



THE MEDIUM AND

DAYBREAK.

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

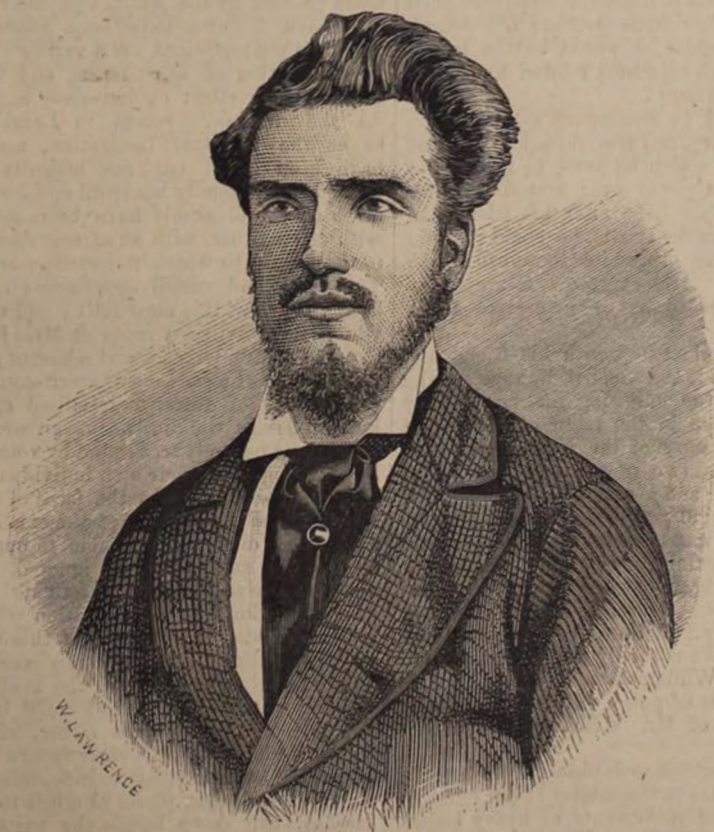
SPIRITUALISM.

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CHARLES EDWARD WILLIAMS.

MR. WILLIAMS AND HIS MEDIUMSHIP.

BY HENRY E. RUSSELL.

Mr. Charles Edward Williams is now so well known that he requires no introduction from us, especially to the readers of the *Medium* and other spiritual publications. Yet to those who have not the pleasure of an intimate acquaintance with the subject of our remarks, and who know little or nothing of the gradual development of mediumistic power in most of those who have become prominent before the world in this age of "Modern Spiritualism," it may not be out of place in the present number to give a slight sketch of his interesting career as a spirit-medium.

Like most of those who have become remarkable for spiritual gifts, or for the facilities their peculiar organisms afford to the spirit-world as means for communicating to humanity at large the fact and wondrous experiences of immortality, the childhood of Mr. Williams was not devoid of, to him and his relatives, strange and unaccountable occurrences in his presence. We hear of nothing, however, happening that may attract our special notice until comparatively a few years since. A strong desire for a sea-faring life, evinced in boyhood, was for years most strenuously opposed by his mother. Finding, perhaps, that the desire was so pertinaciously entertained that he would never settle down to any regular employment on shore, Mrs. Williams at length consented to his making a trial trip abroad. Accordingly, in the month of August, 1868, he was appointed midshipman on board a large East Indiaman, and made two voyages from London to Calcutta. On the last of these voyages, either on the outward or homeward passage, about 1869, occurred the first manifestation of any note, such as raps, and movements of objects. On one of these occasions referred to, he was standing near the capstan, on which were placed some tin pannikins and other things, from which a group of sailors were refreshing themselves, when suddenly, to the amazement of Mr. Williams as well as the seamen, the whole of these articles were lifted up by unseen agency and floated overboard. Of course in such a position of affairs the presence of such an uncanny person on board was looked upon with grave suspicion by the superstitious minds of his shipmates, and his no doubt unenviable feelings tended greatly to wean his inclinations from pursuing further a sea-faring life.

This change of ideas was in a great measure strengthened by a renewal of his acquaintance with his friend, since passed away, Joseph Adcock, to whom on his return home he mentioned the extraordinary things which had occurred, and asked his friend's advice. Mr. Adcock had, during his friend's absence from England, become acquainted with Spiritualism through visiting the Spiritual Institution, and no doubt hailed this newly-discovered power in his friend as an acquisition to the ranks of mediums, who were then comparatively few in number. How little perhaps did Joseph Adcock then know to what great results he would be the means of aiding the incipient marvels which his friend related to him in their persistent struggles for development!

Mr. Williams at this time agreed to accompany his friend on a few days' excursion into the country, and was then for the first time told of Spiritualism, a subject which he used to ridicule, or at least, to disbelieve that spirits had power over material matter and could communicate with mortals. Even after his friend had told him of physical manifestations by spirits, he could not for a long time believe that they were otherwise than caused by electricity or animal magnetism. However, on returning to London, he and Mr. Adcock agreed to try by themselves a few experiments together.

On the first of these experimental sittings with his friend Mr. Adcock, Mr. Williams was entranced, and a spirit by raps on the table spelt out the substance of the following message:—"My name is James Achanna. I was born in the reign of James the Second of Scotland. I became master of the king's household. My title was Lord of Glammis, and two of the most prominent names of that period were Crichton and Douglas." Although Mr. Williams at this time did not sit regularly for development, yet he became convinced, through the instrumentality of his friend Adcock, who wrote down the communications which took place at these early and desultory sittings, that what had so puzzled himself and others were really the actions of disembodied intelligences. After a few of these meetings in private, Mr. Adcock introduced his friend to Mr. Alsop, to whom we not only owe much for our gleanings of the history of Mr. Williams's mediumship, but in reality for much of the development of power which has gradually progressed to the present stage of Mr. Williams's remarkable success as a medium.

In reviewing the rapid changes which took place in the gradual yet astonishing development of power in the subject of our remarks, from mere entrancement, raps, and movements of heavy bodies, we pass over many of the incipient details until we come to the month of November, 1870, when his newly-found friend, Mr. Alsop, proposed for the first time a dark seance. This suggestion was at once acted on, and on the first evening the tubes were thrown about the room in all directions, and brought back again to the table by the manifesting spirits. Each sitting from that time continued to show a marked increase in power. Spirit-hands and spirit-forms were seen and felt; lights were also visible, direct spirit-writing given, spirit-voices were also heard most distinctly, so as to be recognisable by the members of the circle; then succeeded, in addition to these, the initiatory stage of the well-known manifestations which are now commonly taking place in the presence of Mr. Williams.

Mr. Joseph Adcock, the medium's closest friend, had passed

away, and again and again had repeatedly returned in materialised form, sitting again in his old accustomed place at Mr. Alsop's meetings, greeting his old friends with well-remembered voice, and giving many tests of his identity; "James Achanna" also continued to attend these gatherings of Mr. Alsop's family with Mr. Williams almost uninterruptedly until the 26th February, 1871, when we find the now renowned, world-wide known "John King," putting in an appearance through the mediumship of our friend. The first notice given of his presence was the tearing up of the paper tubes which the other manifesting spirits had been in the habit of using, and speaking in a loud, gruff voice, unaided by such extraneous assistance, he announced his presence in the characteristic manner peculiar to his early manifestations. In answer to the first question put to him by Mr. Alsop, "Why did he come?" his reply was just as those who knew this spirit might expect his answer to be,— "To get good, of course, and to do good." On a subsequent occasion, when asked why he was so rough in his manifestations, he gave the pithy rejoinder, which our *cui bono* inquirers would do well to ponder on, "I love God as well as any of you, and wish to do all the good I can; but some people will only believe by rough handling."

"Katie King," "John King's" wife, and "Katie," "John's" daughter, soon followed in the many beautiful and varied manifestations which have characterised the career of Mr. Williams's mediumship. To "Katie King" the elder, as the leader of a band of scientific disembodied minds, we say most heartily, God bless her! It was she who discovered the mode of concentrating the spirit-light which is now so well known as "John King's" "spirit-lamp." It was she who taught "John King," in part in the presence of the writer of this article, how to materialise his spirit-form so as to manifest in open daylight. It was she who taught the now well-known spirit "Peter" how to gather up the power at sittings, and therefrom to collect the peculiar spirit-light for the use of herself and "John King." It was through her untiring agency that the manifestations taking place through the mediumship of the subject of our remarks have attained to their present standard of comparative perfection.

And now it may not be out of place to say a few words on the at present aggravated question of spirit-forms. At Kingston-on-Thames, when Mr. Williams has been shut into an empty cupboard, hastily extemporised as a cabinet, "Katie King," in the presence of five persons, has pushed open the door and walked out in open daylight, even going down a flight of stairs to the landing below, and returning again to us in the room above. Twice she has manifested herself thus in daylight at the same place, so that every portion of her resplendently white muslin robes has been both distinctly seen and their softness felt by touch. She has shaken those present by the hand, and the changes in her beautiful and expressive features have been gazed upon whilst she has held animated conversations on a variety of subjects, especially on the materialisation of spirit-forms, and the object of spirit-manifestations, their effect on ourselves and on the ministering spirits. At the medium's rooms in Lamb's Conduit Street, as well as at the Spiritual Institution, many most wondrous seances have been held; but the majority of those which may be termed exceptionally beautiful and instructive have occurred where a few congenial minds have been assembled in perfect sympathy with one another, with an earnest desire to look beyond the means to the source to which the spirit-world seeks to direct our gaze. The many and varied experiences of Mr. and Mrs. Burns and family bear out this most fully; and the delightful social meetings which the privileged enjoy at Mrs. Fitzgerald's, Mrs. Makdougall Gregory's, Mrs. Green's, and a host of others in London, strengthen this view of the *cui bono* of spirit-communion.

To speak of three materialised spirit-forms of long-departed human beings walking about an ordinary sitting-room, each of whom was not only recognised by voice, by manner, by features, but by every mark of their own individuality, would but serve in most cases to raise a smile on the faces of those who have not had the same or similar evidences of the existence of mind apart from the gross forms of matter palpable to our earthly senses; but, nevertheless, the fact cannot be ignored, and the ready solvent to all doubt on the matter is to investigate patiently, and not dictate to spirits the form of manifestation which human blindness thinks most desirable. The writer of this article has been often visited by Mr. Williams, and on many occasions when sitting with his family round a harmonium, the medium being deeply entranced upon an adjacent couch, and could be distinctly seen by everyone in the room, the writer's father, many years since "passed on before," has drawn up a chair from a remote part of the room and joined the members of the circle, talking with them, singing with them, and selecting pieces of music to be played on the instrument. He has knelt down beside the writer's mother as in prayer, has placed portions of his robes around the shoulders of some, and has drawn back their heads so as to lean on his breast, stooped down and kissed each of them before floating up towards the ceiling, wishing them good night, and then dematerialising his form, or rather, apparently, vanishing from their sight, at the same time the medium being seen still extended on the couch. On such occasions several recognised spirits have been walking about and talking at the same time; on one evening "John" asked for and obtained a most audible kiss from a female spirit to whom he had lent his "lamp" for a short time.

One peculiar and satisfactory phase of Mr. Williams's mediumship is that when harmonious conditions are presented at private seances to which he may be invited, the relatives and friends of the circle are almost certain to make themselves known to those whom

they have left in earth-life, and, under favourable circumstances, are able to materialise themselves by the aid of the medium's attendant spirits, and illuminate themselves similar to "John King," and speak in the audible voice messages from spirit-land.

When Mr. Williams once visited the residence of the writer of the present paper he was accompanied by Mrs. Williams and child. During a seance held in the evening "John King" asked to be allowed to take the child in his arms. This was at first objected to by the infant's mother, but the spirit said, "Don't be afraid, I won't hurt him; see, he is pleased to see me. The child will be a greater medium than his father." "John" then passed through a centre table round which the persons present were sitting, and, taking the child in his arms, floated across the room until he stood by the side of the sofa. He stood thus for a considerable time talking to the infant, which evinced much delight at "John's" tender caressing manner. He then carefully placed the child on the knee of the writer, and stooped down and kissed him, at the same time "John King's" arms, hands, body, and spirit-clothing were most plainly felt. Then shaking hands heartily with each one present, he wished them all good night whilst he was floating near the ceiling of the room.

Perhaps even these experiences do not prove sufficient to meet the objections at present raised as to the spirit-forms not being other than the pronounced medium or mediumistic persons present; or, as Serjeant Cox would perhaps call it, evidences of "psychism." By-the-bye, the world at large—and Spiritualists in particular—have much to thank this sage philosopher and friend for, that, "after a long, laborious, and impartial investigation" of what he has seen and not seen, he should have been able to "explain the facts which are so perplexing to all reflecting observers." Our learned friend has evidently greatly improved since the publication of his theory of "psychic force," which theory was perhaps slightly disturbed by "Peter's" concise lecture, at which Serjeant Cox was present in December, 1872. Possibly his present more modified theory of "psychism," which he so ably explained in the last number of the MEDIUM, may be yet further changed when he has found that, although one of his own relatives, as an evidence of "psychism," "made such blunders and told such untruths," yet that there are instances where recognised spirit-forms have spoken of things entirely unknown both to the medium and the circle. This has frequently been the experience of the writer of this article, whose father and sisters have spoken of circumstances which occurred many years ago, and which were known only to himself and to them.

Now the question arises, as these spirit-forms have been proved to be embodiments of minds establishing the individualities of the persons they profess, by voice, gesture, and conversation, to be; as they are recognisable by feature, and tangible to our touch; as three and four of these evidences of "psychism" have been seen walking about a room, and conversing like ordinary persons, the medium being seen during the time in a recumbent position and entranced;—do these material forms assumed by the spirit for the occasion possess solidity and weight as well as apparent density? That, when the occasion requires, the entire of the spirit-form is thoroughly materialised has been proved in hundreds of instances. In reading some of the notices in back numbers of the MEDIUM, ample illustration will be found in which the whole spirit-form has been found to be as substantial as our own. In the writer's experiences he has seen and heard his father strike his foot against the leg of a side table; and whilst sitting in his own room when Mr. Williams has been present, the leg of "Katie King" has been pressed against his foot, whilst she and her daughter have been standing talking in front of him. The solidity of spirit-forms has been shown when Mrs. Burns was present on one occasion, by "Peter" de-materialising a portion of his drapery and showing us a portion of his thigh. "Katie King" has also asked for the loan of a knife, with which she has divided an apple amongst those present, retaining a piece herself, which she has eaten, and her mastication of it been most distinctly heard. Spirits thus materialised have frequently in the writer's experience been known to eat biscuits and fruit, and to drink wine, not a vestige, excepting a few crumbs, being afterwards found. "Katie" has explained this. She has said, "We eat these things just the same as you do, but they are dissipated with the material atoms of our bodies when we de-materialise them." Again, as to the weight of spirit-forms; there is ample evidence of this also, both in the writer's experience as well as that of Mr. W. Burns and others, whose heads and shoulders "Peter" has stood upon. His weight corresponded to his size, and was a most conclusive test of the solidity and perfect materialisation of the spirit-form in all its parts, even to the toes. "Peter" has also sat upon the writer's knees, so that the whole of the spirit's body in all its details has been felt and seen to be as solid and as weighty as that of anyone in the flesh. These evidences are borne out by members of the writer's family, by whom Mr. Williams has ever been welcomed as a kind and valued friend, and whose position and character place their testimony beyond question.

To see materialised spirit-forms floating in a room, and even at will pass through solid objects, has become so common as to deserve but a passing notice. When Mr. Williams was present at the Spiritual Institution one evening, however, "Katie" gave us perhaps one of the most perfect illustrations of the sight which was once seen from the Mount of Olives that the human mind could imagine. She was standing talking to Mrs. Burns, when she slowly and gracefully floated upwards to the ceiling and talked to us, whilst her raiment in its beautiful purity shone as white as light.

To enumerate all the writer's experience of solid bodies being

passed through walls and floors would exceed the limits of this article. It will be sufficient to glance at the well-known circumstances of Mrs. Guppy being carried from Highbury Park to Mr. Williams's seance at Lamb's Conduit Street, and to shells being taken from the writer's house to Mr. Champenowne's at Kingston-on-Thames, and from thence to Ostend, and their being identified on Mrs. Guppy (to whom they were taken) returning to London. So much has been said on the direct spirit-voice that we merely glance at the facts published in former numbers of the MEDIUM, that neither during rain nor sunshine, in railway-carriage, cab, or omnibus, whilst walking the busy streets of London or lounging in a country lane, has "John King" or "Peter" seemed to find difficulty in joining in conversation, and offering odd remarks on the subjects spoken of, when Mr. Williams has been present. This seems to throw light on conditions offered at some seances, where, perhaps, so much "psychism" is presented, that investigators are always ready to say, "We must seek better proof than any we possess that this further intelligence (if it exist) is that of spirits of the dead. It made such blunders and told such untruths!"

Spirit-photographs obtained through the mediumship of Mr. Williams next claim a brief notice. It is erroneously supposed that no photograph of a spirit-form had been obtained in England until Mr. Guppy's well-known experiments at Mr. Hudson's studio. Yet, several years before that time, a well-defined and clearly-recognised spirit-photo was obtained at a local photographer's at Kingston-on-Thames. This, however, *en passant*. Whatever may have been asserted by many who may charitably be said to have been zealously actuated by good intentions, both Mr. Hudson and all concerned have proved a satisfactory exoneration from all that was at one time said in disparagement of genuine spirit-photography. The writer of this paper has had, both at Mr. Hudson's and at his own residence, and by a stringent course of test experiments of his own, more than ample evidence in the result of his observations to prove, in the words of Merrick, "Ye all are right, yet all are wrong." Spirit-photographs, like spiritual manifestations in whatever degree, present to different observers different aspects, and, chameleon-like, are perhaps only appreciated from the particular mental standpoint of the investigator. Now, even more marked are the results shown in endeavouring to obtain a photograph of a spirit-form than are observed in the desire to obtain physical manifestation. It seems, in the writer's experience, that the most delicate and careful manipulation of available forces is necessary on the part of disembodied minds, in order to obtain absolute success in spirit-photography. How such manipulation of unseen elements may be marred by an antagonistic mind may be readily understood by those who have met at a public seance even one person who has, perhaps, unconsciously frustrated every endeavour of the spirits to produce manifestations. If, therefore, everyone who desires spiritual manifestations would leave the spirits themselves to dictate the terms on or under which certain phenomena may occur, there would seldom be that disappointment experienced which is so common at most of our public seances. It is not meant that the investigator should have no voice in the matter, but rather, like the student of mathematics, he should work out by the symbols of unknown quantities within his reach that which will lead him to solve the problem of the Infinitely Known.

The writer of this article has had much experience of Hudson, both with and without Mr. Williams's presence, in obtaining spirit-photographs, and in nearly every instance he has obtained recognised portraits of deceased relatives and friends. At his own home "John" and "Katie King" have given beautiful photos of themselves, the cap of the camera in some instances being taken off by invisible agency. One of the most perfect, perhaps, taken in England or elsewhere is a portrait of the writer's aunt, very many years passed to spirit-life, and which was obtained at Hudson's when Mr. Williams was present. This has been recognised by all who knew her in earth-life, and a copy can be seen at the Spiritual Institution.

Another proof of the individuality of manifesting spirits being retained distinct from the medium is shown in a spirit-photograph sent to the writer on Mr. Williams's return from his late sojourn in Paris. Mr. Williams was the sitter, and M. Buguet the photographer. The spirit there depicted is a correct and recognised likeness of the writer's father, who when in earth-life had never visited Paris, nor have ever any of his family. "John King" has corroborated this by the direct spirit-voice since Mr. Williams's return home.

The present number of the MEDIUM being, as it were, dedicated to a concise history of Mr. Williams's mediumship, and to some of the most remarkable of the manifestations which have taken place in his presence, we do not for a moment consider that we have been merely "writing up" his powers to the disparagement of other well-known and equally useful mediums. Mediumistic gifts, in whatever degree or phase they may be exemplified in individuals, cannot be so classed together as to raise a standard of perfection in any one person on whom a spiritual gift is bestowed. It would not be wise nor truthful, therefore, to make invidious distinctions; and whatever claims the subject of our present remarks may have on our notice, we at the same time know that the same power exemplified in different human organisms is shown as various as the individual idiosyncrasies of each one of God's living humanity, no one of whom can be said to be a counterpart of another. We do not, therefore, make comparisons to the disparagement of even the humblest worker in the great cause of spiritual truth. As well compare D. D. Home with Williams, Williams with the equally-renowned Herne, or Herne with Mrs. Fay, or any other

medium, however limited his or her popularity. The same Giver of all Good is as much taught by his children of the Eternal Home, through the merest tyro in spiritual development, whatever be the phase of gift he or she may possess, as through the mediumship of Cora L. V. Tappan or Emma Hardinge-Britten. It seems wise, especially in these days of materialism, that there should not only be a variety of spiritual gifts, but that there should also be such a diversity of exemplifications as to be suitable to the requirements and receptivity of each inquirer into spiritual truth. This seems to be fully illustrated by the gradual spread of inquiry into the science of Spiritualism. The Press is not exempt from the inquiry, although it dare not yet speak out; yet the masses of the nationalities at large are so far keeping pace with progressive thought as to begin to ask of themselves, in modern parlance, the "latest" from the realms of wonder and of truth, and "will not be comforted" because Churches and States declare that these things "are not" to be thought of in a present every-day world of mundane facts. God help those who feel that they are not permitted by their fellow-beings to exercise their own God-given reasoning powers!

THE FORBIDDEN WITCHCRAFT.

-In the remarks which you were kind enough to insert in No. 220 I have, I think, sufficiently shown that a witch is not necessarily a Spiritualist; but I may fairly be asked why wizards and witches are always spoken of as a separate class and called "an abomination."

In considering this subject it is necessary to remark that the "witchcraft" of the Old Testament and of the New differ considerably. The first is essentially *חַוָּלָה* a professor of legerdemain—a conjurer—such a person as the half-civilised Eastern mind has always encouraged to take even a higher rank than the improvisator and the dancing-girl. Thus Pharaoh (Exodus vii. 2), Nebuchadnezzar (Daniel iv. 7), and Belshazzar (Daniel v. 2) had their "magicians," just as a Turkish pacha, an Indian rajah, or a Chinese mandarin, still entertains those jugglers whose feats astonish the world. Some were clever manipulators like those who confronted Moses, others masters of natural science; but we have no reason to suppose they ever pretended to supernatural power.

It is a curious fact that these men have always opposed themselves to religion. Even up to the time when modern chemists have publicly repeated (in appearance) the Scripture miracles, the conjurer has been the consistent opponent of revelation. "Like as James and Jambres (Pharaoh's magicians) withstood Moses, so do these also resist the truth;" and though it may seem cruel to forbid the mountebank's harmless trade, the Mosaic injunction was amply justified by experience. It could be wished that those Christians—and especially those Christian ministers who now league themselves with Maskelyne and Cooke, with Dr. Lynn, and other successors of the ancient *חַוָּלָה* whom God condemned, against earnest seekers who prayerfully inquire concerning his attributes and their own future—would consider the words of the good and earnest (though not Christian) Gamaliel (Acts v. 39), and tremble lest they too may "haply be found even to fight against God."

The "witch" of the New Testament is named *φάρμακός* a dealer in philtres or poisons. The word *φάρμακον* meant, like our own word "drug," either a medicine or a poison; and the *φάρμακεία* was a "wise woman" issuing herbal remedies, charms against disease, love-potions, and darker merchandise. Dangerous, mysterious persons were the *φάρμακείαι*, and unfit, from their sordid, secret, and often sinful lives, to be the companions of the simple, loving disciples of the apostles, or to be cited as forerunners of our companionable and domesticated Spiritualist brethren and sisters. Turn we to another terrible text, a type of twenty others in the Mosaic law: "There shall not be found among you anyone that maketh his son or daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer."—Deuteronomy xxiii. 10, *et seq.*

It is perhaps hardly necessary to go into the signification of these words, though much instruction might be gained in so doing, because the text has really nothing to do with us or our subject. The words are addressed to those who should cross Jordan ("when thou art come into the land which the Lord thy God giveth thee"), and instruct them to retain their singular advantage, which raised them above the necessities of other nations. Upon their altar blazed the visible "glory of the Lord" (Numbers xiv. 10). Before it stood "a priest with Urim and Thummim," and the children of Israel were permitted to "inquire of the Lord" on the most trivial occasions (1 Sam. xxx. 8, and xxiii. 2). For them to use the not unlawful arts of other nations was superfluous and unnecessary—a wanton insult to the God of Israel. "These nations, which thou shalt possess, hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee so to do" (Deuteronomy xviii. 14), as he did not suffer them to eat eels and lobsters (Leviticus xi. 12), or to shave (Leviticus xxi. 5).

On those, then, who insist on the literal fulfilment of this commandment, it is incumbent to show—1. That the practices described are morally wrong; 2. That the New Testament confirms it; or, 3. That it is not also commanded to exclude a humpback or one with a cast in his eye from the priesthood (Levit. xxi. 20), to excommunicate the descendants of illegitimate children (Deuteronomy xxiii. 2), and to stone to death the unmanageable son (Deuteronomy xxi. 28). I insist upon this point as essential to

the safe use of the Scripture, but I do not wish to be understood as admitting that the practices so forbidden had anything in common with the Spiritualism of our day; and I propose, should you permit me, to occupy some space in proving it.

It is evident that the passing the children through the fire to Moloch is not one of the practices in question, but it is of importance as showing the general tenor of the commandment, which is in fact intended to guard against the Israelitish tendency to idolatry. The words that require our immediate attention are—*חַוָּלָה* diviners; *עוֹבֵד עֵצִים* an observer of times; *חַוָּלָה* an enchanter; *חַוָּלָה* a charmer; *חַוָּלָה* a consulter with familiar spirits; *חַוָּלָה* a wizard; *חַוָּלָה* a necromancer.

Of these, *חַוָּלָה* means precisely "those divining by divinations," that is, something akin to our present fortune-tellers; *עוֹבֵד עֵצִים* a student of *times* or *houses*, probably an astrologer; *חַוָּלָה* one who has learnt or discovered, an experienced man; *חַוָּלָה* is one who charms or attracts others, and the Talmud applies the term to those who tamed wild beasts, scorpions and snakes; *חַוָּלָה* one who questions the *אֲזוּזוֹת*, prophetesses named by a word which signifies an inflated bag, and supposed to be ventriloquists by Aben Esram and later commentators; lastly, *חַוָּלָה* is one who inquires of the dead.

Here we have, intermingled with impostors and charlatans, a set of people who honestly tried to know or foretell the future very much as David and his successors did with better means at their command. With the sinfulness, if any there be, of such proceedings this paper has nothing to do. Sufficient for us that Spiritualists have no such end in view. They are content to leave their future in the hands of God, happy to know that those who have learnt more of Him than the experience of this life can teach find Him still loving and merciful.

I believe, Sir, that the texts I have quoted are typical of all that the Pentateuch has to say on the subject. Next week, with your permission, I will consider the incidents of the historical books and the sayings of the prophets. Meantime permit me to compliment you on the accuracy with which your printers have rendered the few Hebrew and Greek words I have been obliged to introduce.

Δικητήρ.

A FEW REMARKS ON NATIONAL ASSOCIATION.

The following letter from William Howitt, forms the supplement to the "Christian Spiritualist," for July:—

Rome, May 9th, 1874.

DEAR MR. YOUNG.—Spiritualism in England seems fast beating down the dogged prejudices of the press. It is a sign of it that an article like Mr. Wallace's should appear in the *Fortnightly*; and if spirits walk about visibly and palpably at evening parties, and talk and shake hands with people, I do not know what is left for the old race of cavillers but to submit, and concede that, whether the Pope be infallible or not, they are not. I am glad to see that you steered clear of the new mantrap called the "National Association of Spiritualists," though by this time, like a good many others, you may have fallen into it. I am, however, amused to hear some of these very good and clever people telling me in private letters, that they have no great faith in it, and fear it will be a failure. Its greatest possible success would be its failure, for, as it professes to seek the good of Spiritualism, that would be the greatest good.

My valued friend Coleman writes and asks me to reconsider my views of it, as if I had the power of reconsidering the fixed results of history stamped on all religious and spiritual organisation. Well, we must all follow our own biases. I did not suppose, in warning Spiritualists of the inevitable consequences of national organisation, that I should prevent it. Noah's warnings did not influence the antediluvians. Cassandra did not save Troy. The poor Jew who cried "Woe! woe!" through the streets of besieged Jerusalem, and finally "Woe to myself!" was equally unheeded. Luckily for me, I am not shut up within the newly-organised Jerusalem of the Spiritualists, but when mischief comes can flee to the mountains for safety. People say to me, "Why don't you answer the advocates of national organisation?" as if all history had not answered them by anticipation.

The most perfect system of spiritual organisation is that of Popery, and it is the one which has produced the most evil. The world and the ages are loaded with the crimes, the horrors and curses of that most ingenious and subtle organisation. By its means Rome trod down all other faiths, Christianity included. It has left all Catholic countries without any real religion, Italy, its seat and centre most of all. The mass of the people here say they have no religion, and don't want any. Professor Filipanti, of Bologna, is delivering lectures in different cities, saying that Catholicism has destroyed Christianity, and it is necessary to begin anew. By means of its perfect organisation Rome has for a thousand years trodden on the necks of kings and nations, and destroyed by fire, sword, torture, and intimidation, all free opinion, all Christian knowledge, all independent soul. By its means it erected on the Seven Hills the most awful and relentless, the most soul-destroying tyranny that the world has ever known. By its means, it has impudently, all the world over, opposed all knowledge, progress and civilisation; so impudently that no one could have believed it had they not seen it everywhere, and especially again reiterated in the Syllabus of Pius IX. By this means, in the face of the unprecedented extent and amount of modern enlightenment and free thought, it goes on denouncing toleration, literature, the liberal press and all modern scientific and social improvements, setting one foot on the Bible, and the other on the piled up works of human intelligence. By this means it compelled all the calcitrant bishops from the assembled world to gorge the dogma of infallibility, and not only to eat the dust of deepest moral degradation, but insult the understanding given them of God. By its means, it not only for a thousand years massacred all who dared to dissent from it, set up the inquisition, exterminated at once half-a-million of Albigenses, perpetrated the massacre of St. Bartho-

lounew, and all the burnings of the *auto-da-fés*, and of Smithfield, but, through the *Univers*, vindicates these deeds, and, not permitted to repeat them, is in open battle with all governments, spreading anarchy, bloodshed, and rebellion through Spain, and endeavouring to extend these to France and Italy. By its means, it is able to make people born and bred in free-minded Protestantism give up their wills, their understandings, and their consciences to priests and confessors, and from moral agents, become slaves and nonentities. By its means, the Jesuits, spite of all their crimes and their most corrupt and immoral doctrines, after forty expulsions from different nations, manage to recover from every fall, to defy every disgrace, and return whither they will, and rule the Pope, and through him, the Catholic world.

Such are the monstrous and most astonishing results of organisation, in its most studied and perfected form. By this system, Popery has bound all its votaries hand and foot, and delivered them over, as so many sheep, to the confessor, the priest, and the Vatican. To this day the priests refuse to go near a dying man to administer what the Catholics believe to be rites indispensable to salvation if he has been married by the civil power, or has neglected to confess at least once a year, or has bought a yard of land once belonging to the Church but confiscated to the State. There are daily cases of this stubborn and heartless denial of what they call the "consolations of the Church," and of handing over, as far as in their power, souls to what they believe eternal damnation, which, happily, is awakening the indignation of the more liberal, and leading them to join the funeral trains, deserted and denounced by the priests.

But, it may be said, this is an extreme example of what organisation leads to. Yes, it is the example of national and extra-national organisation in its most perfect, subtle, and effective condition. I observed that Mr. Morse, in a note to one of the spiritual journals, the other day, referring to my view of the nature of national organisation, asked, "But are we Spiritualists no better than others?" That has yet to be seen. I have not myself observed any organic or material change in the principles of human nature, and that which has been the effect of spiritual organisation through ages, will, no doubt, continue to be the same. As the latest example of the kind, let us notice that of the Swedenborgians. It is a case belonging to our own time, and occurring amongst people as pious as ourselves.

Swedenborg was the great pioneer of Modern Spiritualism. He asserted revelations of a most startling nature, but accompanied by proof most potent, and convincing for a time at least to the great sceptical metaphysician Kant, and to other learned opponents. To men at once liberal and vigorous-minded, his revelations were regarded not only as great facts, but as most important and consolatory truths. They did not concede what he claims, that all his revelations were truths or that he was invulnerable to delusions from spirits, as in the case of his declarations regarding the Quakers and others; but they found his assertions in general in accordance with both Gospel and reason. By degrees, numbers of believers in Swedenborg sprang up. A certain number, lovers of organisation, and, like new proselytes, believers in its advantages, formed themselves into a National Association. What has been the consequence? Everyone knows. The organised Swedenborgians speedily coagulated into a sect, and a very narrow, stereotyped sect. They became bigoted, intolerant, and persecuting. Mr. William White, their publisher, and, since, the able historian of the prophet, they persecuted and expelled because he ventured to place in his window Spiritualistic works. Now, are we Spiritualists, apart from this sectarian spirit, any better than the organised Swedenborgians? Are we any better, or any more anxious to do and think aright than they were at the moment of inaugurating their association? There is no reason to suppose it. They were truly religious, generous, and, till then, liberal people. They organised, and stood transfigured into narrow, bigoted sectarians and persecutors. There are no people now so opposed to Spiritualism as the incorporated Swedenborgians. There are none who so absolutely deny the right of others to exercise the faculties which Swedenborg exercised, without asking leave of any man. That faculty of seership, revelation, spiritual communion, and prophecy which Swedenborg exercised they ban and resist, deride and denounce in any other mortal. That organisation has operated to shut them out from all privileges which Swedenborg introduced to them, and on the strength of which they incorporated themselves. Meantime, the Swedenborgians who kept outside—what of them? They continue as liberal as ever, as open to spiritual revelation as ever, as loyal to the doctrines and practices of the great modern seer as ever. They admit the faculty of Swedenborg to be a faculty free as the winds, and limited only by the Divine volition, by the Almighty will and bounty. They increase and multiply, and are to be found amongst all denominations of Christians. We Spiritualists are all Swedenborgians, though the organised Swedenborgian won't be a Spiritualist at any price. The outside Swedenborgians are in fact the genuine followers of Swedenborg, unmanacled, undwarfed, unpetrified, unsectarianised. Can there be a more striking or significant fact on the subject of National Associations to hedge in the spiritual cuckoo? It is curious, however, how the cleverest people see one way and walk another. That truly eloquent woman, Mrs. Tappan, in an admirable oration at Cleveland Hall, March 29th, speaking of Spiritualism, says:—"It is not an organisation that was started by men; it has no organised functions yet upon the earth; it has not even any leaders, as they may be called, in the world; it has not any of the usual methods of human organisation, whereby people propose to advocate a theory because they believe in it. It is a manifestation uncalled for by mortals, unwillingly received by most of them, fought against until conviction became an absolute necessity; enforced upon their attention by its frequent occurrence, and the thoughts that it awakened a presence that they did not invite and covet." One would naturally suppose that Mrs. Tappan, with her clear perception of the superhuman origin and progress of this power, that it was absolutely not merely independent of human strength but forcing its way against all human influence, would, least of all things, be immediately found operating within a machinery set up to aid, direct, and protect this Divine and Divinely triumphant work. Yet that is the next thing that we do see—Mrs. Tappan haranguing a meeting of the National Associationists. But she goes on:—"As a movement, within twenty-six years it has involuntarily, so far as mortals are concerned, exercised and swayed their minds, has brought them out, in many instances, of unbelief and

doubt; has proved to them by palpable facts that there is another state of being, and has given them an intelligent answer to questions of doubt that have arisen in their minds." Could Mrs. Tappan possibly believe that a power doing all this needed human aid to rush in to save it? Was there any symptom of its power failing that it should be shored up? That which, overriding all human wisdom and human power, has thus omnipotently done its unexampled work, could it be in any need of human scheming and organising? "When Spiritualists," she adds, "talk of the spiritual movement, they would do well to define what they mean, since the movement has not been taken up by any particular organised body, has not been carried forward by them, and it is the intention of the spirits that it shall not be so, if to organise means to establish a creed, if to carry forward a movement means to bind men down; if it means to bind the particular form of a spiritual presence to any especial building, and thereby make it narrow, it will not be seconded by the spirit-world." Amen. There I believe Mrs. Tappan; at the end she seems to become conscious of the nature of human organisation for spiritual purposes, and scents danger. But undoubtedly Mrs. Tappan has read history, and knows that all spiritual organisations have an inevitable bias to the narrow and binding down process. Already the National Association betrays symptoms of a design to bind down, and some of its most zealous organisers confess that in the very work of organising they have had great difficulty in restraining the spirit of dictation. Ominous confession! "If they do these things in a green tree, what shall be done in the dry?" The association, in its Rules and Constitution, exhibits a strong tendency to bind to it all local independent associations by the affectionate phrase of "affiliation." This is the first, the first symptom of the step by which the network of a system is gradually and often imperceptibly perfected into an iron despotism. This may startle many honest organisers. "Is thy servant a dog that he should do such things?" is the natural exclamation of those who do not see what they shall become under the influence of yet untried causes. Let us, however, who are in a course already proved, and proved to be the track of unparalleled success, keep there, and thank God that we are free, independent, subject to no man, or set of men, exposed to no subtle temptation of human combinations, but ready as ever, and at any moment, to stand up for the faith that is in us; and if defence is needed, I believe it will come, as hitherto, from independent efforts, as in the article of Mr. Wallace in the *Fortnightly Review*.

But some say, "Would you have no human aids?" Yes, plenty of them, as many as you please; aids, not incorporated hindrances. As clearly as the direction of this great movement has, as Mrs. Tappan says, been from above, that is in God and his invincible hosts, so clearly has God shown He wills that all of us should do something; do our proper work, but not his work. It has been here, as in the Gospel time, diversities of operations, but the same God working all in all. Some prophets, some apostles, some mediums, some clairvoyants, some healers, some gifted with eloquence, some entrusted with a written word. Abundant are the indications that we should all work in our places; but none that I have seen that we should take his place. Calls there are to follow his chariot wheels; but I don't think He has yet asked any of us to mount and take the reins; they are much better where they are, in the hands, as all the world has seen, of Divine and Infinite Victory!

There can be no objection, but great good in simple local unions for mutual sympathy and aid, for purposes of education, worship, and fellowship; the snare lies in national combination, the snake lies in that thicket. There never was anything like a church organisation into which the other power did not immediately step. Interest, with ambitions and dominations—ambitions of leadership, of curbing and restraining dominations over both institutions and intuitions. The very first trial of it made the Apostles quarrel. However, whilst men are men, they will try to make crutches for the Almighty, and though the heavens show no signs of falling, they will put their shoulders together to Atlas them, and save themselves and the larks from a foreboded general crush under the tumbling welkin.—Yours faithfully,

WILLIAM HOWITT.

BRITISH NATIONAL ASSOCIATION AND SPIRITUALISM.

There is no law to prevent a society calling itself British National, though practically it is not. To call itself an "Association of Spiritualists" or an "Association of anti-Christian Spiritualists" would be straight. The list of names attached to a prospectus sent to me reveals that, except some five persons, three of whom declare they were misled, that there are none connected with it of the publicly recognised Spiritualists who have been in the front, and have borne public opposition since the advent of Spiritualism. It is in no way truthfully British National. I protest, therefore, against misleading the public—churchmen and non-churchmen—by issuing a paper containing an "only basis" clause, alike insulting to one half of the British Spiritualists, and also ignoring the value of the knowledge and convictions of nearly all the Spiritualists now in the empire; and evolving principles opposed to the grand neutral platform of Spiritualists' principles and plans, belched out by young men and women who are comparatively new to Spiritualism, who lack knowledge and prudence, part of whom seek to make Spiritualism a handle for pecuniary purposes; persons who have sedulously attended recent seances, and thereat trapped some earnest persons to become five-shilling officers in an army all officers, no men, all council and no constituents.

Spiritualists, to be "national," must respect the heart-and-head convictions of Spiritualists who are churchmen and non-churchmen. The only true basis on which Spiritualists can, in their collective capacity, combine and act upon society, is to declare and assist others in obtaining—

1st. A knowledge that man passes out of his body a living, intelligent substance.

2nd. That, under certain conditions, many such can and do visit, and also, as "ministering spirits," assist the families they are connected with by ties of affection, whatever their creed may be.

The self-called British National Association has declared its idea and object thus:—

"The Association, while cordially sympathising with the teachings of Jesus Christ, will hold itself entirely aloof from all dogmatism or finalities, whether religious or philosophical, and will content itself

with the establishment and elucidation of well-attested facts as the only basis on which any true religion or philosophy can be built up. That lecture and seance rooms are to be erected for that purpose."

What! are all the Spiritualists to ignore all their previous knowledge and convictions obtained in past years? to take a brand new true religion out of certain alleged facts which may have taken place in its presence, on such incidents being declared facts by the officials? It is an outrage on our common sense and past knowledge. It is aping the cardinals of Rome without their age, knowledge, and acumen; and would soon thumbscrew the mediums who did not please.

Well may Christians and others with settled convictions from past knowledge, decline to co-operate with the self-elected committee of self-concocted Spiritualists, who think themselves clever enough to establish and elucidate for us a true religion from the facts they may witness, or think they witness—witnesses who I know have over and over again been tricked at seances.

Since receiving the circular alluded to, I have asked, by writing, several vice-presidents, Do they concur in the clause and its bearings? and the reply of one was, "I had no idea of such a clause. I have sent in my resignation." Another, "I do not know who the absurd persons were who voted for such a clause." Another, "It is an unfortunately worded clause, and I have tried to get it altered, and regret to find it still continued." Another on the council, publicly well-known, "I have never been at any of their meetings, was not aware of the clause, and thank as you do." Another, "I cannot tell who were present when the nonsense you point out in the circular was put in words."

"Unfortunately worded," it is a proof that the prime movers are not fit to be leaders, neither will the British Spiritualists be led by them. No. Let us have a band of the veteran Spiritualists, publicly known in England, of all creeds (for everybody has a creed, or he is a natural, only fit for Hanwell), including Messrs. Howett, Varley, Wallace, Wilkinson, Gully, Bielfeld, Jones, Luxmore, Burns, Shorter, Coleman, Hitchman, Leighton, Home, Hall, and many more I could name—names, except three, which do not appear as connected with the association.

Let us be Spiritualists, our creed human immortality, leaving our special sectional church and non-church beliefs and antagonism for private life amongst our cronies of the same hue, and not attempt to trump up a "true religion" through the elucidation of facts which may hereafter occur in the presence of two or three committee-men. So much for the British National Association.

I desire to protest against the favourite method of several Spiritualists on the platform and through the press insulting Christian Spiritualists because some Christians not Spiritualists differ from us, and have special beliefs. As well insult non-church Spiritualists because some of their materialistic friends not Spiritualists have their beliefs, even to that man is a monkey and others a tadpole.

I protest also against raw converts to Spiritualism using the neutral platform of Spiritualism for voiding their new theories for a fee, and blackguarding Christianity and the thousands of cultured men of knowledge who are conscientiously Christian Spiritualists and non-Spiritualists forsooth because "Spurgeon," a Christian, had uttered, or been said to have uttered, a peroration on the verity of hell fire.

Assail it as they will, Christianity as taught in the churches, and Christianity only, has in the ages past upheld the standard of human immortality. Its principles are those on which western civilisation stand, and, like the banyan tree, has been and continues throwing down its body, sap, and spirit into the nations, a veritable trinity, and giving shelter to the human family, in whom the Lord God Almighty has breathed His life.

J. ENMORE JONES.

Enmore Park, S.E.

THE DEVIL MORE EXPERT THAN THE CONJURERS.

The editor of the *Rock* must be a medium. Speaking of Spiritualism which he designates "modern sorcery," he says:—"The current numbers of two of our most popular monthlies contain articles on a subject which we never approach without a shudder." This "shudder" is the invariable concomitant of mediumistic proclivities. The worthy editor seems to dread something of the kind; he says—"let us, however, give good heed, lest we be caught in the snare." By all means let him keep away from seances, let him dine alone, and join not in the "domestic circle," lest such contiguity effect the control of "Satan and his rebellious legion of unclean spirits." The spread of the evil is thus set forth:—"We have already, on more than one occasion, lifted up our voice against the fearful thing that is called 'Spiritualism,' and which already counts amongst its votaries some twenty millions of our fellow-creatures—these, too, of a race which it is the fashion to reckon as the most 'enlightened' on the face of the earth." Happily it is only the "most enlightened" that are led astray—an important proviso in the case of the editors of ecclesiastical periodicals. He quotes Mr. Wallace, Dr. Sexton, the *Cornhill Magazine*, and confronts those "ministers of all denominations" who have applauded Maskelyne and Cooke. "But—and we speak after careful personal observation—the performances of these clever jugglers have as much affinity to the phenomena of Spiritism as a view of Chamouni on a transparent window-blind has to Mont Blanc; there is a certain resemblance, and that is all. To do Messrs. Maskelyne and Cooke justice, they admit that their phenomena are produced by a free use of invisible wires and divers ingenious mechanical appliances. But the spiritist phenomena may be had in any room, without the slightest preparation, and after the medium has been carefully searched. So, once for all, let us put the mechanical hypothesis aside; and Dr. Carpenter's psychological theory—which refers the phenomena to unconscious action of the brain—may be as summarily dismissed. And now that we have reached a further stage, such as Mr. Dunphy (a well-known literary man on the staff of the *Morning Post*), describes in his two papers in the magazine entitled *London Society*, and are told of palpable apparitions as of frequent occurrence, it behoves us to seek the oracles of God, and ask humbly what these things may mean?" The concluding remark is worthy of "renewed applause." Certainly know "what these things may mean" before you hazard an explanation, but after so "humbly" pleading ignorance, it is scarcely consistent to characterise "these phenomena of which we hear so much," as "nought but the last desperate efforts of the evil one, who knows full well that the

time is short during which he will be left at large to vex mankind with his cursed delusions." However deep our editorial brother may be in the councils of the "evil one," we conclude by pointing out that it is not that portion of "mankind" who gave way to the "cursed delusions" that are "vexed" thereby, but rather the majority—who, on irrefragable theological grounds, are always the wicked lot—that stand aloof. We recommend our contemporary to quote Mr. Kilburn's letter published in our present number.

THE DEVIL AND "EXTRAORDINARY PHENOMENA."

To the Editor of the *Daily Chronicle*.

"Sir,—A recent issue of your paper contains a letter from 'James Scott,' relative to the 'extraordinary phenomena' lately reported as having occurred in Newcastle. Now, this letter is of a somewhat mystifying character, and it is only when the end is reached one learns that the writer is convinced by what he daringly denotes as the 'whole testimony' that 'Satan,' the prince of the power of the air, is the author of all such manifestations. Even were this so, I would respectfully join issue with our friend, who on that score forbids their investigation. We cannot know too much of so dreaded an enemy as this God-defying personage. By all means let us send spies and balloon armies into his domain, inspect his arsenals, and thus defeat plots so fatal to human happiness. Some there are who say that we shall discover nothing but a fear-begotten and priest-sustained myth; but that our friend will doubtless consider so terrible that we abstain from more than the mere mention of it. I trust your correspondent is not under the delusion that his enunciation of the devil theory is new. If, however, this be so, let him open a certain much mis-read Book dealing with times so far back as 1800 years, and he will find that even across so vast a track his powers of mind keep company with the Pharasaical brethren who, in their wisdom, charged a Spiritualist 'Jesus' with doing his works by the aid of the devil. If he doubts that 'Jesus' was a Spiritualist let him again carefully read this Book, and especially not overlook the account of a seance, usually termed the transfiguration, to which the disciples were taken by this same 'Jesus,' who himself then talked with certain 'dead' men named 'Moses' and 'Elias.' It is a well known fact that many clergymen of the Church of England and other churches, as well as hosts of good and true men in all ranks of life, are Spiritualists, and this being so, it places your correspondent in an awkward position with his assertions about Satan, and his reproduction of the statements concerning Christianity and the 'damning iniquities' at seances. The question at issue is not, however, one of Theology, or Satan, or any other fog-cloud, but, 'Are the manifestations genuine, and if so, do they prove that the so-called 'dead' live and can communicate? 'Jesus' evidently wished his disciples to know that they did so live, or he would never have brought them face to face with so irrefragable a proof as that already alluded to.

"I trust your correspondent will either eschew epistolary dogmatism, or look further in this matter, and find fresher authority than Dr. Nichols twenty years ago. I have reason to think Dr. Nichols now is what further investigation might possibly make 'James Scott,'—a changed man in relation to this subject. Dr. T. L. Nichols, of Malvern, is the author of certain highly esteemed works on Human Physiology, Social and Sanitary Science, &c., and also I believe of a narrative of certain wonderful spiritualistic experiences with the Davenport Brothers.—I am, &c.,

"N. KILBURN, JUN.

"Bishop Auckland, July 4th, 1874."

MR. MORSE AT BISHOP AUCKLAND.

Mr. Morse, controlled by his spirit guides, spoke in the trance on Sunday evening last in the Town Hall, Bishop Auckland, on the Religion of Spiritualism. The audience, which was fairly numerous for a mid-summer one, showed their interest and appreciation of the subject, and the ability with which it was treated, by retaining their seats even after the singing of the concluding hymn, and also by congregating in eager knots round the hall door discussing the lecturer and his topic. Mr. Kilburn briefly introduced Mr. Morse, and there were also on the platform Messrs. S. S. Lingford, F. Everitt, J. Gibson, and J. Faucitt. The latter two gentlemen took part in the proceedings by giving out the hymns. A free-will offering was taken at the close of the meeting.

Mr. and Mrs. S. C. Hall gave a most charming musical entertainment on Thursday, the 9th of July, when we were delighted with the elegant taste of A. J. Maitland, Esq., playing on the piano, especially the piece of "The Erl King." Mr. and Mrs. M. Blagrove were as delightful as usual, and all were pleased with the singing of Miss Edwards, Miss Poyntz, and Wilby Cooper.—*Kensington News*.

ACQUAINTANCE WITH THE DEVIL.—The *Northern Echo* reports some observations made in the Wesleyan Chapel, Darlington, by Rev. Harrison Fenwick, in a recent sermon in reply to Mr. Morse's discourse respecting a personal devil. Once the preacher did not believe in a personal devil, but the advent of Spiritualism had been the means of convincing him that there was such a personage. From the language which Mr. Fenwick used, we do not think that his morals have been much improved by the discovery. If Spiritualism be responsible for such filth as Mr. Fenwick preached to his flock on that occasion, then it has a good deal to answer for.

"THE VICAR OF HECKMONDWIKE ON SPIRITUALISM.—It having come to the ears of the Spiritualists of Heckmondwike that the Rev. W. T. Storrs, the vicar of the parish, made an unprovoked attack on Spiritualism in his sermon on Sunday morning, July 5th, when he denounced Spiritualism as devilish, and being worse than ancient witchcraft. Notice is hereby given that Mr. J. J. Morse, trance-medium, of London, will reply to the rev. gentleman in his address on Monday evening, July 20th. Subject:—"Modern Spiritualism: is it Devilish or Divine? An analysis and answer!" Questions invited at the close. The vicar and his congregation are invited to be present. Doors open at seven, to commence at half-past." The above is copy of a placard which has been sent to us. Mr. Morse also speaks on Sunday afternoon and evening in the same hall.

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15, SOUTHAMPTON ROW, HOLBORN, LONDON, W.C.

MEDIUMS WANTED AT IPSWICH.

To the Editor.—Sir,—Our town has never been visited either by a medium or a lecturer on Spiritualism, and I think it is high time that we should be favoured to some extent. If, therefore, any lecturer or medium feels disposed to venture into the Eastern Counties, I believe I can ensure them comfortable quarters in a gentleman's house for a reasonable period, but further than this I cannot say. The lectures or seances, or both, would have to be conducted entirely at the expense of the visitor, but I think might be made profitable, or at all events without loss. Such a change as a short stay in the country would doubtless be beneficial to the health of a medium, who might, if he or she so pleased, confine himself or herself to quiet seances with the host and a few of his friends in the evenings and make holiday during the day. I enclose my card and am, yours truly,
Ipswich,
July 9, 1874.

MR. BLINKHORN, Walsall, devotes one of his windows to the sale of spiritual literature.

MR. JAMES LINGFORD, 23, Portland Crescent, Leeds, is making arrangements to have an express parcel of the MEDIUM every Thursday evening for sale in the town on Friday morning. A parcel, open at the ends, of from five to six dozen copies go by rail for a mere trifle. If an active Spiritualist in any district had such a parcel weekly, and endeavoured to find purchasers for them, he would do more good than an expensive society, and make a fair profit for his pains. We do not want riches so much as willing workers in this cause in which God's good angels work so unceasingly. Imitate the angels. They have planned for you the Spiritual Institution to give you work.

MR. PECK, 126, Cowbridge Road, Canton, Cardiff, has had a parcel of spiritual literature for sale.

We supply one dozen of any penny tract for 9d., and as we give thirteen to the dozen, there is a profit of 4d. on the sale of every dozen. For the small sum of 5s. we can supply a stock at wholesale which would make a very good show. We hope a large number of our readers will go into the trade forthwith.

MRS. DICKINSON'S DEPARTURE FOR AMERICA.—To the Editor.—Dear Sir,—Mrs. Dickinson has left Liverpool for the shore of her native land, leaving behind her many grateful hearts and pleasing remembrances of the good so surely and silently effected by her genial presence among us. Her extraordinary healing gifts, which Nature seems so kindly to have endowed her with, seem to have arrived at a stage of perfection rarely found in this modern advent. Suffice it to say, some remarkable cures have been effected through her mediumship (particulars of which can be given if required) by the laying on of hands. I sincerely hope the time is not far distant when we shall be visited by a similarly-gifted person, or, what may be still better, that such individuals may be developed amongst us. Mediums—physical, trance, and inspirational—are developing on every hand connected with the many private circles held here: why not hope that healing mediums may be developed also? Mrs. Dickenson's guides requiring her presence in America, as well as a natural desire to return to children and home, seem to be the principal causes of her departure. Whether her practice has been a success in a pecuniary sense or not, I cannot say, but I do know she had plenty to do while in this town. Adding this mite to the mead of praise that no doubt shall reach you from other and abler pens,—I remain, yours sincerely, J. C. Liverpool, July 9th, 1874.

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. Curtis 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, JULY 17, 1874.

REMINISCENCES OF MR. WILLIAMS'S MEDIUMSHIP.

Since the commencement of Mr. Williams's mediumship the MEDIUM has been a record of his successes, and all that can be said on the present occasion could not add to what we have already published. The most remarkable manifestation through Mr. Williams's mediumship is the materialisation of the spirit "John King," the full particulars respecting which were published in a special number of the MEDIUM called the "John King Number," of which 50,000 copies were sold, and it is yet in demand. This unprecedented publication is illustrated with an engraved portrait of the spirit, the interview with the artist being obtained under the following circumstances. We quote from the "John King Number":—

"JOHN KING" SEEN IN DAYLIGHT.

"On Thursday, March 20, the artist, accompanied by Mr. W. Volkman, 101, Bishopsgate Street Within, and Mr. and Mrs. Burns, met Mr. Williams at 61, Lamb's Conduit Street. Three other persons were present, who were allowed to take part in the seance. Mr. Williams was securely tied in the cabinet, and after the curtains of the window were so arranged that daylight fell faintly on the front of the cabinet, but so plentifully as to make every object distinctly visible, the manifestations commenced. 'John King' came to the middle aperture, and showed himself a great many times. The artist was desired to go close up and scrutinise the spirit's features minutely. Mr. Burns did the same, and after a conference amongst the sitters as to the various features observed, the spirit would show himself again, so as to settle disputes and render a mistaken impression almost an impossibility. He showed his head in various positions, with and without the turban, and came back repeatedly to exhibit a side lock of hair, his lips, and other features which he had specially materialised. These interviews having been repeated till all were satisfied, the seance terminated."

The "John King Number" contains an account of two other daylight interviews with the spirit in material form, the first of which took place on Thursday, March 27th, 1873. There were present—Mr. N. Kilburn, jun., Bishop Auckland, and Mr. and Mrs. Burns. The folding doors were arranged so as to allow a moderate degree of light, as it was midday. One door of the cabinet was partly opened, and a shawl was hung down to prevent light entering the cabinet. Mrs. Burns sat on a chair outside, and, reaching with her arms through the partly-opened cabinet door, held Mr. Williams's hands all the time as they lay on his lap. She was certain that he did not use his hands, neither did he rise from his seat. In about an hour's time (Mr. Williams was in ill health) "John King" appeared at the aperture some distance from where the medium sat. The report says:—

"The light was increased and success crowned the effort. 'John King,' a spirit, appeared in daylight as solid and material as an ordinary human being, and that while the medium's hands were held, and he sat half entranced in his seat. The faces of the sitters brightened up with eager enthusiasm. 'John King,' who had been so silent, now became voluble. He showed himself times without number, at each appearance showering down on his auditors benedictions, congratulations, and sundry remarks as to the rumours at present so much indulged in by some Spiritualists. He said, 'You won't doubt any more, will you? It is God's truth, is it not? It is a glorious truth. God bless you. It is, God bless you.' It was deeply affecting to witness such honest unsophisticated emotion in a nature so strong, and given to express itself in actions rather than words. Having more than satisfied the sitters, he withdrew inside the cabinet, but returned to the aperture again to renew the colloquy. While Mrs. Burns dragged the medium's hands through the door of the cabinet into full view, 'John King' also showed his at the window. The test was complete.

"A THIRD DAYLIGHT INTERVIEW WITH 'JOHN KING.'"

"On the afternoon of May 1st, 1873, the following ladies and

gentlemen met at Mr. Williams's rooms, 61, Lamb's Conduit Street, to obtain, if possible, a view of the spirit 'John King' in broad daylight:—Lady Vere Cameron; the Rev. Sir William Dunbar, Bart.; Mrs. Macdougall Gregory; Mr. Clifford Smith; Mr. T. H. Noyes, B.A.; Mr. H. E. Russell, Kingston-on-Thames; Mrs. Burns, Mrs. Jackson, Mr. Husk, and Mr. J. Burns.

"A dark seance was held in the front room, at which very satisfactory phenomena occurred, and similar to that described in the account of Mrs. Campbell's seance in another part of this paper. The party afterwards retired to the back parlour, allowing sufficient daylight to enter through the folding doors to render every object quite visible. Mr. Williams sat on the seat at the right end of the cabinet. The door was slightly opened, and Mrs. Burns sat outside, holding Mr. Williams by both hands, which rested upon his knee, so that she was absolutely certain as to whether he moved in any direction. A shawl was hung down over the opening of the door, to prevent the daylight from streaming in and disturbing the process of materialisation. The company sat in the form of a horse-shoe, the two ends of which approached the front of the cabinet. A few hymns were sung, to harmonise the conditions, and in the course of about fifteen minutes 'John King' presented himself at the middle aperture, so as to be seen by all more or less clearly. Those nearest to the cabinet had, of course, the best opportunity of observing him. He withdrew and approached the opening again repeatedly, and talked to those present. The materialisation was attempted rather hurriedly, so that the full details of the face were not so well developed as we have seen on former occasions. Sir William Dunbar was invited to approach the aperture and shake hands with the spirit, which he did. At the same time Mrs. Burns pulled the hands of the medium through the open door, showing them to the company while Sir William grasped the hand of the spirit. This was considered to be a most satisfactory test; but, to make it more certain, Sir William afterwards felt the hands of the medium, and was able to testify that they were not those, one of which he had just before grasped through the aperture. The seance was considered by all to be eminently satisfactory, and the conditions were of such a certain character that there could be no doubt as to the genuineness of the manifestations."

We have had countless interviews with "John King," and have seen him in daylight, in gaslight, and in light produced by his spirit-lamp. We have also seen photographs of him taken by Mr. Hudson before he manifested himself in the material form, and latterly by Mr. Buguet, and the same individual is represented in them all. In the MEDIUM, No. 221, published on June 23rd, we engraved a spirit-photograph by Mr. Buguet, taken in Paris. Mr. Williams is the sitter, and over him stands the spirit "John King." Those who desire to see an exact *fac simile* of a spirit-photograph should send for the number of the MEDIUM to which we refer.

Our portrait of Mr. Williams is engraved from a photograph by M. Buguet, taken during Mr. Williams's recent visit to Paris.

THE PHRENOLOGICAL SEANCES.

These continue to be attended with increased interest. Those who once find their way to the Spiritual Institution on Tuesday evenings make every endeavour to attend regularly. The delineations of character are at all times most accurate and striking. If Mr. Burns would shut his eyes and say he was a medium, no doubt he would be regarded as a "phenomenon." His portrayal of character is not the most valuable part of the weekly programme. In the hands of the lecturer the subject is a universal philosophy which ramifies into all the departments of life and thought. One topic recently treated struck the writer very forcibly. The groups of organs under definition were the "propelling," "restraining," and "ipsial" groups, the inharmonies and perversions of which cause the many crimes which mar the face of society. In illustration the lecturer exhibited casts of the skulls of animals and criminals, showing that their actions could be in every case predicated from the shape of the head. He suggested that casts of all criminals should be taken by a competent official, that these should be carefully classified and studied, which would have great effect in guiding those whose work it was not only to detect and repress crime, but to prevent it by education and the selection of employments which would be congenial to those who required reformation. These weekly discourses are throwing out a vast amount of important suggestion, which is, alas, much in advance of the age, but is nevertheless a beacon of hope to the educator and philanthropist. We hope to see Mr. Burns at no distant day the occupant of a lecture-theatre in which he can extend his power for good to a much wider area than is possible at present.

The meetings are held every Tuesday evening at 8 o'clock, at 15, Southampton Row. Admission, 1s.

MR. HERNE will not give his usual seance at the Spiritual Institution on Monday evening.

MRS. FAY'S seance at Hanover Square Rooms was well attended on Wednesday evening, and the phenomena were remarkably good. The testing is of the severest description, and for a fee of 2s. or 3s. the spectator may have nearly as much satisfaction as can be obtained from paying 10s. for admission into one of the parlour seances. There was a strong spiritualistic sentiment in the audience, and evidently that portion of the company seemed highly gratified at the results. The cabinet used is of quite a new pattern, and gives the fullest facilities for investigation.

SUNDAY MEETINGS FOR DR. SEXTON.

On Monday evening a meeting was held at the Shakspeare Coffee House, Blandford Street, at which the following resolution was passed. "That this meeting approve of the proposition that Dr. Sexton lecture for four successive Sunday evenings at Marylebone Music Hall, High Street, Marylebone, and that Spiritualists generally be asked to contribute towards the fund for the support of the same; and that the first meeting of the series be held on Sunday evening, July 26, at seven o'clock." As soon as this resolution was disposed of a committee was formed, with Mr. Botting as chairman, and Mr. White secretary. We do not give the other names, as we understand some additions have to be made. Several valuable donations were tendered on the spot, and additions to the fund have been made since. Great enthusiasm prevails amongst the promoters of this work. They were so unanimous and ready to go into the matter that all arrangements were concluded at one meeting. The meetings will be free by ticket, except to the stalls, to which tickets of admission, price 1s. each, must be purchased before the Sunday on which it is intended to use them. A list of places on which tickets are on sale will be given next week. Spiritualists in all parts of London are respectfully urged to do what possibly lies in their power for this series, which will be continued if successful. Those who can distribute free tickets are requested to apply to Mr. White, secretary, 6, Dorset Street, or to the Spiritual Institution, 15, Southampton Row.

ARRIVAL OF NEW MEDIUMS.

Two gentlemen who sit together as mediums wrote to us from Chicago a few months ago, intimating that they intended to visit this country during the present season. Their letter contained the highest references as to their genuineness and the quality of the phenomena observed in their presence. We have just had a letter from them announcing their arrival at Glasgow, where they may be addressed—Messrs. Bastian and Taylor, care of Mr. J. Bowman, 65, Jamaica Street. They intend making a short tour in the North, and then coming to London, calling at the chief towns as they proceed. We would recommend them to go to Newcastle at once, where the local mediums are almost worked to death, and where the publication of Mr. Barkas's able reports has produced an interest in the subject almost unparalleled.

MR. BUGUET'S ARRIVAL IN PARIS.

J. Burns, Esq.—Dear Sir,—In thanking you for the kindness which you have been pleased to show to Mr. Buguet during his late sojourn in your city, I beg to say that his return here has been anxiously looked for by his many friends, who desired to greet him after his numerous successes in London.

Mr. Buguet has much pleasure in hereby acknowledging the cordial reception he met with in your friendly country, and warmly thanks his visitors and patrons for the support given him. But as his stay could not possibly be of longer duration, to meet the wishes of many he will return to London as soon as 150 subscribers are obtained, a great many having already offered their support. I beg to subjoin the names of the friends and patrons willing to take names down, viz.:—

- Lady Caithness, 46, Portland Place.
- Mr. Burns, 15, Southampton Row.
- Mr. Harrison, care of Mr. E. W. Allen, 11, Ave Maria Lane, E.C.
- Mr. Coleman, 1, Bernard Villas, Upper Norwood.
- Mr. Samuel Guppy, Morland Villas, Highbury Hill Park, Holloway.
- Mr. Shorter, 23, Prince of Wales Road, Kentish Town Road.
- Mr. Slater, 19, Leamington Road Villas, Westbourne Park, W.
- Mr. Ivey, 64, Seymour Street.
- Mr. Loe, 171, George's Road, Bermondsey.
- Mr. S. C. Hall, Avenue Villa, Holland Street, Kensington.
- Mr. Wm. Gill, 145, Marine Parade, Brighton.
- Mr. Thos. Farrall, Long Street, Sherbourne, Dorset.

The terms of the sittings will be the same as before, viz., 30s. each sitting, payable in advance on having the names taken down.

The photos which Mr. Buguet had the honour of sending you you will kindly accept as a token of his gratitude towards the Spiritual Institution. Trusting I shall soon have the pleasure of seeing you again, and with compliments to Mrs. Burns, I remain, dear Sir, yours truly,

ERNEST FAVRE.

5, Boulevard Montmartre, Paris, July 8th, 1874.

P.S.—Photos to obtain spirit-likenesses may be sent in the meantime to 5, Boulevard Montmartre, Paris, with P.O.O. for 30s., payable to Ed. Buguet at the Paris General Post Office.

[The fine selection of spirit-photographs donated by Mr. Buguet in reciprocation for our attentions to him are now on sale, 1s. each. The kind patronage of our readers will realise Mr. Buguet's present in a form which will be of advantage to us.—ED. M.]

MR. ASHMAN has a work on psychopathic healing in the press.

THE Memorial Edition of "Letters and Tracts," by Judge Edmonds, will soon be ready for delivery.

NEWCASTLE.—In our next number we shall give another long and interesting letter from Mr. Barkas, describing "more interesting phenomena" lately witnessed by him. Mr. Barkas's reports are causing quite a revolution in public opinion in the district.

WE have just printed off a new edition of the "Cora L. V. Tappan Number" of the MEDIUM. The portrait is printed in the most perfect manner. We are supplying it per 100 at half-price, feeling sure that it must do great good at this time in those districts visited by Mrs. Tappan.

REASONS FOR BELIEVING IN THE IDENTITY OF SPIRIT-FORMS.

BY SIR CHARLES ISHAM, BART.

As the present controversy in the MEDIUM is likely to raise the doubts of some of your readers as to the genuineness of the phenomena regarding Miss Showers, it will give me much satisfaction should the following notes contribute to dissipating those doubts:—

1st. The face of "Florence" always appeared to be of a different form to that of Miss Showers and "Lenore"; it is longer, does not taper so much, and is on the whole less symmetrical.

2nd. The teeth of "Florence" are never seen unless she is requested to show them, and then only for a moment. Those of "Lenore" are visible. Mr. Coleman was much struck with this distinction.

3rd. The height of the three varies, although, I am told, not always in the same degree. I saw them measured several times, and assisted in doing so. We had not an inch measure, but "Florence" appeared at least two inches the tallest, "Lenore" coming next in height, and Miss Showers about two inches shorter, making more than four inches difference. Mr. Dunphy placed his foot against theirs to ascertain that they stood fair.

4th. Miss Showers wears ear-rings. "Florence" says her ears were bored, but are not now. I did not examine them, neither those of "Lenore," but probably the ears of spirits are never bored.

5th. The most marked distinction was in the feet. The first time I saw the foot of "Florence" it was of very singular form, unlike any I ever saw. Mrs. Gregory observed this peculiarity with me; it was projected from under the dress several times momentarily, and, I should say, was under two inches wide. On another occasion it appeared fully developed, and natural. The impression which I took in clay of the right foot of "Lenore" is unusually broad for the length. She could not have moved it to make it appear broader than it was, as the toes are well defined. The remainder of the foot is faintly impressed. It is 3½ inches wide and 7½ inches in length. I have not obtained the measurement of the foot of Miss Showers, but think that this, with the evidence that has been given by others, is sufficient to establish the fact that there must be three identities.

On a previous occasion the medium was tied with tape, causing considerable pressure on the wrists; the knots were also sewn with thread, and sealed. Nevertheless, the same figures appeared. The most suspicious circumstance in the eyes of the public would probably be the statement by Mr. Cox that the hands of "Florence" being stained with a dye, the same was found on the hands of the medium. But this phenomenon has been explained years since, and one reason for "Florence" objecting to the modelling clay was that should any adhere to her foot it would be transferred to her medium. I told her that it was quite harmless, and also that I had taken the precaution of placing fine net between it and her foot.

DR. SEXTON'S REPLY TO THE NATIONAL REFORMER.

To the Editor.—Dear Sir,—Your attention will doubtless have been drawn to the scurrilous paragraph in the *National Reformer* of this week. The part that refers to yourself you will probably deal with in your own way. I have sent the following letter to the editor in reply to his slanderous statements respecting me, but as there is little chance of its appearing in the columns of that very impartial paper, I shall be glad if you will insert it in the MEDIUM.—Yours, &c.,

GEORGE SEXTON.

To the Editor of the *National Reformer*.—Sir,—From my past experience of your great impartiality and extreme desire of doing justice to those who differ from you, I can hardly expect that you will find a place for this communication in the columns of your very courteously conducted journal. You appear to me to have so accustomed yourself to the "impeachment" of everything and everybody, that you have come to believe that a man who dares to contradict any statement that you may have made, even though it be to clear his own character from a charge both scurrilous and false, must be guilty of something like high treason against a universally-recognised infallible authority. Mud-pelting at people's characters has become so persistent a habit with you that it may be said now to form one of the distinguishing characteristics of your nature. Like Diogenes, you can find no honest man in the world, the lantern employed in your case being the reflection of your own idiosyncrasy. There is a sort of sublimity in the audacity with which you issue your "Bulls" out of the dingy court in Fleet Street, and the cool, nonchalant way in which you settle all questions whatsoever, from the existence of God down to the honesty of intention on the part of your fellow men. No sentence of excommunication penned by the weak and feeble old man at Rome against any unfortunate Catholic who doubts the dogma of papal infallibility is given to the world with greater self-satisfaction than the anathemas hurled at the head of any poor secularist who dares to differ from the divine oracles of Turner Street, or, having thought for himself, has come to the conclusion that there is truth in the world that has not as yet appeared, and is not likely to appear, in the pages of the *National Reformer*. Should any man from honest conviction renounce the follies of secularism, the miserable negations of atheism, and a belief in the superlative wisdom of the almighty Bradlaugh, he is a doomed man. On his head falls the fiery vengeance of the Jupiter Tonans of Johnson's Court. His character is torn to shreds: he becomes at once the victim of the most villainous slander and the most scurrilous abuse. To lie about him so long as it is to the glory of secularism will not only be tolerated, but treated rather as a merit than otherwise; and if his reputation be not entirely blasted, it will be because the pigmy pope of secularism lacks the power to carry out his benevolent intentions.

This has been the fate of every man in my recollection who has left

the secular party, and it is mine to-day. Statements are repeatedly made in the pages of the so-called *National Reformer* respecting me, devoid of one single word of truth, and prompted alone by what Pollok calls

"Slander, the foulest whelp of sin."

The last specimen of this "back-wounding calumny," as Shakespeare terms it, I have before me in the issue of July 12th. I am first described as "an absolutely dishonest and unprincipled man." It is so easy, however, to fling about vague terms of this kind, that may mean anything or nothing, that, but for the fact that it is followed up by statements utterly at variance with the truth, I should not notice it at all. There appears to be no honesty anywhere but in the great "Iconoclast" himself and his satellites, and no principle outside the miserable *clique* over which he presides, a *clique* which is as distasteful to all the more intelligent of the secularists as to those who believe in the higher and nobler truths which so-called freethought affects to ignore and despise.

The truthful writer of "Rough Notes"—he should have termed them "Mendacious Slanders"—states that the person referred to—and no one can fail to see that it is intended for me—"actually proposed to edit a secular paper at a time when, if his present statements are true, he was not a secularist." Now, it would be interesting to inquire what is meant by the phrase, "If his present statements are true." What statements? I am not aware of any statements that I have made that can have any bearing on this question. This calumniating scribe has been drawing on his imagination for his facts as usual. Again, what secular paper did I ever propose to edit? I should like information on this point, as I am completely in the dark on the subject. I certainly was very often asked casually whilst I was with the secularists if I would edit a paper if one were started—a journal that should be conducted on principles of fairness to all the party, which those who made the proposition knew perfectly well that the *Reformer* was not—but no definite scheme was ever proposed, and the statement is therefore simply a gratuitous falsehood. But when it is said that I proposed to edit a secular paper when I was not a secularist—the inference intended to be drawn being that I would advocate opinions which I did not hold—the statement is a mendacious calumny, and I fling the scurrilous lie back in the teeth of him who made it, and tell the slanderer that my public honesty has been as well tested as his own. Then the wretched scribbler proceeds: "And who now gains a temporary livelihood by the meanest trickery, while he has intelligence enough to fit him for honest work." What mean trickery do I employ to obtain my livelihood? I earn my bread by my pen and my tongue, a method which the editor of the *National Reformer* of all people can hardly consider to be dishonourable. I work as hard as any man living, and have only my honest labours to depend upon to provide food for myself and my family; and the statement about mean trickery is not simply false but villainous. If this scribbling slanderer means by trickery my exposure of the dishonest dodges of the conjurers, for bringing into contempt that which I hold to be next to sacred, I may enlighten him by telling him that not only have I not procured my livelihood by these exposures, but that on the whole I have lost money by them.

All who know me are perfectly aware of the fact that, since I renounced the opinions that I had held for so many years, I have suffered very considerably in pocket; that at present I have to work with my pen early and late to satisfy the wants of those who depend on me for support; and the malicious charge made against me therefore by this writer and other persons of similar character is not only false but cruel in the extreme.

Whilst I was with your party I took no farthing from it but what I earned by my lectures, yet for many years I did as much work as any one of your public advocates, and more than most of them. I had no "Special Fund" nor "Shilling Fund" to use in my "absolute discretion," nor testimonial, nor any other begging scheme, and I think now that I have left you I am entitled to be treated at least with respect. I cannot afford, any more than any other public man, to be made the victim of lies and slanders; and wretched indeed must be the cause that requires to be propped up by such contemptible means.—Yours, with no sort of respect,

G. SEXTON.

London, July 11th, 1874.

[We have not had an opportunity of seeing Mr. Bradlaugh's outburst, but shall probably allude to it next week.—Ed. M.]

LETTER FROM MR. EPES SARGENT TO DR. SEXTON.

Dr. Sexton has received a long and interesting letter from Mr. Epes Sargent, the celebrated American author, from which, with the Doctor's permission, we copy the following extract:—

"Allow me to thank you for what I esteem your very able defence of Spiritualism in your debate with Mr. G. W. Foote. I called attention to it in a short paragraph in the *Banner*, and I wanted them to copy the debate entire. Mr. Foote was evidently panoplied in all the armour which modern materialism could supply. He missed few of their strong points, and certainly represented their side of the case with much ability. But it seems to me that you had him on the hip in every one of his *tours de force*. You had the plain, honest facts on your side, and felt a conscious strength which you did not fail to put forth with decisive effect. Your answer seems to me complete and overwhelming. Your discourses, as published in the *MEDIUM*, are all read by me with great interest, and I like the forcible and practical way in which you put the subject before your audiences. Some of our speakers, and one at least of yours, are apt to shoot over the heads of their hearers. Much that they say will do to read in one's study when one has plenty of time to unravel the meaning hidden in an involved or elliptical sentence, but their style is for the most part unintelligible to the many at the moment of delivery. I have been much pleased with Mr. Wallace's excellent article in the May number of the *Fortnightly Review*. It is forcible and to the point, and I am glad to see it is to be continued. I have sent him a copy of my book, with an expression of my thanks. So many hands are raised against us, both in the scientific and the theological world, that I hail every new intelligent advocate of the truths of Spiritualism with great satisfaction, and I have watched your course and read your utterances always with commendation, and never, as far as I remember, with dissent. I feel that we should, if possible, strengthen and bid God-speed to one another in every practicable way. Novalis used to say, 'To become properly acquainted with a truth we must first have dis-

believed it, and disputed against it.' I have no doubt that the eclipse of secularism through which you have passed gives you a great advantage, and makes your present convictions all the more impregnable and serene, for you well know the worst that can be said and argued against the spiritual fact, and your experience has transcended all objections.

"Mr. Moncure D. Conway, who, I believe, is styled Reverend, writes to the *Cincinnati Commercial* that Spiritualism is declining in England, that Mr. Home's affair with Mrs. Lyon, and the exposures through Maske-lyne and Co. and Dr. Lynn, are damaging the cause, &c. But I enclose the extract so that you may judge for yourself. Mr. Conway seems to have heard of Dr. Lynn, but never of Dr. Sexton, which is a little extraordinary, for I see that Mr. Conway was one of those invited to attend the recent meeting of Spiritualists for the formation of a national organisation, &c. Some time ago when Dr. Carpenter lectured, Mr. Conway came out with one of those covert attacks on Spiritualism. That he should select the present time, when, as we all know, great attention has been directed to the subject through the testimony of Professor Crookes, and the manifestations through Miss Florence Cook, to say that Spiritualism is declining, argues either that he is very insincere or very much misinformed. I hope that you and other English Spiritualists will see that the misrepresentation is set right, for it has disturbed those among us who have not kept the run of things in England.

"Mr. Conway is a Virginian by birth, I believe, and was formerly a Unitarian clergyman. He never had the confidence of the many eminent men who take the lead in Unitarianism in this country.' I see that in his last letter to the *Cincinnati Commercial* he is blowing the trumpet loudly for Professor Huxley.

"As ours is no merely speculative belief, but truly a synthesis of solid facts, we may well be sure if the human intellect is not retrograde it must ultimately prevail. What encouragement is this for constant and increasing efforts!"

MR. COX'S FANCIES AND FALLACIES.

Mr. Cox has challenged me to explain how I can reconcile the materialistic opinion he conceives me still to hold with my recognition of the facts of Spiritualism. Now, if Mr. Cox will show me where or in what the difficulty lies, I shall be most happy to explain. Let him read Mr. Stock's admirable article in *Human Nature* of this month on the "Positive View of Spiritualism and the Philosophy of Force." Mr. Cox has favoured us with a confusion of fancies he calls convictions, with which we have nothing at all to do. A court of law demands evidence, and will not listen to mere conviction, particularly on such a weighty question as the existence of a soul, of which there is no evidence if we reject the evidence which Spiritualism seems to be now affording, but rejected by Mr. Cox. Both Spiritualists as well as other men of science agree in this, and hence the all importance of their experiments and discoveries, and which may be termed revelations, and how far they may go is, of course, not yet ascertained. The trial is in its infancy. But there is nothing in the fact of the existence of spirits inconsistent with the belief in a fundamental substance as the source of all phenomena, as Bacon affirmed, and who did not deny the existence of spirits. But whether we term the substance spirit or matter is of no consequence. All that the so-called materialist rejects is the belief in the supernatural, and the theory of the Spiritualist—of Mr. Wallace, for instance—is that spirits are natural-formed bodies,—the continuance of human nature. But Mr. Cox is assuming the existence of a soul and soul-force to deny the existence of the only evidence there can be of that soul, which is certainly not a very law-courty proceeding, but begging the question with a vengeance.

Now, how the supposed immaterial soul can possess the physical force attributed to it by Mr. Cox we are not told. An independent being, called a spirit, using the physical force of the body of the medium to produce effects is much more conceivable, and surely the positive proof demanded for the spirit without the body I have a right to demand for the spirit within something more than mere "conviction," and what "his conscience tells him," which is scientific and quite untrue. Or again, why the force may act so powerfully in respect to very heavy bodies but be powerless in respect to mesmeric cases, again we are not told. The assertion is purely absurd. Nor has Mr. Cox replied to my explanation of the conditioning of the new material that the body absorbs and swiftly wastes. I don't think I have misunderstood Mr. Cox. When people make blunders and indulge in fancies they are pretty sure to suppose themselves to be misunderstood. Mr. Cox says, "We must be careful not to confound, as loose thinkers are apt to do, the power we call the will, with the 'I' that exercises that power. The will is not a function of organic matter. Thoughts and emotions are operations of the brain, but the will controls the brain," &c. Here we have fancy following fancy in quick succession. As if the will were not the consequence of our thoughts and emotions, and, as it were, their agent. In the will there are two facts, the physical impulse and the mental sense we have of it in quiet moments. See a man under great irritation or in a passion, and notice how the will is simply the slave and impulse of the feelings, and in any calmer moments it is just the same. So much for Mr. Cox's loose thinking, and absurd definitions and distinctions, and defiance of all the rules of inductive science and reasoning, a mere special pleading for a soul and will, the denial of the only evidence that can give us positive proof, that is, in the actual appearance of the spirits of the dead.

HENRY G. ATKINSON, F.G.S., &c.

Late Vice-President of the Anthropological Society.

P.S.—Mr. Cox has made a false statement in respect to my cure of Miss Martineau, and is in honour bound to tell me from whence he got the account, but he declines to reply to my request.

MRS. BASSETT'S MEDIUMSHIP.

To the Editor.—Dear Sir,—I beg to correct the statements of Serjeant Cox in his letter to the *MEDIUM* of last week about my wife, Mrs. Bassett. He states that "when the spirit-form exhibited by Mrs. Bassett was seized and thrown down by the courageous arm of Mr. Clark, in the presence of all the party, the spirit was found to be Mrs. Bassett herself;" and he goes on to say that "I have seen no report of any performances in this connection since that remarkable *exposé*." Now there was no form exhibited in the ordinary sense of that term on that occasion. The only thing seen was a small, wee, child-like

face, and several of the company said how unlike Mrs. Bassett, when instantly the gallant and courageous Mr. Clark dashed through the paper front of the cabinet, and, clutching my wife by the shoulders as she sat in a chair, brought her to the ground before the company with her hands still bandaged; and the noble and courageous Mr. Clark was seen flying through the open doorway as if his courage had already failed him, and appeared no more. Perhaps someone can tell the Serjeant where he can be found, as he might find him useful. Several persons entered the cabinet to discover anything that had fallen from my wife, but not a vestige or scrap of anything could be found, and more than one of the company expressed their abhorrence at what had taken place up to that point; what followed is so well known that I need not repeat. There are two parties who are agreed on which side the truth lies: those who know the parties who made the statement, and those who know Mrs. Bassett. Let Serjeant Cox decide upon such evidence as he has before him. I thought he was too good a lawyer not to know that hearsay evidence is not admissible in any court of justice in England.

With respect to his not seeing any report of manifestations through my wife's mediumship since, I can only say this, that we offered to any three scientific men (not sham, would-be scientists), that they should test her as they liked, not shrinking from the great burnt-cork test. But that is past. I do not want anyone to believe my wife a medium; my wife does not want anyone to know she is a medium.

If Serjeant Cox thinks it is his special mission to damage Spiritualism and to blast the character of mediums, then I must say that he is doing his work well, and no doubt his great master will reward him for his services. Whether there are shams and cheats in Spiritualism I know not, nor do I care; to me it is a great and mighty truth. But knowing that the pioneers of truth have suffered persecution in all ages of the world's history, we have been content to suffer with others; and as it was in the beginning, is now, and ever shall be. But the truth for which we suffer is doubly dear to us—it is dear to us because we have proven it after years of careful investigation and experiment, where there has been no trickery, no sham, no cheat; and we say to the learned gentleman and others, "Go thou and do likewise."—I remain, yours,

15, Thornham Grove, Stratford.

W. G. BASSETT.

[We would simply take the liberty of adding, that we do not think Mr. Cox can do much damage either to Spiritualism or mediums. They seem to get along just about as well after being damaged as they did before.—Ed. M.]

MRS. TAPPAN AT BATLEY.

According to announcement, Mrs. Tappan delivered two orations in the Temperance Hall, Batley, on Sunday last, the 12th inst. The day was very fine, and a large number assembled round the entrance of the hall long before the stated time to open the doors, and by the time for service to commence a large and respectable assembly had made their appearance in the hall. After opening the service with the 20th hymn in the "Spiritual Lyre," and reading a portion of Scripture, a committee of five persons was chosen from the audience to select the subject for discourse. After singing another hymn, the committee handed three subjects to Mr. Cross, who was presiding, which he put to the audience in rotation, as they were written on the paper, and the one decided on was "Atheism, Theism, and Spiritualism."

Mrs. Tappan at once rose from her seat and commenced her discourse, which she continued for about an hour, without hesitating for a single word. At the close of the address it was decided that "The Barren Fig Tree" should be the subject for an impromptu poem, and a beautiful poem was given, I believe to the satisfaction of all present. At the close a gentleman rose in the midst of the assembly, and, addressing it, said he wished to convince the audience that Mrs. Tappan was not aware what subject she would have to speak from, for he had selected the subject on which the discourse had been given. He was a stranger in Batley, and had come a distance of thirty miles, and was not a Spiritualist. The meeting was then brought to a close by singing the 34th hymn in the "Lyre."

In the evening there was a larger assembly, and the proceedings were somewhat similar to the afternoon. The subject was again left to the decision of the audience, and when it was made known Mrs. Tappan commenced to speak, and delivered a lengthy and interesting discourse. At the close questions were invited, but only two were offered. Then the subject for another poem was selected, and a very excellent one was given on "God is Love." Let us hope that there was seed sown that will find root and bring forth abundance of fruit in the town of Batley. There were leading Spiritualists present from Halifax, Sowerby Bridge, Bradford, Ossett, Heckmondwike, and Skelmanthorpe, and I am glad to say that, after clearing off the loss at Heckmondwike and all other expenses, we shall have about £3 10s. towards defraying the debt on our place of meeting at Morley.—I remain, yours, &c.,

B. H. BRADBURY, Hon. Sec.

Gisburn House, Queen Street, Morley, July 14th, 1874.

P.S.—We have received £1 towards the above debt from Batley Society, per Mr. John Stenton.—B. H. B.

MRS. TAPPAN'S GUIDES ON THE COMET.

On Monday evening Mrs. Tappan gave her first lecture in De Grey Rooms, York. We quote from the report in the *York Herald*. A committee was elected by the audience, who chose as a subject for discourse "The nature, dimensions, and course of the present comet, and its influence upon animal and vegetable life on the earth."

"Mrs. Tappan (who was neatly attired in black, with a few roses in her dress-front) arose, and was well received as she asked permission of the audience to somewhat enlarge upon the subject chosen by speaking of the general character and formation of cometary bodies and their relation to the solar system. Then she would dwell upon the especial characteristics of the present comet. In the course of an address of over half an hour's duration, and which was very freely and clearly spoken, the fair lecturer declared that the comet to which the eyes of the scientific world were now turned was probably about the same dimensions as our moon, but very much less dense, and of such a character that it would not in the slightest degree influence the atmo-

sphere or the animal and vegetable life on earth. Comets at the present time presented to the astronomical student and the human intellect three separate problems for solution; the first was—Are they incipient worlds? secondly—Are they incipient satellites? and thirdly—Are they a separate order of heavenly bodies, separated from the mass when the worlds were made, and destined to revolve for ever in space? We (continued Mrs. Tappan, or the spirits through her) believe they are incipient satellites, and they constitute a second process of creative power as divided from the power of planetary creation, namely, the process of the creation of satellites or moons; and that every one of the existing comets visible within the range of the astronomical student is but one of many that will eventually form the nucleus of some moon like that which shines upon your earth and illumines and guides your pathways. No comet can be said even to have had an effect upon the actual existence of life and vegetation on the earth's surface; and the present comet is far less near to the earth than the moon (which palpably affects the atmosphere), and has not one hundred thousandth part of the density of the moon. It would never come within the radius of the earth's atmosphere sufficient to move the outermost rings of the earth's particular sphere of motion. We (said the spirit-guides of the lecturer) have not individually examined the present comet in its particular formation or orb of approach, but we know of its density, and we conclude from its present orb that it approaches the earth once in about 275 years, and that it is not a new comet, but simply one of the usual cometary system coming within view of your astronomers. Indirectly the present comet might affect the atmosphere by the electricity contained in the latter, but it was too far distant and of too little power to make its influence palpable. As Galileo was persecuted because he said the world moved, so may we (the spirits) meet with public disapproval because we say that comets are satellites in embryo. Nevertheless, we will declare that the present comet, which is agitating the astronomical world, is but one of the numerous comets in space that shall finally be absorbed in your solar system as moons attendant upon the planets from whence they have originated; and that, in the outermost circles of the atmosphere around the earth, another ring is perceptibly forming—not to yourselves (human beings), but to others who may look upon your earth—that will eventually burst and make comets, and finally make other satellites; and that, attendant upon your solar system, those 7,000 or 8,000 comets shall finally—each—be absorbed as attendants round the chief planets that constitute your solar system, and accompanying you like shining clusters of lamps (as in this room) and bright wanderers of the night."

After some trifling questions, the meeting was closed by Mrs. Tappan giving an inspirational poem on "The influence of Chaucer and Spencer upon the times in which they lived."

THE SYMBOLS OF THOUGHT.

At 4 o'clock on Sunday afternoon, at Cambridge Hall, Oxford Street, Mr. F. Wilson introduced the Classification of the Analysis of Thought as follows: First, by the inquiry, What is Thought? A mental effort to answer inquiry. If this definition be acceptable, we must next consider the requisites for thought as the three following, namely, Consciousness, Intelligence, and Will. Of Consciousness as the knowing I feel. But if I know that you do not feel, then there is no suffering or pleasure. But you say, Baby feels suffering and pleasure and is not conscious, in that it does not know it is suffering pain or enjoying pleasure, so consciousness is not in the feeling, but in the knowing that "I feel." Therefore pain or pleasure consists in the knowledge of the feeling. Of Intelligence, it is in the perceiving a meaning in that which you feel as a sensation, as in hearing, seeing, smelling, &c. There is no intelligence in seeing red as an awakening, or smelling lavender as agreeable, as these are instinctive qualifications; intelligence is the interpretation of the instinctive qualification. Of Will, we do not know what to say. A will must be free, and free will can only apply to the liberty society concedes to you. Any of you have the free will to leave the Hall, or in wishing to go to Hyde Park Corner from Oxford Circus, you have the free will to choose your direction. Outside of similar examples you are bound by circumstances that may be influences, and it will be your intelligence making an effort to direct you aright in accepting good influences as contrary to your natural inclinations. With the implantation of thought in the human mind (how it got there is not now the question) is the direction of internal upwardness, or a tendency to a higher level, which is mainly assisted by the spread of knowledge. A savage has internal upwardness, but his limit of elevation is shortened by his want of knowledge. Knowledge comes by a discarding of tradition, and the spirit of inquiry in asking the questions Why? What? Which? When? Where? as your five fingers of disintegration. Internal upwardness is as knowledge stimulated by the circumference of comprehension (Red), the platform of the mind (Blue), and the inquiry of the realm of nature (Yellow), which begin with instincts to form desires and to make discoveries.

For a high excellence in thought, a person should have a relative memory. What is memory? The power of recollection; and one of the benefits resulting from this system of comprehensive teaching is in the clearness of memory that will follow the knowing the rudimentary measurement that we apply to all questions for investigation, as the memory will at once open on the application of the key. Memory is in the interest and attention stimulating the practice. If you could look into a good memory-plane you would see it tortured by marvellously delicate photographic star-points in linear succession, also in a net-work of cross and diagonal relations, but without a straight line to be detected. The inquiry flashing in the plane electrifies the star in sympathetic consciousness, and illuminates it to a disclosure of its internality with a gradational sensation along the lines of divergence. Let us now take the scale of primaries as red, personality; blue, amiability; and yellow, isolation, to apply them to thought, and extract from it appropriate distinguishments. In the first place the basis of thought is organisation, symbolised as an ant's nest, and the personality of thought will be its administration, or overruling, as red; but as this does not imply power, but submission to reason, the symbol will be the "wand" of office. The association with blue, amiability, will be the analogy of the thought, or its power of illustrating itself by a comparison with an

example in nature, so as to knit together the assumed incongruities, namely, mind and matter. The symbol is a counter, as a counterfeit of the idea, as a £5 note is a counterfeit of money. The association with yellow, isolation, will be analysis, or the taking a part, and litmus paper, as the chemical test for the existence of an acid in the compound, will be the symbol.

The lecture was illustrated by some finely-worked diagrams of discovery and thought, which latter process was shown as resembling a bubble of air leaving a leaf that had been sunk into a glass of water. The direction of thought was spiral, as in a pigeon flight, and its uncertainty as a zig-zag. At the conclusion of the lecture Mr. F. Wilson repeated the "Hermit," by Parnell, as an illustration of the inutility of thinking about that which we may not know, the motto of the poem being—

"To start is this conviction, God is just,
And where you can't unriddle, learn to trust."

The lecture for next Sunday will be the Universal Laws.

AN APPEAL TO SPIRITUALISTS AND FRIENDS OF PROGRESS.

The Spiritualists of Sowerby Bridge have, up to the present, held their meetings in a cottage house at Causeway Head. This has now been found inadequate, and in order to carry out more progressive principles a new Lyceum has been built, to seat about 300 persons, in Hollins Lane, Sowerby Bridge, along with eight dwellings, which are intended at some future time to endow the Lyceum, when they can be freed from mortgage. The building when complete will cost above £1,500, of which £1,000 has been obtained on mortgage at the rate of 5 per cent. per annum, which leaves a debt of over £400. An appeal to the friends of Spiritualism is proposed—that if 300 friends will kindly give twenty shillings each, the remainder will probably be raised at home. Mrs. Cora L. V. Tappan has kindly consented to open the new hall, and she heads the list with a donation of £5, along with several friends in the out district, who have already promised one pound each. The Bradford friends are arranging for a benefit of two orations to be given by Mr. J. J. Morse of London, some time in the month of August.

This is earnestly put before the friends of the movement, as it is impossible to borrow money on a school or lyceum, owing to the action of the School Boards; and as this is the first building in the kingdom of Great Britain belonging solely to Spiritualism, and as the money will shortly be due to the various contractors, it is hoped that those who can do something for the cause will do so. The projectors are all working men, and this is one of the boldest attempts to carry out the true religion or science of Spiritualism which has been undertaken. It is intended, as announced, to open the hall on Sunday, August 2nd, 1874. To those who are not in a position to give the amount named above, smaller sums may be sent, and to those who cannot give money, tracts, books, spiritual periodicals, and back numbers of the London spiritual papers will be thankfully received; and as a library is connected with the institution, those who can help with books will do good in many ways. The friends are thankful for the support and encouragement that has already been given, and kindly solicit further favour and support. The editor of the MEDIUM AND DAYBREAK will kindly receive donations for this great object, or they can be forwarded to the secretary,

HENRY LORD,

Union Street, Beech, Sowerby Bridge, Yorkshire.

LIST ALREADY PROMISED.

	£	s.	d.
July 14th. Mrs. Cora L. V. Tappan	5	0	0
Twelve other Friends £1 each	12	0	0
A Friend from Oldham	1	0	0
Ditto from Manchester	1	0	0

The amounts and other gifts will be acknowledged in the London spiritual periodicals.

"He handled his gun carelessly, and put on his angel plumage," is the latest Yankee obituary notice.

LEEDS.—The society has been broken up and no one considered it their duty to countermand the notice in the list of weekly meetings. That has, however, now been done.

MR. BARKAS of Newcastle has apparently excited an inordinate amount of jealousy amongst the local press by bestowing the favour of the report of a seance which recently appeared in our columns on the *Newcastle Chronicle*. He has been subjected to an unusual amount of staff banter and abuse, and some of the disgusted editors have served up the "sour grapes" with their own sauce—a very unorthodox accompaniment to fruit, but irresistibly suggested by the saucy manner of the *North of England Advertiser*.

IN accordance with an expressed wish, the editor of the *Kensington News* corrects a mistake made by the *Echo* in reference to Mr. and Mrs. S. C. Hall's golden wedding-day, which was represented as having taken place. That anniversary, so seldom allowed by God to be kept, will not be attained until the 6th January, 1875, when their numerous friends hope to celebrate it on or near the day in golden style.

MR. HERNE'S SEANCES.—Dear Mr. Editor,—Perhaps you will kindly allow me through your columns to ask Mr. C. Allwood whether he has not mentioned a wrong date in the second of his two letters which appear in the MEDIUM for June 26th. He there speaks of a seance in which "Katie King" announced her departure as having taken place on June 9. I was present at a similar seance on quite a different evening. It is clear that this question somewhat affects the character of Mr. Herne's mediumship, and the rectification of the mistake, if there be one, is therefore of importance. A farewell and parting exhortation is very effective once in a way; but repetition seriously impairs its force. I shall feel obliged to Mr. Allwood if he will let me know whether the seance in question took place on June 9th, or, if not, on what day it did take place.—ST. GEORGE STOCK. [When the letter in question was edited we were at a loss to determine on which of the seance evenings the incidents reported occurred, as the due did not appear in Mr. Allwood's letter. In the endeavour to supply the defect a wrong date has been inserted. No blame can be attached to Mr. Herne. The seance was, we understand, worthy of a more full report.—ED. M.]

MRS. ANNIE E. FAY'S PUBLIC SEANCES.

On Monday evening a large assembly met at the Hanover Square Rooms to assist at the first of a series of public seances, to take place at these rooms. The manifestations passed off well, and all seemed well satisfied. Those who do not understand the peculiar power exercised in the presence of mediums seem to think that the acts are performed by the medium in some unaccountable manner getting her hands loose. We may say that this is all theory, for no one has had the slightest fact on which to hinge such a supposition. The phenomena are quite possible to the student of modern phenomena; and the seances are not intended so much to excite a sensation by the employment of conjuring eccentricities as to demonstrate the fact that, under certain conditions objects can be moved and acts performed by a power other than that of any person present. Mrs. Fay's seances at the Crystal Palace are also being continued every afternoon.

Mrs. Fay's seance at the Spiritual Institution is described at great length in the *Ipswich Journal*, and the Framlingham correspondent of that paper recommends that the local Mechanics' Institution have some lectures on Spiritualism.

THE *Era* thinks Mrs. Fay's mediumship is a trick, and then innocently asks to be shown how it is done! He admires the old gentleman who thought the manifestations at the Crystal Palace were so like Spiritualism as to be a very clever exposure of it. Mrs. Fay's programme is not sensational enough—not enough of the conjurer about it for the *Era's* taste. He is like many of his readers—has been imbibing strong waters so long that he has lost relish for *aqua pura*.

ANOTHER article on Mrs. Fay appears in the *South London Press* written by "our own correspondent." He had a handkerchief tied over the medium's mouth, and observed that her feet were not elevated when the phenomena took place. He also remarked that her wrists were tied with strips of calico about an inch wide, and says: "Immediately the curtain was down I rushed to examine the tapes, and found them still flat and spread out, and not rubbed into a string, which latter must have been the case if the hands had been suddenly dragged out and forced in again." After the fullest precautions to guard against trickery, the writer appears to have been satisfied, and thus concludes: "I have nothing to do with explanations about things which I do not understand; it is enough to state facts, and to show that these phenomena really exist, and their causes must be left for advanced science to treat upon. As the medium put the case herself, in answer to a question—we supply facts, but not brains to understand them; you must use your own judgment. I may add that although I have recorded some strange phenomena in previous articles, those produced by Mrs. Fay are different in kind to any I have yet seen, and have the advantage of being performed in broad gaslight instead of in darkness, which is the more satisfactory."

THE *Civil Service Review* gives an excellent report of Mrs. Fay's seance at the Crystal Palace. We thoroughly endorse the concluding remarks:—"If what we witnessed at the Palace be produced by trick, why exalt the same results elsewhere to the dignity of 'spiritual manifestations?' If, on the other hand, they be accomplished professedly through spirit-agency, why dress the programme after the conventional 'cap-and-bells' pattern of Messrs. Maskelyne and Cooke? Why call a 'medium' an 'indescribable phenomenon?' Why pander to vitiated public taste with such balderdash as 'Floating extraordinary,' 'The Spirit Carpenter,' 'The Animated Violin,' 'Babes in the Wood,' 'The Great Goblet and Water Mystery,' and such like? Is it not unworthy of both 'medium' and investigators? We have no wish to be harsh or censorious; but, believing as we do, that all seances do not by any means depend upon mere prestidigitation, we were sorry to see such a programme issued by an avowed Spiritualist. We were more than once admonished by Mr. Fay to take the phenomena simply 'for what they were worth,' and we were prepared to admit that, perhaps, setting aside Mr. Paddock, the so-called manager, who appeared to us somewhat *de trop* (unless, to be sure, we can hold him responsible for the execrable taste that prompted such a programme), there was much to excite wonder and enlist inquiry. Is it not humiliating that, here in England, science must needs stoop to such evasion, and practice such devices before she can obtain a patient hearing?" We do not so much criticise Mr. Fay's remarks as the silly programme which would not even attract schoolboys. It is not merely because certain acts of inanimate objects are sensationally represented to take place that the public visit Mrs. Fay, but because the experiments are intended to demonstrate that an intelligent power outside of herself acts in the matter, giving rise to a much more intense delight than mere amusement.

THE COMET.—Everyone you meet has the comet in his mouth, and much astronomical learning is being displayed in the newspapers by local savans. "Talking learnedly about comets," says the *Kensington News*, "is a pretty safe game, because nobody can contradict you on authority. Of all the mysterious visitors that from time to time come across us, the unexpected one which nightly illuminates the northern heavens is amongst the strangest. A humorist once objected to the solar system, saying oracularly, 'Feeble affair! too many comets.' But at all events, if comets do no other good, and supposing their effect on the vintage to be purely mythical, they afford savans some opportunity for tall talk. Father Secchi has discovered spectroscopically that the present comet is composed of carbon and carbonic oxide, and a French astronomer, with the characteristic originality of his nation, has been speculating on the possibility of the nasty little creature poisoning our atmosphere. It would, indeed, be an undignified end for our earth to be stunk out of the universe by a paltry comet which may possibly, Professor Tynfall tells us, weigh less than a few ounces. It strikes us very forcibly that, in the absence of any data worth mentioning, scientific men do well to observe an injunction we often give to little boys and girls, that 'a still tongue makes a wise head.' We are—as the great philosopher said—only children picking up shells on the margin of the vast ocean of truth; and silence may be golden where speech can convey nothing beyond pure hypothesis."

SPIRITUALISM is being discussed in the *Osselt Observer*.

A COUNTRY correspondent writes to thank us for introducing him to Mrs. Bullock, and thinks her trance-addresses should be reported.

MAN is neither a "soul" nor a "body," but an organic being, transformed by reason and united to spirituality.—W. H.

FREDERICK BOND, LIVERPOOL.—Your card is received, but not your letter. As you have not put your address on your card, we cannot correspond with you. Please write again.

"GERALD MASSEY," says the *New York Methodist Recorder*, "leaves this country 3,000 dols. in pocket, and all expenses paid. He raised most of it by means of 'The Devil'—about whom he lectured."

MR. R. COOPER has had 1,000 of Mr. Morse's last published oration "Concerning the Spiritual World and what men know thereof" for free distribution in Eastbourne, and a movement is on foot to do the same on a much larger scale in Brighton, where the oration was delivered. For such purposes we supply 1,000 copies for £2, being half-price. The most of our penny tracts can thus be had at half price per 1,000, and when desired we make local announcements on the cover gratis.

WE have received the following note:—"Dear Sir,—The late Mr. Lewis was not the author of the article, 'Superstition and Education,' as mentioned in your last impression.—I am, dear Sir, yours truly, GEORGE ABEL, Brighton and Hove Daily Mail Office, 10th July, 1874." We did not say, or even imply, that Mr. Lewis wrote the article in question, but referred to the incident in illustration of the treatment which Spiritualism has received at the hands of the Press, at the same time repudiating the idea of any such conduct on behalf of Spiritualism.

WE have had several communications from Solomon W. Jewett, Magnetic Healer, of Vermont. He encloses his photograph, of which he need not be ashamed. He is sixty-two years of age, is blessed with good health, and under the control of his spirit-band effects many remarkable cures. He calls himself "the Shepherd," and says, "My father in 1812 and myself in 1835 were the most noted and largest shepherds of Vermont. My sons in Kern Co., California, own now about 20,000 sheep." The "Shepherd" intends visiting this country next spring.

A CORRESPONDENT sends us an account of a sermon recently delivered by Mr. Conway, in which he placed astrology and Spiritualism in the same category and denounced them both. Mr. Conway in his desire to eliminate superstition becomes himself the victim of superstition. Pulpitising will never settle the question as to whether astrology and Spiritualism are right or wrong. Mr. Conway may be misleading his hearers for aught he knows or seems to care to know. We are aware of the truth of Spiritualism, and we know plenty of men much more intelligent than we are, who uphold the truth of astrology, and say they can demonstrate it. No doubt there are many pretenders and impostors, but that is no reason why any science should be denounced. There is a legal superstition in this country that the future cannot be foretold, and hence the attempt to foretell is rendered criminal. But we know for a fact that events can be foretold, legal prosecutions notwithstanding. As Spiritualists let us boldly stand up for truth in its humblest forms, and not be frightened by the scarecrows hatched in Mr. Conway's skull.

SPIRITUALISM AT PALACE GARDENS CHURCH.—The interest manifested in the meeting on Spiritualism, reported in our last issue, was well kept up, and when the adjourned meeting took place on Wednesday evening, a large company were assembled to take part in the proceedings. Owing to the lax arrangements (if there be any) for the conduct of the discussion, a great deal of unnecessary time was wasted in restating the arguments brought forward last week, and thus little progress was made. In an elaborate introduction, Dr. Bayley explained more fully the points previously only touched upon. He drew attention to what he termed "real Spiritualism" as "spiritual mindedness," and applied to the Spiritualists generally the words of our Lord, "an evil-minded and adulterous generation seeketh after a sign." He then showed from the Word the kind of arrangements that were made when it was necessary for men to have direct communication with the eternal world, and illustrated it by the appearance of the angel sent before the Israelites at their exodus from Egypt, and by the assurance, "He shall give his angels charge concerning thee, to keep thee in all thy ways." The communications of spirits, said the Doctor, were utterly unreliable, leading in some cases to the parting of man and wife, and the vilest crimes. That it was permitted, to overrule a greater evil, he had no doubt. If a person were really sunk so low in materialism as that he could not be reached any other way, let him learn the reality of God and eternity from tables, hats, tambourines, or anything else, but let him not inquire of them for truths relating to religion or morality. Only spirits of a similar disposition to his own (which he has to fight against) will communicate with him, and he will therefore only increase his spiritual foes. Mr. S. C. Hall, on rising to say a few words, wished to compliment Dr. Bayley on the Christian and gentlemanly way he had just spoken. He had been a Spiritualist for twelve years. The progress of Spiritualism, whatever might be said or done, could not be stopped. He was not sure that it would not be better if it could; at least he thought so sometimes. As we could not stop it, would it not be better for us to do the next best thing we could; let us, he said, try to guide it. To say that bad spirits only had access to men and not good, is a doctrine that would not be taught by Dr. Bayley. It had been said that Spiritualists sought for communications from the spirit-world. We do not seek communication; we receive it. Certainly we go into the way of receiving it, and sometimes receive good both for our souls and bodies. Mr. Hall then adverted to the great dangers of Spiritualism, and alluded to the especial need of prayer as a guard against them. He also gave some personal experiences of (to those unversed in spiritual phenomena) a very startling character. Mr. Hampsen questioned the genuineness of the phenomena, and a gentleman, whose name we did not bear, expressed his disbelief in them altogether; after which, the time of the meeting being exceeded, it was determined further to elucidate the subject at the next meeting but one, the subject for next Wednesday being "The Resurrection."—*Kensington News*.

MR. MORSE'S APPOINTMENTS.

HECKMONDWIKE.—Re-engaged. Sunday, July 19th, Co-operative Hall; afternoon at 2.30; evening at 6.30. Monday, July 20th, Tuesday, July 21st; evenings at 8 o'clock. Subjects to be chosen by a committee. Admission, 6d. and 3d.
BATLEY.—Thursday, July 23rd, and Friday, July 24th, Temperance Hall; evening at 8 o'clock. Subjects chosen by a committee. Admission, 6d.
LIVERPOOL.—Sunday, July 26th. Last time but two, previous to leaving for America.
GLASGOW.—July 27th.
NEWCASTLE.—Re-engaged. Sunday, August 9th; also 10th and 11th.
SALTBURN-BY-SEA.—August 13th.
BRADFORD.—Sunday, August 23rd.
HALIFAX.—Monday, August 24th.
BRIGHTON.—September 6th.

Mr. Morse may be addressed next week, care of Mr. W. H. Sykes, 10, Brighton Terrace, Heckmondwike, Yorks.

MRS. TAPPAN'S APPOINTMENTS.

DARLINGTON DISTRICT.—Messrs. Hinde Brothers, Bright Street, Eastbourne, Darlington, furnish the following list of arrangements made by them on behalf of Mrs. Tappan:—
DARLINGTON.—Monday and Friday, July 20th and 24th, in Central Hall.
NEWCASTLE.—Tuesday, Wednesday, and Thursday, July 21st, 22nd, and 23rd, in Lecture Room, Nelson Street.
STOCKTON.—Monday and Tuesday, July 27th and 28th, in Borough Hall.
GUISBORO'.—Thursday and Friday, July 30th and 31st, in Priory Hall.
LEEDS.—August 4th, 5th, and 6th, in Music Hall, Albion Street.
SOWERBY BRIDGE.—August 2nd, in the New Lyceum.

Letters for Mrs. Tappan may be addressed to her Care of Messrs. Hinde Brothers, Bright Street, Eastbourne, Darlington.

BATLEY.—Mr. Morse will give two addresses in the Temperance Hall on Thursday and Friday evenings, July 23 and 24. To commence at eight o'clock. Subjects to be chosen by the audience.

Mr. J. G. SMITH, Newsagent and Bookseller, 3, Clarence Road, Lower Clapton (three doors from Mare Street, Hackney) supplies the MEDIUM, and all works on Spiritualism.

HECKMONDWIKE.—The local Spiritualists have announced two addresses by Mr. Morse on Sunday, July 19, and one on Monday, July 20. Mr. Thomas Etchells will preside on Sunday. Service will commence at half-past two and half-past six. Doors open half an hour previously. On Monday evening the chair will be taken at eight o'clock. Hymns have been printed for the occasion, to be distributed to the audience.

MRS. CORA J. V. TAPPAN will deliver two impromptu orations in the new Lyceum (built for the purpose), Hollins Lane, Sowerby Bridge, on Sunday, August 2nd, 1874. Subjects for each oration and a poem to be chosen by the audience. Doors open in the afternoon at two o'clock, service to commence at half-past; doors open in the evening at six, service to commence at half-past. Admission: Front seats, one shilling; back seats, sixpence. Tea will be provided for the accommodation of friends in one of the ante-rooms of the Lyceum at sixpence each. The Lyceum choir will sing solos, duetts, anthems, and selections from the "Spiritual Harp," suitable for the occasion. Mr. A. Cross of Leeds is expected to take the chair. The Lyceum scholars, with their badges and banners, will, in the morning of the same day, go through the exercises, marches, &c. (to commence at ten o'clock a.m.), as carried out by the Spiritualists of America.—HENRY LORD, Secretary.

HALF-YEARLY TEA MEETING OF THE WOODHOUSES, HOLLINWOOD, AND NEWTON HEATH SPIRITUALISTS' ASSOCIATION.—The half-yearly tea-meeting of the above association will be held at Woodhouses on Saturday, July 25, 1874. Tickets, 1s. each. Tea on the tables at five o'clock. Parties from a distance who choose to come earlier may have the pleasure of inspecting Mr. Parson's vineries, hothouses, &c. The committee have also engaged an adjoining field, and anyone who is in possession of any kind of instrumental music, footballs, or anything that will afford recreation or amusement during the afternoon will receive the thanks of the committee if they bring such with them. Tickets may be had from any of the secretaries, Mr. L. Rushworth, Hollinwood; Mr. J. Robinson, Upfield, Failsworth; also Miss Taylor, Mill Lane, Ashton. The secretaries of any of the neighbouring towns, Manchester, Oldham, Rochdale, Bury, Bolton, Hyde, &c., may have any number of tickets on application to the secretary, T. Wilson, Woodhouses, Ashton-Under-Lyne. All unsold tickets to be returned on Thursday, July 23.—T. WILSON.

A NEW WEEKLY SEANCE.—To the Editor.—Dear Sir,—It is now more than twelve months since I came to reside in London; during that time I have done my best to carry forward our great and noble cause by my humble mediumship, both publicly and in private, but have been prevented by circumstances which I could not control from devoting myself so entirely to the work as I desired and my spirit-guides wished me to do. I am happy to inform my many friends that the time has come when these hindrances no longer exist, and I shall be able to give myself more fully into the hands of my spirit-guides, that they may be able to speak the truth and knowledge of the spirit-world, and give light and comfort to the bereaved ones, with the glad tidings that there is no death. For this purpose I have removed to No. 54, Gloucester Street, Queen Square, W.C., which I consider to be a suitable locality to meet with those who for some time past have desired to be more intimately acquainted with my spirit-guides; and therefore I purpose holding a meeting every Friday evening for Spiritualists and investigators at half-past seven for eight o'clock precisely. Admission will be 1s., to defray expenses (as we do not wish to be overcrowded).—I remain, yours in the cause of truth and progress, Mrs. E. BULLOCK, 54, Gloucester Street, W.C., July 14th, 1874.

SPIRIT-MEDIUMS AND CONJURERS.

An Explanation of the Tricks of all Conjurers who pretend to Expose Spiritualism: How to escape from a Corded Box—How to get out of the Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjurer's so-called "Dark Seance"—How to perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience.

This is the celebrated work by Dr. SEXTON, the publication of which has so incensed the whole fraternity of Conjurers and other humbugs.

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Contents for May. Price 6d.

Researches in Spiritualism during the years 1872-3, together with a discussion on theories advanced in explanation of the phenomena. By "M. A." (Oxon).

Chapter II.—On the movement of objects within a close room, without human agency. The carrying of objects into a locked room from without, and on the passage of solid objects through material obstacles.

Psychism and Spiritualism. A Criticism on "What am I?" by Serjeant Cox. By "W. W. C."

Concurrent Testimony.

The Vision of Imaum Mahidi. By the author of the "Book of God."

Death of Judge Edmonds.

"Stonehenge." By "Z."

Poem, "The Law of Death," a parable by Fohi. By David Burns.

The Science of Spiritualism; a paper read before the Spiritual Evidence and Psychological Society. By J. Burns.

Gerald Massey in Chicago.

J. M. Peebles on Robert Owen.

A Girl with a Remarkable Memory.

With this number is offered "Researches in the Phenomena of Spiritualism," by W. Crookes, F.R.S., published in Two Parts at 1s., for 7d. post free; *Human Nature* and either Part together, 1s. 2d. post free *Human Nature* and both Parts, 1s. 9d.

Contents for June. Price 6d.

A Study of Religion: the Name and the Thing. By Francis E. Abbot. The Clue of an Idea—The Prejudice against Religion—Religion as Fire—The Name: I. Derivation—The Derivation from "Religare"—The Derivation from "Relegere"—II. Usage—The Provincial Use—The Cosmopolitan Use—The Thing: Three Popular Conceptions of it—Religion as Thought—Religion as Feeling—Religion as Action—The Evil of Disproportion—The Unity of Thought, Feeling, and Action—The New Conception of Religion—Gradations of Religion—Religion and the Belief in God—The Future of Religion.

A New Book on Spiritualism. Quotations: Slate Writing—Startling Communications—Mother Announces Herself in a Dark Circle—"James Nolan" speaks for her—A Remarkable Test by "Skiauwahee"—How I was Named.

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Positive View of Spiritualism and the Philosophy of Force. By St. George Stock, B.A., Pembroke College, Oxford.

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

TUESDAY, JULY 21, Phrenological Seance, by J. Burns. Admission 1s., at 8.

WEDNESDAY, JULY 22, Mr. Herne, Physical Medium, at 3. Admission, 2s. 6d

THURSDAY, JULY 23, Mr. Herne, at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, JULY 18, Mr. Williams. See advertisement.

SUNDAY, JULY 19, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.

MONDAY, JULY 20, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, JULY 21, Seance at Temperance Hall, 103, Mile End Road, at 8.15.

WEDNESDAY, JULY 22, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

THURSDAY, JULY 23, 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, JULY 18, 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, JULY 19, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children' Progressive Lyceum at 9 a.m. and 2 p.m.

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 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. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m.

Healing and Trance-speaking Medium, Mr. John Crane.

BISHOP AUCKLAND, at Mr. Faucitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.

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, 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.

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

MONDAY, JULY 20, BIRMINGHAM. 58, Suffolk Street, at 8.

TUESDAY, JULY 21, KEIGHLEY, 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 22, 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', 312, Bridge Street, at 8, for Development.

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

THURSDAY, JULY 23, BOWLING, Hall Lane, 7.30 p.m.

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

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

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

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

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

FRIDAY, JULY 24, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.

SYMBOLISM.

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SPIRITUALISM.

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DEAD ARE STILL ALIVE,

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NOTICE.—The Author will be glad to receive the names of Newspapers where an impartial review of the foregoing work can be expected.

MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb's Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

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N.B.—Miss FOWLER does not receive any visitors on Sundays.

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MR. F. HERNE, Medium, gives Public Seances at the Spiritual Institution, 15, Southampton Row, London, as follows:—On Monday Evening, at 8 o'clock; on Wednesday Afternoon, at 3 o'clock; and on Thursday Evening, at 8 o'clock. Admission to each seance, 2s. 6d. Mr. HERNE may be engaged for private seances. Address—Herne's Oak Villa, Rockmead Road, South Hackney, N.E.

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MR. A. FEGAN-EGERTON, the well-known Trance and Physical MEDIUM, is open to engagements to attend Seances in the neighbourhood of Liverpool. Fee, One Guinea. Letters to be addressed, 79, Boundary Lane, West Derby Road.

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SATURDAY, JULY 18, Mr. Williams. See advertisement.

SUNDAY, JULY 19, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.

MONDAY, JULY 20, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, JULY 21, Seance at Temperance Hall, 103, Mile End Road, at 8.15.

WEDNESDAY, JULY 22, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

THURSDAY, JULY 23, 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, JULY 18, 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, JULY 19, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children' Progressive Lyceum at 9 a.m. and 2 p.m.

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

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

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

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

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

GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.

MORLEY, Mr. E. 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. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.

BISHOP AUCKLAND, at Mr. Faucitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.

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.

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

MONDAY, JULY 20, BIRMINGHAM. 58, Suffolk Street, at 8.

TUESDAY, JULY 21, 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 22, 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.

THURSDAY, JULY 23, BOWLING, Hall Lane, 7.30 p.m.

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

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

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

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FRIDAY, JULY 24, LIVERPOOL. Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.

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