

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

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THE PHOTOGRAPH OF A SPIRIT.

In this age of progress and discovery, he would be a bold man who would assume to draw a line at the impossible. During the present generation science has brought us every year nearer to the realisation of that which Spiritualism has ultimately accomplished. Indeed, Spiritualism may be regarded truthfully as the very apex of scientific discovery of the present age, being a natural and harmonious development from the knowledge previously existing. The term "spirit-photography" may be justly regarded as expressing the connecting link between science physical and science spiritual. The wonderment which the introduction of photography occasioned can scarcely be exceeded, even by the fact of spirit-photography. To the uninitiated, the idea of producing the image of an object permanently by the photographic process was wholly incomprehensible. The usual visible and mechanical means of pictorial art are entirely absent, and quite a new series of agencies had to be looked for to produce a well-known result.

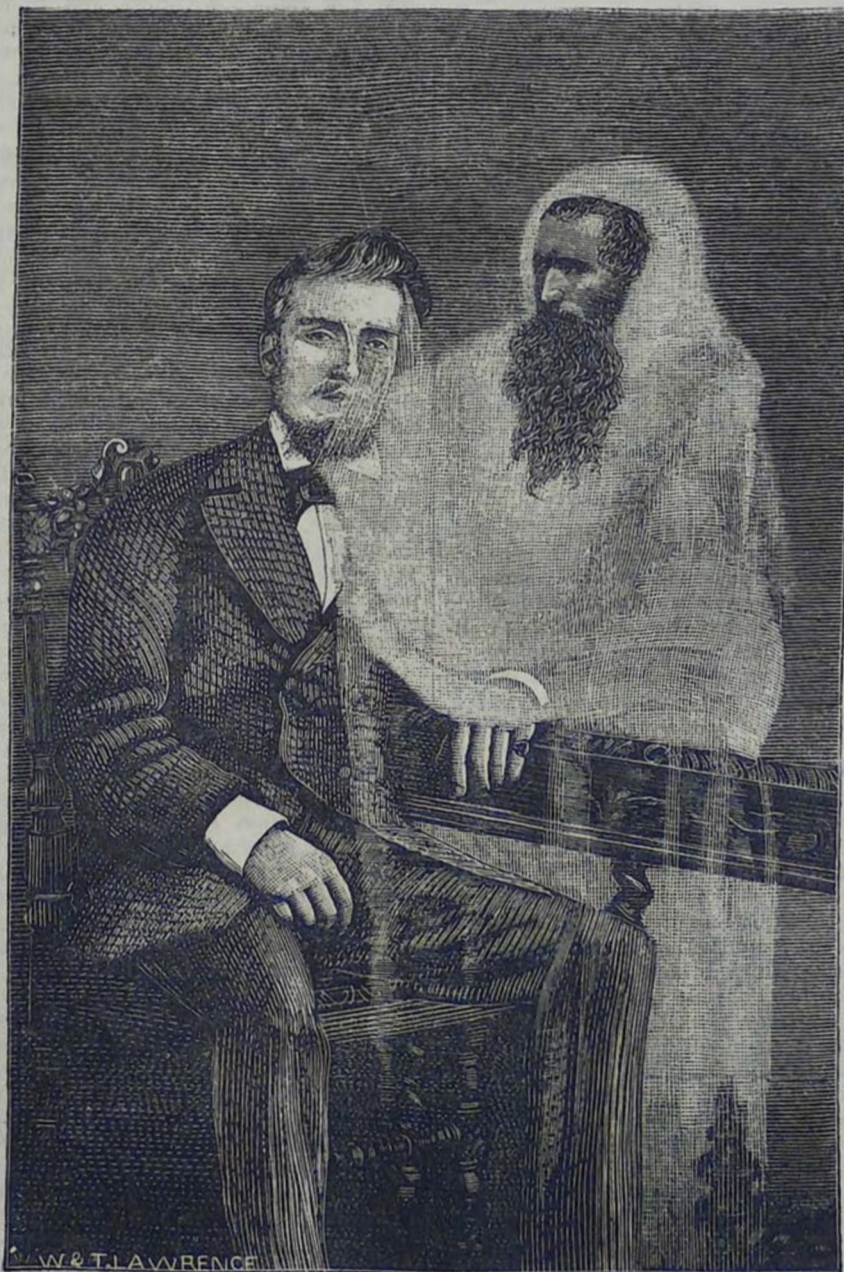
In spirit-photography the difficulty is increased yet another degree. The object represented on the plate, as well as the agency which performs the operation, are alike invisible to the spectator. There are properties connected with light other than luminosity—properties of which the most scientific investigators are but dimly cognisant. These imperceptible rays are an active principle in the production of photographs. Hence it is that an image may be properly photographed on the plate through a lens of blue glass so opaque that no object can be seen through it, and images have also been obtained in complete darkness—images of that which did not at the time exist palpably in the room.

Such being the case, it is easy to understand that there may be a condition of existence quite as impalpable to our senses as the invisible photographic ray, and which, in connection with that ray and other obscure agencies in the atmosphere of certain individuals, may be capable of realising astounding effects. This is the whole

philosophy of spirit-photography. Man in the spirit-world can relate himself to a variety of mundane conditions through peculiar elements evolved from persons of singular organic properties called mediums. Man while in the flesh is a spirit, controlling and using a physical body; and it appears that in certain cases the elements

which enable the spirit thus to control the body may be in part utilised by other spirits to influence other bodies employing these elements as the connecting link.

Whatever may be the theory, spirit-photography is a reality. Mr. Mumler in America, Mr. Hudson in London, and others in various parts of the world, have succeeded in demonstrating this fact. At the present time Mr. Buguet, from Paris, is amongst us as a professional spirit-photographer. His rooms are on the first floor at 33, Baker Street, corner of Dorset Street. During the week he has been busy every day with a constant succession of sitters, with all of whom spirits have been obtained. In many cases these are not recognised by the sitters, yet the testimony is abroad that even the spirits which are not recognised are apparently English in extraction, and do not bear the French characteristics seen on the images obtained by Mr. Buguet in Paris. This is itself a curious fact, and one which most people will think speaks for the genuineness of Mr. Buguet's pretensions. But stronger proofs are at hand. Various prominent Spiritualists have followed Mr. Buguet through the entire process, and figures other than those of the sitters have been obtained on the plates, and no means could be discovered how they came there. Mr. R. Cooper, who is well acquainted with photography, thus overlooked Mr. Buguet's process, and is well



W & T LAWRENCE

satisfied that no trick whatever was employed. Much stronger proofs are yet to be brought forward. Since Mr. Buguet arrived in London he has obtained figures on his plates which have been recognised as the likenesses of deceased relations. We hear that Lady Caithness had a series the other day, which

bore spirit-forms which could be recognised from the negatives. Mr. Iveney has shown us a photograph, on which he recognises the likeness of a deceased relative. His brother, Mr. W. Iveney, also unites in the recognition, as well as other members of the family; but what is more satisfactory, a clerk, who knew the departed, at once declared whose likeness was represented by the shadowy picture. We have seen the photograph, and can assert that the portrait is most characteristic, and may be readily recognised by all who knew the original.

As an illustration we give this week an engraving of one of Mr. Bugnet's photographs, taken in Paris during Mr. Williams's visit there. The sitter is Mr. Williams, whose likeness has not been very well preserved in the engraving. The spirit is "John King," and the engraving is a careful *fac-simile* of the photograph. Unfortunately, the shades and films in photography cannot be truthfully engraved, so that our cut looks much coarser than the photograph, but it gives as good and as true an idea of this manifestation as can be obtained by the most skilful engraver. Many will at once recognise the likeness of "John King" as he is in the habit of materialising himself; only that his head-gear is not in turban form. We have seen him in the same attitude repeatedly.

Mr. Bugnet can also obtain photographs of spirits on receipt of the photographic likeness of the person who makes application. He is receiving photographs from Paris, and even from Italy, Russia, and other countries. Mr. Bugnet is a medium and a Spiritualist; his personal experiences are very interesting. He is a seer, and also, when a spirit is obtained on the plate, he experiences a peculiar shock in the forehead. While the plate is being exposed he turns his face to the wall, and engages in prayer, and it may be that he thus induces a state of mental passivity and aspiration which enables spirits to make better use of the mediumistic fluids which he supplies. He asks all his sitters to attend in a prayerful spirit. To succeed in obtaining a spirit-photograph, he says, implore the aid of God.

A PLEA FOR MR. HUDSON.

FROM ONE WHO HAS HAD MANY TEST PHOTOGRAPHS.

To the Editor.—Dear Sir,—I am not alone in the opinion that the suggestion put forth of Mr. Hudson's "splitting" on his "accomplices" would be "more honoured in the breach than in the observance." Whatever Mr. Hudson's delinquencies may have been, there can be no doubt he has suffered severely, and suffered *alone*, because in no one single instance has he hinted a betrayal of those who have assisted in the spurious spirit-photographs. He is down, and down very low, and there has been too much of the flavour of "kick him, he hasn't no friends" in the merciless attacks which have been made upon him. Fully aware—as all Spiritualists must be—of the magnitude of the offence of which he has been accused, we who have had experience only of his honest dealings must in duty bear testimony for them. Let us take a glance at the man's position. Hard-worked, ill, and struggling, with a large family to support, himself "unkempt" and almost shoeless, with but one decent chair and a rickety table in the photographing room, dignified by the name of "studio," failing day after day in getting spirit-photographs for the numbers who at one time besieged his house (and he one day said to me, when he saw a beautiful spirit-form on my plate, "I might have got any money for such a thing this morning"), he was tempted. It was a great temptation, no doubt; but have all of us who have had great temptations in our lives come out from them scathless? Looking upon him, then, as a fellow-being, in poverty and sorrow, and as guileless a man, as far as my experience of him goes, as I have ever met, I hold out my hand to give him a lift out of the troubles which have been heaped upon him, maybe not undeservedly.

As far back as the early part of the year 1871 I made the acquaintance of Mr. Hudson, and frequented his "studio" from week to week. In the very first instance, when I met there by appointment Major O— (a scientific gentleman and experienced photographer) to watch the process, Mr. Hudson was most open in everything connected with the manipulation of the plates, in giving free permission to inspect the camera, the slides, to superintend the process of collodionising and sensitising, and to focus the instrument. Since this time to which I allude I have had some useful hints given to me by a very celebrated and well-known photographer, so that my scrutiny has been even more active.

On this very first occasion a lovely draped form appeared on the plate, which, when developed, was immediately recognised by myself at the time, and subsequently by relations and friends, without any sentimental colouring of the imagination or twisting a faint resemblance into a striking likeness! There was the spirit-form. It had evidently moved towards me (spirit is thought in motion), for there were two identical forms, the one somewhat removed, the other close at my knee, with the drapery covering part of my dress, the platings on which were distinctly seen through it, and a streak of light from one form to the other indicated this movement, although the form itself was not in the least blurred. It is acknowledged to be one of the most beautiful photographs which have come from the "studio" of Mr. Hudson.

On the many subsequent occasions on which I have visited Mr. Hudson with various friends, Mr. Hudson has not only allowed me, but requested me, to choose my plate from a large packet, to clean it myself with spirits of wine, to mark it with a diamond ring, to collodionise and sensitise the plates in the operating room, to place them myself in the bath, and in the frame, to focus the instrument, afterwards to take them out of the frame and hold one side of the plate whilst he poured on the developing fluid, and to watch him closely whilst he held the plate under the water-tap, and brought it fairly into the light room, so that he had not a single opportunity of playing a trick of any kind. In almost every photograph he has taken of myself or my friends a spirit-form with face exposed has appeared, which has been recognised, or our spirit-friends have fulfilled "tests" they have promised at our private circles, such as showing us flowers they have taken from us, and others more remarkable, of which I will presently give a striking instance. One evening a clerical and somewhat sceptical friend called on me *à propos* of these spirit-photographs, and we agreed to meet early

at Hudson's the next morning without giving any warning. He declared that if he could get a recognisable spirit-photograph he would believe. We met as arranged, and a spirit appeared at the first sitting, which my friend failed to recognise. He sat again, and on development two forms appeared on the plate so close together that, although the features were quite different, three eyes were only required to form two perfect faces! My friend, thoroughly satisfied that these two forms and faces were those of his dear ones on the other side, promised Hudson to give his testimony to their genuineness, but having failed to do so, I now do it for him. It would occupy too much space to describe all the recognised spirit-forms we have had at Hudson's; such as a young lady accompanying me there for the first time, and her father appearing with the face perfectly distinct, which was recognised by the mother and other friends on the cartes being sent home, and a letter of most grateful thanks written to me in consequence. I will wind up by perhaps the most remarkable of all. A relation of mine who had been for some years investigating Spiritualism in consequence of what she had heard from me still required test after test. She came up from the country with a mental wish, as a test which would confirm her. She had confided it to no one, and she was perfectly unknown even by name to Hudson. I prepared everything as usual, focussed the camera, and stood behind the curtain as medium. After a longer exposure than usual the photograph was taken out and developed. To the intense astonishment of my friend, there stood before her on the plate her father, with not only the mental test given (which was a very remarkable one), but other tests unthought of and unthought of, and the likeness perfect, which (as he was also a relative of my own) I at once recognised. The very cap, of a peculiar form, he had worn in his last illness, his dark dressing-gown, &c., &c., and his message to us that night as we sat in our family circle was, "You cannot doubt now, after the cap."—Yours truly,

CHARLOTTE FITZGERALD.

19, Cambridge Street, Hyde Park Square, June 21, 1874.

The friends of Mr. Perks's circle, 312, Bridge Street, Birmingham, respectfully inform Spiritualists and friends in Birmingham that they have engaged one of the best trance-speaking mediums in the midland districts to give a trance oration for the benefit of the Midland Spiritual Institute, Suffolk Street, Birmingham, on the first Monday in July. Tickets, 1s. each, may be had of Mr. Perks, Mr. Cotton, or of any of the friends. The meeting will commence at half-past seven o'clock. A limited number of tickets on sale.

A VOICE FROM CAMBRIDGE.—To the Editor.—Sir,—Believing, as I do, that Spiritualism unfolds to us many important phenomena, and opens the way to a higher state of knowledge than that we at present possess, I, in company with some of my friends, have decided upon forming a Society for the investigation of Spiritualism, and, if possible, the ultimate attainment of its advantages. As we particularly wish to investigate the subject privately, and to develop our own mediums, it is necessary that we should clearly be informed as to what steps must be first taken to ensure success. If you can kindly, through the agency of the MEDIUM inform me how to set to work, you would much oblige.—Your obedient servant, ENQUIRER. Cambridge, June 5th 1874. [We have sent a packet of printed information, but publish this letter that local readers may see what is going forward in their midst.—Ed.M.]

"GOOD ANGELS."—We have received a parcel, containing a quantity of pamphlets, for sale. The title, including the above, is, a Sermon by the Rev. John Wesley, M.A. (sometime fellow of Lincoln College, Oxford), with a narrative, drawn up by him, of extraordinary occurrences in his father's house, from the *Arminian Magazine*. Some of the teachings in the above-named sermon are what modern Spiritualism practically carries out. The healing by laying on of hands and other aids from our spiritual friends are all made fully manifest in modern Spiritualism. Mr. Wesley makes no affirmation about spiritual visitants, for had he done so, he knew that odium and fiery persecution would have overtaken him as it did others who made declarations of that nature, and thus have hindered his usefulness in the great reform in which he was engaged. His sermon and the narrative will now be read with great interest among all classes of the community. Very few, we presume, of the present generation have perused those ancient narratives extracted from the magazine which Mr. Wesley first published in 1778. The price is 2d. each, or if sent by post, 2½d.; two for 4½d.; five for 11d., or ten, 1s. 10d. The trade can be supplied by Mr. Burns, 15, Southampton Row, Holborn, London, W.C.

A DEFENCE OF DR. MONCK.—As we were just commencing to inquire into the phenomena of Spiritualism when Dr. Monck paid his visit to Newcastle, we did not feel ourselves qualified to express our opinion upon the nature of the manifestations that took place with us. Now, however, that we have patiently investigated the affair for a few months, and been very successful in our research, we feel ourselves placed in a suitable position to analyse the character of the phenomena that occurred during his brief visit to the town, and make no hesitation in vouching for the value of his mediumship. As our guest, we had ample opportunity of discovering its truth, for not only did raps continually attend him during meals and while resting by the fireside, but when away at the lecture-room they followed us around the room; and lights that were apparent to the Doctor in the full glare of the gas were witnessed at the same time by our little boy. Often while seated at the fireside relating some experience of the past, Dr. Monck assisted the communication by mentioning the name of some individual whom we had almost forgotten, or suddenly stating a number or a word revived our memory of the occurrence. A lady, a stranger, who had been affected with rheumatism in the back for sixteen years, was touched by the Doctor, and relieved for a while of all pain, though she had never before succeeded in obtaining any cessation of it. Twice the phenomenon of spirit-forms was apparent to others of the household, and the Doctor's description of the appearance of a member of the family—as she died—proved the correctness of his spiritual vision, not to mention many wonderful minor manifestations that took place. Sufficient has been noticed, we opine, for us to subscribe our quota in vindication of his character. We trust that the future outcome of his career as he becomes better known will be the best answer to scurrilous opinions and comments.—JOHN MOULD.

THE OCCUPATION OF SPIRITS IN SPIRIT-LIFE,
AND TO WHAT EXTENT ARE THEY PERMITTED TO IMPART
THEIR KNOWLEDGE TO MORTALS?"

(An Inspirational Oration delivered by Mrs. Cora L. V. Tappan,
at Darlington, on Tuesday, June 9th, 1874; subject chosen by
a committee from the audience.)

Mrs. Tappan said:—

The committee and the audience have presumed two things; that there are spirits, and that they impart information concerning themselves: of course, not having asked for any proofs of immortality, nor concerning the present form of imparting knowledge. There are only two ways by which human beings can add knowledge. One of those methods is to derive that knowledge through the usual avenues called the senses; whatever human beings know upon earth, it is claimed by science that they obtain it through the senses. There is another method, however, somewhat ignored by science, but recognised by the metaphysical schools and by religion and inspiration. That method is intuition, or a knowledge of things that do not pertain to the senses, and that are not attained through any of the senses. Any knowledge concerning the inhabitants of the spiritual world must be derived by mortals through one of these two methods, or through both. Anything you know concerning the inhabitants of any distant country is obtained by exploration, by the visitations of voyagers and travellers to those distant lands, or by the presence of some of the inhabitants of those countries among yourselves. The information that you have derived concerning the inhabitants of the spirit-world has not until the nineteenth century been obtained from the usual methods of information. It has been obtained from the various forms of inspiration or religious revelation, and those divine visitations in time past that have been supposed to be supernatural. But in the nineteenth century it is claimed there is a process not only natural, but eligible to all, whereby the nature of the spiritual world may become known, and whereby the persons inhabiting that world may speak to mortals, and convey knowledge and testimony concerning their form of life, their occupations, and the existence of the various phases of being that constitute life.

We will first refer to the knowledge that inspiration has given in times past concerning a future world. Bear in mind that this information has been somewhat vague, and that it is confined to the evidence and testimony of those seers and prophets from whose writings or utterances the inspired bibles of the world have been compiled. And not only among Christian and Hebrew nations have these inspired utterances claimed to visit the earth, but every nation under the sun have favourite conceptions from revelations of some future form of existence. Among countries of the remote East it was a favourite theory—perhaps introduced by Pythagoras, and certainly taught by him—that the future existence of the soul was one of transmigration, either in a state of reward or punishment incorporated in living forms. Other phases of a future life have been pictured by Mohammedans. They believe that only men are immortal; that all women will be blotted out of existence, and that the immortal man will inherit Paradise; that Allah, the Almighty, chooses them to live; that every delight of the physical senses will be enhanced by that future existence; that all forms of gratification will be supplied, and that hours in the bowers of Paradise will attend upon every immortal soul and minister to the blessed of Allah. It must be observed that this kind of vision is somewhat material; but though it might answer the purpose and wish of the founder of the Mohammedan religion, it scarcely corresponds with the high aspirations of Plato, of Confucius, and Pythagoras, who taught a diviner theory.

The Scriptures give very little concerning a future state of life. It is true that all through the records of the inspired prophets there is mention made of angels; the words messenger, angel, and men are used synonymously. Oftentimes an angel is said to appear, and it is called a man; and all visitants of an immortal kind that inspired ancient prophets saw are described in the form of man. The word angel itself implies messenger, but there is no description of the future state or spirit-life in all the Old Testament, unless the prophecies concerning the restoration of Jerusalem be taken in a spiritual sense. Consequently amongst ancient Hebrews the thought of immortality was not in the direction of a spiritual idea, but it was the belief that the elect or chosen of God would inhabit the earth; that the new Jerusalem would be the restoration of the ancient city, and that those who were the chosen of God would abide and dwell upon the earth for ever, whilst others would be totally destroyed. Differing from this, the Christian religion has revealed to man a spiritual state of existence beyond the earthly life—an anticipation of a state of continued life removed from earth, and in testimony of this we have the messengers or angels who visited Jesus. We have his statement that "In my Father's house are many mansions, and I go to prepare a place for you," which is a more direct and specific statement concerning a future life than any other to be found in the Scriptures. Then we have not only that, but evidence of his having been seen after his death. We have all the varied inspirations and gifts of the Spirit, and finally we have the vision of John upon the Isle of Patmos, which the Hebrews may take to mean a prophecy of the restoration of Jerusalem literally, but which Christians unquestionably believe to refer to the spiritual kingdom which they shall inherit beyond this life. It must be borne in mind that in all this testimony the statement concerning the future life is left to the religious aspirations and imagination of the believer. It must also be borne in mind that all specific knowledge concerning the methods

of that existence is left to be ascertained when the spirit shall arrive there.

But aside from this there have been, not only within the pale and records of the Christian Church—amongst inspired seers, saints, and martyrs—but outside the recognised pale of the Church, certain visitations have been received, conveying a sense, an impression of spiritual presence that seemed to indicate the absolute power of angelic messengers to present themselves at times to mortals. Unquestionably Swedenborg was one of those gifted minds, and he founded a system of belief predicated upon his spiritual experience. There were seers canonised in the Catholic Church, and outside the Catholic Church there have been those who saw visions of angels in their abodes—held converse with them; but this subject has not been made a matter of deep philosophical scrutiny and absolute test until the manifestations of Spiritualism at the present day. The fact that these come unannounced and unsought by mortals, the fact that in every instance (whatever the form of manifestation may be) intelligence is apparent, and the fact of the increase of these manifestations and the wide spread of this philosophy, have carried with it a system of spiritual ethics which proves it is something beyond human agency. Of this testimony it is said by spirits, first, that death is but a change of life; that mortals begin on earth an existence which is to be continued for ever; and that instead of death being a terror, a frightful monster, or a fearful Gorgon-headed evil, it is simply one of the changes of life; and that it is no more for a spirit to put off its outward covering and emerge into the spirit-life than it is for you to change your clothing and pass from one nation to another or from one town to another. Death is but a transition—a continuation of the form of life here; and that the spirit enters into a spiritual existence precisely where it left this life, mentally, morally, and spiritually, changing only in its physical nature, leaving behind the outward physical body it took when it entered into spirit-life, but retaining every essential and property which constitutes the individual. For instance, it is not yourselves who are visible to your eyes, but it is simply an organic body that conceals and covers the spiritual body, from which the spiritual body afterwards rises. Take the man of vigour, of life, of intelligence, of power, of activity, of influence, of morality and goodness to-day; to-morrow he is dead. There is no life, no vigour, no activity, no consciousness of the body. The life, the vigour, the intelligence are somewhere. The Spiritualist says they exist spiritually. "But we cannot see them," says one. Neither can you see them when in the body. You cannot see that conscience, that love—all that makes the man, though you see the body. Now that the body is dead it is simply that the spirit still retains every faculty of mind, every power of thought, every gift of intelligence, every propensity; only these propensities are outgrown by the new life into which the spirit has entered.

We are asked upon this basis to state the occupations of spirits in spirit-life. You must first consider that spirits leave the material body and material necessities behind. For instance: it is not necessary that they should delve and toil to clothe the material body. It is not necessary that they should eat and drink to keep up the material body. It is not necessary that they should build habitations, to make cities, towns, or villages; to cultivate the soil, to delve for gold, or to seek for hidden mines of wealth. These are physical necessities. Take away these physical employments and necessities, and what is there left for mankind to do? Very little in the present state of spiritual culture. Very little in the present conception of what the mind requires. But are there not within the sound of the speaker's voice some who have often desired to be freed from the pressing cares and necessity of food, drink, clothing, and shelter, that they might cultivate more of the spiritual and mental power? There is not a person within sound of the speaker's voice who has not said, If I had time I would study music, art, science, poetry, or logic, everything but these pressing anxieties of material life; but under these cares of the material life they often develop every power of the mind that is most valuable to the individual. Do not scorn them, but remember that with a change of life comes a change of occupation. Now, what will spirits do when freed from earthly life, when unadorned by earthly raiment, when removed from earthly splendour or earthly poverty? What will be its status? What shall it do? There is a spiritual raiment to be provided; there is spiritual nourishment to be obtained; there is a spiritual habitation to be builded. But spiritual science reveals that the material of which the spiritual world is composed is infinitely finer than the finest human thought; it has infinitely less material property than the most infinitesimal particle of matter or force it is possible to conceive. The spirit is to be clothed with spiritual raiment, and it is to be done by the acquirement of knowledge, by the acquisition of wisdom, by the cultivation of all the graces, the chiefest of which is charity; by adorning and weaving around the soul the raiment of spiritual thoughts, clothing the spirit in white garments like shining raiment that appeared to the prophets in the olden time. There are souls constantly going out from earth, who leave behind, probably, the fine linen and splendid habitations of material life, who have so neglected the spiritual part of their nature that in the world of souls they are paupers; they enter without clothing and without food, without habitation; they have not arrayed themselves in those spiritual adornments. As the lily which springs from the soil weaves the fine meshes of its sunny petals from the sunlight, and absorbs to itself day by day the particles which shall make up its beautiful fragrance and bloom, so it is

the spirit brightly or darkly weaves the meshes of thought that attract to itself spiritual life and atmosphere which shall make its raiment lightness or darkness. But if there are wasted souls in the spiritual life they are spirits such as go out from your midst surrounded by the ignorance and crime of the present day, and arrayed in darkness, rendered all the darker because of their lack of knowledge, and the brightest that come out from earth must needs be imperfect in the eyes of the angels. Then what have they to do? First and foremost, standing in the presence of the searching eyes of the spirits and of the angels, who do not judge them harshly, the soul is conscious of its own imperfection, of its own lack of graces and culture and power, and though of the misty and shadowy kind, it hovers near the earth, vainly striving to plume its wings to loftier abodes; sometimes in the shadowy haunts of unadvanced and unfortunate spirits it abides for many weary years without the power to rise, because it never gained the impetus and impulse here. Sometimes, however, the spirit is empowered with ability to rise, and is adorned with those special graces and goodnesses which it professed upon earth, and there is scarcely a soul so dark which has not performed at some time an act of kindness, or approached another spirit with charity and benevolence.

We have said that spirits take with them all their faculties of invention, of art, of poetry, of power; all these things accompany the soul, and there is also the sincere and higher life of the spirit, that sublime and perfect beauty of friendship, the lofty attractions that bind kindred souls together. The occupation therefore must needs be in some direction according to their wish or desire or greatest power spiritually. If a man has here been inventive, and has constructed mechanism for the use and welfare of his fellow-mortals, unquestionably on entering into the spiritual life, if familiar with the subtle forces of nature, he can very distinctly discover some other power which will benefit mortals, and consequently there is not a man but receives inspiration from a disembodied spirit who has pursued the same course of thought. Unquestionably the man of science, striving to build up a theory of the great creation of nature, finds there are things to discover not only of the chemical, mechanical, and physical processes of life, but of the more subtle ones; how the worlds revolve in their places, and what is the primary cause of them. Undoubtedly when the musician passes from his earthly life he feels the sweet powers of harmony and melody, and still pursues the ancient theme, having the songs of angels and the sweet harmonies of spirit-life to aid him. And in spirit-life the harmony is such that the sound of the sweetest earthly melody would sound like discord, for it is soul-music; it is in the spirit itself, the woven meshes of the vibration of the soul; it is adorned with prayer, holy desires, and impulses and aspirations. Undoubtedly the man of prayer and the man of God, who has and ought to benefit his kind, who has uttered words of charity and lovingkindness among men, has woven for himself a raiment of spiritual light, and finds himself still in the midst of those whom he can benefit. Even as Jesus when he preached to the spirits in prison, so those ministering angels and teachers can find many spirits in prison in the vast limits of space who have no power to rise. When you consider the numberless souls that pass daily and hourly from the earth which have to be instructed, or which instruct in their turn those who are beneath, you will perceive there is occupation sufficient for spirits; for the whole universe of souls must be taught. Those who are a step in advance can only gain new knowledge by teaching those who are beneath them—by fulfilling the will of the Father that they shall do good to their kind. If, then, we consider that added to those is the entire human family of earth, between whom and the spiritual world until recently that veil and film of death had been drawn, and between whom and the spiritual world only distant voices have been heard at long intervals, but who have ever striven for and ever hovered near, in all classes of inspiration and prayer, to add their words to those upon the earth; when they considered the millions of those now made visible by the laws of spiritual communion; when they considered the scope of this occupation, they would find there was sufficient to do.

"To what extent," the second portion of the inquiry has it, "are they permitted to impart their knowledge to their friends on earth?" There is no limit to the power of imparting knowledge, except the ignorance of the taught. The ignorance of the laws whereby that knowledge may be gained is the chief barrier between your world and the next—ignorance on your part, kept in its place by fear and terror; ignorance on their part, sometimes because of a lack of reciprocity on yours. But even as the lightning is made your errand-boy, and the subtle power of steam has been made to bear the burdens of the world, so this power whereby spirits can converse with mortals is becoming daily and hourly more apparent, and it is also becoming more apparent to many who have not been aware of it; that they have been subject to the guidance and guardianship of their angel-friends; that oftentimes in the hour of danger or temptation some sudden thought has thrust them from the track and they have been saved; that sometimes a premonition or warning of danger has come to you or your household; and that sometimes the mother, with uplifted eyes and longing heart, has felt the presence of her darling child, even though the grave hid the form from her sight. These things have been in time past, but not known nor understood. Now they are known and understood. That which was in days gone by considered to be imagination or superstition has come to be a fact. It seems as if those who have visions and those who prophesy are now springing up in every quarter of the world. It is not the mere vision of the

rhapsodist, but absolute fact; and there is a law whereby the mind when disembodied can influence and control, and in some measure guide and direct and always approach the mind they loved upon earth. It has, however, only been rare, because your knowledge of those laws has been extremely limited; but that in proportion as your knowledge increases so will your power of communication increase. We know of an elderly man who resides within fifty miles of a railway and telegraph station, and yet so strong is his conviction against traveling by steam and sending messages by lightning that he will not even look upon the diabolical monster and overcome the prejudice of his life. There may be those who live within a stone's throw of this new system of science who consider it is not well for them to avail themselves of the mission between the two worlds, who disbelieve, as he did, that messages come by lightnings, that angelic visions come more and more as more and more you place yourselves in a position to receive them, by studying the laws of mind, the influence of one mind over another, of the power of soul to converse with soul, of the intelligent sympathy of two loving spirits, and the power by which one mind influences another, even though thousands of miles away.

If the power exist in this form, let it be removed one step further, and the living spirit which lately passed away from your side is no longer far away. The soul that goes out from your midst, loving and loved to-day, is not debarred by anything save your fear from returning loved and loving to-morrow. Unseen, but felt; not perceptible perhaps to the outward senses, but visible to the spiritual sight. How are you to cultivate these gifts? Let them no longer be shadowy and faulty. You have schools of knowledge, you have systems of learning, you have physical training, you have mental culture, but the culture of spiritual gifts and their recognition have been ignored. If anyone prophesy, you say it is imagination. If any one see heaven, you cry it is a delusion. If a child say to its mamma, "I saw an angel," you say it is a dream. If a grown-up child see angels, you send him to an asylum for the insane. How can spirituality grow in a world so material? How can such methods become known when you refuse to give them the culture they require? It is true that, notwithstanding the blindness and spiritual deafness, there has grown up all this testimony and belief within a quarter of a century. And it is true there are many minds who have never heard of Spiritualism, yet who are daily and hourly inspired. It is true that the men of God who stand up before their people and govern mankind, are given the thoughts to speak; and it is true there is many a one on earth with this power around them, but they know it not. But knowledge is power; hence you attract the forces of nature, and become their master, and he who understands spiritual laws, as truly has the spirits with him. We find the chief bugbear is evil spirits; but we find good is much more powerful than evil. There is no need of encountering evil spirits, but like attracts like. Call around those who are authorised to come, and they will come. The spirit-world is not peopled with any worse beings than this one. They have all passed from this world. You have seen them daily. Do not fear the souls that would come forth to you; but if you do, see to it that no evil spirits pass into the other world; make your customs and education such that they shall sow the seeds of goodness here. The spirits in the spirit-world are your fellow-beings. They seek converse with you, as you do with one another, for education and improvement. And the laws whereby the worlds are linked together are like those divine and subtle laws of harmony which influence human thought and take it one step higher in the scale of human progress.

At the close two inspirational poems were given by Mrs. Tappan. The subjects were chosen by the audience. There being almost a tie vote on the two subjects, Mrs. Tappan's guides kindly offered to give a poem on each.

THE DEATH OF CHRIST;

WHETHER IT WAS SACRIFICIAL, OR WHETHER HE DIED FOR HIS PRINCIPLES.

Far in the East when the earth was young,
Man feared the power of God,
The worshipper in terror clung
Where'er his footsteps trod;
Or rock beneath or desert plain,
He deemed that God was there,
Unseen, but felt and palpable,
Within the silent air.

The winter was the God whose power
Could bring men evil then,
The summer was the power of good,
Fraught with its light to men.
And when the storms of winter came,
Out from their native woods
Men brought the beasts and birds to slay,
From their sweet solitudes;

That He, whose evil rule could sway
The darkness and the flood,
Might thus be moved his wrath to stay,
And change his ill to good.
Propitiating evil things,
Man grovelled on in fear,
Seeking to make burnt offerings,
Bringing the doves and deer,
And thus within the market-place,
Lambs slain and steeped in gore,

Man ventured before God's high face
This bloody flood to pour.

'Twas said that the Lamb on Calvary
Was slain that God's great wrath
With man might be appeased and soothed,
To open the clear path,
That he might take his children home,
Leading them through that bloody tide,
To dwell forever by His side.

We know not all God's power and law,
Around, beneath, above ;
It seems to us so full of joy,
Of mercy, and of love.
You would not slay your only son
Your own wrath to appease,
How then shall God, the All-loving One,
His anger thus to please,
Slaughter the innocent, and make
The guilty thus their wrong forsake ?

Rather, insomuch as God's hand
Has reared in every age
Someone to speak His truth—some seer,
Saviour, prophet, or sage—
Socrates in his dungeon cell,
Plato within his grove,
Proclaim the power of God to men,
His wondrous light and love.

Those who have striven in every age
To help their human kind,
Were burned or crucified or scourged ;
And those who strive to bind
God's love by men's eternal hate,
Make God all men despise,
And place Him far beneath the law
Of human sacrifice.
Rather was Christ divinely sent,
By his life souls to save ;
Follow his footsteps and the ray
That from his lowly grave
Shines out most holy and serene
Beyond this dark and earthly scene.

Christ was the soul of love ; he taught
God's excellence and power,
And by that mercy you are fraught
With his supernal power.
He lived to save the world ; his death
Was but the passing out of life,
Slaughtered by envy, malice, and scorn,
The harvest of long years of strife ;
He with the Father dwells in peace,
And through his life and love you find release.

STARS, ROCKS, AND FLOWERS.

In the heaven that is far above,
The space that is filled with life,
Behold how numberless they move,
With power and with beauty rife.
Countless the worlds that deck all space,
Myriads the orbs that shine,
Each one fulfilling in its place
The edict of the law divine.
Moving as with the harmony
Of music throughout the spheres,
Keeping time with God's great soul,
As it throbs through endless years.
The stars they march sublime
Up the steps of eternity—
Hark ! you may hear them beating time,
For ever through immensity.
With flashing banners burning bright,
With brazen swords of flame,
Marching up the stilly height
Legion is their wondrous name.
God's great hand has linked all
The suns and worlds together,
By a subtle law and force
They are lost—ah, never.
Even by a golden magic chain,
Extending through all space.
Every star doth still remain
Within its chosen place.
And not one could be lost, but all
Would feel that vacancy ;
Even so your souls are linked in one
Throughout eternity.

As for the rocks, they constitute
The strong foundations of the earth ;
Upon their sturdy strength you find
The fruits and flowers of rarest worth,
Formed of the grains of shining sand,
Of atoms joined together,
By a subtle power of God's command,
Which law alone can sever.
But when the sea is tempest tost,
The waves break wild and free,
And the fire within earth's fair breast
Wakes from its lethargy.

The rocks may melt then again and move,
The earth with pain is torn,
The law of mighty change to prove,
And another age is born.
Yet ages on ages roll away,
And rock on rock is built,
And for evermore the selfsame way
By which the stars are gilt,
Has also forged the iron chains
That link the earth and sky
In one supreme and perfect whole,
Whose power can never die.
And the Spirit that lives within the stars,
And dwells within the sun,
And throbs within the granite's heart,
Is but one—the only one.

And flowers are the lesser stars,
By loving angels flung
Down to the earth, that she may learn
The songs by spirits sung,
For they are blessings scattered round
Your lonely earthly way,
That you may see in each fair face
The glory of the day.
Or they the types of virtues are,
Which you may cultivate
Within the garden bright and fair
Of your own mental state.
The rose is Love, which represents
The power of heart to heart,
The lily by its purity
Is of heaven a part.
And then the lowly violet
Is called the maiden's flower,
And by the streams so clear and bright
She seeks it hour by hour.
Its modesty you know full well ;
And the daisy, snowy white,
Upon the meadows blossoming,
May represent the light
That on the angel meads above
The children gather in their love.

The angel flowers of Paradise,
You know them not—for your earth eyes
Are not accustomed to their gaze ;
But they bloom there, and loud their praise
Is sung in words no tongue can tell—
The name of one is Asphodel.

MRS. TAPPAN IN YORKSHIRE.

On Sunday Mrs. Tappan had two meetings in Bradford, which far eclipsed those held on her first visit. They took place in Pullan's Music Hall, an immense building which few occasions would be adequate to fill. The *Bradford Chronicle*, speaking of the meetings, says:—"That in the afternoon was well attended, considering the nature of the subject. Mrs. Tappan gave an address, of which the subject was 'Ancient and Modern Spiritualism.'" After describing the lecture, the report concludes:—"Subjects for an extemporaneous poem were then handed in, and from these 'The Efficacy of Prayer' was chosen, and, an elegant poem having been recited, the proceedings concluded." Respecting the second meeting, the report says:—"In the evening there was even a better attendance than in the afternoon. A committee of the assembled people having been appointed, they chose for the subject of the address—'The origin of evil, and why God permits evil to exist.'" The proceedings concluded with another poem.

As our Yorkshire friends are not remarkably fond of writing, except when they want an announcement made in the *MEDIUM*, we are glad to make some extracts from a letter written by Mrs. Tappan herself. It was not intended for publication, but it is so interesting and gives so much information, that we venture to present a few quotations:—

"Dear Mr. Burns,—You have doubtless received tidings of my progress and success in the different towns that I have visited. I am working pretty hard. Gave eleven lectures in thirteen days, and travelled three hundred miles. But of course this includes two lectures on Sundays, and not every night during the week. After the lectures at Oldham, I spoke for the friends at Morley, in the Co-operative Hall, Heckmondwike; then visited three days with Mrs. Butterfield and her friends in Morley, going with them to Kirkstall Abbey last Thursday, and down into a coal mine on Friday, where I captured a 'black diamond,' and helped to kindle, or rather keep alive, the 'perpetual fire that burns in the pit.' We were drawn a mile or two under ground in small trucks or cars, and each with our lamps in hand, and heads covered with hoods and handkerchiefs, we looked like veritable witches.

"I go to Oldham on the 15th of July. After that my address will be, care of the Hinde Bros., Darlington, Durham, for one month. They are arranging for me in the adjoining towns, and will send you a list of the places as soon as known.

"The people are most cordial and enthusiastic. No sooner am I gone from a place than they are writing for me to return."

THE VALUE OF PLANCHETTES.—A country correspondent writes:—"A friend who had a planchette from you within the last three months has had such wonderful communications from the spirit-world through it that I must have one for my family use. A few of us had sat diligently for fifteen months without the least success of any kind, but had no sooner got the planchette than we got communications from our spirit relations and friends—communications of such a nature as leave no doubt on our minds that they really are disembodied spirits who communicate. I enclose 4s. 4d. for one of Sturmburg's planchettes if you have one left." These new planchettes have given quite an impetus to writing mediumship. Every family should have one.

GREAT DEBATE ON SPIRITUALISM, BETWEEN DR. SEXTON AND MR. CHARLES WATTS, AT THE HALL OF SCIENCE.

On Sunday evening last Mr. Charles Watts, according to announcement, gave a lecture at the Hall of Science, City Road, on "Spiritualism," with especial reference to the debate between Dr. Sexton and Mr. G. W. Foote, and the twelve propositions which Dr. Sexton put before the audience on that occasion. By an advertisement in our columns, the Doctor was invited to attend and promised equal time with Mr. Watts, although no announcement of this kind was made either in the Secular organ or in the placards that had been issued.

A warm debate being expected, a large audience assembled before the time for commencing the lecture.

When, at half-past seven o'clock, the two speakers made their way to the platform, accompanied by the chairman, Mr. Lowry, they were received with enthusiastic applause. The majority of the Secularists were of course in ignorance of the intended discussion, and had come simply to hear a lecture from Mr. Charles Watts. The announcement, however, that after Mr. Watts should have delivered his lecture the Doctor would be allowed equal time to reply to it, was received with a great demonstration of satisfaction; indeed the audience evidently looked upon it as an unexpected treat, and the fact that the majority of them sat out patiently the debate, which lasted till ten o'clock, showed that they took great interest in the subject.

Mr. Watts commenced by giving six reasons why he did not accept Spiritualism, which were as follows:—

1. The Phenomena were highly improbable.
2. The Failure of the Tests that had been applied.
3. The Uselessness of Spiritualism.
4. The Extravagance of the Pretensions of Spiritualists.
5. The Nature of the Spirit-World as described by Spiritualists.
6. The Unsatisfactory Method employed in Investigation.

He dealt very briefly with each of these topics, referring under No. 4 principally to the exploits of Mrs. Guppy, and those of what he was pleased to call "that arch-impostor the Rev. Dr. Monck." Under No. 5, he stated his objection to the spirit-world mainly to be the fact that marriage was permissible; he going on to say that, supposing the man died before his wife and went to the spirit-world, he might marry again, and then when his wife came she would make a bother about it. Under No. 6, he pointed out that the conditions imposed on the sitters were such as to preclude the possibility of real thorough investigation; that Spiritualists were, as a rule, persons whose nerves had been worked upon by the darkness and the other conditions insisted upon at seances, and could not therefore have arrived at a calm and rational opinion on the subject. No opportunity, he remarked, was ever given for fair investigation. He then proceeded at some length to point out the insufficiency of the reasons that had been given for a belief in a future state, referring mainly to the intense longing on the part of all persons for immortality, that had been so often dwelt upon, especially by Dr. Sexton in his published lectures; and the theory that in the future life we were to be compensated for the evils of the present state. He wanted no immortality, he told them, at least not of a personal character; he only desired to live in the remembrance of his fellow-creatures as having done all the good he could whilst here. People believed in a future life not as the result of reason and reflection but as the consequence of the emotion and poetry in their nature.

Next, he dealt with the phenomenal and scientific aspects of Spiritualism, and proceeded at great length to tell the audience that he did not believe in Mrs. Guppy, nor Dr. Monck, nor the Davenport Brothers, nor doubles, nor the spirit-voices, nor apparitions, nor spirit-photographs; but he did believe in the tilting of tables and the raps. The evidence quoted to support these things was unimportant, because there were matters which no amount of evidence could prove. In support of this view he read with great gusto an extract from an article that appeared in the *National Reformer* in 1862, written by Dr. Sexton himself, which he now called upon the Doctor to answer. The case was there put far better than he (Mr. Watts) could put it, and he looked upon the writer of it then and still as a most learned, able, and pre-eminently talented man. Then he proceeded to point out that Spiritualism was a new form of an old superstition, and that the reason that so many persons accepted it was because they had not entirely got rid of the old notions in which they had been educated. This was his explanation of the Doctor's conversion to Spiritualism. If the fact that great men had become Spiritualists were to be taken as proving anything, then it would also prove the miracles of the Roman Catholic Church, the doctrine of the Trinity, and witchcraft. Science was opposed to Spiritualism because science showed that there could be no thought without brain. The lecturer here quoted Dr. Wigan, as an authority which Dr. Sexton would accept. (The Doctor shook his head.) Mr. Watts: "Oh! well, you quoted him once." Buchner, Carpenter, and Solly were also appealed to.

The lecturer then proceeded to discuss Dr. Sexton's propositions, but in reality he only dealt with one—the second—which reads as follows: "The intelligence is not that of the medium, nor of any person in the circle, since it is frequently given through agencies which they have no means of controlling, and has, in thousands of cases, evinced a knowledge not possessed by any of them, often replying to questions directly in opposition to the current of all their thoughts." In reply to this he said it was impossible to tell what the mediums did know and what they did not. He then demanded that the Doctor should give a definition of spirit, and said that he would keep him to this point; and also an answer to the questions—first, whether mind was matter; and secondly, whether it was a part of the universe. The lecturer then concluded with an eloquent peroration, having been speaking for about an hour, and sat down amidst great applause.

The Doctor now rose to reply, and was received with considerable applause. He proceeded at once to deal with Mr. Watts's six propositions. He said, however, that No. 2 and No. 6 were so much alike that he thought he might put them both together, and deal with them at the same time.

1. "The Spiritual Phenomena were highly improbable." Well, what of that? Had anyone a hundred years ago predicted that to-day we should be able to send our thoughts to the most distant parts of the world in a few seconds of time, how highly improbable the whole thing

would have been considered! The Doctor at considerable length referred to the printing-press, railways, gas, photography, and other modern discoveries, all of which had been highly improbable before discovered, and yet which to-day were matters of fact to every individual. Surely to talk of improbability displayed a great lack of sound argument.

2. "Tests had failed, and the Conditions were unsatisfactory." Who had had the tests failed? Thousands of men of more than average ability had gone into the investigation of this subject with their minds full of prejudice and scepticism, determined to find out the trickery of the whole thing, and bring the *modus operandi* of the delusion to light; and what had been the result? Why, they had soon seen that Spiritualism was true, and that there was no trickery to expose. Had the tests failed with such men as Mr. Wallace, one of the foremost Naturalists of the age, whose able articles in the *Fortnightly Review* for May and June he (Dr. Sexton) would advise them all to read; with Mr. Crookes, one of the greatest living chemists, who had been devoting months of his valuable time to this important question under the very strictest conditions, and had come to see that it was after all a great truth; with Professor De Morgan, a mathematician, whose whole life was spent in demonstrating; with Dr. Robert Chambers, author of the "Vestiges of the Natural History of Creation," a book frequently quoted from that platform; with Robert Dale Owen, a man that should be well known to that audience; and with a number of others? Let it be remembered that every person who had carefully examined the facts of Spiritualism had become a believer. How, then, had the tests failed? No, on the contrary, they had succeeded most admirably. As to the conditions that were imposed, they were no more strict than those which were found necessary in the investigation of any other branch of science. The Doctor pointed out at great length the utter falsehood of the statements so frequently made that the phenomena could only take place in the dark, and in a given room prepared beforehand, and advised all present to try the thing for themselves in their own homes.

3. "The Inutility." He considered that to discuss the utility of a theory before you had proved its truth was altogether a wrong course of procedure. "First let us," said he, "ascertain whether the theory is true; its utility can take care of itself." Many a science had begun in a manner quite as insignificant as the simple raps on the table, and sciences living at the time when these small beginnings were seen, might readily have called in question the utility of such puerile phenomena. By-and-bye, however, the whole thing developed into a grand and mighty truth, the benefits of whose application were world-wide. Wait till we see the end of this great truth called Spiritualism, and then let us talk of its utility. The question to-day is, Is it true? Not but a thousand instances could be given of its utility, did we feel disposed to do so, even at the present time.

4. "The Extravagance of the Pretensions of Spiritualists." What if this were true, it proved nothing. Had not every science been subject to the same thing? One man told you that by following a certain course of living you might avoid death altogether: was the science of physiology therefore untrue because such extravagances were uttered in its name? The Doctor here gave several other illustrations of the same kind. Yet, nevertheless, these very extravagances to which Mr. Watts had referred might, after all, turn out to be facts.

5. "The Nature of the Spirit-World." Well, the objection urged under this head really was the funniest that he had ever come across. People got married in the spirit-world. Most persons would think this an advantage. Certainly he (the Doctor) did. But, said Mr. Watts, a man might go there before his wife and marry somebody else. Well, that kind of thing was done sometimes without going to the spirit-world at all. A man occasionally did that here. Is all this worth being called argument? Really, it showed how poor a case his opponent had to support.

The Doctor said he should pass over for want of time the question of immortality viewed from the ground independent of Spiritualism, because he considered that was no part of the question to be discussed that evening. Whether a "longing after immortality" or the doctrine of compensation proved a future life, was not now the question. He thought they did, but certainly whether they did or not was unimportant to-night, and as time was short he should pass them by. He would make the same remark regarding the question of the existence of God, which Mr. Watts had dragged into the discussion. He was quite prepared to discuss this at some other time, if Mr. Watts wished, but not to-night.

The statement that Spiritualists were influenced by their feelings and emotions was not in any sense based upon facts. Spiritualists were, as a rule, a very practical set of people, hard-headed and matter-of-fact, who had been convinced, not by appeals to their feelings, but by the sternest of all stern facts. They had judged of the matter in the most practical way, and not at all in the light of imagination. Mr. Watts had told the audience, at great length, what he believed and what he did not believe; he had far better have given reasons for his beliefs and disbeliefs. He (the Doctor) might occupy all his time in telling them that he believed this and the other, but they would probably take no interest in the matter, except as a phase of psychology. What they had to discuss was not what each believed, but what was true. Mr. Watts had quoted from an article which he (the Doctor) wrote in the *National Reformer* twelve years ago. Well, what did that prove? Surely not that Spiritualism was not true, nor that he had not had good reasons for his change of opinion. A man might change greatly in twelve years, and probably with benefit to himself and others.

The talk about superstition was not argument. It was so easy a matter to call names. Suppose that he (the Doctor) chose to say that Mr. Watts was superstitious, and secularism a superstition, how much wiser would they be? The authority of great names Mr. Watts said amounted to nothing, because great men had believed in nonsense. No doubt great men had believed in nonsense, and did so still. Mr. Watts was a great man, and he believed in secularism, and secularism was nonsense. But the cases quoted by Mr. Watts would not answer his purpose. Great men had believed in the Trinity: yes, because the Trinity in some form was true; in Roman Catholic miracles: yes, for there was a truth in them which Spiritualism alone could explain; in witchcraft: yes, for witchcraft was a truth which it was utterly impossible to deny, and Spiritualism was the only key by which we could unlock these great mysteries of the past which materialism had no means of explaining.

but was compelled quietly to ignore and shut her eyes for fear of seeing them.

Now, as to his twelve propositions, he considered that they had been in no sort of way touched; they still remained, and, if the phenomena were accepted, proved irrefragably that Spiritualism was the only means by which the facts could be explained. Of course, if the phenomena were denied, his propositions would not meet the case; but where the phenomena were accepted, he held that these twelve propositions did unmistakably establish the truth of Spiritualism. He was asked to define spirit. What if he could not? It would be found exceedingly difficult to define electricity, or magnetism, or heat, or light, or even matter itself. It by no means followed that we did not know a thing because we could not define it. He would, however, define spirit to be the part of man which gave vigour and force to his body, in which were located consciousness, memory, and judgment, from which sprung volition and all that essentially belongs to the moral and religious faculties. We only know of anything by its attributes, and if we argued for a material existence from material attributes, so much the more would spiritual attributes demonstrate a spiritual existence. Volition, memory, conscience, &c., could be in no sense the attributes of the material body, but sprung from that which was higher than matter, viz., spirit, and of which in truth, after all, we knew more than we did of matter. He was asked, Was mind matter, and whether it was a part of the universe? Of course it was not matter. Whether it was a part of the universe depended upon what was meant by the term. If by the universe Mr. Watts meant everything, why, of course, it could not be anything besides everything; and, therefore, a spirit was a part of the universe; but if by the universe he meant material nature, then a spirit was something else.

The Doctor having spoken for nearly an hour, concluded a most eloquent speech, and sat down amidst great applause.

Mr. Watts rose again to reply, but it was apparent to all, even to his own friends, that he had nothing more to say; and after floundering for about ten minutes in a mass of words, sat down. The Doctor had the right of a second speech, but did not avail himself of it, he having nothing to reply to.

Thus ended one of the most important debates that has ever taken place on the subject of Spiritualism.

A DEVELOPING CIRCLE FOR DRAWING MEDIUMS.

Mrs. Woodforde wishes to form a class of young ladies or gentlemen for drawing under spirit control. An interesting young lady of about fourteen years of age, now taking sittings, is controlled by a little girl-spirit (a sister), and an older female guide. Other spirit-children of different ages—some lovely little ones, almost babes—attend the seances, and the sphere of innocent happiness and harmony they bring with them is very marked. The drawings of the young medium, although still of a childish character, display rapid progress. When the controllers wish the sittings to end, the pencil is instantaneously jerked out of the medium's hand. Mrs. Woodforde feels sure that the cultivation of this form of mediumship, or of writing either, by young Spiritualists would be highly beneficial in the development of the spiritual faculties, and she would be happy to lend her aid, and the instruction of her guides would be gladly contributed towards the beautiful and elevating work. If the young people cannot spare time from school, evening sittings would be given.

The principal object sought would be the flowing into the mind of higher influences from above, and the strengthening of those bonds of love already existing between relatives in the two worlds. The children of Spiritualists are probably growing mediums. Mediumship suppressed, or misdirected, causes unhealthfulness of mind and body. How much wiser, then, to put our children into the way of being healthily trained under high guidance, than to leave them to the chance of eccentric control coming on at any time, and, if from a low spirit, most certainly ending in ill-health, or disordered intellects. It is a safe plan to have a certain channel of communication opened to the spirit-world, the influence will then take a far more orderly course in its manifestation, and produce beauty rather than grotesque eccentricity, which it frequently does if left undirected. There is no reason why our young people should not submit to a little of this training at the hands of the high spirits who train the minds of the young in the heavens. We should soon have indications of how this training is carried on for our own enlightenment in this lower sphere for the training of youth. As soon as we begin a work of usefulness on the earth, the higher spirits are attracted down to aid, and indeed they are the inspirers of our plans for progress. If we will give them a field to work upon, they will undoubtedly show us what they will do. Let us invite them down, then, to help us in a field of usefulness to the young. Every picture produced under spirit-control, be it ever so childish, will have an educational effect upon the mind. To make electricity harmless we use lightning conductors; let us, then, make the spirit-influences, which few can resist these days (and the power increases), harmless by conducting them into safe channels.

Classes could be held at the Spiritual Institution, or at the residences of pupils, as desired. But all would be considered as belonging to one body, and at a stated time each year exhibitions of the productions of the several young artists, with name, age, and time of development attached, could be held, and their progress observed. Any productions of a literary character also worthy of preservation could be read. From the singular character of many of these spirit-pictures, and their symbolical meanings, some interesting and curious information might be elicited. According to Swedenborg, the great seer, "children in heaven are taught by representatives suited to their respective genius." So would our children be taught by those representatives, and by degrees we should all learn a new spirit-lore, and come to school to our own children.

Mrs. Woodforde has been directed by her guides to take notes of her experiences in development, and is gathering useful information, which will one day be published.

SIGNOR ACHILLE TANFANI has arrived in London, with letters of introduction from Signor Damiani. Signor Tanfani is a member of the Society of Spiritualists at Rome. He is an enthusiastic student of our science, and brings encouraging tidings of progress from the "Eternal City."

EVAPORATING SPIRITS.

To the Editor.—Dear Sir,—In your last issue I noticed an amusing, yet sensible letter, signed "Damocles," hinting at a test for the "Materialised Spirit-forms." I beg to proffer him, yourself, and the readers of the MEDIUM AND DAYBREAK a pertinent and practical reply.

Your correspondent suggests that the truth of the phenomenon could be demonstrated by the spirit, while visible to the circle, dematerialising itself at that time. I have witnessed what he requires! In this wise: on Friday, the 19th inst., I was the guest of Mr. Mould, 12, St. Thomas Crescent, Newcastle, for the purpose of being present at a seance with the Newcastle mediums, the Misses Wood and Fairlamb.

An ordinary dark seance was held, but it was quite barren of any result. After a recess a seance for spirit-forms was arranged, Miss Fairlamb in the cabinet, simply a curtained alcove, fronted by a large screen. Gas low, but sufficient to disclose every siller and the furniture of the room. After the lapse of fifteen or twenty minutes, a faint hazy strip of light appeared at the side of the screen, the leaf having swung open, door-like. Floating and undulating, it grew before our eyes—thirteen pairs—and at last, after repeated efforts, came out a full form, at least five feet four inches in height! It walked with graceful carriage; and on leaving us, it evaporated in our sight—falling like a fleecy cloud at the entrance to the cabinet! Two other forms—of children—also appeared—came bodily out into our midst; sometimes bright and light, again dull and opaque; and sometimes appearing sharp and real, and anon melting and in part transparent; the heads, busts, and feet of the forms being always brightest. No illusion of sense. The gas-light at the same height throughout. And yet these forms swelled and grew before us, then melted and were lost to view! Miss Fairlamb is a buxom lass, too real to melt into thin air; too short for the tall figures, yet not short enough to personify gracefully the child-forms that flitted so airily before us. The test "Damocles" requires has been given. Spirit-tests are ever the best. This was one. A ghost that forms before your eyes, and melts as it disappears, is convincing proof that flesh and blood (i.e., the medium) is not "acting spirit," and at the same time it shows us our loved are not lost; for one gentleman in Gateshead, who is my host, recognised his mother in one of the forms that appeared to us! Evaporating spirit-forms are facts. It is a good test. In the process of formation detached portions of the forms appeared; they united; the form was then complete. Afterwards it melted before our eyes! If thirteen of us could be simultaneously the victims of an illusion, and all in the same direction, I might say, with Dominic Samson, "Prodigious." And so it would be, considering it is not a question of feeling, but one of fact.

My guides have been, and are, more successful than ever this tour. Under their advice I take my trip across the Atlantic. Previous to my going I shall trust to meet my friends in London. With love to all, I am, a worker for the cause,

J. J. MORSE.

89, High Street, Gateshead-on-Tyne, June 20th, 1874.

THE CREMATION AND URN SOCIETY (LIMITED).

The objects of the Society are to provide suitable means for the rapid decomposition of bodies, by cremation, in place of producing the same results by the slow process produced by burial, and for that purpose to purchase land in convenient localities, or to make arrangements for carrying out the objects in existing cemeteries or burial places, or adjacent thereto, and to erect and maintain all suitable buildings and appliances, by means of which the objects may be carried out with propriety and decorum, and with such religious observances as may be usual and proper. And also for erecting and maintaining suitable buildings for the reception and preservation of the remains in urns or other receptacles, either on such land to be so purchased, or in existing cemeteries or burial places.

In order to remove the Society as far as possible from any trading objects, it is provided that the Directors need only hold one Share and the dividend is limited to 45 per cent., with a provision that if it be not claimed within twelve months it will be forfeited to the Society.

The number of Directors is undefined, except by the wish of a General Meeting, and it is hoped that it will not be limited either by sex or other exclusiveness.

The Society will therefore form a sufficient bond of union for those who are favourable to it, whilst the aggregate of the small subscriptions will, it is expected, be large enough to test public opinion, and to efficiently carry out its objects.

It is hoped that arrangements may be made with existing cemeteries, which will render it unnecessary for the Society to purchase land and erect the necessary buildings, but failing this, the objects will be carried out by the Society.

Application for Membership may be made in the annexed form, accompanied by a remittance of £1.

THE CREMATION AND URN COMPANY (LIMITED).

I hereby request you to allot me..... Share of £1, which I undertake to pay on allotment, and request that I may be placed on the Register of Members.

Dated this day of 1874.

NAME..... ADDRESS..... DESCRIPTION..... ORDINARY } SIGNATURE }

[We have received the above matter as a circular with this name stamped at the foot thereof: "W. M. Wilkinson, 44, Lincoln's Inn Fields." Mr. Wilkinson has been known for many years as a devoted promoter of Spiritualism.—Ed. M.]

In a letter just received from India Mr. Mylne observes:—"Thanks, besides the cost thereof, for sending me Dr. Wolfe's book, 'Startling facts in Modern Spiritualism.' I have read it with great pleasure and considerable benefit. May the movement in all the shapes it assumes (and they must necessarily be many) go on and prosper."

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly,	2d.	per annum,	8s. 8d.
Two copies " " "	4d.	" " "	17s. 4d.
Three " " "	5½d.	" " "	£1 3s. 10d.

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 26, 1874.

DR. SEXTON AGAIN AT THE NEW HALL OF SCIENCE.

According to advertisement which appeared in our columns last week, Mr. Charles Watts lectured on "Spiritualism," on Sunday evening, at the New Hall of Science, and Dr. Sexton replied thereto. We call special attention to the occurrence as another victory for Spiritualism. It is a noteworthy fact that Spiritualist and secularist never come into collision, but the latter fares the worse for the encounter. All this is in the highest degree gratifying, and is doing more to open the eyes of the benighted party called secularists than anything which could possibly be achieved by any other means. We begin to think that, after all, the secularist leaders are Spiritualists in disguise—traitors to the cause they pretend to champion—and by their feint-fighting expose the lamentable weakness of the party position. One striking feature of their procedure is the utter unmanliness of conduct displayed by them on the platform. Several things are looked for in a man who assumes a public position as a defender of what he considers truth. Firstly, he ought to be well stocked with information; and secondly, he should be capable of conducting himself in a calm and dignified manner, reserving his paroxysms of enthusiasm for real points, and not waste lung-power on undignified quibbles or mean personalities. All the secularist leaders break these commandments in a manner most humiliating to themselves, but tending to liberate their dupes from the unhappy influence of their personal dogmatism. Our short experience has given us some grand illustrations of these peculiarities. Whether it be Mr. Bradlaugh, Mr. Reddalls, or Mr. Watts, all alike become the victims of their sectarianism, and allow their spiritualistic opponents to walk in and occupy the position of triumph. The debate on Sunday evening was the old tune with variations. The secularist, full of assurance, indulged in the usual platform materials to his heart's satisfaction, and, being full of the spoils of speech, he sat down desiring that Dr. Sexton might hit him ever so hard, he would not mind it. Dr. Sexton did hit, and shouts of agony arose from the audience, which gave occasion for the Doctor to remark that if Mr. Watts were insensible to blows his followers were not. But Mr. Watts also exhibited the phenomena of suffering, but in a manner peculiar to the leaders of secularism, whose special privilege it is to make fools of themselves before their flocks, and thus unwittingly give truth the advantage which they seek to disallow by their sophistries. Mr. Watts rose to reply to Dr. Sexton, but he displayed no concentration of thought, pertinence of remark, or personal dignity. The man was in a fever of exasperation, and much more distinctly than if he had confessed it orally, he by his behaviour unmistakably indicated to all present that he was soundly beaten. The effect on the audience was marvellous. Dr. Sexton had engaged their attention very deeply. The most prejudiced could at once see that he occupied ground of great importance, and when Mr. Watts followed him and had not a leg to stand on the argument was complete. We heard numbers in the audience express their private conviction, and we can assure the reader that secularism received a tremendous shaking in most of the minds present. The audience saw that the case for Spiritualism was good, but what added weight to this finding was the unenviable position of poor Mr. Watts, who stood before his flock the confessed obstructor of truth and progress, while he had been all the time representing himself as its mighty champion and the saviour of mankind from darkness and superstition. Revolving the matter over in their minds, the secularists question themselves thus: Have we not been and are we not at this day the dupes of these secularist lecturers? Have we been paying our twopences and fourpences every Sunday evening for years that these men may receive from £5 to £10 per night to shade our mental eyesight from the glorious light of truth? Why is it that these leaders of ours are so afraid that we believe in a few natural phenomena which may be induced and examined free of expense? Are they afraid of the twopences and fourpences? As secularists we are truthseekers, and if Spiritualism be truth, then it is the kind of secularism we want; but our lecturers have

not been truthseekers, but have acted as a kind of Lunar eclipse between our minds and the truth. These are a few of the cogitations of the more intellectual secularists, and while all thanks are due to Mr. Watts for his important services on behalf of truth, we heartily sympathise with him in his martyrdom. His position is not an enviable one, but as all magnanimous individuals are proud to be sacrificed that others may be saved, we readily give Mr. Watts a position on the calendar for his recent sufferings on behalf of truth at the New Hall of Science.

DR. SEXTON ON THE BRAIN.

The phrenological evenings at the Spiritual Institution continue to increase in interest, and well they may, for a great amount of information is conveyed in an agreeable manner. Instead of the proceedings being "dry," the company seem surprised when the hour for breaking up comes, and separate with reluctance. On Tuesday evening Dr. Sexton was chief speaker. The subject was the brain, and it was illustrated with a fine series of diagrams, skulls, and models of the brain. Several medical gentlemen were present, and Dr. Pearce was called on to preside, to which request he kindly acceded. Dr. Sexton proceeded to give a very clear and comprehensive view of the brain and nervous system, from their lowest development up to man. The lecture was full of information such as every person should possess, but which is far too much neglected in ordinary education. Dr. Sexton having concluded, Mr. Burns was asked by the chairman to make some demonstrations of phrenology. For that purpose the chairman, Dr. Sexton, and Mr. Whitley were selected. The remarks on Dr. Sexton's organism were very striking, and showed to advantage the system pursued by the examiner in taking into account body as well as the brain in forming his judgments. Mr. Whitley was a fine contrast to Dr. Sexton in some respects, while Dr. Pearce occupied an intermediate position. At the close, Dr. Pearce said it was the intention of Dr. Sexton, himself, and a few other scientific gentlemen, to commence a new college in October next. Mr. Burns proposed a vote of thanks to Dr. Pearce and Dr. Sexton for attending. He said he felt grateful for the kind countenance afforded him in his efforts by the medical gentlemen who attended from time to time, whether in the audience or as speakers.

On Tuesday next the seance will be occupied by an examination of the brain phrenologically. Those who attend will be taught how to manipulate the head, and the location of organs will be pointed out. Those having extraordinary development of any kind are invited to attend. The proceedings commence at eight o'clock, at 15, Southampton Row, every Tuesday evening. Admission, 1s.

THE EXPEDITION TO STONEHENGE.

This little excursion was highly successful. When the matter was first mooted, it was suggested that a large party should go down. Ultimately it was resolved by a few philosophical and antiquarian Spiritualists that a deputation of their number should visit the place in the first instance, and open up the way for fuller investigations in the future. The task was a laborious one, as it was continued night and day, but the success was grand. His solar majesty was so kind as to show himself in his scarlet robe of state at the proper moment, and the almanack of the "Antideluvians" was once more verified. A full report, introducing plans and much information on the subject, will be given in next issue of the MEDIUM.

ILLUSTRATED PLACARDS FOR MRS. TAPPAN'S MEETINGS.

These artistic announcements are high in favour amongst our country friends. Liverpool had 2,000, Yeadon 500, and Messrs. Hinde Brothers are having 5,000 for the Darlington district. We also print handbills with specimens of Mrs. Tappan's inspirational poetry, particularly the poem by Burns. Specimens will be sent on application. By having their work done at the Spiritual Institution, our friends would help us, get their printing intelligently done, and be thereby enabled to put the question respectfully before the public.

FURTHER WRITING BY A BABY.

Dear Mr. Burns.—The publication of our little boy's writing, in *fac simile*, in your journal, has brought me several very kind letters from America. Amongst these one from Mr. Epes Sargent of Boston. He writes: "I was much interested in seeing in the MEDIUM AND DAYBREAK, for May 8, a *fac simile* of the writing got through your infant boy. It was truly a marvellous occurrence. I think you are wise in repressing, out of consideration to the child's health, for the present, at least, all such manifestations of mediumship." That I have done so you may take for granted. Notwithstanding all our efforts, every now and then the tiny little hand of my child will waive, his eyes sparkle; we know the signal, nor can his mother quiet him until paper and pencil are placed before him. A few days ago he wrote a long message, covering a sheet of printer's demy. On another occasion he drew figures and signed the paper with his initials, "F. L. J." Every week appears to add to his exceptional medial powers.

All this is very wonderful, but, had I my way, I could have wished the manifestations to have been suppressed until his infantine strength had matured into boyhood.—Believe me, truly yours,

June 22nd, 1874.

H. D. JENCKEN.

THE *Religio-Philosophical Journal*, Chicago, has a weekly circulation of 22,000 copies.

MR. JOSEPH CARTWRIGHT, of Peckham, has another long letter on Spiritualism in the *Devonport Independent*.

MRS. ANNIE E. FAY'S SEANCES.

We have several long reports of sittings with Mrs. Fay on hand, but have only space this week for a small one, but which is rather important. Can our correspondents in general not cultivate a little more the spirit of brevity? Mrs. Fay has had uniformly good manifestations since she came to London. She is located at 2, Vernon Place, Bloomsbury Square, and gives seances every night except Saturday and Sunday, at eight o'clock; admission, 10s. We give Mr. Cooper's testimony. It will be remembered that he travelled with the Davenportes in this country and on the continent.

On Tuesday evening I was present at a seance of Mrs. Fay's, and am pleased to bear testimony to the satisfactory and conclusive character of the manifestations, which were the same as already described in the MEDIUM. Mr. Bray, of Brighton, and Mr. Hook, of Snodland, were the only others present, and I am desired by them to express their concurrence in the views above expressed. I may mention that while Mr. Fay was held, Mrs. Fay placed both her hands in mine, and two instruments were then played at the same time, one being a considerable distance from the medium. The experiments appear to be given under conditions that leave no room for doubt or cavil, and must necessarily be the means of convincing those who are capable of being convinced. —ROBERT COOPER.

On Wednesday evening, Mr. Charles Bray, author of the "Philosophy of Necessity," "Force, and its Mental and Moral Correlates," and other works, attended the seance. The attendance was full, and the phenomena good, and the philosopher seemed much interested in what he witnessed.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

The next quarterly meeting of the above society will be held on Monday, July 6th, at 8 o'clock, at the Shakespeare Hotel, 6, Blandford Street, Baker Street, when it is hoped every member will be present, also friends desirous of joining. The Committee beg to acknowledge with thanks a donation of two volumes of the *English Mechanic* from Mr. Swinburn, one volume of "Nature's Secrets" per Mr. J. Burns, and one volume of "Poems" from Mr. F. Tindall.

Books for the library will at all times be thankfully received by the librarian, Mr. Maynard, 103, Lisson Grove, and also donations of money—and just now the Association is rather in want of funds—either by the treasurer, Mr. Whitley, of 2, Wellington Terrace, Bayswater, or by the secretary, Mr. Hunt, 47, East Street, Baker Street.

MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, June 28th, Islington Assembly Rooms, Islington; afternoon at 3 o'clock; evening at 7 o'clock. Admission free.

DARLINGTON.—Sunday, July 5th, Great Central Hall; evening at 6.30. In the district until July 11th.

BISHOP AUCKLAND.—Sunday, July 12th, Town Hall; evening at 6.30.

HECKMONDWIKE.—Re-engaged. Sunday, July 19th, Co-operative Hall; afternoon at 2.30; evening at 6.30. Monday, July 20th, same Hall, evening at 8 o'clock.

BATLEY.—Thursday, July 23rd, and Friday, July 24th, Temperance Hall; evening at 8 o'clock.

GLASGOW.—July 28th.

SALTBURN-BY-SEA.—August 13th.

BRADFORD.—Sunday, August 23rd.

BRIGHTON.—September 6th.

Mr. Morse may be addressed next week, care of Mr. G. R. Hinde, Bright Street, Eastbourne, Darlington.

MRS. TAPPAN'S APPOINTMENTS.

YEADON.—Guiseley Town Hall, Sunday, June 28th, at 2.30 and 6.30.

Lecture Hall, High Street, Monday June 29th, at 8 o'clock.

LIVERPOOL.—June 30th, and July 1st, in Concert Hall, Lord Nelson Street.

OLDHAM.—July 5th.

BATLEY OR HECKMONDWIKE for the Morley Association on July 12.

DARLINGTON DISTRICT.—Messrs. Hinde, Brothers, Bright Street, Eastbourne, Darlington, furnish the following list of arrangements already made on behalf of Mrs. Tappan:—YORK.—July 13th and 14th.

SALTBURN.—July 16th and 17th. NEWCASTLE.—July 21st, 22nd, and 23rd. DARLINGTON.—July 19th and 26th. STOCKTON.—July 27th and 28th. GUISEBOUR.—July 30th and 31st. LEEDS.—August 4th, 5th, and 6th.

Letters for Mrs. Tappan may be addressed to her at 15, Southampton Row, London, W.C.

BISHOP AUCKLAND.—J. J. Morse will speak in the Town Hall on Sunday evening, July 12, at six o'clock. Subject—"The Religion of Spiritualism."

MR. MORSE'S VISIT TO DARLINGTON.—Central Hall, Darlington, July 5, 1874, Mr. J. J. Morse will, in reply to the former request of Mr. G. S. Fisher, discuss the question of the "Existence of a Personal Devil." Doors open at half-past seven p.m., to commence at eight o'clock. Admission:—Reserved seats, 1s.; body of the hall, 3d. On the following Tuesday evening (July 7) a soirée will be held in the large room of the association, Ridsdale-street, Eastbourne. Tea on the tables at half-past six p.m. Admission, 1s.; to the discourses afterwards by Mr. Morse's two guides, 6d. each.

THE sermon delivered on Sunday evening by Rev. W. H. Channing, at Little Portland Street Chapel, was attended by many Spiritualists, who were well pleased with the broad and intelligent manner in which Spiritualism was referred to. The fact that the announcement in our columns attracted so many of our readers shows that the sermon supplied a want which is felt in that part of London at the present time.

THE Rev. Dr. Watson writes cheerfully of the progress of Spiritualism at Memphis, Tenn. A good trance medium and lecturer is there from Texas. "Rev. J. B. Ferguson" controlled her and spoke to Dr. Watson, saying he had been long anxious to do so. We hope to have a supply soon of Dr. Watson's celebrated work, "The Clock Struck One," and in due course his new book, "The Clock Struck Three."

A LETTER FROM AN OLD MAN.

Dear Mr. Editor,—I was pleased to see some allusion to the Spiritual Institution in last issue of the MEDIUM. I had thought that the Institution had retired or become so independent that its affairs would never more be the subject of public consideration. I must say that I was glad to see its claims once more before Spiritualists. I think a much more persistent advocacy of the needs of the Spiritual Institution might appear in the columns of the MEDIUM with propriety and advantage. All know that the MEDIUM, the Spiritual Institution, and the progress of Spiritualism in this country are convertible terms. At the present time there are a number of workers in the field, all highly successful in their various stations, and the movement may be said to be in a healthy and prosperous condition. I travel much, and can bear personal testimony to this statement derived from observation made in many centres of the movement. Now I wish to ask my brother Spiritualists, What is it that has tended more than aught else to bring about this state of advancement and prosperity? I reply that much of it is due to the faithful and kindly services of the Spiritual Institution, both at head quarters, and in its weekly messenger, which is despatched so regularly to all parts of the world. It cannot be denied that mediums and speakers must have the elements of success within themselves before these can be turned to public utility, but many wonderful powers frequently lie buried in obscurity, and "waste their fragrance on the desert air," because of not being properly brought into notice. This important work of publicity is excellently performed by the Spiritual Institution. From statements which appear in the public papers, and from private correspondence, I am happy to learn that Mrs. Tappan's career in the North is an ever-increasing victory. She deserves it all. She is worthy of it all. But I ask, How could we provincials have taken the step of engaging her, had it not been that her exalted merits were rendered so familiar to us by the labour and expenditure of the Spiritual Institution? The least experienced of country Spiritualists had all placed into their hands—placards, testimonials, and every move which had to be taken, by the advice and information so liberally supplied in the MEDIUM. Then, take the case of our favourite, Mr. Morse. I well remember that this medium had created a deep interest in my mind, and that also of every Spiritualist I was in the habit of conversing with, long before he ever gave a speech in public. With parental care the Spiritual Institution garnered up the gems of truth which fell from the angel-lips of his guides, and presented them in all their beauty to the friends of Spiritualism in England—everywhere. Well, then, when Mr. Morse did come out he was received with open arms, and he is now a credit to the fostering care which developed him, and a great help indeed to the movement. But to bring the matter on to other grounds, I may observe that the help of the MEDIUM is just as valuable in respect to local mediums as it is in the case of the more public servants of the cause. Our local mediums are not only excusably proud of being noticed in the MEDIUM, but such notice very much enlarges their usefulness, and seems even to augment their power. The connection is spiritual, and I have sometimes been amused by observing that those mediums most intimately associated with the work of the Spiritual Institution have had fewest mishaps in their mediumship, and have in a steady and useful manner helped and adorned the cause which they served.

These are some of the claims of the Spiritual Institution upon the active forces of the movement. But what shall I say of the indebtedness of individuals? It is mostly those who are investigators who are most aided by the Institution, the old Spiritualists having a means of helping themselves. Yet we all know how gratifying it is to receive our MEDIUM on a Saturday morning and feast on its full contents. The money paid for it is a mere trifle compared with the return afforded. There we have Spiritualism in England in a nutshell. All our wants are anticipated, and if each of us engaged the editor as our special agent we could not be served more satisfactorily. I know no other paper conducted on the same principles. There is no touting for advertisements, but if the editor can help any of us by giving a few lines, he does so freely and graciously, and the poorer and the more struggling we are, the more ready is he to give us a place in his columns. Now, this I call Spiritualism, both in theory and practice. And when the outside world asks us what does Spiritualism teach, we can point with pride to the practical working of the Spiritual Institution.

But I must now commence what I intended to say when I sat down to write this letter. I am glad to see that the MEDIUM advocates the claims of the Spiritual Institution. Let me point out, however, that it is a hard matter for a man to plead for the maintenance of his own position. The Institution sustains us all, helps us all in our several spheres, and what I want to propose is that we return the compliment to the Spiritual Institution. I hope this is the first of many letters that will be written and published in the MEDIUM on its behalf. I am sure if the Spiritual Institution were under the responsibility of anyone else than Mr. Burns, that it would not be long till he made it a grand success. So it is already, except in the matter of cash. The good it does; the work performed is unalloyed success; but when we look at the subscription list which appeared in the last number of the MEDIUM, we can easily see that, however much the Institution does its duty, all the Spiritualists do not do theirs.

My plan is simple. I will state it and conclude: The Spiritualists should, without any special urging and exhortation, see that the Spiritual Institution is supplied with the necessary funds. I

have taken some pains to acquaint myself intimately with how matters stand. I see several people working hard for Spiritualism without any certainty of their being paid for it. I see the editor sitting over his table from day to day labouring diligently that Spiritualism may be well served, and yet, when his paper is sold, he does not receive back what it cost to print it. This is surely working for principle; but can we afford, as Spiritualists, to allow Mr. Burns to be the only martyr? for martyr he is. It does not require even a practised eye to see that Mr. Burns is suffering much, both from mental anxiety and overwork. It is hard for him to say exactly how the shoe pinches, but to save all this let us as Spiritualists do unto him as he strives daily to do unto us. If there is a man on earth who is heart and soul devoted to the cause of humanity, it is the head of the Spiritual Institution, and that his worth is acknowledged is clear from the assistance he receives in his labours. This help might with advantage be more systematic and abundant. If we starve out Mr. Burns we shall never have another such servant. No man nor set of men, be they rich or poor, can be found amongst us who would accept Mr. Burns's position, and do his work for the small sum he asks.

I could say much more, but I must defer it till next week, as I am determined not to let this matter rest; and I hope I shall have many others to help me in an agitation on behalf of the Spiritual Institution.—I am, your old friend,

SENEX.

June 9th, 1874.

[This letter was intended to appear in our issue of June 12, but it has been crowded out.—Ed. M.]

MR. HERNE'S SEANCES.

To the Editor.—Dear Sir,—On the evening of Sunday, June 7, a circle sat for manifestations at Mr. F. Herne's, Rockmead Road, South Hackney. The sitters were Mr. Herne, his father, mother, two brothers one of them an assistant at Mr. Burns's, Southampton Row, the other a little boy between six and seven years old—Mr. Herne's sister, and myself. The circle sat in the back drawing-room round a large table, on which rested a guitar, hand-bell, and paper tube. The little boy sat on my right knee. At about eight o'clock we were all seated, the light was put out, we joined hands all round, and almost directly "Peter's" voice was heard in a merry style saluting us. Then placing his hands (as I distinctly felt) on my head, he gave a phrenological description of my character and some practical advice—told me to be patient, and to stay in London. Then the little boy asked him to carry him up; in one second he was floating over our heads, and, in reply to questions put indiscriminately by the sitters, told us he was close to the ceiling. His voice appeared to come from the centre above the table, and presently, from the direction of the window, he was placed in his mother's arms. Then "Peter" went to a cupboard on the right of the room close to the folding doors between the front and back rooms, and repeatedly struck the bell of a clock that was in the cupboard; he also brought out of it a water-colour drawing, gave it to me, told me to take it home and frame it. In a few seconds more, "John King's" voice was audible, telling me to cheer up; I was to stay in London. Next the voice of a relative of the family conversed with Mr. Herne's brother, and told us to appeal to God only. The voice got very faint and low at the last.

On the previous Sunday six distinct voices were heard, and the large table was floated over our heads, and placed with the top against the wall. I was much gratified by the various manifestations that occurred.

—Yours, &c.,

C. ALLWOOD.

June 10, 1874.

Some of Mr. Herne's seances of late at the Spiritual Institution have been remarkably successful. The report which follows is of one at which "Katie" manifested, as we understand for the last time through Mr. Herne's mediumship, as she has ascended into a higher state in the spirit-world. We fear the report which has been furnished to us gives but a meagre view of the proceedings:—

June 23, 1874.

To the Editor.—Sir,—I attended a seance at the Spiritual Institution on June 9, after the circle was formed, and had sang two or three songs. "Peter" came and gave us the usual manifestations. He brought out of the book-case a skull, telling me at the same time it was not his to give. A bell which was upon the table was heard to ring, and spirit-lights were seen floating over our heads. "John King" came, greeting one and all. "Katie" came and told us we all should see her. In a few seconds she was behind my back, calling me by name, saying, quite plainly, "Can you see me?" I was able to distinguish her features. They were of the Eastern type. "Peter" asked if I should like to see him, and in one second I was conversing with him face to face. Before "Katie" left the circle she gave us a blessing, telling us every soul in time would ascend to the happy home. The seance was a glorious treat. Spiritualism is something to live for. I hope God will speed us in our work.

C. ALLWOOD, Phrenologist.

MEDIUMSHIP IN LIVERPOOL.

Liverpool has become famous for mediums. Some three years ago it did but possess one medium (Mr. Fegan-Egerton) who had developed into a good trance-medium, and afterwards physical. His services were eagerly sought then, as now. The Psychological Society ventured to bring the thing before the public by Sunday Services. The astonishment in the town was very great; the local papers were all full of surprise; some individuals were for putting it down with the strong hand of the law, while one comforted himself with the thought that, as the town had only one medium, he had great hopes that ere the time he wrote the delusion would have become extinct, and numbered with the superstitions of the past. The Sunday Services continued, and have been well supplied with good and useful mediums. The subject of Spiritualism has been well ventilated; the people have gone into the investi-

gation of the matter; family circles have been formed all over the town by many who wish to see and judge for themselves; the results have been astounding. We need not refer to those mediums of whom accounts have appeared so often in your columns, Messrs. Egerton and Eves being too well known to be referred to at any length. Mr. Banks, who was a good trance-speaker, is now a medium for materialised forms, and many a sceptic has been convinced of the facts of Spiritualism through his mediumship. Mrs. Ahlson is being developed into a good trance-speaker; she has been announced to give trance-lectures every Wednesday evening at the Caledonia Hotel, 6, Stafford Street; admission, by ticket, free. Mr. Coates, who has been developed at his own house, is a good inspirational speaker; he occupied the platform at the Islington Assembly Rooms on Sunday last, afternoon and evening, with great effect. The subject for the afternoon, "Spiritualism, its Past and Present." The control, said to be an ancient philosopher, held the earnest attention of the audience for forty minutes. The subject for the evening, "Spiritual Advent." The control said he was known in earth-life as a methodist preacher, and gave some of his earth-views on the second advent, with his altered views as far as he had advanced in spirit-life; he now believes in eternal progression. Miss Dixon, a young lady about 17 years of age, was also on the platform in the evening, and spoke in a manner that completely surprised the audience. The control said he had been an atheist in earth-life, one John Godwin. His illustrations were aptly pointed. He did not believe in the existence of a God in the days gone by, but now, in spirit-life, he believed in a God of love. He would speak more fully on this and other subjects from that platform, if permitted to do so. This medium has also been developed in her own family within a few months. Mr. Parry's circle I have visited, where there are five mediums in the family. Here the spirit-form is seen, lights and rapping in all parts of the room. The principal physical medium, the daughter, is about 15 years of age. She has been levitated and placed on the table. The circle has been formed a few months, and makes great progress. Miss Clark is another good physical medium. Through her are to be seen the form, spirit-lights, hands, &c.; letters of light are written upon the table, the hand being seen at the same time; conversation with direct voice, articles moved about, piano and other instruments played without contact, the medium being conscious all the time, and treated by the spirits as one of the sitters.

Mr. Bretherton has had some wonderful manifestations at his house, for which I refer your readers to an account published in the MEDIUM, May 22, under the heading of "Spiritualism in the *National Reformer*," a letter worth perusal. I will let this suffice for the present, afraid of taking up too much space; but I will mention one thing which the Psychological Society has inaugurated, *i.e.* a developing circle, with the view of bringing out local mediums for the platform. These things speak well for the cause in Liverpool, and we trust that, by like perseverance, this and every other town will set their hearts and houses in order to carry on the positive knowledge of immortality and eternal life.—Yours, &c.

J. CHAPMAN.

SPIRITUALISM IN NEWCASTLE.

With but little outward agitation the progress of Spiritualism in the town of Newcastle-upon-Tyne is rapid and wide. While Mr. Morse's orations are being eagerly heard, and their forcible arguments and fervent eloquence sweeping away many, if not most, of the weak doubts and objections as to the truth of Spiritualism, small coteries of investigators are witnessing the most marvellous samples of its varied phenomena. The Society of Spiritualists have made good progress, but Spiritualism does not depend upon large societies or organisations. The humble family circle, or one humble individual, may get more and deeper revelations of the spirit-world than often is conceded to the public circle. Harmony cannot always be insured in a public circle, and some earnest people have not found themselves *en rapport* with a mixed company, and having, by the force of their own nature, a deep desire to penetrate into the mysteries of the future life, have felt that they could pursue their investigations more agreeably at home. Amongst such as these Mr. Joseph Petty, of No. 6, Suffolk Street, in this town, has continued in the family circle to hold seances for more than two years, and has been rewarded for his patience and perseverance with manifestations of a varied character. His wife and son (twelve years of age) are good trance mediums, and in their presence physical phenomena of a startling nature occur; and likewise discourses of an intelligent character are delivered, through Mr. Petty, and one controlling spirit ("Dr. Hood") prescribes for those whose bodily ailments need it. They are being very successful in respect to what is termed materialisation, the spirit of a female called "Eunna" having appeared in full form, while the medium was at the same time *seen* reposing in a deep trance. Another spirit, a male, promises to appear in his sailor costume, and in time it is anticipated that their spirit-friends will mingle freely with them.

The writer called on Mr. Petty a few nights ago and was present when some wonderful phenomena took place. Violins and a bell were floated and played like harps in the air, cherries were brought cool and fresh, large articles were put on the table without noise, slippers were taken off, hands and arms were felt, and the table with violins upon it in a moment seemed to make itself air, for it was gone without the slightest sound to the corner of the room, which was ascertained on the candle being lighted.

The name of the writer you know, and the names of the sitters at Mr. Petty's can be given with their addresses, but any who doubt the genuineness of the phenomena have only to seek in a right, earnest, truth-loving, unprejudiced spirit, and they will get the evidence of their own experience to satisfy them.

MR. MORSE AT NEWCASTLE-ON-TYNE.—During the past week we have been regaled by the guides of this eminent trance-medium with a feast of fat things. The value of Mr. Morse's mediumship is ever attested by increasing audiences, and the people's esteem for the man is intensified at every visit. Though we get our share of such angel-ministrations, we could do with even more, and we cannot say we look with delight (as the loss and deprivation will be ours) on his anticipated visit to America. Nevertheless, we trust his visit thither will be pre-eminently

successful in every respect. We are not, nor will the readers of the MEDIUM who know Mr. Morse be, surprised to hear that the Spiritualists of this town purpose giving him a benefit soirée in August next, to enable him to undertake so expensive a tour with more comfort than the income of a professional medium can afford. The receipts naturally cannot be expected to be adequate to the requirements of the case, but if Spiritualist associations generally adopt the same means, a sufficiency may be obtained to allow so valuable a medium to travel without discomfort or fear of endangering his mediumship. We have had the Sunday-evening lectures reported, and very probably they may in due time appear in these pages, and therefore forego any analysis of the subjects, though we cannot refrain from expressing our delight with their precision of thought, consecutiveness of arrangement, charming delivery, and rhetorical effect, evoking in the minds of all enthusiasm with the teachings of Spiritualism, if leaving some still unconvinced of the phenomena of trance-mediumship.—J. MOULD.

WORTHY OPPONENTS OF TRUTH.

Several columns of the *Bury Times* of last week are occupied with correspondence respecting the "Ex-Medium" of Birmingham, and a report of one of his lectures. Mr. John Ainsworth publishes a letter signed by the "Ex-Medium's" father and mother, two of his sisters, and a brother. Here is a paragraph from that letter—the words of the father of the "Ex-Medium":—

"As the head of the family, I have felt keenly upon the subject of opposing one of my sons in the Press, but feel compelled to do so, as he has so slandered the whole family, and stated such untruths about me, besides the vile treatment to his dear mother last week, calling her that name, the worst of names a woman can be called, and with uplifted and clenched fist threatened to drive her out into the middle of the road. I must desist respecting his character, for none can conceive it, and there never was stated upon any platform or in letters in this world such a series of untruths as he has uttered."

He must be a bad man indeed whose conduct can wring from a father such words as these, and to which his mother, sisters, and brother have signed their names. The elder brother follows with a long letter, in which communications from a number of respectable inhabitants of Birmingham appear stating that Mr. Lees, senior, is not a Spiritualist, and so need not abuse his son for attempting to expose it. That the "Ex-Medium" never was recognised by Spiritualists as a medium, but only as a raw lad whose mediumship—if he had any—required development, and that many of his statements were false, including allegations by him that his father had attempted to stab him and shoot him. The Rev. T. Ashcroft regards the "Ex-Medium" as a victim of persecution, that the things said against him are the fruits of Spiritualism; in short, that he is the only saint in his family. The "Ex-Medium's" lecture, presided over by this "Rev.," was a queer mixture of opinion, blunder, and falsehood. He makes statements about mediumship which everyone with the least experience knows to be erroneous. He characterises Mr. Wallace, who has just written in the *Fortnightly*, as a "trance medium," and says he attended one of Mr. Herne's seances at the Spiritual Institution, at which he discovered the band of the medium "fumbling" the strings of a guitar which had been floating in the room and fell near the "ex-medium." That this statement about the seance is false is most certain, as Mr. Herne's hands are held tightly by the sitters all the time the light is out.

From the testimony of his family, and the slightest examination of statements, it is evident that this exposé of Spiritualism is a wholly unreliable individual, and it is only the most ignorant people, or those whose moral obliquity is as bad as his own, that can be influenced by his random talk. We think our friends in Bury have taken quite sufficient notice of their "reverend" townsman and his worthy *protégé*, and we ask them to give themselves no pain or apprehension as to the stories invented about mediums and Spiritualists by such persons.

A NEW MESMERIC OPERATOR.

To the Editor.—Sir,—If you will kindly grant me the insertion of these few lines in your invaluable paper, you may confer a favour upon one whose sole aim in life will be devoted to the furtherance of making known *universally* the divine truth of Spiritualism.

I will state my position briefly.

A gentleman, professor of mesmerism, proposed to give me free instruction in the art, as he considered I possessed (if developed) unusually strong powers. I accepted his disinterested offer, and after my first lesson I took a subject very satisfactorily. And now that my course of instruction is completed, I can avow myself to be mistress of the art, and perfectly competent to give either private or public entertainments, only I am held back through the want of a little capital to start with.

If any of your gentlemen or lady readers would advance, for a short time, a sum sufficient to enable me to engage a hall and pay the incidental expenses, I should only be too glad to return the amount out of the profits, at 5 per cent interest.

After I am once launched, I should depend upon my future success for a livelihood; so whoever would hold out a helping hand to me in my extreme emergency would confer a life-lasting benefit upon one who would be ever grateful.

I should be happy to receive any communications directed to Miss Chandos, at the address given below, to arrange an interview. Trusting you will pardon the liberty I have taken in making this irregular request, I am, Sir, your obedient servant.

L. CHANDOS.

Farnham Villa, Farnham Road, New Thornton Heath, Surrey.

June 20th, 1874.

We have had a call from Professor Gaillard, of Liverpool, on his way to Paris, where he intends making the acquaintance of the Spiritualists. He presented us with a copy of his work, "The French Language, by Association of Ideas, comprising a Series of Interesting Sketches to the extent of 5,000 Words, thus affording the Means of Conversing on almost every Subject." The first chapter, or lesson, on creation introduces ideas on intuition, the spirit-world, and the Deity. The Professor says he had some suggestions from Mr. Morse under inspiration relative to the matter in this department of the work.

MEETING AT THE ATHENÆUM, SOMERS TOWN.

At the Athenæum, George Street, Easton Road, on Sunday last, a lecture was given by Mrs. Bullock in the trance-state; a small but appreciative audience attended. After a hymn, No. 47 of the "Spiritual Lyre," had been sung, Mr. Haxby read part of the 40th chapter of Isaiah, and then asked the audience to name a subject that the spirit-guides of Mrs. Bullock might lecture upon; four subjects were chosen—"The origin of evil," "The employment and progress of spirits," "What is Spiritualism?" and "Spiritualism past and present, and what it will be in the future?" Upon each subject being put to the vote, the last of the four chosen was selected by the majority. Another hymn was sung, and at the close Mrs. Bullock, now in the trance-state, rose, and for a few minutes engaged in a prayer to the Father of all created being. "To Thee do we look for strength to sustain us in the present, and in the future as in the past," &c. At the commencement she said that, the audience having chosen this subject as well as desiring to know and learn something of spirit-teaching, we will endeavour to meet your wish and embody the last subject with the one you have given us—which they did in a very pleasing and instructive manner, continuing, in a very wonderful way, a long flow of words well adapted to the subject, and enlightening the minds of those present on the importance of spirit-teaching and writings in the ages of the past, bringing forth the truths of those ancient days in their newness and beauty, showing their grand and beautiful meaning, though remarking that, through the blindness of those who profess to teach the truths of the great Master at the present time, they fail to teach the truth as it is in Jesus; they fail to find the goodness they are in search of, and hence are turning some of the most sublime teaching into foolishness, explaining away and placing a meaning or interpretation upon many passages entirely different from what the inspired writers wished to convey. In the ancient days as now, there were many mediums; the seeing, the writing, the prophetic mediums, the inspirational, and the trance and test-mediums. The Infinite Spirit has from the first creation of man communicated and held converse with him. This communication still exists. The voice of God from the spirit-world is around at the present time, and will ever continue in the future, through the vast ages of an eternity. After the lecture, which was continued considerably over an hour, another spirit took the control of Mrs. Bullock, and made some remarks in a very friendly way to the audience before they separated, stating that in investigating, and in their endeavours to find out spiritual truth, they should all try to help themselves, and he would give them all the information, advice, and assistance he possibly could; also announcing that if the audience so desire, next Sunday, answers to questions would be given instead of the usual lecture. Mr. Haxby thanked Mrs. Bullock and the spirit-guides for their great kindness, on behalf of the audience. Another hymn was sung, and the meeting closed. As announced in another column, Mrs. Bullock will give a lecture, or speak to those who gather together, in the same hall on Sunday evening, the 28th June, and also the 4th July.

REPORT OF MR. WILSON'S LECTURE ON SUNDAY LAST.

SYMBOLISM OF NUMBERS.—No. 5.

In considering the Symbolism of Number he represented the term as indicating two distinct ideas, namely, the groupage and the division of number. By groupage he meant representing the whole as a unitation, a dualation, a triadation, or a quarteration, and these groupages he proposed to lay aside, and refer to the succession of numbers as similar divisions.

The first step was to find the scale, and for this purpose he took 16 as the complete number, as capable of being divided into two octaves, or 4 as quarters, or as eight two's, or sixteen one's. Now, the decimal divides into two fives, and four of two-and-a-half each. Again, sixteen is the law of nature for falling bodies and for shading bodies—in the square of the distance—in the third stage. Taking the divisions of a note in music, he had heard it said that you can hear the 3rd, the 5th, and the octave, as the vibrations cease; also, it is a fact that the common chord in music is the 3rd, the 5th, and the 8th note, from the bass note. Now, as the proportions of red, blue, and yellow, in a ray of light are, namely, red, five parts; blue, eight parts; and yellow, three parts; also, as we have seen, that the circle is the result of the pentagon, the oblong is two squares of four as eight, and the triangle is three, he saw a harmony between—

Red, the circle and 5.

Blue, the oblong and 8.

Yellow, the triangle and 3.

Consequently he assumed the primaries of Colour, Form, and Number to be in harmony.

FIVE

is the life-law of nature. Most flowers have 5 petals; that animals have 5 projections from the body, namely, the head and four limbs (for the tail gradually diminishes as the animal approaches the human). In man we have his 5 senses, his 5 toes and fingers, his 5 holes in his head, his 5 directions to his eye, and the symbol of 5 is a star-fish, the 5th order of creation.

EIGHT

is the octave, the little note above the large one. The meaning of 8 is recognition, and the symbol is an hour-glass.

THREE.

The meaning of three is classification, or the separating every major idea into three parts in relation, and the symbol is a third.

Number has always been held as of great significance in all branches of knowledge, as chemistry, astronomy. The Bible lays great stress on number; and for music it is the base of time and tune. The lecturer explained the science of vibration as a string that bisected or trisected itself as quickly turned and held slack. He then proceeded to explain the hand language of number as two distinct octaves, and explained that now that they had obtained the 16 numbers, it was necessary to make the scale of colour and form extend to sixteen examples, so as to compare with the 16 numbers. At the conclusion he repeated Tennyson's "Grandmother's Apology," as the poetry of 70, and announced that his next lecture would be on the Symbols of Work.

We are glad to find that these lectures are beginning to attract from the originality of the subjects.

ODDS AND ENDS.

PROTESTANTISM AND ROMANISM.—If we read, instead of these two terms, what are supposed to be their followers' essential distinctive principles, viz., "The right of private judgment," and "Infallibility," we shall find that many who consider themselves ultra-Protestants are, in the spirit, though not in the letter, Romanists, i.e., they adopt, in some form or other, the spirit of Romanism, infallibility (supposed to be given to a mortal or mortals), as their guide. "God's Word" is their sheet-anchor, and they take it for granted that they have it "pure and unadulterated" in our English translation. They do not trouble themselves about the vexed questions as to its discrepancies and source, and the sources of its source, nor do they realise that human infallibility, in many ways, is involved in this opinion. They are like the old dame who shut up the argument when it, as seemed to her, wandered into Hebrew, Greek, and Syriac, by proposing that the disputants should just go back to the original, viz., "King Jamie's version." Their exercise of the right of private judgment goes no further than forming their own opinion from that version, sometimes not even so far, for the dictum of some favourite minister or of some pet commentary is looked on as gospel on any doubtful point. The natural and logical result of the fearless exercise of private judgment, starting on the supposition that the Bible is the sole and final revelation of God's will to man, is either scepticism or else sheer materialism. The inquirer ends by disproving his premises, and finds himself like the man who sawed off the branch he was sitting on. These two things, scepticism and materialism, have served, and are serving, the purpose of clearing away much theological rubbish, whilst science does a like service as regards other superstitions. One meets people who, recoiling with horror from materialism, take refuge in the idea of the plenary inspiration of the Bible, and avowedly shut their eyes to all difficulties. One logical step further, and these persons would, like Rev. Dr. Newman, become Romanists. We see the natural outcome of infallibility, when consistently followed out, in the Papal denunciations against science—in other words, against progress. Infallibility necessarily implies finality, and finality in religion, properly understood, involves finality in everything else. "*E pur si muove.*" Still the world moves on morally as well as physically in spite of Pope and priest, thus giving the practical lie to their denunciations. Give the doctrine of infallibility in any shape "rope enough and it hangs itself." It comes to a *reductio ad absurdum*. There is, however, a certain sense in which "infallibility" and "salvation by belief" may both be true. Thus a plenary divine revelation would be infallible, but then facts prove that it has never yet been given. Man, as a progressive being, is not fitted to receive it. Progression and plenary inspiration cannot go together. With God there is no waste, either in the material or spiritual world. His economy is perfect. He gives to each man and to each race just the amount of truth that can be digested and assimilated, no more and no less. Hence it follows that revelation in every case, whether individual or collective, must be continuous and progressive. The Spiritualism of to-day will be mere erudition compared to that of a couple of thousand years hence. "Salvation by belief" is true in this sense, that a man's belief must have great influence on his mind and character. A firm belief in the Bible has no doubt been the saving from evil ways of many a man. In fact, these two dogmas, in one shape or other, were, and in many cases still are, the only sheet-anchors by which men could, or even now can, hold on to religion at all. Growth in positive knowledge of all kinds—material and spiritual—is rapidly preparing the way for a new basis on which to found religion. The religious ideas now current bear about the same relation to the positive religion of the future that the so-called science of the schoolmen—founded as it was on the supposed infallibility and finality of the Aristotelian philosophy—bears to the inductive science of the present day.

There is yet another topic to be entered into in connection with our subject, i.e., the unfolding of the interior meaning of the Word, as it is called. It seems to us that here the effect has been mistaken for the cause. But of this more hereafter, if the Editor permit. H. M.

Bath, May 24, 1874.

ARCANA AND COMMENTARIES. THE SPIRIT AND THE LETTER.—Those who have studied the Bible in a right spirit, in an earnest, prayerful search after spiritual truth, have often been astonished and borne testimony to what appeared to them to be the unfolding of the inner meaning of the text, how old truths seemed gradually to expand into larger and more nearly universal proportions, how new truths dawned upon them, and how many of their views insensibly changed—became larger and more charitable. The deeper the thought, the more earnest and prayerful the search, the greater has been the effect. The true cause, however, lies in the spiritual unfoldment of the reader; the apparent unfoldment of the text is the effect. If such effects were confined to Bible students the case might be otherwise; but the same thing occurs with earnest, right-minded students of any supposed infallible revelation. The Koran, for instance, has been by Mussulman mystics spiritualised and made to bear a far higher and purer meaning than it does in the minds of others less spiritually developed, and whose guide is the letter. Where the spiritual faculties are greatly developed we have "celestial arcana," "arcana of Christianity," and what might be called "arcana of Mohammedanism," and so on. Starting from the premises of an infallible revelation, the writers of such arcana naturally believe themselves to be the subjects of *directly* Divine inspiration, e.g., Swedenborg, and, I believe, Harris. So with Mussulman and other mystics. Where the spiritual unfoldment is less we have mere commentaries—less of the spirit and more of the letter. There is a noteworthy difference between these two classes. Writers of arcana, in spite of their belief in the infallibility of the particular sacred book they treat of, appear, as a rule, to be moved to the summary rejection of certain portions. Swedenborg, for instance, constructed his own canon of Scripture. Writers of commentaries generally swallow the whole. I do not mean to assert there is a broad line of demarcation between the two classes. They run imperceptibly into each other from arcana written under unmistakable spirit-influence to the mere dry commentary. These are invaluable, no doubt, in their different degrees, to those who cannot make themselves independent of one particular revelation, who cannot yet see fully that God's revelation is like all else proceeding from Him—ever-flowing, universal, to be seen with

the eye of the spirit in everything material or spiritual. Among all races and all sects He raises up men with, in comparison with their fellows, highly-developed spiritual and intellectual faculties, whose mission is to raise the prevailing ideal to a higher and gradually higher standard, and so prevent their brethren from sinking down into the slough of mere formality: such men as Faber, Newman, &c. (not to mention in times past a Pascal or a Bossuet), among Catholics; Robert Hall, Robertson, Stanley, in the present century, and a host of others in the past, among Protestants, put life into the religion of those who cannot yet emancipate themselves from creeds and dogmas; they prepare the way for the freedom to come, that which a full appreciation of the Truth shall give to all.

Bath, June 12th, 1874.

H. M.

A CAFFRE SPIRIT MANIFESTS IN LONDON.

A few weeks ago a gentleman called at the Spiritual Institution with a letter of introduction from an inquirer into Spiritualism resident in Natal, South Africa. We found our visitor to be a generous and intelligent Scotchman, who had resided for over twenty years in South Africa. After conversing on various subjects, that of Spiritualism came up, and we obtained from him many interesting facts respecting the mediumistic performances of the Caffres. When a Caffre loses anything, he goes to the hut of the wise man, or medium; and, sitting down without saying a word, remains in a passive state till the medium tells him his errand, and gives him some satisfactory advice.

After listening to many such narratives we introduced some of the forms in which Spiritualism is to be met with in London. We found our new friend an entire stranger to the subject but willing to gain information. He expressed his desire to be present at a circle, and we introduced him to the seance by Mr. Feaver, held on Friday evening, at Mr. Bull's. Our friend was very much interested in the proceedings, more particularly as he had a communication from a Caffre whose identity he recognised. The indisposition from which he suffers was also accurately described by a spirit-doctor who controlled Mr. Feaver. Being a stranger to the subject our friend did not know very well how to test the spirit which presented itself, but on receiving an invitation to attend the weekly seance with the same medium at Mr. Maynard's on the following Tuesday evening, he went better prepared to investigate the strange phenomena presented to him. Again the African spirit manifested through Mr. Feaver, who is a trance and personating medium. Our investigating friend put questions in the Caffre or Zulu language, and got intelligent answers through the medium, who is a working man, and knows no language but English.

Without giving all that took place at this interview, we present the concluding manifestation which convinced our friend that it was indeed a real Caffre spirit who was present, and the one who was supposed to be communicating. This Caffre had met with a violent death, and our friend, in allusion thereto, said in the Caffre language how sorry he was for the way in which he was used before his death, and if he knew how to help him now he would gladly do so. The medium was immediately made to stretch across the table, and in the kindest manner took both the investigator's hands in his, gave them a grateful pressure, and then did as a Caffre always does when he expresses his amplest and warmest gratitude, put his forehead in both the stranger's hands, with a deep, downward pressure.

On his return to Scotland our friend instituted a circle at the house at which he was visiting. The table soon moved and beat good time to their singing, some ticking was heard, and some questions were answered by these faint raps. Ultimately a strange succession of sounds were heard on the under side of the table, as if a horse were heard galloping round its under surface. On listening to it attentively all present agreed that it was the sound of galloping. It became louder and louder and faster and faster as it went round and round the under surface of the table-top, and our friend got the idea that it was in imitation of riding a race. The noise of this horse-galloping manifestation became so loud, and the vibratory motion of the table so fast and furious, that our friend was of opinion that if anyone had been ever so soundly sleeping in the apartments below he must have been awoken by the loud and violent noise of the unseen horseman and the table. After the hubbub subsided an explanation was sought for, but could not be obtained. Our friend is of opinion that he may hear further from the invisible rider, and thus clear up the mystery.

ISN'T IT A HOAX.—Dr. Pelling writes to a London paper to say that he cremated the body of his wife's mother in his study in Bloomsbury Square, by hermetically sealing up in a sarcophagus the body and about twenty pounds avoirdupois of sodium. In three days the sarcophagus was opened. No effluvia was observable, and about a pint of dust as fine as wood ashes was all that remained in the receptacle. These were deposited in a vase, which the dear departed had herself provided for the purpose, and which is now the only ornament decorating the doctor's study.

PHYSICAL EDUCATION IN BIRMINGHAM.—For some time past a class for the physical education of children and adults of both sexes has been conducted at Mr. Bull's middle-class school, Frederick Street, Newhall Hill, under the superintendence of Miss Beauclerc. This important branch of education is so frequently omitted in the ordinary curriculum of our elementary schools in England, and when taught at all, is done in such an unscientific manner, that a class of the kind started by Miss Beauclerc deserves—what we are glad to see it obtains—the support of a large number of persons. Last night, the class closed for the season previous to the summer holidays, and by invitation a large assembly of parents and friends of the pupils were present. The exercises gone through by a large class, consisting of young persons of both sexes, showed a remarkable degree of proficiency in gymnastic training, alike creditable to the pupils and the teacher. Exercises were gone through with the rings, dumb-bells, clubs, wands, marching, &c., and the performances of the pupils elicited loud applause from the spectators. The class reassembles at six o'clock on the evening of the 7th August, when Miss Beauclerc will be glad to see visitors present. The system of instruction adopted exercises every part of the body, and tends to impart grace, command, and flexibility to the frame.—*Birmingham Morning News*, June 20th, 1874.

EXPECTANT INVESTIGATOR (Belfast).—We can only attend to correspondents who favour us with their real name and address. Why not allow us to furnish an introduction to investigators in Belfast?

RYE.—An anonymous correspondent gives an account of two seances at which physical phenomena of an ordinary kind occurred. He also adds that the desire to investigate these manifestations "was first created by a stray copy or two of your excellent publication." Our correspondent may be genuine and mean well, but having failed to favour us with his name and other evidences of his good faith, we cannot give further prominence to his communication.

The discussion on Spiritualism at Coniston continues in the *Ulverstone Sun*. The Rev. Mr. Chapman has "annihilated" Spiritualism in a recent sermon. Mr. S. Pride replies:—"I would suggest, as a palpable amendment, that instead of doing anything so foolish, the clergy of this and every other district should first earnestly and prayerfully examine the subject and try to find the good there is in it. In these days of growing infidelity the Church, I think, can ill spare such a useful support to its essential doctrines. I may be permitted to quote a few words, recently spoken before the public in America by a good man tolerably well known in this district and in the world abroad. His name is Gerald Massey:—"If these men truly cared for the facts of religion, instead of shaking the fist and gnashing the teeth at Spiritualism, they would embrace it as if it were the hand of very salvation itself, for it contains the sole fact that they have to go upon, or ever did have, or ever can have. But what they care for are the fables and figments which have become their stock-in-trade."

INVESTIGATOR.—Dear Sir,—I have this morning with my letters one from an anonymous writer, who signs, "An Investigator." I do not make a practice of answering such letters. I always give my name and address, and I do not see why I should be made the tool, and answer letters for those who apparently are afraid to sign their names; however, as I have reason to believe the signature may be genuine, but signed in this way by mistake, I will briefly reply to the questions, if you will kindly allow me space in your columns. The writer wishes to know "if such meetings as have been held at the Temperance Hall, Somers Town, are to be continued at the Athenæum, George Street, Euston Road?" The meetings held at the Temperance Hall were twofold, *i.e.* lectures and seances; both, however, were not given at the same service. It was put to the vote as to whether we should have the one or the other, and seances as well as lectures were given in the course. This resulted in objections being made, and in our having to leave Temperance Hall in consequence of the noise made by some of those controlled who were not far developed, the hall being also rented for a Sunday school in the afternoon, and used in the evenings by an Evangelical society. No doubt much good was done by the seances, as well as by the very excellent lectures Mrs. Bullock delivered. The Athenæum has been taken for trance lectures, to be given by Mrs. Bullock's guides, so that the meetings may not be discontinued; but as to whether we shall be able to have seances, that is a question to be asked, first of the proprietor of the hall, and second of the company, if they will give their approval and support. The seances in the last hall were announced by the spirit-guides of Mrs. Bullock, independent of any suggestions from myself, and, as I had no wish to disturb the work of those departed friends, the seances took place. If a guarantee could be got, and a hall or room secured, something of a similar nature might soon be obtained at a very trifling cost; therefore, as the writer says, it need not be monopolised by the few, but the poor, the many, who cannot afford to pay a lot of money for spiritual phenomena, would have a share in public seances, and thereby become witnesses of the wonderful powers of those now in the spirit-world at a very cheap rate. I trust this will be a sufficient answer. Permit me to ask, if any further information be required, the parties will not forget to attach their name and address to the letter or communication.—I am, yours truly, JOHN W. HANBY, 8, Sandall Road, Camden Town, N.W.

IN MEMORIAM.—On the 4th inst., departed to the spirit-world, Abraham Ashman, father of Joseph Ashman, healing-medium, in the eighty-ninth year of his age. About seventy years ago the deceased had a revelation, which gave him a perfect confidence in the existence of celestial messengers, that such messengers bring good tidings to men, attend them through their earthly pilgrimages, and welcome them beyond. Mr. Ashman was, in all respects, an exemplary character, showing in his long life a belief that all things work together for good if men will only rely upon the promises of God, endeavour to do what is right, allow themselves to be taught by Christ, and aim only at what is consistent and true. Believing that some record of so worthy a soul may not be out of place in your interesting paper, I may further state that old Abraham's daughter, when young, became a cripple for life through an accident, when (foreseeing the forlorn condition in which he must leave her should death first call him away) his persistent prayer was that he might survive her. His prayer was answered, and he did survive her, living to the great age mentioned above. Had it pleased God to take him before, he was prepared to bow the knee, and to leave her to that Providence which cares for all; but his life-long impression was that he should be spared to watch over his child till his care was no longer needed. In the autumn of last year he lost his physical sight, and, as he did so, his spiritual perceptions became more and more developed; so much so that he frequently heard the voice of a little granddaughter (long dead) singing celestial melodies to him. Becoming aware that his time was drawing near, and as it had been an unalterable conviction with him that the hoarding of wealth only brought trouble, he had not saved a penny, still believing that all would be well. In February last his afflicted child succumbed to a sudden illness, and, after two days' delay, departed for the happy land, thus preceding her aged parent. Here then, I say, is a proof of answered prayer. Death having removed the child, the parent's career in this world seemed ended, and, in the short space of nineteen weeks from their earthly parting, their spirits were united in heaven, and all that remains mortal of them lies in one grave in the yard of the chapel in which the father had been a worshipper for fifty years, and his child a teacher for a very long time. Thus ended the pilgrimage of one who had borne himself as a prayerful, trusting, worthy man, who, if he had a regret, it was lest his faith in the goodness of God to provide for his children should ever for a moment have wavered, or that his holy angels seek to guide those who choose to be so guided.—D.

PHOSPHORUS FOR ANOINTING INSTRUMENTS.—Mr. Editor.—Will you kindly inform me, through your notices to correspondents, the best way of preparing the phosphorus for anointing instruments for dark seances, and oblige yours truly, STUART.—[We do not know. We never used it. Can any of our correspondents give their experience?—Ed. M.]

"HOMO," in a letter of advice to Spiritualists, quotes the counsel of Gamaliel:—"And now I say unto you—Refrain from these men, and let them alone, for if this counsel or this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." Can finer reasoning or a better argument be produced on behalf of Spiritualism. Therefore, instead of bringing forth trifles, or troubling about what others say or do, press onward in your cause, state facts, stoop not to petty doings, nor lend an ear to bickerings."

SINGULAR LANDSLIP FORETOLD IN A DREAM.—A landslip occurred the other day near Craigydun, a villa belonging to Mr. D. Howell, of Machynlleth. The rock in the rear of the house gave way, and an immense quantity, forming a perfect avalanche, of stones and earth came down, overwhelming and crushing in the roof of that part of the house serving as a dormitory for the maid-servants. Happily, there was no one in at the time, and thus loss of life was averted. A singular interest is added to the occurrence through its having been foreseen in a dream by an old fish hawker, who took good care to let the workmen know that there was going to be "a fall."—*North Wales Chronicle*, June 20, 1874.

MRS. BULLOCK'S DEVELOPING CIRCLE.—To the Editor.—Dear Sir,—We have engaged a small hall at the back of a private house, which will accommodate between forty and fifty persons. Mrs. Bullock has taken this place to hold a "developing circle," for mediums only, every week, and I think we shall succeed well there with it. Weir's Passage being closed on account of the noise undeveloped mediums make, and there being no public hall open to hold seances in at all, I certainly think that there ought to be some place open for these public seances, as I believe they cause a great impression to unbelievers in Spiritualism. The one at the Temperance Hall, Weir's Passage, seemed to give great satisfaction to a few, or, I might say, good many. I think we cannot do better than open this place on Sunday mornings. We shall be able to give full particulars in another fortnight or so; and, besides, it would be the only place open down the East end, as Goswell Hall is shut up, and the Athenæum being the only place open. Mrs. Bullock, having kindly consented to manage the developing circle, has a vacancy for three or four mediums, ladies or gentlemen, and full particulars can be had from your most humble servant, W. RUSSELL, 45, Westmoreland Place, City Road, E.C.

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WEDNESDAY, JULY 1, Mr. Herne, Physical Medium, at 3. Admission, 2s. 6d.

THURSDAY, JULY 2, Mr. Herne, at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

Mrs. Fay, Every Evening except Saturday, at 8 o'clock. See advertisement.

SATURDAY, JUNE 27, Mr. Williams. See advertisement.

SUNDAY, JUNE 28, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7. St. John's Association of Spiritualists. Address at No. 86, Goswell Road, at 7 o'clock.

MONDAY, JUNE 29, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

TUESDAY, JUNE 30, Seance at Temperance Hall, 103, Mile End Road, at 8.15.

WEDNESDAY, JULY 1, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.

THURSDAY, JULY 2, Dalston Association of Inquirers into Spiritualism. A 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, JUNE 27, 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, JUNE 28, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

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

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

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

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

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

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

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

DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.

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.

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

HECKMONDWIKE, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, addresses at 6.30.

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

MONDAY, JUNE 29, HULL, 42, New King Street, at 8.30.

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

TUESDAY, JUNE 30, KEIGHLEY, at the Lyceum. at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, JULY 1, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

BIRMINGHAM, Mr. Perks's, 312, Bridge Street, at 9, for Development.

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

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THURSDAY, JULY 2, BOWLING, Hall Lane, 7.30 p.m.

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

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

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

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

BIRMINGHAM, Developing Circle, at 7, Hyde Road, Ladywood, at 7.45, by Miss Baker, assisted by a Clairvoyant and Trance-medium.

FRIDAY, JULY 3, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.

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MONDAY, JUNE 29, Mr. Herne, at 8. Admission, 2s. 6d.

TUESDAY, JUNE 30, Phrenological Seance, by J. Burns. Admission 1s., at 8.

WEDNESDAY, JULY 1, Mr. Herne, Physical Medium, at 3. Admission, 2s. 6d.

THURSDAY, JULY 2, Mr. Herne, at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

Mrs. Fay, Every Evening except Saturday, at 8 o'clock. See advertisement.

SATURDAY, JUNE 27, Mr. Williams. See advertisement.

SUNDAY, JUNE 28, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.

St. John's Association of Spiritualists. Address at No. 86, Goswell
Road, at 7 o'clock.

MONDAY, JUNE 29, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road,
Mile End Road, at 8 o'clock.

TUESDAY, JUNE 30, Seance at Temperance Hall, 103, Mile End Road, at 8.15.

WEDNESDAY, JULY 1, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End
at 8 o'clock.

THURSDAY, JULY 2, Dalston Association of Inquirers into Spiritualism. A
Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Par-
ticulars as to admission of visitors on application to the Secretary.

Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, JUNE 27, 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, JUNE 28, KRIGHLEY, 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.

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

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

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

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

COWMS, at George Holdroyd's, at 8 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. Fautitt's, Waldron Street, at 8 o'clock. Notice
is required from strangers.

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

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

DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde
Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m.
and 6.30 p.m.

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

BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, near Well St.,
Hockley, United Christian Spiritualists, at 6 p.m.

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

GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.

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

HECKMONDWIKE, service at 6.30 at Lower George Street.
Developing Circle on Monday and Thursday, at 7.30.

LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall,
addresses at 6.30.

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

MONDAY, JUNE 29, HULL, 42, New King Street, at 8.30.

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

TUESDAY, JUNE 30, KRIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums,
Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, JULY 1, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

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

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

LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, seance
at 7.30.

THURSDAY, JULY 2, BOWLING, Hall Lane, 7.30 p.m.

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

BISHOP AUCKLAND, at Mr. Fautitt's, Waldron Street, at 8 o'clock. Notice
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NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate
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BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wren-
them Street, at 7.30.

BIRMINGHAM, Developing Circle, at 7, Hyde Road, Ladywood, at 7.45,
by Miss Baker, assisted by a Clairvoyant and Trance-medium.

FRIDAY, JULY 3, LIVERPOOL, Weekly Conference and Trance-speaking, at
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