



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

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MRS. TAPPAN AT CLEVELAND HALL.
 SUNDAY, MAY 10TH, 1874.

MEMORIAL DISCOURSE ON THE LIFE AND WORKS OF JUDGE EDMONDS, BY THEODORE PARKER.

After the opening hymn, a selection was read by Mr. W. Glynes, who occupied the chair, from a work written by Judge Edmonds in 1853. Mrs. Tappan then rose, and gave utterance to the following invocation:—

Our Father and our Mother God! Thou Light, and Life, and Love! Thou Father of all beneficence! Thou Mother of all kindness! Thou Parent of all souls! we come to Thee in thanksgiving; we uplift our hearts in praise; we appear before Thee with all our thoughts and meditations, that Thou, O loving Soul, mayest know and understand us. We praise Thee for the blessings of all time,—for the earth fraught with its manifold beauties, adorned with grace and loveliness, yielding the fruition of ages in the lap of the present. We praise Thee for all things that Thou hast made—the universe fraught with beauty and harmony; the starry firmament adorned with splendour; the earth, the night, and the day; the seasons with their varied changes and beauties; the spring with its bursting loveliness, the summer with its bloom and warmth, the autumn with its rich treasures, the winter with its peaceful repose. We praise Thee for the sunlight of day, and the starry glory of the night. We praise Thee for the daytime of man's knowledge, when Thou hast given with inspired voice, and through seer and prophet, the utterance of Thy wisdom. We praise Thee for the history of man that has revealed in every time and place the utterances of Thy spirit, and upon Sinai and Calvary has given a token of Thy spiritual power. In other places, and among other nations, Thou hast spoken, and in all time Thy voice has been heard among men, kindling everywhere the flame of immortal life. We praise Thee for science, for the particular philosophies of human knowledge and judgment, whereon men have builded up the tablets of law, and have made grand structures of government and power; but more do we praise Thee for the latest and sublimest thought—the first and last in the kingdom of knowledge—the thought of immortal life: for this all nations have expended their thought and power; for this all brains have delved deep into the mines of knowledge, and have sought to find out the secret of time and eternity; for this men have confined themselves to dungeon-cells, and have lived the life of hermits to know more of Thee; for this the sacrificial flame has been kindled; for this men have become martyrs; for this the nations of the earth have uplifted their voices in songs and hymns of praise and adoration. O Thou Spirit that dost live in all things! that hast abode with seer and prophet, with man of God, and with hermit in cave! Thou that hast spoken through the lips of babes, and made them utter oracles and songs of praise! Thou, O God, for ever dost kindle the fire of genius upon the brow of mortals, and place the wreath of Thine infinite glory about their heads; be Thou our Crown and Strength! Let us turn to Thee! Let us behold Thee! Let all Thy children know that Thou art manifest in every living soul! Let them turn away from death! Let them know that life is for ever kindled in the human soul, and that the image that is like to Thee cannot perish! Let them no longer fear death! Let them see with the eye of the soul, and understand with the comprehension of the Spirit that they are beyond death! Death, fear, terror—these all give place to life, and love, and immortal peace. Let Thy children turn to Thee, O infinite Father, with loving thoughts and kindly rejoicings! Spirit of life! Spirit of immortality! Spirit of peace

and goodness! abide with us; and let us remember, O God, that Thou art everywhere. Our Father, who art in heaven, hallowed by Thy name, Thy kingdom come, Thy will be done on earth as it is done in heaven; give us each day our daily bread, and forgive us our trespasses as we forgive them that trespass against us; and leave us not in temptation, but deliver us from evil; for Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

Lesson of the evening: part of the 15th chapter of Corinthians.

The great man does not die. He passes away from earth; his memory may not even be cherished; but the thoughts that he has gathered, the deeds that he has performed, live for eternity. I hold it to be a truth, friends, that one soul is not greater than another; that God rears up, for each time and generation, a special instrument of His work; and that, whether it be for revolution or for reformation, whether it be for the revelation of the spirit or for the redemption of nations and the disenthralment of slaves, there are always instruments ready to His hand. Had not the time been ripe for revolution, Napoleon would never have excelled in the greatness of his conquests. Had the earth been fond of war, Cæsar would have been as nought. Had the Reformation not been already sown, Luther, and Calvin, and Melancthon, and Knox would not have yielded to the powers of the new dispensation. And is it not true in human history that wherever a great deed is to be done, or a great reformation wrought, there is always some instrument ready at hand?—otherwise we might deny the existence of the divine purpose, and say that human greatness is but chance work.

All souls possess the germs of greatness. Prophets, seers, sages, leaders, and saviours are slumbering in your midst in embryo; but there comes a time when, by some wave of circumstance, or some great effort of revolution, a single soul stands up in front of his kind, and they must follow where he moves, and he must lead where the voice of the spirit calls him. Such men are heroes; such men are the leaders and teachers of their kind. But the world to-day is changing its form of hero-worship. Now it is no longer physical strength or skill in the use of weapons, but it is spirit itself. It is not the man who slays millions of his fellow-men, but he who leads millions to freedom and the disenthralment of their souls. They are your greatest men to-day who, on the battle-field of life, wage war against error, against the aggressiveness of past ages, against the encroachments of the all-pervading spirit of conquest. These are the heroes of to-day.

The subject of my present remarks was not born in past ages when martyrs suffered for the cross—not born when battle-fields formed the subject of human interest—not born when state warred against state for the supremacy of a petty kingdom—not born in a state or kingdom where the most valiant at arms is the highest in wisdom: he is not a hero of the past. But of such substance was his soul made, and so his body shaped and organised to fit that soul, that, as I shall presently show you, he, in the hands of the infinite Mind, and through His all-pervading purpose, has perhaps been one of the instruments to work as great a revolution as any in history. Had it been my province to stand in my usual place and accustomed land to teach those who were wont to hear me, I should have spoken some months ago concerning the departure of one of America's statesmen and heroes upon the battle-field of life, one of those who led the slave from bondage to liberty. I mean Charles Sumner. Had it been mine to stand in my usual place, I should have looked across the ocean and joined England mourning her son—not one who had spent his life amid the hurry and bustle of statesmen—not one who had gained laurels at home in letters;

Before giving the inspirational poem, Mrs. Tappan announced that next Sunday evening, at the request of her guides, and assisted by them, the spirit of Judge Edmonds will give his experience in passing through the change called death, and his experience in the spirit-land since that time.

POEM.

When the full rich glories of the summer day
Are gathered in the golden west,
And the hours all radiant and free
Sink softly upon evening's breast,
Ye do not mourn that the day is done,
And that the night comes silent on.

When the golden sheafs of ripened grain
Are gathered all in rich accord,
And the earth with her indulgent hand
Hath into the lap of autumn poured
The ripened splendours of the year,
Ye do not weep that winter is near.

When the years of life are fully spent,
And on the forehead lines appear,
And all the days are gathered in the sheaf,
As golden as the harvest of the year,
Why should ye weep that death doth come
To waft the spirit to its brighter home?

Behold the grey sires carries to his grave
The full and ripened harvest of his years,
Each deed of worth, each kindly thought to save,
Is melted and suffused in rainbow tears;
Why should ye weep the harvest of the soul,
When God the reaper hath utter control?

There is nought can the spirit change, nor death,
Nor dark decay, nor lingering night,
But only the impulse of new breath,
That bears it ever on and up to light;
Why should you weep and bid the loved one stay,
When the new sphere swings open bright as day

Revealing the splendours of that clime,
Where death and sickness nevermore can come?
For they bear their lives like golden sheaves,
To plant the vineyards of their higher home.
Why should you weep when they to God ascend,
Since all their brightness doth new beauty lend?

Weep not, O England, for that favoured son,
Who hath gone out after long years of pain,
Behold anew the risen Livingstone
Reaps the bright harvest of his life again,
And all his blessings scatters on each head
Of those who have lamented him as dead.

Weep not, Columbia, for your cherished sons,
They too have risen from the gloom of time,
And freedom's chaplets bind their brows, and lo!
The glory of their lives, pure and sublime,
Shines even now upon the earth,
With rarer beauty and higher worth.

Weep not for him who has gone out with years
And honours twined around his head,
Whom no one mourns and no one weeps for now,
Whom ye lament not as one dead;
For he doth live and speak and act and move
In all wondrous work, he whom ye love.

Ye feel his presence in the mighty words
That like arrows cleave pale error's night,
Ye feel them in the purposes like swords
That bring God's presence ever to your sight;
Now act ye all His will, nor mourn
Nor murmur that earth's ways are overworn.

Thou art arisen, O thou Son of time,
To the rare splendours of thy new-found sphere,
Be thou, attendant spirit, ever near,
And let thy voice even now, like chime
Of silver bells, rung out anew,
Proclaim the joy that comes to you.
Thou art arisen, let thy radiance fall
Even upon each loving heart,
Until cold death and fear shall depart,
Leaving only life that is most dear to all;
Be thou, attendant spirit, near.

O Thou Supernal Soul, whose heart doth keep
The destinies of all within thy hand,
We praise Thee for death, since its control
Doth ever guide us to that better land
Where suffering and sorrow never come,
And where all souls shall find their endless home.

Mrs. Dickinson has gone to Liverpool, and taken up her abode at Mr. Archibald Lamont's, 85, Islington, where she is prepared to receive those who desire to consult her professionally.

ON THE SCIENTIFIC INVESTIGATION OF SPIRITUALISM.—We are informed by Dr. Monck that he has prepared a lecture with the above title, to be illustrated with large Diagrams, representing the scientific tests applied by W. Crookes, F.R.S., and other scientists. The lecture will be further illustrated by practical experiments in public. As this method of presenting Spiritualism is of a most attractive character, we have no doubt that Dr. Monck will receive numerous engagements for the delivery of the lecture. Letters should be addressed to him, 14, Wells Terrace, Tottenham, Bristol.

THE LATE WILLIAM CARPENTER.

An eminent man and staunch friend of Spiritualism has recently been translated to the better world. William Carpenter was not particularly well known to the more recent adherents to the cause; his natural modesty restraining him from taking a prominent position. He will be best known to some of our London readers as the white-haired old gentleman with glasses, who, with his wife, occupied a position in the reserved seats at Mrs. Tappan's meetings in the Royal Music Hall. He will be known to others as the author of tracts on tabooed topics, "Does Spiritualism demand Investigation?" and the "Anomalies of Spiritualism—Good and Evil Spirits." He was a voluminous writer, and one of the most deserving authors of the present age. Repeated application was made to Government for a pension for him, but his claims were disregarded, while others who had not done one tithe of the useful work were honourably rewarded at the public expense, and so, worn out with toil, the aged writer had to wield his pen for bread till he required no more of this world on which he had shed so much intellectual light. He died on Tuesday, April 21st, at Colebrook Row, Islington. We quote a slight sketch of his career from the *Monetary and Mining Gazette*, of which he was editor up to the time of his decease. We do this for two reasons: that Mr. Carpenter's case may encourage youths who have had no other education than industry, to persevere in good habits and mental improvement; and to show that all the adherents of Spiritualism are not men without ability:—

The son of a tradesman, in St. James's, Westminster, William Carpenter was born in 1797, and was consequently in his 78th year. He began life early, and humbly, his first engagement being as errand-boy to a bookbinder in Finsbury, to whom he was afterwards apprenticed. By a happy accident he became acquainted with William Greenfield, the self-taught and scholarly editor of Bagster's "Polyglot Bibles." Through this acquaintanceship, young Carpenter not only became freed with a laudable thirst after knowledge, but he also enjoyed many opportunities of gratifying the thirst thus awakened within him, and at this period he acquired a mastery of several languages, ancient and modern. For four years these kindred spirits laboured together as joint editors of a monthly periodical of sacred literature, entitled *Critica Biblica*. In 1825 the youthful student grew bold and self-reliant, and he produced alone the *Scientia Biblica*, in three volumes, a work which is now very scarce, but was long held in high repute. The work was dedicated to the King, the proof sheets having been read by Dr. Sumner, at that time librarian to His Majesty George IV., and afterwards Lord Bishop of Winchester. But these are by no means all his contributions to what is called Biblical literature. The list of these works from William Carpenter's pen is truly formidable, and marks him as one of the most copious of lay writers on topics usually left to the treatment of divines and theologians. This list includes "Scriptural Natural History," "Guide to the Reading of the Bible," "Lectures on Biblical Criticism and Interpretation," "The Biblical Companion," "Calendarium Palestinae," "Introduction to the Reading and Study of the English Bible," besides which he was editor of the fourth large edition of "Calmet's Dictionary of the Bible," and of the Abridgment of the same. Last year Mr. Carpenter wrote a popular work in which, by ingenious arguments, he sought to prove, after the manner of Mr. Hine and Mr. John Wilson, that the Ten lost Tribes of Israel are found in the present Anglo-Saxon race.

Mr. Carpenter is further known as an author, as one among the biographers of John Milton and William Cobbett, the latter of whom he knew both personally and intimately. Among his miscellaneous writings, he has given to the world "A History of the French Revolution," and a "Dictionary of English Synonyms." But these numerous works do not exhaust the list of the produce of fifty years of sustained labour, and of literary and critical toil.

As a journalist he was editor in 1836 of the *Shipping Gazette*, in 1838 of the *Era*, in 1843 of the *Railway Observer*, in 1844 of *Lloyd's Weekly News*, in 1848 of the *Court Journal*, and in 1854 of the *Sunday Times*.

During the period of his most active journalism he was a true champion for the freedom of the press, and as such became obnoxious to the Government of the day, and, being prosecuted in a matter of alleged libel, he was condemned in heavy costs, and sent, at the instance of the Crown, to the Queen's Bench, where he remained for several months in honourable imprisonment.

During the last five or six years, the city has been the principal sphere of Mr. Carpenter's toils. Here he has been incessantly engaged in writing on financial and mining topics, and in compiling statistics relating to these intricate subjects—on which, indeed, his knowledge was truly wonderful—and gave to him the authority of a living encyclopædia. To his experience as a journalist, and to his rare fund of information, this paper has been greatly indebted, and it is a melancholy duty to note that the last labours of this indefatigable worker were for the *Monetary and Mining Gazette*, and were performed in much pain within a few days of his death.

Mr. Carpenter was a Freemason, and well known and much respected in the craft; was a Past-Master, and also Past Principal of R. A. Masonry, and has contributed many interesting articles on Masonry, among the most noticeable being "Freemasonry and Israelitism." He had a smile and an encouragement, both sympathetic and practical, for everything that was good and intended to contribute to human happiness. He was a man of blameless life, of true philanthropy, of rare attainments, and of indomitable industry, and he has gone to his rest amid the universal esteem and love of all who knew him.

OSSETT.—Mr. Blackburn of Halifax will give two addresses in the trance on May 24th, at half-past two and six in the evening.

MOLLE Huet, than whom few persons in Europe have been longer a medium, and who, it will be remembered, visited London some time ago, writes to say that she intends coming over again in the autumn. She says that "Mr. Williams's seances are very successful. All the French Spiritualists are very satisfied with them." Mademoiselle Huet may be found in Paris, at No. 173, Rue St. Honoré.

SOMETHING ABOUT CRYSTALS, SEERS, &c.

Mr. Editor.—Dear Sir,—Having received a vast number of letters from "Truthseekers," living in various parts of the United Kingdom, relating to the above subject, with your kind permission I will endeavour to reply through your columns to the various questions they contain, but the answers "must of necessity be brief." As I move in a very humble sphere, and my literary and scientific attainments being very limited, I shall confine myself entirely to what I know of the subject from my own experience. Some twenty-two years ago, a Mr. Joyce, an astrologer of some repute, being also a friend of the family, brought me the first crystal I ever saw. He said it was entirely useless to him, as he had not the power to see in it, nor even charge it for another. He wished me to try it myself, and if I failed in obtaining a vision to try someone in my own family. I followed the instructions he gave me to the very letter, and with great perseverance—at all hours, day and night, and in all kinds of positions, but to no other purpose but to convince myself that I was not a "seer." I then tried one of my daughters, a little simple uneducated child of twelve years of age, by invoking the spirit of her grandmother—it was known to my wife and self only what the crystal was charged for; to my great joy and the alarm of my wife, the child gave a correct description of her grandmother, the dress she was wearing, and the attitude she was then in at No. 14, Wilson Street, Gray's Inn Road. I was living in Commercial Road East. I went straightway to Wilson Street. My mother was gone to bed, but my sister told me my mother had been in some pain during the evening, and the only relief she could find was by leaning forward on the kitchen table—the very position she was seen in the crystal. My daughter's power of seeing very rapidly developed itself, and in a few weeks she could hear and repeat conversations, some of a very high and augmentative character, carried on by the spirits in the crystal. She could see either by daylight or candlelight; and when the vision had become fairly visible, the candle could be removed from the room without in the least interfering with her seeing. When the child was in a bad temper there would be no vision. My wife was also a seer, but the objects appeared very small, yet quite clear and truthful.

The history of the crystal lent me by Mr. Joyce was this: it was very old, and had once belonged to a very eminent astrologer: it was made under certain planetary influences, and consecrated to the great Archangel St. Michael. With the crystal I received the following instructions: viz. to learn the names of the seven planets; the names of the seven spirits ruling the planets, with the day and hour (planetary hours day and night) each spirit was ruling. I also received a very long form of invocation, which I strictly observed; also another form of discharging, which I used as the vision was disappearing. When I strictly followed out these instructions, I never failed in obtaining a clear and truthful vision; but when I neglected to discharge the spirits I could not get them to appear again until I went through the proper form. The crystal I kept in a bag made of washleather to protect it from injury, and never allowed it to be put on the table when out of the bag. In charging the crystal (invoking the spirits to appear) the seer holds it in the left hand; the person charging it places the left hand on the top of the crystal and invokes the spirit to appear (this is done mentally, not aloud); the seer places the crystal between the left eye and the light. When a vision is about to appear the crystal becomes dark in the centre,—sometimes intensely black,—when a faint light appears in the centre, and the darkness gradually gives way; the vision is slowly developed. The seer must not be in possession of the nature of the vision sought for.

I have tried the experiment of obtaining seers upon a great many persons (I may say hundreds), but I never succeeded in obtaining one male seer. I never succeeded in getting a clear and truthful vision for the purpose of realising money upon horse-racing, gambling, &c., nor when prying into the affairs of a person's private life; but I have been very successful respecting business matters, and particularly for healing purposes, even for a poor suffering dog. The following is one case in point. I had a most faithful animal, beloved by the whole of the family, particularly by the children; it was very ill and suffered great pain for several days. I had the advice of many dog-fanciers, and all declared he had been poisoned and could not live. I proposed charging the crystal for the purpose, to the horror of my wife at so impious an act, but I consulted the crystal, and the result was a vision of a chemist's shop well known in the neighbourhood, with a large label on the counter with "Castor-oil, 3d.," very plainly written upon it. I procured it myself and administered it to poor suffering Rover, who, on the following day, took a six hours' walk with me. Sometimes the vision will appear within one minute after the crystal is charged. If there should be no change in the crystal in fifteen or twenty minutes, put it away and try at some other hour.

The above refers to crystal "No. 1." The second (or No. 2 crystal) was sent to me by the then editor of the *Family Herald*, accompanied with a note, asking me to purchase it, as the owner (quite a stranger to me) was in distress. The price was to be £1. I gave him 7s., the balance to be paid on the following day, but I never saw him afterwards. It was much smaller than No. 1, and had a greenish cast of colour. Not receiving any "history" with it, I was at a loss to know how to proceed, as I did not know whether it was consecrated or not, or to what particular spirit, if any. I charged it in the name of St. Michael, invoking him "or any spirit under his command" ruling in that hour to appear and truthfully answer such and such questions, &c., &c. The visions were not so clear as in No. 1, of shorter duration, frequently deceived, and spirits of a very low order would appear and tell lies (in writing). For instance, Swedenborg would appear with "miserable," "wretched," &c., &c., on a scroll at his feet; John Wesley would be "happy," and *vice versa*.

After four years' practice with crystals, and the appearance of hundreds of visions, my wife died, my domestic matters greatly changed, family became separated, &c., &c., the crystals were laid aside, and eventually sold. My daughter went to service, became a member of a "religious" body, who taught her to believe it was sinful to seek revelation, and, consequently, objected to look in the crystal; but a lady, who held spirit circles at her house in Pimlico, hearing of me, sent to ask me to bring my daughter and the crystal to her house on a particular evening. I kept the appointment; but, having disposed of the crystals, I told her we could not do anything in the matter, but, to my surprise,

she said a glass globe filled with mesmerised water would answer the same purpose equal with the crystal. She told me she had this information from a lady medium when in the trance state; this gave me confidence in a substitute for the crystal. Having nothing more suitable for the purpose at hand, the lady took a glass shade, which protected a small time-piece on the chimney-piece, filled it with water, and mesmerised it by making a few passes over it. I charged it (mentally) in the same manner as No. 2 crystal, to ascertain if the lady's husband (a stock-broker) would succeed in getting out of some pecuniary difficulty he was in. In a few minutes a large hoarding appeared, covered with posters of various colours, size, &c. One bill was particularly conspicuous by having the word "Notice" printed at the top of the bill, in red letters. A mischievous boy came and tore the whole of the placards down, excepting the one with the red heading. He ran away, and a policeman came, looked at the bill which he destroyed, leaving only the two first letters in red. This gentleman had an office near Trafalgar Square, and in passing the office about a week after the vision I found the zinc plate was removed from the door-jamb.

Having to leave home on business in a few hours, and as I shall not return for three, or perhaps four weeks, I must abruptly conclude by answering a few special questions of "Truthseekers." "Irwin," Bristol.—No. 1 and No. 2. Don't know of any work to be obtained upon the subject. No. 3. Not clairvoyance. No. 4. Charges, &c., essential. No. 5. Filtered or distilled water not essential. Mesmerised water need not be changed; it will keep for years. "Ouseley," Edinburgh.—Use common water, but change it for every consultation. "Sullivan," Belfast.—Keep your system as pure as possible; abstain from all intoxicating drinks, tobacco, &c., and try again. "Evans," Cardiff.—A highly cultivated brain, education, and refinement not essential. Several makers of crystals have sent me their addresses and prices. Not knowing the parties, or having seen the crystals, I cannot recommend them, but will forward the address and price by post to persons wanting them, on receipt of stamped directed envelope.—Yours truly,

5, Stanhope Road, North Finchley,
London, N., May 11th, 1874.

JAS. R. MONTAGUE, L.D.

A CHARGE AND DISCHARGE FOR THE CRYSTAL.

To the Editor.—Dear Sir,—I find in last week's MEDIUM a letter signed "Thos. H.," inquiring the meaning of the word "charged," in reference to the crystal. I beg to inform your correspondent that it is a form or prayer used to get answers through the crystal. For the benefit of himself and others I give the following charge, to be used by the seer:—"O Lord, I humbly beseech Thee to show unto me while I hold this crystal in my hand [the question to be asked here], through the Son of Thy love, for Christ's sake. Amen."

When you have got your question answered, the crystal should be discharged; the following is a discharge:—"I discharge you, influence or spirits, out of this crystal unto the place that be, and to be ready at our call on any future occasion, with thanks: I discharge you forthwith, in the name of God and Jesus Christ his Son. Amen." A new crystal requires to be consecrated before it is used for the purpose. The crystal should not be used carelessly, but with a good intention and for a good and useful purpose; the querent should always be really serious and anxious, then he is likely to get a good and truthful answer.—Yours very truly,

G. O.

Rishton, May 11th, 1874.

[Our experience is that these charges and discharges are all fudge. We know seers who succeed and never use them. Honesty is in all things superior to profession. We think these prayers smack of superstition and presumption.—Ed. M.]

ON THE USE OF CRYSTALS.

To the Editor.—Sir,—Permit me, though somewhat late, to say a few words on this subject. First: Can any of your readers who use the crystal affirm that reliable communications can be obtained by using uncharged or unconsecrated crystal, glass, or mesmerised water? As I have made the much-abused and misunderstood occult sciences my peculiar study, and have read most obtainable authors upon them, I gravely question whether such stringent conditions should be laid down by the ancient magi if they were for no set purpose, and not in accordance with the practice of the most ancient users of the crystal. I should be glad to know what means can be used to test the reliability of such appearances, and would therefore caution your readers not to place too much credence in them coming from unknown sources, probably, in technical language, aeriels.

It may interest your readers to know that it is supposed that many of the prophecies given in the Old Testament were revealed by means of the crystal. I shall be glad to receive or impart information.—I am, Sir, faithfully yours,

H. C. GRIPPER.

West Gate, Old Basford.

To the Editor.—Sir,—If you will permit me, I should be glad to give, as far as my knowledge enables me, some remarks on crystals as requested in your paper of last week. I have found the gift of seeing in these glasses or crystals, like that of mediumship, bestowed only on a favoured few, and they mostly of the female sex, and possessed of peculiar temperaments. The glasses I have used in my inquiries on this subject, and those I dispose of, are always consecrated, that is, dedicated to the especial purpose of seeing-visions, and also to the angel of some particular planet. When glasses are so consecrated and used by persons having the gift and being pure in mind and morals, the more clear and reliable are the visions obtained. A charge and discharge should always be used, the former to call up a vision, and the latter to discharge the spirit invoked. So important is the possession of purity of thought and morals for the obtaining of good and reliable visions, that I have known cases where seers, having slid from the path of rectitude have lost partially, and sometimes entirely, the gift so wonderfully possessed and used by them.

In my researches I have come to the conclusion that the reason why this gift is more apt to be found possessed by the female portion of the community is that their delicate and peculiar organisation renders them

more susceptible of occult spiritual and other influences; also, that on examining the horoscopes of mediums those possessing the bilious, nervous temperament were mostly clairvoyant, and those having the nervous are mostly physical mediums.

S, Russell Place, Leeds.

PH. HEYDON.

To the Editor.—Dear Sir,—My previous lengthy acquaintance and correspondence concerning the subject of “crystal seeing” may somewhat entitle me to the privilege through your columns of giving “Thos. H.” in particular, and your readers in general, the benefit of my knowledge and experience, now of some years, on the subject of charges for the crystal, as they are so called. Charges and discharges for the crystal are nothing more than a sort of prayer or invocation, to be repeated by the person looking for visions, to different spirits for their aid in producing visions; and, although I myself admit they are “necessary” in my little book, “The History and Mystery of the Magic Crystal,”* page 8, yet I do not, neither did I then consider or believe them to be “indispensable,” as I have ever found a good natural seer or clairvoyant to be the ultimatum for success, the only real good of such forms and ceremonies being an indirect one, viz., to psychologically benefit the vision-seeker by keeping his or her undivided attention concentrated on the matter in hand, and which helps sometimes before novices get quite used to the elemental phases of crystal-seeing.—Yours for truth very faithfully,

ROBT. H. FRYAR, I.O.G.T.

10, Russell Place, Montpelier, Bristol, May, 9th, 1874.

MRS. SHOWERS'S ACCOUNT OF THE SEANCE WITH SERJEANT COX.

To the Editor of the Medium and Daybreak.

Sir,—I have read with utter astonishment a letter, signed “Edward W. Cox,” in this week's MEDIUM. I say with *astonishment*, because, while perfectly prepared for a misstatement of circumstances which reflect so much disgrace on himself, it never struck me as possible that a man in his position would descend to misrepresentation. Pitiably, indeed, it is to see the shifts to which he is obliged to resort in vain endeavours to uphold his theory, now that the testimony of Mr. Crookes and so many other distinguished men leaves him no alternative but that of having to eat his own words, apparently the most bitter pill that any man can have to swallow.

I am glad that I was dissuaded from publishing an account of this disgraceful affair previously to my departure from London, for the value of Serjeant Cox's testimony can be estimated by those who learn that this memorable seance took place under his own hospitable roof, and that the people so “ignorant of conditions” were his daughter and himself, to whom the conditions were communicated by the controlling spirit, the circle of investigators being limited to his own wife and children, with the addition of a boy, a nephew.

It may be in the recollection of your readers, that at the end of last year I published an account of some very remarkable spiritual manifestations that had occurred in my house at Teignmouth. I had sent you a brief notice of them some months previously, without authorising you to publish my name and address, which I only appended to my account in the *Spiritualist* when I thought authentication might be of some service, in consequence of the genuineness of the manifestations being made, at the time, a matter of much discussion. I pronounced no opinion whatever relative to the spirit-form, but talented and able men, after piecing all the evidence together, and carefully observing the severe tests that were imposed, came to the conclusion they did, after mature reflection, and without any *bias* from me. I maintain, therefore, that the statement of Serjeant Cox is as much an insult to those gentlemen as it is to me and my daughter. All that I did was to narrate circumstances precisely as they occurred, concluding by mentioning that the almost unparalleled manifestations we witnessed culminated in the entrancement of my daughter for the spirit-form which was presented to us, *not* as a trick, *not* as a *jest*, but with the utmost solemnity, hemmed round by conditions which I was urgently warned on no account to violate, not because the touching or grasping was likely to be hopelessly injurious, but because the forcible and prolonged detention of it would result either in death or idiocy.

Whether, then, the being who calls herself “Florence” be entranced medium, or materialised spirit, all I know is she has no knowledge of me, and in her I do not recognise my daughter.

Among those who perused my papers was Serjeant Cox, who lost no time in introducing himself to me. It is some satisfaction to reflect, that in his first letter he spoke of having read my account with astonishment, because, if he were astonished, there was evidently something there that his theory would not altogether cover; and, as my account is true in the minutest detail, it is to be presumed that there *may* be phases of Spiritualism of which Serjeant Cox has as yet had no experience; his presumption, therefore, in writing as he does, and making suggestions regarding tests, &c., is only a case of “Blindness laying down the laws of Optics.” Most applicable, indeed, was the remark of Mr. Atkinson, that “Fools rush in where angels fear to tread.”

With characteristic courtesy and legal sharpness Serjeant Cox coolly ignores the presence, at the seance to which he refers, of a *fifth* person. I may as well mention, therefore, that I was that person, and I was, moreover, Serjeant Cox's invited guest. Nay, there was yet a sixth person—a military investigator—whose chivalrous sense of honour led him to play the important part of spy in the verandah, his father-in-law having, by a clever manoeuvre, drawn a curtain *only* partially over one of the windows without closing the shutter which he told me *was* closed. This was detected, and finally secured. It was Mrs. Cox who drew my attention to this man, and had I possessed the vulpine sharpness of Mr. Cox and Mrs. Edwards, had *my* mind been bent solely on the detection of hypocrisy, the seance would not have been proceeded with. Anyhow, the consequences (except in the very material respect of serious injury to my daughter) would have been the same. I was enticed to the house with one object, and one alone, that of forging testimony to contradict Mr. Crookes. Had it been otherwise, would some impartial and disinterested person *not* have been invited, on the important occasion when this conscientious man undertook the unmasking of a fraud?

* May be had for 6½d, in stamps.

I read that on the occasion when the two spirit-forms appeared in Mr. Crookes's laboratory “they breathed, they perspired, they ate.” Indeed! who provided the refreshments? Perhaps they were regaled on chemicals, perhaps the kind-hearted old man contrived to feed them surreptitiously, after the fashion of wild animals in a menagerie. One thing here I observe he has again omitted, and that is that *after* the seance he dressed Miss Showers's head in some drapery, placed and measured her against the door-post, and then finding her some inches shorter, he turned away, exclaiming, “It is not the same face. No, that is not the same face.” Mr. Crookes and another member of his family present will doubtless corroborate this.

I must not take up too much of your space, so will proceed to furnish you with a copy of the letter which I received on the 21st of March from Serjeant Cox. I may mention that every arrangement for my departure from town had been previously made, and the day already fixed:—

“My dear Mrs. Showers—“Before you return to Devonshire I am very anxious that you and Miss Showers should spend a day or two here, at my country house, where fresh air, abundance of flowers and other favourable conditions would conduce to the best phenomena, and where also I should have the advantage of observing them quietly in my own circle, and with no strangers. I should feel very greatly obliged if you would afford me such an opportunity. Any hour that is convenient to you would be convenient to us. Appoint whatever day you please to come, and we shall be ready to receive you. My carriage will meet you at the station, and you will be free of the gardens and grounds, and my wife and daughter will make your visit as pleasant as possible. Any day next week would do, and you will, I hope, spend three days here at least. The change of air and scene cannot fail to be very beneficial to Miss Showers after her illness, from which I am glad to see that she is recovering. Write to me, addressing 1, Essex Court, Temple, and say when you will come, choosing your own time, and I will then give you full directions. We are only ten miles from London, trains frequent, fare 1s. 6d., and my carriage meets us at the station.

“As I am now busily engaged in investigations, and your daughter's phase of mediumship is very novel and interesting, I hope you will give me this only opportunity for studying them.—Yours very truly,

“EDWARD WM. COX.”

“Even if you had resolved to return I hope you will delay your journey for this purpose.”

I received another letter subsequently almost imploring me to delay my journey for the “sake of science,” and it is needless to say that we, the two martyrs of science, found ourselves at Moat Mount on the evening of the 3rd of April.

We dined at six. The MEDIUM contained a letter from Mr. Crookes, with reference to his successful experiments, and Serjeant Cox talked of it in a very excited way. I noticed this, but being an unsuspecting person, I did not feel the least anxiety regarding my daughter, calumny itself, as I thought, being unable to attribute imposture to people in our position of life—people who, so far as appearances went, could have but one object, viz., the advancement of truth.

After dinner a cabinet was extemporised. Mrs. Edwards was particularly energetic, and desired the footman to bring in the rope that he had provided on the previous evening, by which it appears that our amiable hosts had left untried no means of securing our comfort. The dining-room has three large windows, from which are suspended thick tapestry curtains. These curtains were held out by this rope, which extended nearly the length of the room. Opposite the two centre curtains a chair was placed for the medium, this chair being in full view of the aperture, which was constructed by me as follows:—A large shawl was carefully pinned over the two centre curtains, the space of a foot was left unpinned just to allow a face to appear, and the curtain was then pinned above. “Peter” gave out the conditions, which were that we were to sit in a semicircle at the other end of the room, and only approach one by one, keeping at a distance. It is needless to add that no one obeyed.

I find I have omitted to mention that in some correspondence with Serjeant Cox—indeed in answer to his first letter—I voluntarily told him that the so-called materialised form appeared in my opinion to be that of the entranced medium. Here I must confess that I did some violence to my own convictions, but I had heard in other instances of this very charge of imposture, and tried to act as openly as I could, preferring, as I have previously said, that people should form their own conclusions after due examination. Some statement to this effect has even been published by Mr. Harrison, so I need not say any more about it. I never thought for a moment that the face-manifestation was considered such a very important one, for where the whole of the power demonstrated was unquestionably superhuman, one thing was not a whit more wonderful than another. The commonest spirit-rap is as incomprehensible to me as the materialisation of form—that is to say, it passes the limits of my knowledge, and is totally opposed to my past experience. Can Serjeant Cox explain it? However, to proceed. The medium went into the cabinet, but did not sit down in the chair so far as anybody knew or saw. “Peter” complained that the conditions were bad, and threatened once or twice that there would be no seance, but I urged him on, and in due time Mrs. Cox went up to the aperture, and returned, saying, “It is your daughter's face; it is your daughter in a trance, Mrs. Showers.” I was sitting far away, and had no intention of leaving my seat a moment before, but after hearing what Mrs. Cox had said, I thought I would like to see whether the resemblance was stronger than usual, and accordingly approached the cabinet. Mrs. Edwards was then standing before the aperture; I was close by on her left, waiting for my turn to approach, and Serjeant Cox was on her right. In an instant I saw her dart to the curtain, try to pull open the aperture, and force in her own head. I asked her what she was doing, and seized her wrists; she retreated, exclaiming, “The chair is empty! the medium is not in it! It is your daughter! it is your daughter in a trance! I knew you would like to know, Mrs. Showers.” “The medium is in a trance on the floor,” said “Peter” in a deep and solemn voice. Go back to your seat, you vile, abominable woman. Serjeant Cox, how could you permit this, sir?” “Oh, I did not know it; indeed, I did not know it; my daughter was ignorant of the conditions; she has never been at a seance before,” and he looked as dis-

tressed and sympathetic as possible. No attempt was made to go into the cabinet; no attempt was made to contradict "Peter;" on the contrary, the young son of Serjeant Cox did his best to obey instructions and restore conditions. The aperture was pinned as I have described, and it was never opened. My astonishment, therefore, on reading an account of a "displaced head-dress," and a sudden "lowering of the eyes," may be better imagined than described. It is rather curious, if this happened, that Serjeant Cox should have told me, "I knew from the beginning Miss Showers was entranced. Nobody but an entranced person could hold her eyes in that position. I wish I could have gone into the cabinet and proved whether it was or was not the medium, but not for a thousand pounds would I have let in the light on an entranced figure."

With reference to the remark "She said in excuse that she was unconscious of what she had done, being in a state of trance," it is perhaps needless to observe that it is if anything the greatest falsehood of any. No sound was uttered either by my daughter or by "Florence," till the former rushed out of the cabinet after coming out of the trance shrieking "What is it? where am I?" The relation of this hideous violation of all the laws of hospitality, this entrapping of two respectable ladies as if they were conjurers, will make the blood of many boil, or I have no knowledge of human nature. It may go down with the unthinking rabble, but there are ladies and gentlemen in the world; there are people who, sincere themselves, recognise sincerity when they see it, and they will perhaps ask by what right Serjeant Cox rates his word higher than mine? Our social position is the same, and my conduct has been, to say the least of it, more disinterested than his. Is it because I have come forward at much trouble, expense, and annoyance to myself, to bear testimony to an unpopular truth? Is it because I have not had the ability to parade my doubts in a book, the insincere hypothesis, plausibility, and falsity of which must be sustained by means unscrupulous and unjustifiable? I may not perhaps have stated the matter as satisfactorily as I might have done, but the sincerity I possess is by no means glib at answering questions in the witness-box. Serjeant Cox may possibly think that the end justifies the means, and that he is doing a noble work by hounding on the ignorant and the unthinking to the martyrdom of mediums; but it is a case of the blind leading the blind, for these manifestations are developing everywhere; they are at last engaging the attention of scientific men; their truth is being established on evidence incontrovertible. A few years, therefore, must certainly decide the question, whether the world is to reckon the men who blaspheme the names of Truth and Science, and descend even to falsehood to mislead it, among its benefactors or its malefactors.

When my daughter came out of the trance, the scene was beyond description. I could not recognise in the frantic creature who had to be held down on the floor, looking more like a wild animal than a human being, the smiling happy girl who had gone into the cabinet a few minutes before. *No injury to the medium!* Let the servants at Moat Mount give the lie to their master; for those shrieks might have been heard a mile off. *No injury to the medium!* What then kept Serjeant Cox an hour on his knees till his vain efforts to soothe and mesmerise aroused the jealousy of his wife, who, astounded at these novel manifestations of Spiritualism, turned her indignation on her husband as the *principal impostor*, exclaiming, "He has no mesmeric power, none whatever. Make him get up! make him get up!" Ah! nobody hates personalities more than I do, but when I think of the conduct of Mrs. Edwards (who took very good care, as soon as she saw the medium in safe custody on the floor, to clear the room at three bounds, and secure her safety by shutting the door) I cannot help regretting that the wealth so ostentatiously displayed in the purchase of houses, and lands, and carriages is powerless to secure elegance, womanly delicacy, and refinement of feeling.—Yours faithfully,

Hazel Down, 9th May. FREDERICA SHOWERS.

My daughter has been most seriously injured by this occurrence; the shock felt by the spirit having evidently been communicated to her. Since that night she has seldom been free from pain, and is at the present time confined to her bed. The doctor attributes her illness to a shock to the nervous system. Perhaps the publication of a medical certificate to this effect may avert a similar fate from other mediums.

MATERIALIZATION.

To the Editor.—Sir,—As I have not the pleasure of a personal acquaintance with Serjeant Cox, will you allow me, through your columns, to ask him the following question:—If Miss Showers was not guilty of "deliberate imposture," but was only an "unconscious actor," "obeying merely the strong desire of those about her," where did the head-dress come from? was that likewise produced by the "strong desire of those around her?"—Yours &c., AOSYCOX.

MR. WEBSTER'S seance at the Spiritual Institution on Monday evening was well attended, and many tests were given. The medium succeeded more or less with every person he addressed, and in some cases the truth told was rather striking. Mr. Webster is also much engaged to give private sittings.

SPIRIT-FORM MEDIUMSHIP.—The circumstances mentioned in Serjeant Cox's letter, given in your last week's issue, show two things. First, the necessity, for the medium's own sake, of always sitting under test conditions. At the seances in question the medium seems latterly not to have been bound. Secondly, that Mrs. Showers' speculation, mentioned at p. 108, col. 2 of the *Spiritualist* of February 27, 1874, as to the face being the face of her daughter freed from her bonds by spirits and brought to the opening in a trance, may be founded on fact. The stress laid, in the article of the *Spiritualist* alluded to, col. 1 of the same page, upon the fact of Baron du Potet not being able to mesmerise "Florence," may be misplaced, supposing "Florence" to have been only the medium under a stronger mesmeric influence than the Baron could exert. If Hazard be right in his pamphlet on "Mediums and Mediumship" Serjeant Cox's proposed burnt-cork test would only prove that the forehead, arm, leg, &c., of the spirit-form were made up from the foreheads, arms, legs, &c., of the medium and sitters. Hazard confines himself to the medium, but the spirits assert that the sitters also furnish their quota.—H. M., Bath, May 11, 1874.

ODDS AND ENDS.

SPIRIT-LIFE FROM DIFFERENT POINTS OF VIEW.—In Spiritist periodicals we find both the darker and the brighter phases of spirit-life brought constantly into view, the effect of egotism and other vices upon the state of the spirit being shown as well as the happier state of those who, at the time of their passing away, are free from such vices. In spiritualistic journals, on the contrary, the rose-coloured side of the picture is mostly dwelt upon, the darker being not often alluded to. Spiritualists are to be found chiefly in Protestant countries, and such a predominance of the brighter view may be useful in counteracting the gloomy ideas engendered by the "gospel of damnation," under whose denunciations they have been mostly brought up. This brighter side has been so much put forward that one is not surprised at questions arising like that answered by the Editor at p. 281 of the *Medium* of May 1st, 1874. In the previous number an account was given in No. 1 of "Sketches of Spirit-Life" of the entry of a suicide into the next state (after Mrs. Tappan's last lecture we may say "return into the spirit-world"), and it was given, as shown by the latter portion, evidently in view of such questions coming up. The experience there detailed is fully borne out in the communications given at the end of Kardec's "Heaven and Hell," and, with regard to other phases of ill-doing, in those which may be read almost monthly in the *Revue Spirite*. The latter portion of the Editor's reply,* above alluded to, contains the germ of that to the question still left partially unanswered by Mrs. Tappan's guides as to the reason why the nations professing Christianity have exerted such a powerful influence on the world. It is that the "spirit of truth," predicted in the gospels, has been, unrecognised as such, at work among them as among no other races, by means of material science and its outcomes scepticism and materialism, laying broad and deep the only foundation on which spiritual science, by the same inductive method, could be built. Science in a general sense means "exact knowledge," i.e., truth and the habitual search after truth, even when the motives are not unmixedly pure, must exert a healthy influence on the character. They are the sole progressive nations, and this gives them the material and moral superiority over the stationary races with whom they come into contact, and whom it is their mission to wake up to life and progress. No one will dare assert that their influence has been altogether good for those subjected to it. Where the peoples have been able to profit by the impulsion, it has been in the main beneficial, as in our eastern empire; but those races who were not fitted to receive the impulsion have withered before it. Any old Indian who can look back thirty or forty years can speak as to the first case. The history of the aborigines in America, Australia, and elsewhere illustrates the second.

I note that "J. G. S.'s" question as to "sex" in the spirit-world is left untouched.

May 10th, 1874.

H. M.

THE SPIRITUAL NATURE OF MATTER.

Spirit is the essence and life of matter, or, in other words, its soul and inmost nature, as the efficient cause and formative principle. These expressions, I think, bear as closely upon the fact, as may be, and beyond all is mystery, or, in Professor Tyndall's words, "mystical and transcendental," and which again are but other words for the soul or essential quality of things. The possible separation of this essential nature or spirit as an independent progressive being is the problem of the day, and it is a great point gained in the inquiry and discussion—the perception that "there is not the slightest antagonism between materialism and Spiritualism when properly understood, or, we may say, understood at all." I thank the writer for those words, and all intelligent Spiritualists are rising to this highly spiritual conception of the substance of nature recognised in the change and transmutation of material conditions, as well as now in the transmutations, correlations, and permanence of force. How spiritual the nature of air compared to earth! but what is air to that ethereal and spiritual medium that transmits light from the distant stars, travelling millions of miles, passing through our window, and to sensitive nerve, giving us the perception of the star, is sensible and living light, and we cannot suppose that the all-pervading spiritual substance—if substance we must call it—of the medium of light or other power ever changes its spiritual character and rare nature. Thus we see how science is bringing us to the conception of a spiritual nature, permanent and pervading all things at once, the source and medium of all life and of all power. To have got rid of the stupid notion of a dead matter is a great step, and to spiritualise matter instead of materialising spirit in the old notion. The real and only antagonisms to Spiritualism are the mechanical ideas of the day, as in the theory of Mr. Darwin, which excludes inspiration, true genius, instinct, and intuition—all, in fact, that is really and truly spiritual in spirit, or in matter, or in both combined. Mr. Lewes, in his new book, "The Problem of Life and Mind," ignores both materialism and Spiritualism for a confused and fanciful idealism he terms "reason and realism," which is nonsense, since we realise realism, but do not reason out the first principles or facts on which alone we can reason. But to write a book of great pretension on the problem of life and mind in these days, and ignore the facts of Spiritualism, is wonderful indeed, be the right interpretations of those facts, bearing as they do in devious directions, what they may. They will stand out clear in their realities and true nature in the proof by negation as the result of a right Baconian induction, a method we naturally adopt if free from prejudice; and it seems to me the atmosphere is clearing now rapidly, and the right conception touching matter and spirit is of primary importance in the inquiry.

HENRY G. ATKINSON.

ROCHDALE.—Mr. Johnson of Hyde will occupy the platform in Penn Street on Sunday, May 17th. Afternoon, 2.30; evening at 6.

The discussion on Spiritualism at the Athenaeum, George Street, next door to Gower Street Railway Station, was commenced on Sunday evening last, and not as reported by us in error in our last issue. Mr. Gray presided, and Mr. Cotter and Mr. Carpenter were the debaters. On Sunday evening next Mr. Carpenter, who is contributor to the *Graphic* illustrated newspaper, will open on the materialistic side, to be replied to by Mr. Cotter on behalf of Spiritualism. Mr. J. Barber will take the chair. Doors open at 7.30, to commence at 7.45 p.m. precisely. Admission free.

* *MEDIUM*, No 213, page 281, first column.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
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THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 15, 1874.

THE MEMORIAL EDITION OF JUDGE EDMONDS' "TRACTS AND LETTERS."

The announcement made by us last week in respect to this matter has been most favourably received in all parts of the country. Already a considerable list of subscribers has been entered on our books, and no doubt when the effort becomes general the results will be the largest of the kind which have ever been witnessed amongst us. We take the opportunity of repeating the conditions, that all may know what they had better do on behalf of this work. The book will consist of about 350 pages, and will be issued in two editions: one in a neat paper wrapper, the publishing price of which at present is two shillings, but the Memorial Edition will contain much more matter. To subscribers this new edition will be supplied at the rate of 1s. per copy, if taken from the office; or 1s. 3d. per copy post free. Subscribers for six copies will be supplied at 5s., they paying carriage. Any additional number of copies over six will be supplied at 10d. per copy. This will give some idea of the remarkable cheap price of the book; 350 pages, neatly sewn, and put in a handsome wrapper, for 10d.! The other edition will contain the same matter, but will be printed on superior paper, and bound in ornamental cloth, for which a suitable design is in preparation. Subscribers for this edition will be supplied at 2s. per copy, post free, but the selling price of the work after the subscription is closed will not be less than 3s. 6d. In size and appearance it will be similar to the "Alpha," so well known amongst our readers. Subscribers for four copies will be supplied at 6s., and any number of copies over four will cost 1s. 6d. each.

We now offer a few suggestions as to what may be done to promote the extensive circulation of this work. There are two ways in which the friends of Spiritualism may favour this object. In the first place, any active Spiritualist may solicit his brother Spiritualists and neighbours to take copies at the lowest subscription price, viz. 10d., and 1s. 6d. per copy for each edition respectively, and charge a fraction extra to cover carriage. This will be working for the love of the cause, and no doubt many will adopt this plan. The other method we would suggest would be for any Spiritualist, who has some little time at disposal, to commence an active canvass, and supply the cheap edition at 1s. or 1s. 1d. per copy, and retain for himself the difference in price for his trouble, and to cover the expenses on carriage, &c. The cloth edition in like manner might be charged 1s. 10d. or 2s. a copy. By this means subscribers for single copies would be supplied cheaper than if they had the work post free from our office. They would be saved the trouble of writing and remitting cash, and their book would not be knocked about by going through the post. We state this plan fully and openly, that any of our well-deserving brethren may adopt it with our sanction, and not run the risk of adverse criticism on account of receiving some little recompense for their labour. It is proper that all workers should be paid for their trouble, and that all expenditure should realise a profit. In offering the book at the price we do, we cannot in any case make the smallest deduction, but the purchasers of single copies may well afford to give an agent the slight advance which we suggest, and at the same time have their book cheaper than if they sent to us direct.

Now, we hope we have put work into the hands of hundreds of active toilers who will try to surpass each other in sending us the largest list of subscribers. We promise a premium to those who do so. To the individual who sends us the largest list we will give, as a present, Mrs. Hardinge's "History of Spiritualism," price 15s., but the list must comprise at least 100 copies. To the second largest, of not less than seventy-five copies, we will give Dr. Wolfe's new work, "Startling Facts in Spiritualism," price 12s. As a third prize, to all who obtain orders for fifty copies, we offer the "Ideal Attained," that beautiful tale by Mrs. Farnham, price 5s. These prizes will be open to all who receive subscribers to the amount above quoted. We may even go so far as offer a fourth prize to those who obtain lists of thirty subscribers, in which case we will present "Social Fetters," a beautiful tale, by

Mrs. Edwin James, price 3s. 6d. These prizes will be sheer loss to us, but we hope as a recompense the Spiritualists of England will have the credit of according to Judge Edmonds a mark of respect of which he so very much approved while with us in the flesh.

A subscriber in forwarding his order remarks: "If the work contained a short account of his life and death it would be, I think, more appropriate as a memorial edition." The work shall be thus furnished, and Mrs. Tappan's beautiful orations by Theodore Parker and Judge Edmonds himself will form part of the volume. It is our desire also that the portrait of the author should accompany the work; but as it would cost, say perhaps, £10 to place a good portrait in each copy of the large edition we hope to issue, we solicit the aid of some of our wealthier brethren, either in one or in various sums, to make up the amount for that purpose. We do not contemplate having any profit out of this transaction further than to pay our working expenses; at the same time we cannot afford to lose by it. To gratify English Spiritualists as a body, and render the work as complete as possible, we hope the cost of a portrait will be realised amongst our friends and the admirers of our departed brother.

THE PHRENOLOGICAL SEANCE.

On Tuesday evening another interesting meeting was held at the Spiritual Institution, 15, Southampton Row, when an address was given on the influence of the lungs and arterial blood upon character. These conditions were denominated the "pulmonary" and "arterial" temperaments, giving aspiration and breadth of mind, and activity to the individuals possessing them in a predominant degree. Such minds were positive, exercised a controlling influence over others, and were not subjects of physical mediumship, oftentimes being obstructive to the development of the manifestations. In some cases the nutritive powers being deficient, while the pulmonary and arterial type existed, the character exhibited activity and diffusive power, without that degree of positiveness which interfered with spirit-control. Mrs. Tappan was instanced as an example of this form of organisation. It was remarked that the base of the brain was well developed in depth and width, which imparted that energy to the character which enabled Mrs. Tappan to get through the great amount of work which she had been enabled to do upon very slender vital resources. The recuperative or generative power was also good, so that rest and favourable conditions soon placed the organism in working order. The literary and adaptive faculties were very large in development. There was a natural tendency to literary expression, just as in some other cases there was facility in mechanics, poetry, art, mathematics, and other forms of talent. It was necessary that the medium should possess the organic features essential in the manifestation of the powers exhibited in their mediumship. The spirits had to use the brains at their control, just in the same way as in every-day life. A successful inspirational speaker requires to have this great capacity for verbal manipulation which enables a few good ideas to be presented in a great variety of aspects, and to suit almost every state of circumstance.

Mr. Burns then touched upon the agency of spirits in such controls, suggesting that in some instances the manner or exciting influence might come from the spirit, but that the results were essentially derived from the intellectual experience and phrenological capacity of the medium. On Tuesday evening next Judge Edmonds will be used as an illustration, and Mr. Burns will proceed to give a phrenological and physiological description of the well-known characteristics of the Judge. The meeting commences at eight o'clock. Admission, One Shilling.

A DISCOURSE BY JUDGE EDMONDS THROUGH MRS. TAPPAN.

The hold which the memory of Judge Edmonds has upon English Spiritualists may in some part be estimated from the eagerness with which Cleveland Hall was filled on Sunday evening. The simple announcement from the platform, and in our columns, that the Judge would be the theme of discourse, attracted Spiritualists from the most distant parts of London. It looked like the old times in the Royal Music Hall. Cleveland Hall has not been so full since the commencement of the series. The discourse which we give in this number was listened to with the deepest interest, and well it might arrest attention, for it is well worthy of the occasion. At the close Mrs. Tappan was made by her guides to announce that on Sunday next, assisted by the guides of the medium, Judge Edmonds would control her and give an account of his passing away and subsequent experiences in spirit-life. This will be the concluding oration for the season, and as a great pressure of attendance is expected, the free tickets will not be available, and the prices of admission will be 2s., 1s., and 6d. each, according to the class of seat. This is a wise arrangement, as valuable space is on these occasions occupied by the curious, and intelligent hearers cannot find accommodation.

The Committee feel encouraged to announce another course by Mrs. Tappan, to commence on October 4 next, and extend to May 31, 1875. Application for tickets should be made to the secretary, Mr. Webster Glynes, 4, Gray's Inn Square, W.C.

HALIFAX.—Mrs. Cora L. V. Tappan will deliver two lectures in the Mechanics' Hall, Halifax, on Sunday, the 31st of May, in the afternoon at three o'clock, and in the evening at half-past six.—C. Appleyard, Secretary.

MRS. TAPPAN IN YORKSHIRE.

On Friday last Mrs. Tappan returned safely from her visit to Yorkshire, not much the worse for her long journey and hard labours. She called on us on Saturday, and expressed her delight with her newly-found friends in the West Riding, whom she regarded as warm-hearted and sincere. She was also the bearer of certain little presents—remembrances of old friendships. We are glad to perceive that she has been invited to re-visit Bradford. It is certainly the very best commentary upon the success which has attended her first visit. The following dates have been fixed: Halifax, May 31st; Oldham, June 7th; Bradford, June 14th; and two week-days. We hear that arrangements are also being made for Birmingham, county Durham, and other stages on the way North; and it is not improbable that Glasgow and Edinburgh will ultimately be reached, where we have no doubt the reception accorded to Mrs. Tappan will not fall below the enthusiasm manifested in other places. We hope our friends in the North will begin to make arrangements at once, that Mrs. Tappan's services may be rendered of as much value as possible to the cause. If any of our country friends are at a loss how to proceed with the work of arrangement and publicity, we shall be glad to offer them any suggestions which our experience can supply, also copies of handbills, newspaper notices, and other necessary elements of publicity.

TO THE SUBSCRIBERS FOR THE CHEAP EDITION OF THE DIALECTICAL REPORT, AND THE FRIENDS OF SPIRITUALISM GENERALLY.

The plan of publication adopted last year in issuing the Popular Edition of the "Report on Spiritualism of the Committee of the London Dialectical Society" was so unprecedentedly successful, and gave such universal satisfaction, that I have resolved to follow the same course in respect to several other valuable works which I have obtained the privilege of publishing for the promotion of Spiritualism.

The first work of the series is now published, and is selling rapidly. The work to which I allude is

"RESEARCHES IN THE PHENOMENA OF SPIRITUALISM."

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

Now Ready in Two Parts, at 1s. each, and embodying the following Treatises, reprinted from the *Quarterly Journal of Science*:—

PART I. "Spiritualism viewed by the Light of Modern Science," and "Experimental Investigations on Psychic Force," with 16 Illustrations and Diagrams, proving beyond all doubt the reality of the phenomena.

Published at 1s., or to Subscribers who order and prepay parcels of 10 copies, 5s., being half price to Subscribers.

PART 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.

Published at 1s., or to Subscribers who order and prepay parcels of 10 copies, 5s. Parcels may be made up of both Parts.

As the advantageous terms on which these works are offered in parcels of ten copies are just beginning to arrest attention, the half-price conditions quoted above will be continued for a short time longer.

Now that the public mind is so fully occupied with the assumed exposure of Spiritualism by conjurers, a favourable opportunity exists for giving wide and useful circulation to these works. The demonstrations are so clearly described and fully illustrated that no doubt can exist in the mind of the reader as to the reality of the phenomena; and the conditions under which Mr. Crookes experimented are so different from those adopted by the conjurers that no comparison exists between the two methods.

Specimen copies are supplied to the purchasers of *Human Nature* for May at 6d. each, post free, 7d.; *Human Nature* and one of the Parts, post free, 1s. 2d.; *Human Nature* and both Parts, post free, 1s. 9d.

J. BURNS, *Publisher*.

MR. BEALES'S SEANCE at the Spiritual Institution on Wednesday evening was very successful. The rooms were crowded, and many were turned away. The medium in the first instance sat unbound, and various parts of the circle were touched, without any possibility of the medium doing so, as he sat in such a position that he could not move about the room. The instruments were sounded considerably, and the spirit-voice was heard repeatedly. This part gave great satisfaction, and the phenomena tested their own genuineness. Mr. Beales was then tied by one wrist, the other being held by a sceptical gentleman, who absorbed the power, and no manifestation took place. Both wrists were then tied, and the ends were held by a lady and gentleman. Then the instruments were sounded and thrown on the floor without the possibility of the medium touching them. A gentleman then re-tied the wrists, but as the power was exhausted the instruments were very faintly moved. A large number of intelligent investigators were well pleased with the genuine nature of Mr. Beales's mediumship, and to afford further facilities for becoming acquainted with these phenomena, Mr. Beales will give another seance on Wednesday evening, at eight o'clock. Admission, 2s. 6d.

A PORTRAIT OF MR. BUGUET, THE FRENCH SPIRIT-
PHOTOGRAPHER.

We have received from Paris a very fine engraving of Mr. Buguet for publication in the MEDIUM. If the necessary descriptive matter comes to hand in time the portrait and other particulars will be given next week. We have also received a large assortment of spirit-photographs, a list of which we append. They are being sold at 1s. each:—

Mr. Williams with "John King."
A gentleman with "Maximilian."
A lady with "Bishop d'Orbois."
A lady with two spirits, one being "Lamartine."
Miss Blackwell with "Charles I."
Miss Cook with a male spirit.
Mr. Williams with a male spirit.
Miss Cook and Mr. Blackburn with two spirits.
Miss Blackwell with "Dickens."
Miss Blackwell with "Napoleon III."
Miss Blackwell with "Allan Kardec."
Miss Gledstones with "Lord Byron."
M.M. Leymarie and Flammarion with "Allan Kardec."
A lady with "Napoleon III.," taken in the presence of Mr Gledstones.

PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION,
15, SOUTHAMPTON ROW, HOLBORN, W.C.

May 13th, 1874.

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS is £10 in debt, and I beg the favour of asking you to be so kind as patronise an ENTERTAINMENT which I intend giving for the benefit of the funds, at Goswell Hall, on Thursday evening, May 21.

This Society is the oldest in our movement in London. For five years the committee have kept up a succession of free public seances and lectures in Clerkenwell. On the same Sunday on which Mrs. Tappan commenced her labours in St. George's Hall the St. JOHN'S ASSOCIATION also inaugurated a series of Sunday meetings at Goswell Hall, Dr. Sexton being speaker. Both St. George's and Goswell Hall were crowded. The Goswell Hall meetings have been continued ever since. All the meetings have been good, but the hall has been repeatedly filled to overflowing, the admission being free, with a voluntary contribution on passing out. Speakers have nearly all given their services gratuitously, some of them not even accepting omnibus fare. A very intelligent and interesting association of inquirers has thus been brought together, and a career of great usefulness is before the society. Indeed, many of the meetings have been equal to those held in the West End, but the latter have been supported by tickets of admission at the door, and donations and subscriptions for seats. On the contrary, the ST. JOHN'S ASSOCIATION is composed entirely of working men, and having no means or patronage of any kind it is not surprising that the committee are £10 in debt, part of which was carried forward from former operations.

The Annual Meeting takes place at the end of this month, and, assisted by a few friends and your kind co-operation, I hope to relieve the committee of all responsibility by the ENTERTAINMENT to which I have the honour of directing your attention. You may not be able to attend, but if you will be so good as purchase a few "Special Tickets," price 2s. 6d. each, it will help the object in view.

Faithfully yours,

J. BURNS.

MRS. STRAWBRIDGE has already sent in a donation of 10s. towards the above object. Tickets for the entertainment, to take place at Goswell Hall, 86, Goswell Road, on Thursday next, May 21st, may be obtained of Mr. Greene, secretary Dalston Association; Mr. White, secretary Marylebone Association, 46, Dorset Street; Mr. Maynard, 103, Lisson Grove; Mr. Cogman, 15, St. Peter's Road, Mile End; Mr. Barber, 30, Parkfield Street, Islington; Mr. Burri at Goswell Hall, and at the Spiritual Institution, 15, Southampton Row. Special seats, 2s. 6d.; reserved seats, 1s.; admission 6d. Doors open at 7.30, to commence at 8.

BRIGHTON.—We hear that Mrs. Tappan will give a free service at Brighton on Whit Sunday, in the grand Concert Hall, at eight p.m. Admission free. J. N. T. Martheze, Esq., will preside.

THE *Banner of Light* quotes Mrs. Tappan's oration on the anniversary of Spiritualism, and also notices the meeting at the Spiritual Institution, and Miss Kate Fox-Jencken's letter. We thank the *Banner* for so cordially and honestly crediting us with extracts thus made, an act of courtesy, if not of justice, which should be observed in cases under our own nose.

PLANCHETTE SAID DR. LIVINGSTONE WAS DEAD.—Mr. R. C. Poole, 7, Distaff Lane, writes: "Mr. Oswald Livingstone (son of the late Dr. Livingstone) told me that being in company with some friends who were experimenting with planchette, he wrote on a piece of paper (unseen by anyone else) the question, Will my father ever return? the answer being to the effect that he would not, as he was dead, and this before the news of the Doctor's death had reached England."

GOSWELL HALL.—On Sunday next Mrs. Bullock will speak in the trance at Goswell Hall. On the 24th (Whit-Sunday) the Rev. F. R. Young will occupy the platform, and speak on "The Day of Pentecost, and its Spiritual Phenomena;" Dr. Sexton in the chair. The hall is at 86, Goswell Road, close to Old Street, and a few minutes' walk from Aldersgate Street Metropolitan Station. Services commence at 7.15; admission free.—R. PEARCE, Hon Sec.

MRS. TAPPAN AND THE BRADFORD PRESS.

The Bradford newspapers have never been very tolerant of Spiritualism, and it is certainly an indication of progress to see them so fairly reporting Mrs. Tappan's visit. Considerable space is devoted to the first lecture in the *Telegraph* and *Chronicle*, the leading facts and statements being given without commendation or abuse. Mr. Samuel Howarth occupied the chair, and said he had proved the existence of spirit-communion ten years ago. Mrs. Tappan then delivered her discourse, after which questions were asked; one being why spirits sometimes spoke more freely in an unknown tongue through mediums than in English. The reply was that the language being unknown the volition of the medium did not interfere so much with the sway of the spirits. "The hall was rather well filled," says the *Chronicle*, better than it had been on the preceding evening, when a meeting was held on Sunday closing.

The second lecture is reported at greater length in the *Chronicle* and *Observer*. Mr. Brewer presided, and a committee chose as the subject, "The Origin of Man," an oration of considerable importance, and which we hope to be able to publish in the MEDIUM. Questions as usual followed at the close. We quote from the *Observer*:—"One of the non-spiritual members of the committee, who occupied a seat on the platform, asked whether the spirit of Lindley Murray the grammarian could talk grammatically through an illiterate medium. Mrs. Tappan: Undoubtedly. The Questioner: Then I should like to see an example, and then I think I should become a Spiritualist. Mrs. Tappan: You have one before you. The speaker who addresses you has never received any education or teaching since her eleventh year, has not studied Lindley Murray, or any other grammar, and has spoken in the manner she has spoken to-night since her twelfth year. The Questioner: Then all I can say is that Spiritualism is a short cut to education. We have no need of any Education Act. With these remarks, which provoked much laughter, the gentleman jumped off the platform, and left the hall. The proceedings shortly afterwards terminated." The second meeting was much better than the first, and Mrs. Tappan has been invited to pay a second visit to Bradford, and deliver four orations.

(From the *Banner of Light*, May 2, 1874.)

GERALD MASSEY.

From England, will commence a two weeks' engagement at the Music Hall, Boston, on the afternoon of Sunday, May 3, taking for his subject "The Serpent Symbol: its Spiritual and Physical Significance." On the following Sabbath (10th) Mr. Massey will give his closing address in Boston by a delineation of "The Coming Religion." The San Francisco, Cal., papers speak well of his late discourses in that city, and from their accounts we select the following paragraphs. The *Daily Evening Bulletin* of April 16 stated in the commencement of its report:—"Gerald Massey, the renowned poet and agitator, appeared in his special field last evening as an exponent of the views of advanced scepticism of the English school, the subject of his lecture being the startling query, 'Why don't God kill the Devil?' The discussion of a question of such direct interest to the generality of the people attracted a large attendance, and Platt's Hall (seating capacity, 3,000 persons) was completely filled on the occasion by a very earnest and attentive audience." Concerning his lecture on "The Coming Religion," the *Daily Morning Call* of April 18 said: "Gerald Massey had a splendid house in Platt's Hall last evening, to lecture on the 'Coming Religion.' It was his last public appearance on his present visit to the Pacific Coast, and there were doubtless not a few in the Hall who wanted to see him, whatever their desire might be as to the lecture. On what the coming religion is of which he was to speak, hardly anyone could have been in perplexity. Mr. Massey fearlessly espoused Spiritualism, was vituperative and startling on the modern creeds, and lugged in the devil-and-brimstone terrors very frequently for the purpose of railing at them and whacking them with ridicule. Some of his strongest passages—for the utterance of which a couple of centuries ago he would reverently have been burned—were warmly applauded, though not by many persons, and at no time was there the slightest indication of disapproval."

SPIRITUALISTIC LECTURES AND MANIFESTATIONS AT OLDHAM.

On Sunday evening, Mrs. Scattergood, spirit-medium, of Bradford, gave an address in the trance state, in the Temperance Hall, Oldham, to a good audience. Immediately the medium was under spirit-control she requested someone present to select a subject upon which she might discourse, whereupon a gentleman in the body of the hall rose and asked the medium to speak from "Is modern Christianity superior to modern Spiritualism?" The spirit at once suggested the subject should read, "Is modern Spiritualism superior to modern Christianity?" to which the gentleman agreed. In the course of a lengthy harangue, the spirit showed that the Christianity taught at the present day was not the same as that taught by Christ when he was on earth, and illustrated the superiority of modern Spiritualism over modern Christianity by supposing that when a father who loved his children on earth arrived at the spirit-land, it would not be heaven to him unless those he loved were with him there; while Christianity taught that after death a person's doom was fixed either in heaven or hell. Again, modern Christianity showed how limited God's mercy was by the number of persons who went to hell as compared with those who went to heaven; indeed, it clearly proved that very few people entered heaven. The spirit asserted that what a man sowed while living on the earthly plane that should he reap when he arrived at the spirit-world; so that if a person wished to thoroughly enjoy heaven, he must live a life of virtue, purity, and usefulness on earth. According to the teaching of modern Christianity, a person could receive forgiveness of sins at the eleventh hour, while Spiritualism taught that whatever a man sowed in this world he should reap in the next; and that if he did not do right here he would have to

atone for it in the spirit-land. At the close of the lecture, about thirty friends accompanied Mrs. Scattergood to Mr. T. Kershaw's, High Street; and while the company sat conversing together respecting the evening's proceedings, the lady was suddenly controlled by a spirit, and while under its influence, Mrs. Scattergood held out her hand. Two persons sitting near tried to grasp her hand, but as it was not meant for them, she withdrew it. An individual seated at the far end of the room was singled out by the medium, the man being an entire stranger to all present. Mrs. Scattergood again held out her hand, and drew the man to her side. The spirit which controlled her then began to talk to the man in a very affectionate tone. It told him for the last four years he had gone through great troubles and afflictions, and that prior to that time, had he followed the impressions wrought upon him, he might have avoided those trials. The spirit then expressed its willingness to answer the man a few questions regarding the course he should pursue in order that his position in life might be more comfortable. The individual addressed admitted to one or two in the room, after Mrs. Scattergood had relapsed into her normal state, that the spirit had given a correct account of his sufferings, and that for the last four years his dear friend had been very much afflicted, and just in the same manner as had been described by Mrs. Scattergood. As may be supposed, the man seemed very much astonished at the revelations made by the spirit, as he had never seen the lady medium before. A very interesting evening was spent. On Monday evening, Mrs. Scattergood delivered a lecture in the Temperance Hall, in the trance state, taking for her subject "Woman's mission." There was a scanty attendance. The proceedings were commenced by singing the hymn beginning, "God moves in a mysterious way His wonders to perform." The spirit through the medium said, if a woman had the same opportunities as a man had, she would be able to carry out to a greater degree of perfection and usefulness many of the great objects of life. Some people thought a woman ought to remain at home, but the spirit showed that the woman had a higher mission in life, viz., by going about ministering and making herself generally useful. A woman's voice ought to be heard more in assisting in the public institutions of the land, where she would have scope for the exercise of her feelings and sympathies. She would reap the benefit of her mission hereafter. The spirit then said it was ready to answer a limited number of questions. The medium remained under spirit-influence a considerable time, but the audience, who seemed to be filled with profound awe and reverence, declined to put a single question, and appeared perfectly satisfied. The best thanks of the meeting were given to the controlling spirit and Mrs. Scattergood. This lady, on rising to express her feelings in her normal state, seemed so overpowered as to be able to utter only a few words. The medium was afterwards controlled by a little spirit known by the name of "Lily Love," under the influence of which Mrs. Scattergood's normal and spirit conditions were demonstrated.—*Oldham Standard*.

SPIRITUALISTIC SEANCE AT THE LANSDOWNE CLUB, STOCKWELL.

The subject of Spiritualism, which it may be remembered was some few weeks since both discussed and practically investigated at this club, is again being placed on its trial by the members, who pursue their inquiries with a pertinacity which some probably will consider worthy of a better cause. Last Tuesday evening a second seance was held, this time under the auspices of a Spiritualist, Mr. Caldwell; and next week it is proposed to have a further discussion for the purpose of considering the results then attained. The interest excited in the subject was such that the meeting was crowded to inconvenience, and it was ultimately necessary to close the doors. Mr. Godard occupied the chair, and at the request of the medium intimated that the seance would not be of a very startling character, the "conditions" being peculiarly unfavourable, owing to so many being assembled, and thereby attracting by affinity a number of "spirits," all probably anxious to communicate at the same time. Mr. Caldwell, who entitles himself a "medium for test communications," then stated that the tests given would consist of information respecting the dead, from which they might be identified by their friends; and it must be confessed by all present, that without discussing the *modus operandi* or the agency at work, the answers given were very satisfactory. Selecting from the audience two ladies and a gentleman to sit with him at the table, the medium commenced the seance, the gas being first lowered, but giving sufficient light to admit of the centre of attraction being clearly visible to all. At the outset one of the sitters appeared to be affected by "spirit influence," and was compelled to leave the table; her place being supplied by another lady. Replies to questions were then obtained, which did not, however, on the whole, appear to be remarkably truthful, until eventually an intimation was given that the sitters should change their positions, the presiding "spirit" (who communicated by tilting the table) even desiring that one of the circle should leave altogether and another be substituted. After this had been done matters went on swimmingly, and during the remainder of the seance of upwards of an hour, question after question was truthfully answered. The honours of the evening were principally given to a lady sitting on the left of the medium; the majority of the communications being addressed to her. Amongst others the "spirits" of her father and cousin were in attendance, spelling out, as proof of identity, in the case of the former his Christian name, the exact date of his death—viz. 1st May, 1852—the name of his wife, whom he stated to be living, and to whom he sent a message; and in the case of the latter, not only the Christian but surname; all which information the lady (who was unknown to the medium) stated to be correct. Another of the sitters was then informed that her sister was present, the name on this occasion being also given, and the statement made that the "spirit," was dark when alive, with which latter fact the sitter herself appeared to be unacquainted, until she appealed to a relative present, who confirmed it. The table then tilted away from the medium, almost to an angle of 45 degrees, when he removed his hands, and at his request it resumed its original position, thus moving in the direction in which there was no pressure whatever. At the close of the seance, various questions were asked relating thereto, and were answered by the medium, who promised to attend the discussions next week. One or two other Spiritualists are also expected to be present, and it is anticipated that the debate will be of a profitable character. At the close of the meeting, it was resolved to establish a fund for the purpose of thoroughly investigating the phenomena in their multifarious phases, and of arriving, if possible, at their true explanation. The

majority of the members, it is needless to say, are opposed to the spiritualistic theory.—*South London Chronicle May, 9th.*

[Mr. Caldwell will be known to readers from his advertisement which has for some time appeared in our columns. He has suffered very much from ill health of late, or the public would no doubt have heard more of him.—Ed. M.]

CRITICISM CRITICISED.

To the Editor.—Sir,—I have just been reading "Moses and Bacchus" with much interest, but with much pain also, for I fear it will do much harm to the cause of Spiritualism. The fact of its being patronised by the *National Reformer* is ominous enough; but when I come to the contents, I find the Spiritualism of the Bible wholly explained away. Now, I have been led, with many other friends, to embrace Spiritualism because of its manifest truth, and to reverence and believe the Bible in its record of the supernatural, because I found all confirmed most wonderfully by the facts of Spiritualism; but now I find this other work published and advertised in spiritual papers, which denies the spiritual element in the scriptures, whether of Moses or Zoroaster, and would strangle Spiritualism altogether, if possible. May I ask why is this? Is Spiritualism going to cut its own throat by patronising such books? Some friends of mine who were sincere inquirers have just now been wholly turned away by perusal of this book "Moses and Bacchus," and they write "If Spiritualism is to bring us to the atheism and infidelity of Bradlaugh, then away with it; thank God I have found out its snare before too late." This is very painful to listen to.—Yours faithfully,
MAX.

P.S.—I suppose Mr. McSweeney does not profess to be a Spiritualist? [Here is an old foe in a new form, a specious attempt to prevent mankind from exercising freedom of thought, and liberty to discover truth for themselves.]

What have we in the above kecer? Certainly not the slightest shadow of argument. What has Mr. McSweeney done that he should be denounced? In his little book he has attempted to show that the story of Moses is in many points identical with that of Bacchus, and that the Bacchus story is much more ancient than the Moses one, and that it has existed in all the ancient civilisations in a variety of forms; the chief difference being that the names of the actors were changed, and the details modified by the phenomena of the seasons peculiar to the various countries. Whether Mr. McSweeney has succeeded or not in his attempt, of course we leave every scholar or simple-minded reader to judge for himself; but that he has an absolute right to prosecute the inquiry, no one but a priest or his dupe will dare to deny; and that Spiritualists have the right to read and promulgate such efforts at gaining the truth, and the origin of popular myths, will also be conceded by all whose opinion is coincident with true liberty. Now if our correspondent had laboured to show that Mr. McSweeney was wrong in his facts or deductions, his letter would have been a pertinent one. But he proceeds to state that Mr. McSweeney should not be tolerated; and why? In the first place, because he is "patronised by the *National Reformer*." Surely this is "ominous enough"! The *National Reformer* is the enemy of priestcraft, and hence no good thing can come out of that Nazareth. Then we come to the contents of the book, and what do we find? That "the Spiritualism of the Bible is wholly explained away." Our correspondent is singularly mute as to what he means by "the Spiritualism of the Bible." In fact, it is difficult to arrive at any certainty as to whether he has the slightest conception of what the term Spiritualism implies. It would appear that to swallow the stories which have been prepared for us by centuries of priestcraft is Spiritualism. Allow us to say, for our own part, that the "spiritual element" in man is his desire to know the truth, and the more of that element he contains the greater will be the energy with which he will root-up and overturn all traditionary tumuli, that he may know what there is underneath them—"Ye shall know the truth, and the truth shall make you free." Mr. McSweeney, then, in his attempt to understand what is meant by the story of Moses, is a steady disciple of "Spiritualism," for his effort is to get at the truth. Further, we may add that the "throat" of Spiritualism is a very different gateway from that which our correspondent supposes. He would imply that the nutrition which has made Spiritualism has been swallowed down in the form of adhesion to the dictates of popular superstition. Surely our correspondent cannot be so ignorant of the history of Spiritualism as to expect us to regard his implication as a fact, and we are too charitable to hazard the assumption that he would promulgate a downright falsehood on such a vital point. How, then, are we to understand his position? Let him answer. For our part, we need not repeat that Spiritualism had its origin in facts, independently of bibles, churches, priests, and creeds; and that these facts are the weapons which have from the first been "cutting the throat" of the Spiritualism to which our correspondent seems attached. This being so, Spiritualism cannot afford to be patronised by the very dainty people to whom our correspondent alludes. "The Spiritualism of the bible," that is to say, the dogmas of the priesthood, always had a sneaking weakness after the things of this world. If someone in a good house, with a handsome income, fine clothes, and a well-stocked larder, had certain weaknesses in favour of any one form of mythical narrative, ceremony, or practice, the spiritualism of the priests has always been extremely anxious to oblige him. The question with them is not which is true and which false, but which kind of teaching will sell best in Vanity Fair. It has been to the credit of Spiritualism proper to rejoice at the fact that such customers have always "been wholly turned away" by the truth. Lastly, we ask no man whether he be a Spiritualist or not. Professions go a very short way with us. We have found that the greatest professor was always the most decided hypocrite, and a personal intimacy with him was to be avoided. The truth is continually giving offence to professors, and that is its strength and safety. If our respectable, religious, and professing people desire to court acquaintance with the truth, they must come to its terms, because it cannot afford to deviate from its strait and narrow way to make a fraternal call upon them.

Our readers had better procure "Moses and Bacchus," and read it for themselves; post free price 1s., or as a premium volume to *Human Nature* for April, post free 7d. *Human Nature* and "Moses and Bacchus," post free 1s. 2d. It is the opinion of the most profound Spiritualist scholars that the terms by which spiritual existence is designated were in the first place adopted from the nomenclature of the phenomena of physical nature.—Ed. M.]

MR. MORSE'S APPOINTMENTS.

OLDHAM.—Sunday, May 17th. Temperance Hall; afternoon at 2.30; evening at 6.
ROCHDALE.—Tuesday, May 19th. Assembly Room, Penn Street; evening at 7.30. Admission 6d.
LIVERPOOL.—Sunday, May 31st.
BURY.—Sunday, June 7th.
BIRMINGHAM.—
NEWCASTLE.—June 14th.
DARLINGTON.—June 20th.
BISHOP AUCKLAND.—July 12th.
HECKMONDWICK.—Re-engaged. Sunday, July 13th. Co-operative Hall. Afternoon at 2.30; evening at 6.30. Monday, July 20th, same place; evening at 8.
BATLEY.—July 22nd and 23rd.
GLASGOW.—July 28th.
SALTBURN.—August 15th.
Mr. Morse may be addressed next week care of J. B. Stones, Esq., Pleasington, Blackburn.

[We shall give reports of Mr. Morse's labours next week.—Ed. M.]

A QUESTION ABOUT THE COLLEGE.

To the Editor.—Sir,—Several announcements have been made in *Human Nature* some long time ago, and recently in the *MEDIUM*, respecting a new spiritual college, which have excited my interest in the proposed undertaking; but I confess that I am disappointed at the tardiness displayed in taking prompt action to bring about so desirable a result, and my object in writing these lines is to ascertain how and in what manner it is intended that the few genuine men whose help is needed are to be got together for practical work.

The proposed college is of such immense importance that no time ought to be lost, and I trust that ere long, instead of simply seeing the statements repeated about what is going to be done, we shall see the work commenced and carried out to a successful result.—Yours, &c.,
PROGRESS.

Mr. HERNE announced seances on Wednesday and Thursday this week, but was detained in the North, and could not attend.

BOLTON.—This Lancashire manufacturing town possesses the unenviable notoriety of manifesting the most disgraceful misconduct at a religious service on a Sunday which has lately been chronicled in the progress of Spiritualism. Recently at a meeting addressed by Mrs. Butterfield the proceedings were very noisy. The newspapers report that the Rev. J. Evans, of the United Free Methodist Free Church, got on a form, and endeavoured to procure silence. He said he entered the room opposed to Spiritualism, but if they had nothing but rowdiness with which to oppose Spiritualism, then, he said, Spiritualism would flourish and materialism would fall. He hoped they would give the Spiritualists fair play. To treat a lady as they were treating Mrs. Butterfield showed they had no self-respect.

BENEFITS OF MAGNETISM.—Mr. D. Holmes, Walsall, writes:—"For some years I have been suffering from a sluggish circulation, having cold hands and feet. I always believed that magnetising would do me good, so got several of my friends to operate on me at different times, they being in the habit of doing good to others, but they had but little effect on me. Mr. Allwood coming to Walsall, and being a Spiritualist, I made his acquaintance. I placed myself under his treatment, and he was successful in restoring to me that healthy circulation I so much needed. I thought I would give the cure a good test before speaking of it publicly, to see if it were lasting, and I am happy to say that my restored health continues, though some months have passed since I commenced to revive. I think I may now venture to give to the public my experience of the benefit derived from Mr. Allwood's treatment. I don't think one man's magnetism is suitable for all persons, I having tried several operators, all of whom failed in my case, though they had succeeded in doing good to others. This peculiarity is a matter that calls for some investigation, which I hope it will receive from some of your correspondents. I conclude by thanking Mr. Allwood for his valuable treatment."

BIRMINGHAM.—A long letter from one of the leading inhabitants of Birmingham has appeared during the past week in the *Birmingham Daily Post*, giving an account of light seances held by Dr. Monck in the house of a professional gentleman whose strong scepticism with regard to Spiritualism has been overcome. Test communications were given concerning events that occurred in this gentleman's history over forty years ago, and which he had forgotten until they were thus strangely brought to his recollection. He was allowed to go under the table while heavy raps were heard, while others sat at the table watching the medium, and it is related that while in that position, the sonorous thumps were heard by him on the side of the table opposite to the medium and between the investigator and another sceptic. The room was shaken strongly, spirit-voices heard giving correct information concerning the forgotten past, and direct spirit-writing obtained while this gentleman had the marked paper and pencil as well as the medium's hand in full view. The letter recording these phenomena drew forth a reply from the ex-medium, who figured so ridiculously in the eccentric proceedings of the now defunct Anti-Spiritualists' Society. This individual had the impertinence to state that the direct writing was a mere feat of legerdemain, which he had himself produced by holding a stiff card in the palm of his hand and writing with a pencil held between the thumb and first finger. In reply to this a brief letter from Dr. Monck has appeared in a subsequent number of the same paper, in which he states that "he will shortly give, in Birmingham, a series of daylight seances under stringent test conditions, and will sit for direct writing, using the thinnest tissue paper, and allowing any sceptic present to cover the palm of his hand with wet black paint before the sitting. The Birmingham papers have always abused Spiritualism, but, from the admission of the correspondence to which we have alluded, we should judge that a change has "come over the spirit of their dream," and a salutary reaction towards fair-play is taking place in the editorial minds. No doubt the letter of the respected inhabitant which we have referred to, and Dr. Monck's boldness in publicly inviting the editors to a daylight seance, have largely contributed to this result.

A VOICE FROM A WORKER.

To the Editor.—Dear Sir,—My attention was called to a short note in your paper of the 1st May, purporting to come from Mr. J. Enmore Jones, of Enmore Park, S.E. Will you permit me to say I think his remarks as to the "camp followers" of Spiritualism are entirely uncalled for. Who personally, or what Mr. Jones makes allusion to, I am unable to judge, but whether to private workers in the cause or to special individuals, I cannot refrain from writing these few lines in order to justify myself, and at the same time expressing my sorrow and surprise at such an opinion coming from a man of Mr. Jones's standing. I find there is a great want of harmony amongst many who profess Spiritualism at the present time; this is something that is to be regretted. But as to the position that I have been placed in, I think his remarks should have been more harmonious, and that the more wealthy members in our midst should have contributed more freely, to satisfy the necessary demands of the cause. For myself, allow me to say, in the meetings I undertook for the good of the outside public, I have been at a great sacrifice of time, as well as several pounds out of my own hard earnings. My only object in getting up the meetings in Camden Town was to spread the truth in almost a new neighbourhood, and I am only sorry I have not a fortune to bear me in the onward course; had it been otherwise, I should have had very great pleasure in getting up such meetings every week in the year. As it is, I feel, however, that the most beautiful lectures delivered at Milton Hall by Mrs. Tappan will not be lost, but will be the stepping-stone to a higher knowledge, as many have been thereby led into a new region, and are freely inquiring about the new spiritual truth that has dawned amongst them. A new light has therefore been shed abroad, to raise them out of material darkness into the bright and shining light of the true spiritual truth. If this be all the good I have done, I feel it is but a duty to my fellow-man, and I can console myself with the knowledge that if I am not rewarded for my labours now I shall be hereafter. I cannot accept any assertion that may be made that I had any idea of making a worldly gain out of Spiritualism; my only object was to do all the good I possibly could, and bring many who are now without a God and without a Saviour to a knowledge of the great and Infinite Maker of all good.—I remain, dear Sir, your obedient servant,
 JOHN W. HAXBY.
 8, Sandall Road, Camden Town, London, N.W., May 12th, 1874.

A SPIRIT-PHOTOGRAPHER IN DISTRESS.

The following circular has been sent to the friends of Spiritualism:—

"1, Morland Villas, Highbury Hill Park, May 2, 1874.

"Dear Sir,—A week ago Mr. Hudson's effects were seized for rent. For some time past he had been in difficulties, but struggled on, hoping that the coming photographic season might bring a change for the better. He has abandoned all his effects to the landlord, as their value is not a third of the arrears due. His family consists of his wife, two daughters, and a son. Charity, in relieving distress, stops not to inquire how that distress has been brought on. Several friends, and I might say some (not personal) enemies, have come forward with small donations to relieve him in his present distress. My wife has kindly offered her services as cashier, to receive and pay over to Mr. Hudson any sums sent her.—I am, dear sir, yours very truly, SAM. GUPPY."

It will be a matter of regret to many that Mr. Hudson did not allow his friends to know his condition before such extreme measures became necessary. Whatever faults he may have, and whatever charges may be brought against him, it is certain that there is another side to his character, and one which Spiritualists ought not to overlook. There is no doubt of the fact that Mr. Hudson has, in numerous instances, obtained photographs of departed human beings who have been recognised; and on other occasions, under severe scrutiny, he has obtained images on the plate other than that of the sitter. Though he is not absolutely the only one in this country who has received these phenomena, yet he is eminently the only spirit-photographer to whom the public had access. Surely these facts, simple as they are in statement, are of sufficient importance to arouse the generous enthusiasm of Spiritualists, who should require but little incitement to take steps whereby such an extraordinary individual would be not only protected from destitution, but which would lead his remarkable talents to be utilised for further investigation. A great deal of noise has been made in some quarters as to the imposition which has been practised in spirit-photography. We might find similar defects in every character if we looked for them, and no spot would be much darker than the persistent persecution with which this poor man has been visited. If he did impose, some apology may be found in the fact that utter ruin and destitution have for a considerable time driven him almost to despair. That Mr. Hudson is not naturally of a dishonest or avaricious character all who have the slightest acquaintance with him will readily admit. Indeed, if he were more driving and worldly-wise he might probably have been in a better position; but thus qualified he would not perhaps have been a medium for spirit-photographs.

When a man has not sufficient of the grasping talent to collect the accounts due to him, he cannot be much addicted to the love of filthy lucre; and if Mr. Hudson did issue counterfeit spirit-photographs, it must have been at the instance of spirits either in or out of the flesh. For our own part, we have had dozens of sittings with him, and everything has appeared fair and above-board. Our impression has been that Mr. Hudson was far too inert and shiftless to get up false pictures, and too slovenly and careless to succeed, even if he had the energy to try. We have attended with a medium under control, and had the lens uncapped and capped in accordance with signals from the spirits, timing the process and noting the results. This series was never finished, so that the report has not been published. During these experiments one of our own children saw a spirit standing beside his brother, and predicted that a figure would appear on the plate, which was found to be correct. The children also did all the manipulation, Mr. Hudson standing by without touching the apparatus or materials; and, though he was closely scrutinised, spirit-pictures were obtained. Indeed, the plentiful supply of spirit-pictures which has characterised Mr. Hudson's practice since we first knew him has not at all necessitated the more troublesome process of providing counterfeit pictures, and if such a course has been at any time adopted, it must have been at an early stage, when the certainty

of the power was not fully realised, and when the man was open to influences which his further experience enabled him to disregard. Mr. Hudson's poverty and badly-appointed studio greatly interfered with his health and industry. The floor of his room was the garden-soil covered with a piece of matting, which produced chills and rheumatism sufficient to reduce the strongest constitution to sickness. When we take all these adverse circumstances into account, and remember that Mr. Hudson has succeeded in hundreds of instances in obtaining genuine spirit-pictures, surely there is evidence of sufficient merit in him to warrant the generous protection of all who are interested in these wonderful phenomena. We are pleased to observe that Mrs. Guppy has been extremely successful in her effort to get subscriptions, and that Mr. Hudson has been provided with apparatus, and will soon be at work again in a better locality, and with improved appointments. He has already commenced printing some of his best pictures, and Spiritualists would help him much by making collections thereof, the cartes being on sale, price one shilling each.

Donations received in aid of Mr. Hudson, by Mrs. Guppy, Morland Villas, Highbury Hill Park, N. :—

	£	s.	d.		£	s.	d.
Countess of Caithness ...	1	10	0	Rich. Gale, Esq. ...	0	10	6
Lady Paulett ...	1	0	0	Major Phillips ...	1	10	0
Miss Douglas ...	1	0	0	Mrs. Tebbs ...	1	1	0
A Lady ...	5	0	0	Miss Houghton ...	0	5	0
Colonel Greek ...	2	2	0	H. Dumphry, Esq. ...	0	10	6
Mr. Tcharbajole ...	1	2	0	Rich. Gale, Esq. ...	0	10	6
Mrs. Guppy ...	1	1	0	Lieut. A. ...	0	5	0
Mr. Guppy ...	1	1	0	Mr. Swinbourne ...	0	5	0
W. Volckman, Esq. ...	1	1	0	Mrs. Wilson ...	0	2	6
A. L. Henderson, Esq. ...	1	6	0	Radcliff, Esq. ...	0	10	0
C. Tottenham, Esq. ...	1	0	0				
Jas. Wason, Esq. ...	1	1	0				
H. Morris, Esq. ...	1	1	0				
					24	15	0

Mrs. Guppy will be happy to receive further donations. If in the form of necessary articles of furniture, clothing, or other domestic accessories, the gifts will be equally acceptable as if money were sent. Almost everybody has got some article they can spare. Remember, it is not Mr. Hudson alone that suffers, but Mrs. Hudson and family are with himself left, as the saying is, with nothing but what they stand up in, and had it not been for timely charity they would have been asking for bread in the streets.

CONJURING VERSUS SPIRITUALISM.

To the Editor of the "Birmingham Daily Post."

Sir,—Will you allow me to correct a mistake made in your journal, that Herr Döbler pretends to expose Spiritualism?—whereas the utmost that he asserts now is, that his "dark seance" is an imitation of the Davenport Brothers, and he is perfectly honest in saying that what he does is but a clever trick, and challenges anyone, with a hundred pounds forfeiture (to be given to a charity), to find out the *modus operandi* of it.

The present position of affairs as regards Spiritualism and conjuring has been brought about by a collision which took place lately at Darlington, between the Rev. Dr. Monck, a medium, and Herr Döbler, as the former challenged the latter as to his offensive use of the word "Spiritualism" on his bills, and threatened, if he would not withdraw it, to expose his "dark seance" in the light, as he knew the whole trick.

Afterwards, though protesting that it was no part of his work to submit to the test conditions the Spiritualists wished to impose upon him, Herr Döbler publicly stated, by way of apology, in the *Darlington and Richmond Herald*, at the conclusion of one of his dark seances, that he "did not wish in any way to interfere with the science of Spiritualism, as he had had no experience himself, and was not a believer, but had heard a great deal from gentlemen as to the extraordinary manifestations that had taken place in their own houses—gentlemen whose word he could not doubt. It must be understood that he laid down no challenge to produce other manifestations than were produced by the Davenport Brothers. As the Spiritualists, he understood, had taken it very much to heart, and thought he was interfering with their belief, he deemed it right to make this statement."

The only point upon which Dr. Monck and Herr Döbler are now at issue is this—and it is, you will perceive, a very important one—that neither he nor the conjurer can submit to the conditions of having any other person tie them to the chair in the "dark seance" but themselves.

Now, the fact, dear Mr. Editor, that one of your own staff performed the task of firmly tying the Davenport Brothers when they gave public seances some years ago in this town, will, I think, startle and convince you, with many others who have not as yet thought it worth while to inquire seriously into this subject, that both the conjurer and the medium are perfectly honest, though they differ so widely upon this part of the question.

Herr Döbler may not have had this point brought to his notice, and hence really believes that what he does is the same as the Davenports; and Dr. Monck shows his truthfulness, in the most unreserved manner, by confessing that his mediumship does not manifest itself in the same way as the above singularly-gifted brothers, though as our guest we have had many opportunities of becoming acquainted with his extraordinary "clairvoyant" and "clair-audience" powers.

To show you the high purpose Dr. Monck has in view as regards Spiritualism, he has relinquished the Christian ministry as a profession, though not its holy truths, to teach it as a science, hoping thereby to beget a desire to study our wise and beneficent Creator's laws, that we may keep them; for, inasmuch as the almost universal ignorance of physiology brings unnumbered ills upon the body, so the belief only, without the knowledge, of God's spiritual laws causes many of us to be indifferent as to what becomes of us hereafter, and practically leads to materialism.

If it would not be intruding too much upon your space, I should like to give your readers some account of what took place at our house during the time Dr. Monck was our guest. During our first dinner, I heard distinct raps upon the outer wall; and so did the medium, of course. I knew the nature of these queer sounds, as I had been at a seance at Professor De Morgan's some years ago. Quickly upon these,

Dr. Monck heard a voice say "Hannah," and also, once, "W." I immediately remarked that was the Christian name of Mr. Tyndall's mother, and the initial of her maiden name, "Witton." At supper a message to me was rapped out through the alphabet, "Many happy returns, April 2nd," my birthday just passed, when all our family had been assembled in that room. The next sentence rapped out was to the effect that I was right in my belief in Spiritualism, hence showing a knowledge of my husband's scepticism upon the subject.

An attempt was then made to give Mr. Tyndall's birthday, evidenced by the word "July," but the medium said the power was exhausted. A few minutes afterwards Dr. Monck saw a shadowy female form, which vanished in the hall, and we then proceeded to the drawing room, whereupon Dr. Monck, approaching Mr. Tyndall, his hand was violently shaken, and continued thus for about twenty seconds, when it fell gently upon my husband's shoulder, and patted it and his head in a caressing manner for about the same space of time.

Whereupon Dr. Monck asked for a pencil and note-paper, which we instantly gave him, and screening it from the glare of the gaslights by the cloth of the table, holding it a little way underneath, but full in our view, in a second the pencil was jerked out of the medium's hand and the paper handed to Mr. Tyndall with the observation that some figures were written upon it; and my husband read out "22, 1813," which was the supplement to the "July" recorded in the dining-room, and the date of my husband's birth! Though amusing enough, he was obliged to calculate before he was sure it was the right year named.

While wondering at this curious phenomenon, Mr. Tyndall asked Dr. Monck to write these figures on the other side of the paper, to test the handwriting, when it was found quite different from that written by his (supposed) mother. He then went in search of a book, in which were some figures of hers, and discovered that her little peculiarities of writing were quite marked in those upon the paper just produced. On another occasion, Dr. Monck exclaimed abruptly, "I knew Mr. Tyndall at the London University, when he lived at 28, University Street, Gower Street." With surprise, I said, "You are too young to have known him at that time." "No, not myself; a voice tells me this." I then remarked, a personal friend of mine resided with Mr. Tyndall in London, before we were married, but the house was in Mornington Crescent. But my husband subsequently told us when he was a student at the University he did live in that street, and he then knew a gentleman who had died since. His name we have repeatedly tried to get; but Dr. Monck tells us he may never hear that spirit-voice again, as mediums themselves can do nothing, and are only what their name implies.

But the strangest circumstance that has occurred through Dr. Monck's mediumship—as it repeated words that had been used previously by my daughter, which we were wholly ignorant of—was "John the Divine" being given, when we exclaimed, "What can that mean?" Whereupon Miss Tyndall informed us that she had often defended this name, which belonged to a particular friend of hers, from being called "ugly," for the reason that it was the one of the beloved Apostle "John the Divine."

To guard against even the appearance of trickery on his part, Dr. Monck is quite willing to submit to any tests his sitters may wish to impose upon him; but he will never again hold a dark seance (as he himself has been cheated at them) except *à la* Döbler, to close the lecture which he will give shortly in Birmingham, to show his audience that he cannot do at will the one *à la* Davenport, but a juggler's trick he can at any time give.—I remain, faithfully yours,
EMMA TYNDALL.

George Road, Edgbaston, April 16th.

PROPOSALS BY DR. MONCK.

To the Editor.—Dear Sir,—Kindly allow me space in the next MEDIUM to apprise friends in various parts of the country that I am prepared (whenever disengaged) to deliver lectures in any locality where societies are not strong enough to make the venture themselves. I am prepared to undertake the whole pecuniary responsibility myself, and do the preliminary work through my agent, on condition that Spiritualists will co-operate with me to the best of their ability. I shall prefer to labour in towns where there is great opposition to Spiritualism, and particularly where it is attacked in sermons or lectures by pulpit demagogues. If these reverend vituperators decline to meet me in public discussion, I will endeavour to correct their gross misrepresentations by analysing them in public lectures. Last week I challenged one of this class to open discussion at Bury, but as he considered discretion to be the better part of valour and refused the offer, I had the town billed, and in two lectures dissected his bombastic printed effusion to his infinite chagrin. There were large audiences, the people were with us (the *pious* excepted, whom nothing but orthodox brimstone will please), and the affair was a pecuniary success, we being a few pounds to the good when all was done. I have added this surplus to my private fund for lectures, &c., such as I have alluded to, where they are needed. May I suggest that it would be an excellent plan if those who are able would form a fund for a similar purpose, and send out other lecturers on a similar mission?—I am, dear Sir, yours faithfully,
F. W. MONCK.

14, Wells Terrace, Totterdown, Bristol, May 9th, 1874.

"SPIRITUALISM AT WOLVERHAMPTON."

Under the above heading, the *Staffordshire Advertiser* of Saturday, May 9th, devotes a column in small type to a graphic description of Dr. Monck's lectures at St. George's Hall, Wolverhampton, on May 6th and 7th, and a special light seance given to several of the editors and proprietors of the local newspapers, at the house of one of whom it was held. Of the first lecture the *Advertiser's* own correspondent says: "Dr. Monck considered with great logical acumen the various theories, short of that which he enunciated, started to account for phenomena, and showed that they left at least one third of the phenomena unaccounted for. The doctrine of Spiritualism (spiritual hypothesis) alone accounted for all its phenomena. The lecture was an able and well-sustained argument, skilfully supported by an array of happily-chosen authorities, and delivered with an elocutionary power that often reached the height of true eloquence. It is such a lecture as every dispassionate inquirer into a subject upon which all are being called to give an opinion should hear; and judging by the tokens of approval which frequently interrupted its delivery on Wednesday evening, and the loud applause at the close, it is a discourse which carries with it no small

force of conviction." This criticism is highly gratifying, coming as it does from a member of the Press which has hitherto largely tabooed and misrepresented Spiritualism and its advocates. Spiritualism of late has boldly forced itself on the attention of all classes, and the Press is gradually veering round and reflecting public opinion on the subject. The fact that Dr. Monck's audiences gave him a fair and respectful as well as appreciative hearing, is one of those increasing indications which point to a slow but sure change in public opinion, which is going on in this country regarding the greatest question of the age.

The rest of this lengthy report treats of the seance held in the light, in the presence of the writer and several other press-men. Numerous phenomena were, it appears, elicited under strict test-conditions imposed by the sceptics present, and produced an impression on their minds favourable to Spiritualism, which is evidenced by such expressions as these in the *Advertiser's* report: "Scepticism was silenced, if not convinced." "This experiment was pronounced satisfactory, &c."

The *Wolverhampton Express* also devotes considerable space to a similar report. We understand that Dr. Monck has struck out a new and independent course for himself, having taken St. George's Hall on his own responsibility, and we are glad to learn that the pecuniary result warranted this bold venture, notwithstanding the fact that over forty thousand men in the district are out "on strike." Dr. Monck is, we hear, about to work in the same way in Bury, Oldham, Bacup, and several surrounding towns. We trust the friends in those places will heartily co-operate with him in the undertaking.

DECEPTIVE SPIRITS.

Mr. Editor.—Dear Sir,—I observe that a great deal of controversy and dissatisfaction are arising in the spiritual movement in this country, on account of the deceptive character of—shall I say the majority of?—the communicating spirits; and I fear that unless something can be done to explain or remedy the present state of things, we shall discover a great falling off among the unledged Spiritualists.

Like "X. Y. Z." in your last issue, my ardour was terribly damped till I made the discovery that what I had taken to be the nectar itself was only the scum and dregs. With respect to lying messages through tables, and some of the mental phenomena, I own I am fairly beat, and can make nothing of them, having myself found them false in every instance that I have had the means of testing. With the false physical manifestations I am in a clearer position.

A. J. Davis says, in one of his last works, "I have long entertained the conviction that many manifestations, such as tying and untying ropes, taking off vests without removing the coat, &c., &c., are essentially nothing but ingenious and nefarious deeds of sleight-of-hand, no matter whether such tricks be done by some skilful performer in the flesh or in another world."

Now, the *modus operandi* of the deceiving spirits is as follows:—

First, the medium is entranced, and the controlling spirit desires some of the sitters to "tie the medium up," often choosing someone in particular for this duty, perhaps known to be awkward in tying.

Next, when the medium is, as the tier thinks, securely bound, the spirit asks for some music, if there should be a player in the room.

Next, while the music is playing, downing the sounds of slight movements, and diverting the attention of the sitters, the controlling spirit, accustomed to sleight-of-hand work, uses the medium's organism and makes him untie himself in most cases. Sometimes, when this cannot be done by the medium's body, a materialisation is effected, and the medium set free by direct spiritual agency; but it has often happened in my presence that the medium could not be untied either one way or the other, the excuse being the knots were too tight. And on these occasions truth compels me to say no manifestations occurred beyond the entrancement.

Lastly, the liberating of the medium being the *sine qua non* with spirits of this kind, when this is done they use the medium's body to do almost what they please, even to re-tying the medium up again.

These false manifestations are confined of course to circles where the medium is subject to entrancement; at the same time, let it be understood that I am very far from implying that all such circles are corrupted in this way. Any number of counterfeit bank notes would not prove there were no good ones.

I also fear that on some occasions the medium is in league with the spirits, and purposely wears slippers. Remedy: Make him keep his boots on; if they creak so much the better.

The above is a statement of some of the difficulties in the way of investigators; but I say to all, there is a jewel lies hid under a mass of rubbish—clear it away and get it.
W. S.

MEDICAL MEDIUMSHIP.

To the Editor.—Dear Sir,—I have been suffering for many years with a cough and sickness in the morning, but these last six months I have been obliged to have medical advice and medicine, which did me no good. Almost in despair I went to Mrs. Julia Dickinson, whom I had never seen before. Without asking me, she told me what medicine I had taken, also what was the probable cause of the complaint, but when the spirit "Dr. Harvey" controlled her he told me the cause and wrote out a prescription; he also told me I had been wrongly treated. I have taken the medicine a week, and I feel myself a new man, and I have every reason to believe it will make a perfect cure. I only wish I had consulted Mrs. Dickinson and her guides before. She also gave me a test. She told me I was married and had a family, and that I had two children in the spirit-world, and gave me the name of one and fully described the other. Last Friday I took my wife to Mrs. Dickinson. She has been suffering from falling of the womb for the last twelve years. "Dr. Harvey," through Mrs. Dickinson, gave her great hopes of being cured. Mrs. Dickinson gave me a month's medicine and the prescription, so that I can get a further supply; they are all botanical remedies. Will you please publish this in next week's MEDIUM, so that anyone that thinks their case hopeless may not despair till they have consulted Mrs. Julia Dickinson and her intelligent guides.—I am, Sir, yours fraternally,
JOSEPH YOUNG.

57, Corporation Buildings, Farringdon Road, London, E.C.,
May 10th, 1874.

[Mrs. Dickinson is now at 85, Islington, Liverpool.—Ed. M.]

DR. SEXTON'S ORATIONS ON SPIRITUALISM.

- No. 1.—The Claims of Modern Spiritualism upon Public Attention Price 1d.
 - No. 2.—How I became a Spiritualist. Price 1d.
 - No. 3.—Spirit-Mediums and Conjurers. Price 2d.
 - No. 4.—If a Man Die shall he Live Again? Spiritualism and its Critics (A Reply to Lord Amberley). Two orations, price 2d.
- God and Immortality viewed in the light of Modern Spiritualism. Price 6d.

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

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

- MONDAY, MAY 13, Mr. Webster, at 8 o'clock. Admission, 1s.
- TUESDAY, MAY 13, Phrenological Seance, by J. Burns. Admission 1s., at 8.
- WEDNESDAY, MAY 20, Mr. Beales, Physical Medium, at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

- SUNDAY, MAY 17, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7. Mrs. TAPPAN at Chevaland Hall, at 7. St. John's Association of Spiritualists. Address at No. 86, Goswell Road, at 7 o'clock.
- MONDAY, MAY 13, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
- TUESDAY, MAY 13, Seance at Temperance Hall, 103, Mile End Road, at 8.15.
- WEDNESDAY, MAY 20, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.
- THURSDAY, MAY 21, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary. Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

- SATURDAY, MAY 16, 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, MAY 17, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
- SOEWBY 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.
- COWES, 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. Baires'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 AUCKLAND, at Mr. Faucitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.
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- LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.
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- SOUTHSEA, At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.
- BIRMINGHAM, at Mr. Perks's, 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.
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- BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.
- TUESDAY, MAY 19, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
- SOEWBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
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