described; we were unanimously agreed that the two root questions we had proposed to ourselves had been answered in the affirmative, for we were quite certain, at least as certain as we can be about anything in reference to which the senses are permitted to pass judgment, that what had been done could not have been done save by a power representing intelligence, volition, and force; and we were equally certain that that power was not human. And looking to the future, we said, if these things are "done in the green tree, what will be done in the dry?" for by the aid of a single finger and thumb work had been done which, by many a human being having the use of two hands, could not have been better accomplished.

INVESTIGATOR.

Belper, March 12th, 1874.

Mrs. BARRETT makes an appeal on behalf of animals which frequently suffer so much at the hands of their human companions. Spiritualism must be looked on as a powerful aid to the movement for ameliorating the condition of the brute creation. The merciful man is merciful to his beast, and nothing tends so much to produce this state of mercifulness in the human soul than giving him a knowledge of his own spiritual nature and the habits of life which will endow it in eternity with comeliness and enjoyment. Mrs. Barrett has our warmest sympathies.

A SUGGESTIVE HINT TO PARENTS.—The following paragraph from the London correspondent of the *Leamington Chronicle* is so nearly an account of our own early history, that we can in quoting it give it full endorsement:—"I got into conversation with a workman, whose son, with a few others, had set to work to learn chemistry for themselves, too poor to get a teacher. The whole of them were now in advanced positions in life; his own son was now in India, on the mountains, getting his £30 a month as manager of a large mine. The boy had taken the gold medal at Jermyn Street when he was (I think) fourteen years old. I asked how was it. The father said that he always give him toys with a meaning in them, and then told him to ask why? what? which? when? where? I should like to set up a manufactory for hampers of wooden bricks, painted different colours, for schools, so as to let the children exercise their imagination in construction. Toys are the trade of the child, and these present rubbishing eye-delights amuse the sight without a consciousness that the mind can be made hungry." Too often the chemical experiments indulged in by young men is the burning of tobacco under their noses; and what wonder is it that ignorance and perversion reduce so many to a condition of abject helplessness.

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	"	"	17s. 4d.
Three	"	"	£1 3s. 10d.

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

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

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E. C. Curtrice and Co., 13, Catherine Street, Strand, London, W. C.; John Heywood, Manchester; James M'Geachy, 89, Union Street, Glasgow.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 3, 1874.

THE UNIVERSAL DIFFUSION OF SPIRITUAL LITERATURE.

We are now in a position to state more fully the plan for the publication of works on Spiritualism which we have somewhat developed during the last two weeks, and have made our calculations in respect to the early appearance of several works. The first of the series, and which is expected to be ready for issue on April 20th, is—"Researches in the Phenomena called Spiritual," by William Crookes, F.R.S. These will consist of several distinct treatises, which will be published in the following order:—

I. "Spiritualism viewed in the light of Science," and "Experimental Investigations on Psychic Force," with sixteen illustrations and diagrams, both reprinted from the *Quarterly Journal of Science*. To be published at 1s., or to subscribers who order and prepay parcels of ten copies before April 20th, 5s.

II. "Psychic Force and Modern Spiritualism;" a reply to the *Quarterly Review* and other critics, to which is added correspondence upon Dr. Carpenter's asserted refutation of the author's experimental proof of the existence of a hitherto undetected force, with two illustrations. This will be published at 1s., or parcels of ten copies for 5s. At this half-price rate fewer than ten copies will not be supplied, but the number may be made up by both works. At the present time, when Spiritualism is meeting with so much opposition and criticism at the hands of ministers of the gospel, scientific men, conjurers, and others, the cheap re-issue of these works is remarkably opportune. The first work shows by what gradual steps a man of science was led to a complete proof of the existence of the phenomena. The second work presents arguments in refutation of those who would attempt to invalidate the conclusions to which his experiments led him.

Another work, for which there is great need at the present time, is the "Experimental Investigations of the Committee of the London Dialectical Society," who, without the aid of mediums, satisfactorily elicited the spiritual phenomena and reported thereon. This work is the report of the committee, without the testimony of witnesses, and the correspondence and papers published therewith in the "Dialectical Report." It is the first and last portions of the volume, consisting of the official appointment of the committee, the general report, the reports of the sub-committees, and at the end of the volume, in small type, the minutes of two of the sub-committees. This matter will amount to about 90 pages, and it is proposed to issue it in the form of a pamphlet, price 1s.; but to subscribers of 5s. a parcel of ten copies will be supplied for that sum. This is equivalent value to the subscription for the bound volume which gave so much satisfaction last year. The Dialectical Report in this form will be an extremely handy book for lending or distributing; and, if energetically circulated in connection with Mr. Crookes' works, is capable of conveying to the intelligent portion of the public the most complete evidence as to the existence of the phenomena, and the conditions under which the experimental investigations were carried on. Committees or individuals who desire to make special efforts for the circulation of large quantities of these works may be supplied on special terms by arrangement.

The third work we are at present in a position to announce definitely is the first number of Higgins's "Anacalypsis," which will consist of 112 pages large 8vo, done up in a stout wrapper, price 2s 6d. Subscribers may secure a parcel of five copies for 10s. Higgins's celebrated work will be republished in sixteen half-crown numbers, amounting in all to £2. It was always considered a cheap book at five or six guineas; but of recent years it has been quite impossible to obtain it, and it has frequently been sold at prices ranging from ten to fifteen guineas. It is, by many eminent scholars, regarded as the work of the century, and now it is at the disposal of the friends of modern spiritual thought and progress to appropriate it to their own instruction, and that of their friends and neighbours. This large work is not exactly a spiritual book, yet it is a work which all lovers of liberal thought and scholarship will gladly welcome.

Having thus announced the terms under which these publications will be issued, next week we shall throw out some suggestions as to how the work of distribution may be set about. In a recent article we showed that the principal part of the price of books was caused by the expense involved in distributing them. If Spiritualists can unite to distribute these books for themselves, they may make £1 go as far as £2; and by possessing libraries of cheap literature, they will be in a position to defend their principles with greater intelligence, and at the very moderate price at which these works are offered, many may likewise be able to supply themselves with duplicate copies for the use of their neighbours. What we want is CO-OPERATION. One active Spiritualist in a neighbourhood may, by subscribing for one or two copies for his own use, induce his neighbours to subscribe for the other eight or nine necessary to make a 5s. parcel, and thus have the works at half-price. If our friends exert themselves, and be enabled to take these books in very large quantities, we would be prepared to supply them at a proportionately reduced rate. In the case of the first and third works, we have to go to the expense of making the stereo-plates, so that unless we can sell a very large quantity we shall positively lose by issuing them at the subscription price quoted.

THE PHRENOLOGICAL SEANCE.

The first of a series of phrenological seances will be held on Tuesday evening, at eight o'clock, at the Spiritual Institution, 15, Southampton Row. Admission, one shilling each visitor. The proceeds are to go towards liquidating the balance of £16 still due on account of Mrs. Tappan's meetings held before Christmas. The business of the evening will fall into four general sections:—

I. There will be a short lecture upon principles.

II. A practical demonstration of the facts upon which phrenological deductions are grounded.

III. An experimental illustration of phrenological principles by describing the characters of those present.

IV. An ample opportunity will be afforded for visitors to put such questions as may elicit all necessary information on the subject.

The proceedings will therefore embrace a wide field of interest; and, while much instruction will be afforded to passive listeners, those who desire to acquire a practical knowledge of the art of reading character phrenologically will have favourable means of study. Delineations of popular men will be occasionally introduced, and on Tuesday evening some remarks will be made upon the phrenological characteristics of Sir Garnet Wolseley, based upon the excellent portraits of him which appear this week in the illustrated journals. The interest being manifested in this course promises a large attendance on Tuesday evening. It is particularly requested that those who desire to be present be in attendance by eight o'clock, as on no account will interruption be allowed by the ingress of visitors after the proceedings have commenced.

J. BURNS.

[Since the foregoing was written we have received the following letter:—

9, Thicket Road, Anerley, March 30th, 1874.

Mrs. Hemmings encloses a cheque for £1 to Mr. Burns, in aid of his proposed phrenological seances, and trusts they may prove remunerative.

We have likewise received from Miss Stone £1 1s., and from J. H. C. M. 4s. 9d., also £1 1s. from Mr. Hocking. It is evident that God helps those who help themselves. Our thanks are due to the immediate donors nevertheless.—Ed. M.]

THE DEBATE AT THE HALL OF SCIENCE.

The MEDIUM this week will be read by a great number of Mr. Foote's friends and sympathisers. We draw their attention to the fair way in which we allow the opposite side to Spiritualism to be represented. We would also direct their notice to the reports of phenomena which appear in this number, and ask them what avails the cleverest arguments against such facts. Mr. Foote awaits the testimony of scientific men as to spiritual phenomena. He has it in this number. We have the greatest respect for the abilities displayed by Mr. Foote, and could only wish that he thoroughly acquainted himself with the facts of Spiritualism, when his labours in the defence of truth would appear to much better advantage. At present his arguments are more an appeal on behalf of ignorance and the improbabilities it suggests than profitable work for the high object which he has in view. We will give the remainder of the debate next week.

THIS NUMBER OF THE "MEDIUM"

is in all respects a remarkable one. We regret that Mrs. Tappan's excellent oration has not been, as usual, revised by her guides, nor has the Poem been got ready. We shall in a few days publish the Oration and Poem in a separate form, and till the day of publication orders will be received at the rate of 4s. 6d. per 100 copies.

The Brighton newspapers report that Mr. Herne had two sittings with the Rev. J. Martin and his friends, and no phenomena occurred.

ANOTHER number of Dr. Sexton's orations has been published, price 2d. It contains, "If a Man Die, shall he Live Again?" and the reply to Lord Amberley.

MR. WEBSTER'S SEANCES.—On Monday week Mr. Webster will give another seance at the Spiritual Institution, to commence at eight o'clock. Admission, 1s.

MRS. CORA L. V. TAPPAN'S SUNDAY EVENING INSPIRATIONAL DISCOURSES AT CLEVELAND HALL, CLEVELAND STREET, OXFORD STREET.

The committee have arranged for the delivery, every Sunday evening up to the 5th April next, of these discourses, which are for the most part dependent upon voluntary subscriptions, since the collections at the doors are not sufficient to cover the expenses, in consequence of the number of free seats. Tickets to be had at Chappell's or Ollivier's, Bond Street, or Burns' Library, 15, Southampton Row, Holborn. Subscriptions and donations may be sent to the Treasurer, Mrs. Honeywood, 52, Warwick Square, Pimlico. Reserved seats, 2s. and 1s. each; body of the hall, free. Doors open at 6.15, to commence at 7.

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

SONNET.

SPIRITUAL PASSION.

There is a love beyond the love of earth,
Which waits for each unconquerable soul;
White roses cover many an earthly knoll,
But heaven's roses are of riper worth:
The tender and gentle loves that sprang to birth
Upon the hither side of cloudy death
Are as white roses—their delicious breath
Is faint compared with heaven's ecstatic mirth.

In the next world the union of two hearts
Is perfect—every spirit finds a mate;—
The lonely and the sad ones sigh no longer:
Love plucks the poisonous plumes from Sorrow's darts;
For every shattered soul that loved too late
Another passion rises—purer, stronger.

GEORGE BARLOW.

A CORRECTION OF MEANING.

To the Editor.—Sir,—In the report which you quote from the *Bristol Daily Post* of a lecture I gave on "Spiritual Photography," I am, not wilfully, yet misrepresented. What I did do was to state, as far as my own experiments were concerned, that spirits were not photographed, but substance invisible under normal conditions of vision. I stated fully about Mr. Mumler's trial, and what led to it, and to his acquittal. I stated, too, what had been done in London, and the visit of Mr. Jones to me in Bristol. I stated my reasons for thinking those brought to me were not genuine, and which reason I have not altered. I fully described my experiment at Mr. Hudson's, going into minute detail, positively affirming the likeness of my nephew, and stated how I thought it was done, and how it positively was not done.

The sentence upon which you should like to hear "my further explanation," namely, "Speaking of the nature of the manifestations, Mr. Beattie said that whatever they might be, he attributed them to some principle purely physical." I was then speaking not of my own, but of the pictures I got at Mr. Hudson's; and in concluding that part of my subject, I said that whatever the direct cause might be, the results, namely, the substance photographed, and the whole process, was purely physical.

My object throughout was to impress the idea that spirit substance is rarely seen, and never with the physical eye, and cannot be photographed, and that spirit-photographs are images of forms made and controlled by spirits.

I speak extemporaneously, and it is difficult for a reporter to give a true report of a man's meaning in so brief a space as is allowed in business papers for unpopular subjects.

JOHN BEATTIE.

Clifton.

Mr. MORSE appears to be making good progress in his tour in the North.

Mrs. TAPPAN'S course of lectures at the Cleveland Hall will be extended for six weeks longer.

THE quarterly meeting of the Marylebone Association was held on Tuesday evening, Mr. Hunt in the chair. The receipts for the quarter were stated to be less than the expenses; there were eighty-four members on the books. The formation of a library was discussed, and it was resolved that a public circle should be established.

A NEW association of philanthropists has been formed under the title of "The London and Provincial Christian Union for Christian Work." It is quite unsectarian, and its objects are to minister to the needs of the soul, the body, and the intellect by means of religion, physiological science, and education. Communications may be addressed to the Rev. James J. Hillocks, 127, Stoke Newington Road, London, N.

ROTTERDAM.—Mr. C. J. Wasch encloses a very beautiful engraving of Mr. Williams, with the following remarks:—"I enclose you the portrait of our great medium, Mr. Charles E. Williams, taken on his last visit to Holland. I can assure you Spiritualism is making progress here in Rotterdam. Our friend Mr. Riko is doing a good work with his last published book." This is the one to which we alluded a few weeks ago respecting the manifestation of "John King" through the mediumship of Mr. Williams.

HECKMONDWIKE.—Mr. Dent says that the present movement originated in August last. Good manifestations were obtained at the first sitting. Several were found to be mediumistic. Numbers flocked to see the physical manifestations, and ultimately Sunday services were commenced, which have gone on for several months, and the room is crowded with inquirers. Some have fallen away because of the reformed religious ideas taught by the spirits; but the cause is in good hands, and is thriving wonderfully. The services have been conducted hitherto without the assistance of any but local mediums.

ALLEGED DECLINE OF SPIRITUALISM.

"E più si muove."—GALILEO.

To the Editor.—Dear Sir,—The leading organ of the secularists appears to have made a discovery which will no doubt be interesting to Spiritualists. We had, in our profound ignorance, imagined that the spiritual cause was progressing with greater rapidity than has fallen to the lot of most movements, either in ancient or modern times. Alas! how mistaken we were. We now learn that Spiritualism is rapidly on the decline, and that consequently we may soon expect to find it reckoned amongst the things that were. Dr. Lynn—certainly no friend to the cause—had declared that there were thirty thousand Spiritualists in New York alone, and in our own country we knew that the movement was considered of so much importance, that every newspaper, from the one that boasts of the "largest circulation in the world" down to the halfpenny howler of provincial celebrity, could hardly let a week pass without having a fling at it, whilst the whole fraternity of conjurers continued to fill their exchequers solely by pretended imitations of spiritual phenomena. All this, however, goes for nothing. The compiler of sensational paragraphs, for what he calls the "Summary" in the secular organ, remarks with the most perfect coolness:

"As we expected, the profession of so-called Spiritualism is rapidly declining in our large towns. People have fortunately discovered the trickery and folly of this monstrous delusion. Some months ago it was stated that in Glasgow the Spiritualists were most numerous. Their leading advocates were engaged to increase their number. Notwithstanding this, a writer in the *MEDIUM* says, 'I regret to state Spiritualism has already almost become a dead letter in our city. As a proof of this, the Glasgow Association of Spiritualists, now of some eight or nine years' standing, has meantime only one meeting a week (on Sunday evening), and even at this there is the most meagre attendance, from a dozen to a score being about the average; whilst the Glasgow Spiritual Institute, which came into existence only some four months ago, under the most favourable and promising auspices, has already ceased to be.' Thus in Glasgow and Manchester it is acknowledged that spiritualistic advocacy is a failure. Leeds, Birmingham, and Liverpool show similar signs of improvement."

So, then, the small difference amongst the Glasgow Spiritualists is to be taken as a proof that spiritual advocacy is a failure, and the movement declining. How would secularism fare if brought to a similar kind of test? Methinks it would not be difficult to name a few towns where its principles once flourished most prosperously, threatening speedily to realise the glorious achievement of extinguishing religion, and blotting out from all men's minds the hope of a future life, but where now the most miserable vestige of its former greatness can hardly be found. It was rather significant of the scribe to refer to Liverpool and Leeds, of all places in the world. He should have remembered that in days not long since gone by secularists rented regularly a hall in Liverpool, in which they had weekly lectures, frequently well attended, and that now hall and society are alike *non est*, most of the devotees of the "God of this world" having learned, through this same Spiritualism, that there is a life beyond the tomb, and in consequence have declined longer to support a system of freethought which prohibits freethinking; and that Leeds, which could once keep a lecturer regularly employed in the advocacy of secularism, has now so far degenerated from the true faith once given to George J. Holyoake, that there can hardly be said to be a Secular society at all, the Leeds Freethinkers (?) being in the position of having no place to meet in, and no one to meet in it. Two more unfortunate places could not have been named by the writer in question than Liverpool and Leeds.

Spiritual advocacy can hardly be a failure in Manchester or Glasgow, since in the former city I gave several lectures no longer ago than last December, my audiences averaging a thousand persons each evening; and the latter place I visited only a week before Christmas, with a similar result. This the writer of the paragraph in question knew perfectly well. One of the largest audiences that any lecturer has addressed in Liverpool greeted me in Hope Hall, in August last; notwithstanding the fact that an unusually high price was charged for admission, nearly a thousand persons assembled at each of the Sunday discourses that I gave in Leeds, in November; and the Birmingham Spiritualists are able at the present time to sustain lectures every week with good attendance, which is a great deal more than can be said of Birmingham secularists. The big-sounding twaddle about "the trickery and folly of this monstrous delusion" we can afford to let pass, to be taken for what it is worth.

GEORGE SEXTON.

London, March 30th, 1874.

TWO NIGHTS' DEBATE ON SPIRITUALISM BETWEEN DR. SEXTON AND MR. G. W. FOOTE.

AT THE NEW HALL OF SCIENCE, 142, OLD STREET, LONDON, ON TUESDAY AND THURSDAY EVENINGS, MARCH 24 AND 26, 1874.

Last week we gave the chairman's address and Dr. Sexton's opening speech, which was written to aid the speaker in condensing his arguments. The doctor was allowed six minutes over the time to finish his paper, the same extension of time being placed at the disposal of Mr. Foote. Dr. Sexton's paper was listened to with profound attention, and he sat down amidst general applause. Mr. Foote was greeted with very hearty applause, and his arguments received a patient hearing from all parts of the audience. Both speakers were frequently interrupted by the cheering of their party.

On rising to reply Mr. Foote said:—

At the outset I must, to some extent, throw myself upon your indulgence—firstly, because I am not to-night so well as I usually am; but with regard to that I do not wish to claim your especial consideration. There is, however, one other subject which does give me a claim on a greater share of your indulgence. When I undertook to debate on the subject of Spiritualism to-night with Dr. Sexton, I was not aware that he would prepare a speech to read to you. If I had known that he would have done so, I certainly should have prepared a paper myself; for, seeing the kind of address to which we have listened, you will at once easily recognise how very difficult it will be for me, in one half-hour, to reply to the position he has taken up. He closed with enunciating twelve different propositions, all of which I was totally ignorant of until I listened to his speech. Consequently, it would be very absurd for me to attempt to deal with those twelve propositions so enunciated by the Doctor; and it will not be proper for him, when he rises, to say that I have not dealt with the propositions so advanced. I shall deal with the subject of Spiritualism in just as general a fashion as the Doctor himself has taken the liberty of doing.

Now, what have we listened to to-night? Chiefly an enumeration of facts, or supposed facts, or of testimony of facts, which we might have read without listening to the Doctor's speech. What we wanted to-night was argument upon the validity of the spiritual hypothesis. Now I shall, without taking any of the Doctor's alleged facts, and without questioning the testimony of Mr. Crookes or Serjeant Cox, I shall at once proceed to the spiritual hypothesis; and I think I shall be able to show that Dr. Sexton has done nothing towards maintaining the proposition he undertook to maintain, namely, that the spiritualistic hypothesis is scientifically warranted by the phenomena for which it undertakes to account. Now, you will perceive that this spiritualistic theory, so-called, is of the nature of an hypothesis. It is not based upon a sufficiently great variety of facts; it has not been tested by a process of verification in order that it may be brought under the strict canons of scientific induction laid down by Mr. Mill. It therefore comes under the head of an hypothesis. The Spiritualists, so-called, who believe certain phenomena which to them are not to be accounted for by any known natural agency, invent a theory to account for the facts; which theory the Doctor has been speaking upon to-night. Now, we must ask ourselves what are the conditions of a scientific hypothesis; and here I shall beg your indulgence, because this subject is not one to be treated in mere glib speech. It is evident that the capacity of the human mind to invent hypotheses is almost unlimited. You may account for these spiritualistic phenomena by a variety of different hypotheses; just as you account for the motions of our solar system by the laws of gravity and motion, so you might, like M. Figuiere, the great Frenchman, account for the motions of the heavenly bodies by imagining the Almighty occupies the centre of the universe, like a big magnet, and so superintends those motions.

There are two conditions to which all these hypotheses must be subject: the first is that they actually account for the whole of the alleged phenomena, and secondly, that they are capable of independent proof altogether without the phenomena for which they undertake to account. Allow me to illustrate this. We will take Mr. Darwin's theory of the origin of species. His theory does not conform to the canons of strict induction laid down by Mr. Mill; but it is one of those happy scientific guesses which could only have come to a mind conversant with the phenomena and trained in rigid scientific investigation. Now the cause which Mr. Darwin alleges does actually account for the origin and diversity of species is a cause which actually exists, and which all people can verify for themselves. In the whole of organic nature there is a greater power of reproduction than a possibility of sustenance. There consequently ensues a struggle for existence, and out of this struggle for existence there necessarily emerges the survival of the fittest. Now this is a cause which everybody can see going on in the world to-day, so that in Mr. Darwin's hypothesis the theory not only accounts for the phenomena, but it brings to account for those phenomena a cause which can be proved to exist altogether independent of those phenomena for which it does specially undertake to account. Now, therefore, if the Doctor is to maintain his position, he must be more certain over these alleged spiritualistic phenomena. What he must do is this: This spiritualistic hypothesis does not actually embody proof existing independently altogether of the alleged manifestations, consequently he will have to show us that there is in man an anthropomorphic element which is distinct from his bodily organisation, independent altogether of the brain, which exists after all the elements of our physical organisation are decomposed, and which is then capable of manifestations similar to those which occurred when it was clothed in this fleshly vesture, but differing entirely in degree. That is what the Doctor will have to prove; for you may invent any number of hypotheses to account for these alleged phenomena. You must fix upon some cause which can actually be proved to exist, therefore, I say, in conformity with the conditions of hypothetical invention laid down by Mr. Mill, those conditions which have been universally accepted by logicians, the Doctor will have to prove that there is in man an anthropomorphic element capable of manifesting its properties altogether independently of the brain itself.

Now I make bold to say that the Doctor will not be able to adduce one single fact that will go to prove that there is any such element in man. What do we know philosophically of those entities, spiritual or material? We know simply nothing. All we can observe is the order of phenomena; and what scientific investigation is, is this: it seizes hold of the phenomena that present themselves to our notice, and it brings them under some ascertained laws of nature which will account for their existence. But beyond the laws we have no means of penetrating. Now what the Spiritualists of the present day do is this: They set at defiance the laws of scientific investigation and proof; they want to leap from the phenomenon to the noumenon; they want to pierce that veil which will ever shut out from the gaze of man the realm of causation—a curiosity which has cursed the human race from its infancy to the present time, and will do until the minds of all men are cast in the definite positive mould which marks the scientific man of the present day.

Now, sir, I wish this proposition fully considered, that at present the subtle connection between the brain and the human organisation—

the chain of subtle connection—has as yet been but little investigated, and the science of psychology is as yet in its merest infancy. It has only been quite recently that men of science have brought their positive methods of investigation to bear on this aspect of nature. The old theological way of looking at these things—the old metaphysical way of investigation—no longer satisfies; and as to scientific men, they have speculated about geology and physiology; they have investigated the order of nature, and have told us about the physical laws; but it is only recently that they have attempted to use the phenomena of mind to throw any new light upon these important matters. Now suppose you take men like Flourens, the Frenchman who made so many experiments on the brains of animals, or George Henry Lewes, and what do you find? why that they are totally at variance as to the functions of the brain. Flourens will say that the cerebrum is only concerned in thinking, only concerned in consciousness; Mr. George Henry Lewes will deny that position. Again, Flourens will say that the cerebellum, situated at the back and lower portion of the head, is chiefly for the function of co-ordinating muscular movements; Mr. Lewes denies that such is the case. And if you take the different works of physiology you will find that in English, French, and German, scientific men are not at all agreed; and when the doctors are not at one we may suspend our judgment until they have something more definite on the subject.

The Doctor has advanced his theory to account for the alleged spiritual phenomena, so-called. In order that he may have something to deal with when he rises, I will give, not one simple cause which will account for those phenomena, but I will give him five—five which are not wrapped in the imposing phraseology of his propositions, but five which are highly conclusive to those who have given the subject of Spiritualism any attention whatever. In the first place we must clear away from the alleged phenomena all those which may fairly be attributed to imposture. I know the Doctor will say there is imposture; and not only has the Doctor, but Spiritualists themselves have, in their own periodicals, confessed that trickery has been practised. Secondly, we must take into account the easy credulity of mankind, and the ready manner in which they consent to be imposed upon. This so-called modern Spiritualism is not modern; it is as old as humanity. It was the very first mode of thought in which humanity indulged. In the early history of thought, there was a spirit behind every phenomenon, and every class of phenomena. But gradually, as positive methods of science began to dawn upon the minds of men, they commenced to view things differently; they cast aside these notions, and invented one grand spirit to account for the whole. But if you study the history of human delusion you will find there indisputable, irrefragable proof of the powers of credulity of mankind. Why, these spiritual superstitions are precisely analogous to the old superstitions which are presented in the form of witchcraft. I have in my hand a book written by old Cotton Mather, which is called "Wonders of the Invisible World." In it you will find accounts of the most extraordinary manifestations, which are testified to in as formal a manner as any that are said to take place among the Spiritualists; and if Dr. Sexton accepts a great many of those extraordinary deeds which are testified to by Spiritualists, he must accept the old accounts of old women riding about on broom-sticks, for they are equally as thoroughly vouched for by as capable witnesses as those alleged by spiritualists themselves.

We must also discard all those alleged phenomena which actually conflict with ascertained laws of nature. I will tell you what I mean. There are Spiritualists to be found who allege that at certain seances—I am obliged to take the testimony of Spiritualists, because these things do not happen in one's own house—there are certain Spiritualists who allege that at certain seances not only have spirits appeared and manifested their presence, but also that things like peaches and lobsters have been brought in with the doors locked. These things do violence to the ascertained laws of nature. On the one side you have the testimony of one or two, and on the other the universal experience of mankind; and I ask you whether it is probable these people should be deceived, or whether the whole human race should have been deceived on these matters of every-day occurrence.

Now, my third proposition is that Dr. Carpenter's theory of unconscious cerebration merits more consideration than Dr. Sexton seems to give it. I well remember when the Doctor spoke from this platform on Spiritualism, he dealt with unconscious cerebration in a very summary fashion. He said: "Cerebration is thought; thought cannot exist without consciousness; and therefore unconscious cerebration is a phrase which is contrary in terms." It is a sheer begging of the question. What Dr. Carpenter and others say is that there are changes going on in the cerebrum which are entirely independent of volition, and James Hinton himself goes so far as to say that almost all physical manifestations, and all our life, pass before us as a panorama—that is, a scene in which we are not engaged. All of you will know at once that there is some truth in this theory. For instance, Sir William Hamilton, who believed that during sleep the cerebrum was active, determined to have himself called up at various times of the night, and found almost invariably that he had been waked up in the middle of a dream; and if actually we see that during sleep, without any personal consciousness, there are actual changes going on in the cerebrum proper, and these changes are thought-developments, it is erroneous to say there is no thought without consciousness. Take the Dialectical Report, and you find there a medium giving replies to certain questions which are asked, and when I give you two or three of the questions, you will see that these replies were merely the result of a special ability on the part of the medium to penetrate the thoughts of those around him. Mr. Levy wished for the name of one of his friends. The answer was perfectly correct: they gave him the first Christian name and the surname properly; but the second name, on inquiry, was not found to be correct. Strange enough, Mr. Levy only knew the first Christian name correctly; so that so far as his knowledge was correct the medium told him, and no further, and where his knowledge failed the knowledge of the medium failed also. Another case is given in the report of a sub-committee. A gentleman wished to have a communication from his sister-in-law, who was called Marian, and the answer spelled out "Mary Ann." We must suppose that the gentleman got to the "Mar" and then hesitated, and instead of the remaining letters "ian," the medium gave "y Ann." And you may find innumerable cases when the knowledge of the medium does not extend any further than the knowledge of the people at the seance.

I know the Doctor will say that some of the media will deliver some fine discourses on spiritualistic philosophy which are altogether above their comprehension; but we have not sufficient proof of it. Until these media are subjected to far more scientific criticism than they have been subjected to hitherto, we should not give credence to anything of this kind. What we ought to do is this: we ought to wait until the strictest test conditions have been applied to them, and until that arrive we should hold our judgment in suspense. Now the Doctor scouts altogether Faraday's theory of unconscious involuntary muscular motion, and will tell you that this theory fails utterly. I know it does; but there is another agency to be noticed which may account for some of the phenomena. All Spiritualists are very fond, when they do not come upon the platform like this, of talking about clairvoyance, and will give us some remarkable instances of the power of these people to penetrate even the secrets of the future. If you read Ashburner and Reichenbach the German, you will find that naturally, without any spiritual agency, they can give us remarkable instances of this faculty as advanced by the Spiritualists themselves. What did Mr. Burns say when he appeared on this platform? He talked about a psychic force as actually existing, as being an actual principle in man, using the most absurd illustrations, just as if we still thought there were principles within us; all these principles are mere conditions. And so the Doctor would tell us when we advance any such theory as the theory of psychic force or of odic force, that these are figments of the brain; but when he advances his theory of actual existences, it is not a figment—an imagination, but an actual entity. Now, precisely so we claim that this odic force, or this psychic force—whatever you may please to call it—does actually exist. These accounts of clairvoyants by Ashburner are quite as well attested as most spiritual manifestations; and if they happened under purely natural conditions, if it be possible for the human mind to be influenced by means of some actual force not yet ascertained emanating from some other existing human being, we want no spiritualistic theory; and until we have investigated the laws of nature and can say there is no known law to account for the phenomena, we will hold our judgment in suspense.

The Doctor takes a most peculiar position. He says: "You cannot move a ponderable body without you exert muscular force or bring to bear some other force; electricity will not move a table or other object, it would rather knock it to pieces if it touched it!" Although the psychic force in man, the spiritualistic entity in man, is not sufficient to move a table without contact, yet this entity in man when divested of this fleshy vesture is capable of performing all these gambols, according to the Doctor's theory. If the body after death is capable of doing these things, then there is nothing remarkable in the theory of a palpable aura of some actual force which is not yet investigated.

Now, I say that, after we have, by means of these various theories, accounted for a great deal of the phenomena, there may possibly be a residuum which we should investigate further. But the spiritual hypothesis is altogether inadequate, and it is altogether too cumbersome. It was an old saying that "great effects from little causes spring." In this case we must reverse the saying, and say: "From great causes little effects do spring." It does not need this cumbersome agency of spirits, who are floating about in infinite space, to account for these simple phenomena. The laws which actually do exist are set at defiance. This spiritual theory of the Doctor's would take us back not one century, or two or three, but back to the days of the schoolmen, into that region where entities and quiddities, the ghosts of defunct bodies fly. Instead of doing as scientists of this century have done, wait, they invent a theory; they see but half the facts and invent a theory, and then come to the conclusion that therefore "our theory must be the right one." If we were to permit ourselves to be juggled with in this manner, to allow our reason to be led captive by this insinuating theory in this nineteenth century, we should be simply retrograding and carrying human society into pure anarchy. The position of the Doctor we have been allowed to ascertain, but as regards the entities, material or spiritual, we cannot say anything; and the Doctor will have to explain this entity. Instead of carefully investigating, he comes before you and says, just as theologians do when you cannot account for the order of nature: "You do not know, and I do not know, and if you do not believe my theory so much the greater fool are you."

The chairman now called upon Dr. Sexton, who rose and said:—

I think it will be apparent to everyone present that I am labouring under a very much greater difficulty than my opponent. He complains simply because I gave him a bit of close compact reasoning matter—all the more close because I wrote it, in order that he should not wander from Dan to Beersheba. And now I have to reply to him—reply to what? Has he so much as touched the question in the mode I put it before you? He has referred to my previous lecture on this platform, as if I did not give him enough to deal with. He has referred to Mr. Burns's debate on this platform, as if there was not enough in what I advanced to occupy his attention. He has given a history of philosophy and theology; has treated you to a variety of opinions on science; told you—

The opposing party here made so much interruption that the chairman was obliged to call for order, and to claim for Dr. Sexton the privilege of occupying his time in his own way.

I shall certainly (said the Doctor, continuing) occupy my time in my own way. I submit that I placed this matter before this audience in a manner which it was competent for any man to take hold of and deal with. The objection raised against my written paper I cannot understand, and the more so as I told him when we arranged this debate, that I should probably write my opening speech, and my only object was that I might give all my facts and reasoning in a compact form; and that he should object to reply to my speech because it has been written with care is certainly something novel in my experience. My twelve propositions he would not deal with—not he. He had not had time to consider them: he will have had time to consider them by Thursday night; and I hope then he will not raise this excuse.

Those were twelve propositions which I conceived rose one out of the other with regard to the phenomena; and I ask Mr. Foote where there was a fallacy; for to me they appeared to rise one out of the other until the spiritual hypothesis rose as a necessary consequence from the facts which I brought before your notice. My opponent has said that the

statements that were made could not be true because they were the statements of a few people, contradicting the universal experience of mankind: a few people opposed all the people of the earth. In the earlier part of his speech he told you Spiritualism was not new, but as old as creation. In the one case it is universal, in the other it is not universal. Spiritualism contradicts the universal opinion of mankind: Spiritualism has been believed in in all ages—so he also said. Which of these two statements is the true one I am utterly at a loss to imagine. Spiritualism contradicts the universal testimony of mankind, and must not be believed in when it opposes the laws of nature. How glibly some men talk of the laws of nature! This is the objection that has been urged against every scientific fact since the world began: the laws of nature that were known previous to the discovery being made,—the pre-conceived notions of men at that time. We need not talk about what is and what is not opposed to the laws of nature until we know something more as to what those laws are. There is no Spiritualist I have ever come in contact with who will maintain that Spiritualism is opposed to the laws of nature. What we do maintain is that Spiritualism is the manifestation of higher laws, and that the one is not contrary to the other, but that the lower law for the time being is subject to the higher law.

Mr. Foote told you he could give you a large number of theories which would explain the phenomena. This is what he should have done. I stated distinctly and methodically in my opening speech that the spiritual theory, and that alone, will cover the ground occupied by the facts; and if Mr. Foote has a theory which would occupy the ground, he should have placed it before us, in order that we might judge of it and discuss it, to see if it would stand the test of reason, as well as that theory I put before you. He took up unconscious cerebration, and therefore I submit it was foreign to the subject, unless he could show that unconscious cerebration would cover the ground; and unconscious cerebration would not. He simply replied to the statement that there was no such thing as unconscious cerebration, because all thinking involves consciousness, with an instance that were it given could be used quite as well to prove the contrary. All that it proved was this, that there was a consciousness in dreaming that was not always impressed on the faculty of memory. We were told of the credulity of mankind. Certainly, it is quite true that men are very easily misled with reference to a large number of matters. But I do submit that it is not argument to stand up on a platform and say: Large numbers of people are very credulous; but then they are all on your side of the question and not on mine. A man is only deluded when his notions run counter to mine; while there is no chance of delusion on the other side. Suppose I say that the reason that Mr. Foote holds his particular views is because he is deluded by the credulity of mankind.

Man may be credulous—men are credulous; but there are facts which happen within the experience of mankind about which there can be no mistake. There is a broad line of demarcation between that which is a fact—accepted upon the testimony of persons whose evidence would be taken with regard to other matters—and that which can be considered as a part of the individual. You have here, not the testimony of ignorant men, of untrained minds, but of such men as Professor Crookes, Serjeant Cox, and other men who have devoted their lives to science; who know what scientific accuracy of thought is as well as Mr. Foote; who know what scientific investigation is; and with that scientific investigation have still come to the conclusion that the facts are true, and that the spirit-theory is one that can account for them. If this is to be put down as a delusion, why there is no end of the delusions under which we are labouring. I am not here talking to you of any delusion; for I submit that the evidence is not stronger in support of any acknowledged fact than the evidence that has been furnished in favour of the phenomena in connection with Spiritualism. When we are told about the progress of mental science, let me tell Mr. Foote that no such progress had been made. I believe the men who went to work to study mind as the ancients studied it knew more about mind than we do to-day; and the reason is this, that in those days they studied mind in its operation, and to-day you take your scalpel to look for life in the region of death, to look for thought when thought has gone, to look for that which has given up all action and energy, and when the body is left dead.

Mr. Foote, on rising, said:

Mr. Chairman, friends,—the Doctor in his opening remarks charged me with wandering from Dan to Beersheba. All I can say is that his first speech was so peculiar, and took such a curious direction, that it was like one of those stories of which O'Connell once said there was no means of overtaking it. Consequently, I was obliged to pursue a devious path in attempting to follow what the Doctor advanced. Now, said Dr. Sexton, I did not attempt to deal with the twelve propositions laid down. Well, I have heard of some people who had remarkably tenacious memories; but if I could remember those propositions, which he read so quickly, I should indeed quite eclipse them. If the Doctor had sent me one hour before the debate these twelve propositions, I would have dealt with them to the best of my ability. It is not true that Dr. Sexton did tell me he was going to write a speech. I will not give him the lie direct, because it is quite possible he may be mistaken; but I do say I have no recollection whatever of any such statement; if I had, I should have availed myself of the opportunity to prepare a paper also.

It was all very well to talk about the laws of nature, and to say that certain alleged theories contradicted the universal experience of mankind. The question is not altogether to be dealt with in the easy fashion he adopted. I did not say that any fact adduced to-day which was different from the universal experience of mankind ought not to be accepted upon its merits; but if any alleged occurrence conflicts with a law of nature—a law proved by the canons of induction—I do ask whether it be more probable that the universal experience of mankind be falsified, or that the witnesses be deceived? for if an ascertained law of nature is to be set aside by manifestations of spiritual nature, then science is naught, and human reason set at defiance. Well, says the Doctor, if his theory is not scientifically warranted, why do not I give one which will account for the whole of the phenomena? Because I am too modest to do anything of the kind. If this method be adopted, why then there is an end of science altogether; but science is more patient and humble than that. You first set to work and investigate the phenomena, and

then you invent an hypothesis, and unless they conform to these methods your hypothesis is not scientifically warranted. I am content to wait until science has thrown light on these problems, and in the interim I refuse to accept this hypothesis. If you read Reichenbach, there are quite as extraordinary facts narrated of experiments with sensitives—quite as marked as any of the spiritual manifestations, so-called; and if Reichenbach's experiments have been attested by long years of investigation, Spiritualists might be more humble, instead of forming hypotheses; they might do more towards advancing a knowledge of their fellow-men, rather than jump to conclusions so hastily.

Unconscious cerebration was beside the purpose. I did not say that unconscious cerebration would account for the whole of the manifestations. What I did say was this: that unconscious cerebration would account for some of the replies which were given by media. Dr. Carpenter gives instances of media who have given tolerably satisfactory replies; but if they blinded the media they were unable to give satisfactory answers. Also, it is not fair for the Doctor to say that I have no right to declare that the laws of nature are set at defiance. He says I ought to be more humble, and wait until what the laws of nature are is better understood. He should wait; I am content to wait. But because we are not able to give a scientific theory, he says you must accept my theory, and if you do not you are absurd and unscientific. Now, the Doctor wound up with a most curious diatribe about my contempt of the ancient philosophers. I never expressed any such contempt. I have the greatest admiration for Socrates, and for the analytical method he brought to bear upon moral problems. I have the greatest respect for Plato and Aristotle; but if you take their books or treatises, you will see, that instead of doing as scientific men of the present day do, patiently investigate the facts and not invent a theory, they jump to a conclusion without any facts to base their theory upon. It has only been recently that the positive method has been adopted; and when I say we ought to give our admiration to this positive method of science of these latter days, I do not in the least wish to detract from those great men who have been in advance of their time, and against whom it is no imputation to say that they did not make the advances scientific men have since made.

Allow me to say that the Doctor's remarks on credulity were utterly beside the purpose. I did not say that the credulity of the human mind would account for the whole of the phenomena. I said we ought to set aside those phenomena which could be attributed to the credulity of mankind. I say also that we, as men acquainted with the history of science, should wait until the problems that are placed before us have been patiently investigated, and not accept a lumbering theory—bide the time when the subtle relations between body and mind, and the more subtle relations of the mind proper have been discovered, rather than go to work to build theories such as that which the Doctor has put before you to-night.

Dr. Sexton: I think our friend Mr. Foote has mistaken the object of this debate. In his first speech he made an imaginary explanation of certain phenomena of Spiritualism, but what I maintain is that he should deal with the phenomena which I brought before you. It was utterly beside the question to go to explain some phenomena to which I did not refer; and I think it shows most clearly that he is incapable of explaining the class of phenomena I have been dealing with to-night. During my opening speech I made no reference to the psychological phenomena. On the Sunday evening when I lectured in this hall I dealt with, as far as I could, the whole of the phenomena of Spiritualism; and as I took the psychological phenomena I alluded to the unconscious cerebration theory, which has been made the explanation to-night. To-night I did not deal with the psychological question, and so did not go into the subject of unconscious cerebration. Still, in order to explain the phenomena I referred to, this theory was brought up. Now, what are the theories which have been advanced as an explanation of these phenomena? First, he says there is doubtless imposition; I admit that; and I should like to know what there is in the world that has not had imposition connected with it at some time or another. It is just as reasonable to say that there is no genuine Spiritualism because there are spurious imitations as that there are no sovereigns because there are fictitious representations of them. The phenomena—those, for instance, attested by Serjeant Cox and Mr. Crookes, and the first of these men is not a Spiritualist, and Mr. Crookes has not said that he is; in these cases there can be no imposition—the phenomena took place in their own houses, in the presence of their friends, where there was no person to play tricks. Therefore it is quite clear that the theory of imposition breaks down. The theory of credulity must also break down. You cannot imagine that a man like Cox or Crookes, who sit down to investigate these phenomena—to investigate them in the same manner as any other branch of science, going through exactly the same analytical and synthetical methods—you can hardly suppose they could have been mistaken, or that credulity could have had anything to do with the subject. As to unconscious cerebration, it was purely beside the question to bring it in, unless it would explain some of those phenomena. When the table was moved, was there unconscious cerebration? Unconscious cerebration! Where? There was clearly no unconscious cerebration here. When Mr. Crookes saw a chair raised from the floor, and no mortal hand touching it, was that unconscious cerebration? Unconscious cerebration on the part of the chair or the floor? Clearly no theory of unconscious cerebration here. Then Mr. Foote tells us that Dr. Ashburner said this, and another said that; and then he has recourse to odic force. Let me tell Mr. Foote that Dr. Ashburner, who details these cases of clairvoyance which appear to Mr. Foote as extraordinary as anything in Spiritualism—that Dr. Ashburner, after long years of investigation, became himself a Spiritualist in consequence of the overwhelming amount of evidence that had been brought to bear. Every scientific man who has gone into the question has come out a believer in the phenomena. It argues very much in favour of Spiritualism that those who urge reasons against it are persons who have not seen the phenomena, who have not looked into it, who have not investigated it, and who can therefore hardly form an opinion.

The scientific men of to-day have not looked into Spiritualism, and when we hear so much of what these men are doing—what are they doing? We have heard of Dr. Maudsley, a man who keeps a lunatic asylum. Lunatic asylums are, I dare say, very necessary; but, sir, I do

submit to this audience that a man whose whole experience of the human mind is of its abnormal condition, is not the man to tell the results of the human mind in a healthy condition. These are not the men to investigate mind. So surely as this Spiritualism comes and claims to know something of the operations of the mind, claims to throw a new light on the subject of man's destiny—surely a system which comes before them as Spiritualism does—they should at least look into it and see what its claims are. Do they do that? Every man in this audience doubtless knows Professor Huxley. He says, "I take no interest in the subject whatever." This is not the nature of the scientific interest in a new light coming from a source where he man, prejudiced against a new light coming from a source where he was not looking for it. Professor Tyndal went to one seance. Dr. Carpenter says he knows nothing about the subject; but he professes to believe in the soul and God, and yet Dr. Carpenter will go to the very extreme in the direction of materialism rather than investigate Spiritualism.

Mr. Foote: The Doctor, although charging me with overlooking the argument which he laid down in his opening speech, has yet, throughout the whole of the evening, carefully avoided any reference whatever to the scientific conditions of an hypothesis which I laid down. In the course of my opening speech I said that a cause cannot be assumed unless it is a cause which can be proved to be actually existent, and that in order to prove the doctrine that man's soul actually exists after the elements of his body were decomposed, we thought we might expect that the Doctor would prove that there was an anthropomorphic element in man capable of existing independently of the body. I shall take particular care on Thursday to see that the Doctor does deal with this. For as we are to argue on the doctrine of a future life, as to whether man has an anthropomorphic element, we shall at least have to be satisfied as to whether there is an element in man which he does not share with the animals.

The Doctor said I had not dealt with the testimony of Serjeant Cox and Mr. Crookes. Well now, suppose I deal with their testimony. Certain luminosities were perceived at a seance by Mr. Crookes. Does that prove that spirits are present? According to Reichenbach and Ashburner there are sensitives who can perceive magnetic emanations in the dark, who can perceive the nerve ether, and who can actually tell the two different polarities; and if these people can see—these sensitives, with abnormally sensitive vision—can see these luminosities, where is the necessity of spirits? A heavy table lifts without any hands in contact; therefore there must be spirits; but I fail to see the connection. The same might be true of anything and the same has been said of every class of phenomena, until we have had a scientific theory to account for them. The table—they are usually three-legged, because they tilt easier—the table pirouettes! Therefore there must be a spirit present. But I deny that because a table moves and turns right round, therefore spirits must have turned it.

The Doctor has not shown any connection between the facts and the theory; and I do not wonder that Dr. Carpenter repudiates the notion that spirits come to seances and turn tables for amusement. Scientific men, it is said, have not studied Spiritualism patiently, and Professor Huxley is specially instanced. Why Professor Huxley does not interest himself in it is simply because he knows nothing about it. He says in that letter that the reasons why he had no interest in it whatever were because he was sure he would do more good by pursuing his own course than by paying his attention to these matters, in which his investigation would be entirely fruitless. And then Dr. Maudsley is not to be received as authority because he studies abnormal conditions of the mind. Why, the only reason we have a science of physiology at all is because we suffer from disease. If we had never suffered, we should never have had physiology. Lunatic asylums are certainly necessary; for the other day I saw a young man in a grievous state of insanity, and he was incarcerated for the second time because of his being crazy on Spiritualism.

Now we have had a laudation of the old method of investigating the phenomena of mind as opposed to the modern scientific method. Now I know as well as the Doctor, and the Doctor as well as I, that of course you cannot study actual psychology from the dead subject. I know that as well as he does. It is a mere piece of verbal trickery. Of course you cannot study a thing after it is deprived of life. When the human organism is dead, you may then study the formation of the brain, and if you study the formation of the brain under the scalpel with the formation of the brain actually working, you may, by allying the two together, come to some explanation that is satisfactory. Why, would the Doctor deprecate the study of anatomy? and yet it is by anatomy alone we can study the structure of human beings. We have to wait until they are dead before we can practise with the lancet; and you have to study the physiology of the organism by means of these investigations when the sum-total of its functions no longer perform. I will ask any one of you to read old books on metaphysics, to see the beauty of this method Dr. Sexton lauds. There are not facts; all is speculation. The difference between the old and the new method is that modern psychologists and physiologists patiently investigate facts, prepared to wait in a state of ignorance, rather than come to sudden conclusions. But in the old method they would rather have a theory without the facts, than the facts without the theory.

I allege it was utterly impossible for me to deal with the twelve propositions. I allege it was clearly a matter of the scientific basis of the hypothesis. Mr. Mill emphatically declares that a theory cannot be regarded as accounting for the facts unless the cause assumed can be proved by independent evidence. On Thursday night we shall have the Doctor driven home to his last fastness. He will have to prove that there is an element that acts independently of the body. That is the position I shall attack him on on Thursday night. I ask you to study this matter for yourselves. Do not make it your thought not to care whether it be true or not. Simply look to those who study the question thoroughly; and if you wait patiently until scientific men have given the subject their thought, you will see the spiritualistic theory of Dr. Sexton will be relegated to the limbo of forgotten things.

In conclusion of the first night's debate, Mr. Watts announced that on Thursday night Mr. Foote would open the discussion with a speech of half an hour, the proposition being—"That the Doctrine of a Future Life is unphilosophical and illusory." We will give the remainder of the debate next week.

MR. MORSE'S APPOINTMENTS.

LEEDS.—Sunday, April 5th, The Circus, Cookridge Street. Afternoon at 2.30; subject: "Is there a Future Life?" Evening at 6.30; subject chosen by the audience.
 MERTHYR TYDFIL.—Monday, Tuesday, Wednesday, April 13th, 14th, and 15th.
 BIRMINGHAM.—Sunday, April 19th.
 LIVERPOOL.—Sunday, April 26th.
 OLDHAM.—Sunday, May 3rd.
 MANCHESTER.—Sunday, May 10th.
 BURY AND BARROW.—To follow.
 NEWCASTLE.—June 14th.

Mr. Morse's address during the next week is care of Mr. J. Chapman, 10, Dunkeld Street, Liverpool.

DR. SEXTON'S APPOINTMENTS.

BISHOP AUCKLAND.—April 7th.
 UTTONTER, STAFFORDSHIRE.—April 8th.

A MEETING ROOM AT MORLEY.

To the Editor.—Dear Sir,—Will you kindly allow me a little space in the next issue of your paper, to give a report of the subscriptions received towards the expenses of our new meeting room:—

	£ s. d.
Liverpool Friends	7 10 6
Mr. Emanuel Baines	0 10 0
Harker Street Meeting Room, Bowling	1 11 5
Mr. Elijah Stocks	0 7 6
Leeds Friends	1 7 6
Our own Circle and other Friends	9 14 4½
Total	21 1 3½
	£ s. d.
The total cost of the Room is	39 14 9½
Subscriptions	21 1 3½
Leaves a debt of	18 13 6

We shall be glad to receive donations from any friends who may feel inclined to assist us.
 B. H. BRADBURY, Hon. Sec.
 Gisburn House, Queen Street, Morley, March 3, 1874.

THE CONFIRMATION OF A RECENT SPIRIT-MESSAGE.

To the Editor.—In reference to this topic, you ask, in a note on my former letter, whether the newspapers made any mention of depression or sadness as accounting for the suicide. They did not, and so far as the evidence at the inquest went, every one seemed to be utterly unable to suggest any motive for the rash deed. The act may have had its origin in a constitutional tendency to depression and sadness; no other adequate cause has hitherto been suggested, but this constitutional tendency could not have been known to Mr. Morse, even if it had been recognised by the family, unless, indeed, Mr. Morse had sources of information other than the newspapers. The newspapers bear evidence to the general facts of the case, but the suggestion of depression or sadness (which is the only rational way of accounting for the suicide) is obviously communicated from some other source, whatever that source may be.—Yours, &c., A DAILY TRAVELLER ON THE LINE.

[Can anyone discover whether the deceased was really subject to depressed feelings? He might be so, yet not show it to any but his most intimate friends. This would be the test as to the spiritual origin of the message.—Ed. M.]

DR. MONCK'S LECTURES.

We have received a number of very different reports from various places as to Dr. Monck's platform services. He has been apparently the victim in some cases of speculating adventurers. Some have engaged him who have been too great cowards to let the fact be known, and hence have cut the course short to keep down public animosity, and have blamed the doctor with an apparent failure. Others have desired to get him in for public seances, to make money out of the transaction; and the announcements have sometimes been of such a character as to mislead the public and cause them to demand manifestations. It must also be said that his *exposé* of the conjurers does not give satisfaction. He has not the proper apparatus, and his explanations, however truthful they may be, do not satisfy the audience who have simply his word for it. We think Dr. Monck would do much better if he adhered to the more intellectual and religious part of the work. We have received a long report from Nottingham, from a well-known Spiritualist. It does not seem that Dr. Monck was by any means responsible for the disturbance which occurred in the town. We have great confidence in our correspondent's opinion and honesty, and shall give his letter next week.

LANCASHIRE AND YORKSHIRE PICNIC.

Dear Mr. Editor,—In reference to Mr. Chapman's picnic of Lancashire and Yorkshire Spiritualists, I would suggest that Rainhill would be the most suitable and at the same time the most convenient locality. It is a fact that Belle Vue Gardens is not a suitable place for "grasping the hand of true fellowship" or "blending in one great brotherhood." Mr. Chapman is a noble worker in the good cause of Spiritualism, and any suggestion emanating from the late secretary of the Liverpool Psychological Society should receive our mature consideration. I have no doubt Mr. Chapman will reconsider his suggestion, and agree to Rainhill.—Yours faithfully,
 JOHN SINCLAIR.
 46, Corporation Street, Manchester, March 30, 1874.

SOLOMON J. JEWETT, the well-known American magnetic healer, writes to say that he intends visiting England in a few weeks. He has enclosed his photograph, which may be seen at the Spiritual Institution.

BIRMINGHAM.—Eight persons of both sexes wanted to complete developing circle meeting every Thursday evening at eight o'clock for clairvoyance, trance-speaking, and materialisation. Terms, 4s. per quarter for use of room. Special seances on Sundays. Address, S. P. J., General Post-office, Birmingham.

On a recent evening Mrs. J. W. Jackson was one of a large party of distinguished guests who met at the house of Mrs. Makkougall Gregory, and, being called on to give an address on Spiritualism, she delivered a speech of considerable merit, and which afforded much satisfaction to those who were present.

OF EVERLASTING PUNISHMENT.—The Infinite One, being equal in goodness as in power, and in the desire for the immortal welfare and happiness of mankind, no inferior power, called evil, can everlastingly triumph against His goodness, or frustrate its designs, and there can be no everlasting punishment for mankind.

INQUIRIES.—To the Editor.—Sir,—I would be very much obliged to you or any of your readers for information on these points:—1. Where can I get an English translation of the Scriptures of the Parsees and Hindus and other nations, and at what price? 2. What is the nature of the "Book of God" I so often see advertised? Of what book is it a translation, or is it only a fanciful production?—Yours, MAX.

NEWCASTLE.—A correspondent asks:—"Is there any other means of bringing a medium out of the trance-state than by breaking up the circle? Our circle is a small one, and our medium was controlled by some 'evil-disposed ones,' causing the most painful struggles, and kept possession fully five minutes after we had all left but one. If any kind friend can suggest a better method they will greatly oblige yours truly, ZENOBIA. March 27, 1874."

CHRISTIANITY AND INSANITY.—The Rev. T. Ashcroft said in his lecture that eight lunatic asylums were filled in America by deranged Spiritualists. We might ask, who filled the other lunatic asylums? and, what is more to the point, are they Spiritualists who crowd the many institutions of that kind in this country? Can any of our readers give statistics as to the number of lunatic asylums in this country, the number of patients, and the religious denominations to which they severally belong? This is a Christian country, or ought to be, and these lunatics must be Christian lunatics. If this be not an argument against Christianity, our reverend friends need not use it against Spiritualism.

PERSECUTION AT BURY.—From the *Bury Times* we perceive that the Rev. T. Ashcroft of Bury has delivered a lecture "in denunciation of the principles of Spiritualism." The only respectable part of the utterance is that describing the rise and progress of Spiritualism, and the "general definitions" taken from the "Spiritualist Almanack and Companion." The rest of the discourse is a ridiculous tirade, varied by inaccuracies of the grossest kind. For instance—"a Spiritualist named Burns, of Manchester, said that they did not accept all that was said by Jesus as of equal value." Now, we have never heard of "a Spiritualist named Burns, of Manchester," and the other Burns did not say what is thus reported. The reporter very discreetly calls the performance "a denunciation." In no respect could it be designated an argument. Here is his peroration:—"And now I think, my friends, you will agree with me that this system that I have referred to is indeed ridiculous, bombastic, anti-scriptural, demoniacal, lying, and immoral. Have I proved it? (Loud cries of 'Yes!') I challenge any Spiritualist in the world to disprove it. (Loud applause.) Since I have found out what I have against Spiritualism my soul has been stirred to its very depths, and I say that, by the help of God, I will do my part in rooting this infamous thing out of Bury. (Applause.) Bring whom you like, but you shall see that a Sexton shall not bury an Ashcroft." Mr. Ashcroft is, after all, a useful member of society. His uncouth harrow is tilling up the soil of ignorance, and making way for grains of truth, which the friends at Bury are eager in scattering. "Pope" Ashworth will be an old man if he live to drive Spiritualism out of Bury. At least for the sake of English liberty we hope this instance of despotism will meet with the non-success which its impudence deserves.

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

TUESDAY, APRIL 7, Phrenological Seance, by J. Burns. Admission 1s., at 8.
WEDNESDAY, APRIL 8, Mrs. Olive at 8 o'clock. Admission 2s. 6d.
THURSDAY, APRIL 9, Adjourned Meeting on the Anniversary of Spiritualism, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, APRIL 4, Mr. Williams. See advertisement.
SUNDAY, APRIL 5, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.
MRS. TAPPAN at Cleveland Hall, at 7.
St. John's Association of Spiritualists. Address at No. 86, Goswell Road, at 7 o'clock.
MONDAY, APRIL 6, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Williams. See advertisement.
TUESDAY, APRIL 7, Seance at Temperance Hall, 103, Mile End Road, at 8.15.
WEDNESDAY APRIL 8, Marylebone Association, 90, Church Street, Paddington, Lecture at 8 o'clock, admission free.
Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.
THURSDAY, APRIL 9, Dalston Association of Inquirers into Spiritualism, Seance at their rooms, 71, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
St. John's Association of Spiritualists, at Goswell Hall, 86, Goswell Road, at 8, for members only.
Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, APRIL 4, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 7.
SUNDAY, APRIL 5, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children' Progressive Lyceum at 9 a.m. and 2 p.m.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.
COWMS, at George Holdroyd's, at 6 p.m.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.
MORLEY, Mr. E. Bair's, Town End.
HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. Children's Lyceum at 10 a.m.
NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.
BISHOP AUCLAND, at Mr. Faucitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.
LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.
DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6 p.m.
SOUTHEA. At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.
BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, near Well St., Hockley, United Christian Spiritualists, at 6 p.m.
LOUGHBORO'. Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.
GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.
HULL, 5, Strawberry Street, Drypool, at 7.30.
NEW SHILDON, at 16, Strand Street, at 6 p.m.
HECKMONDWICK, service at 6.30 at Lower George Street.
Developing Circle on Monday and Thursday, at 7.30.
LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, addresses at 6.30.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station, Service at 2.30 and 6 p.m. John Kitson, medium.
MONDAY, APRIL 6, HULL, 42, New King Street, at 8.30.
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.
TUESDAY, APRIL 7, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
WEDNESDAY, APRIL 8, BOWLING, Spiritualists' Meeting Room, 8 p.m.
MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.
OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.
DARLINGTON Spiritualist Association, same place as on Sundays. Public Open Conversation Circle at 7.30. p.m.
BIRMINGHAM, Mr. Perks', 312, Bridge Street, at 8, for Development.
BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.
LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, seance at 7.30.
THURSDAY, APRIL 9, BOWLING, Hall Lane, 7.30 p.m.
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
BISHOP AUCLAND, at Mr. Faucitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.
BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.
BIRMINGHAM, Developing Circle, at 7, Hyde Road, Ladywood, at 7.45, by Miss Baker, assisted by a Clairvoyant and Trance-medium.
FRIDAY, APRIL 10, LIVERPOOL. Weekly Conference and Trance-speaking: at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.
NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.

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A LADY, age 23, desires a SITUATION as Saleswoman in some light retail business. Would give a short time, not having been out before. Is a Spiritualist, and would prefer being in the family of a Spiritualist. Satisfactory references can be furnished.—Mrs. GORDON, Miss Rowles, Eden Street, Kingston-on-Thames.

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A LECTURE

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DR. G. SEXTON,

M.A., F.Z.S., F.A.S., Editor of the "New Era,"

ON

TUESDAY EVENING, APRIL 21, 1874,

On "Man as a Spiritual Being."

THE CHAIR WILL BE TAKEN BY MR. J. BURNS, OF THE SPIRITUAL INSTITUTION.

A LECTURE

WILL ALSO BE GIVEN BY

MRS. CORA L. V. TAPPAN

(UNDER THE INFLUENCE OF HER SPIRIT-GUIDES)

ON THE FOLLOWING

TUESDAY EVENING, APRIL 28,

THE SUBJECT OF THE LECTURE MAY BE CHOSEN BY THE AUDIENCE.

THE CHAIR WILL BE TAKEN BY

JAMES THORNTON HOSKINS, Esq., M.A.

Doors open at Half-past Seven; Chair taken at Eight o'clock.

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BOOK VI.—All Common Chronology Confused, and Baseless as a System, 429-430. The Grand and Majestic Nature of the True Apocalypse, 431-434. Index, 435.

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