



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

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DEBATE ON MODERN SPIRITUALISM,

Between Mr. BRADLAUGH and Mr. BURNS, at the New Hall of Science, 142, Old Street, City Road, on Monday and Tuesday evenings, December 16th and 17th, 1872.

FIRST NIGHT.

The CHAIRMAN: Having been requested by the committee and the debaters to occupy the chair this evening, I may say that I comply with the request with some pleasure. The subject to be brought before you is exciting considerable interest, and it is in the hands of gentlemen who, I am sure, whichever side they take, will endeavour to do it justice. Of course, as chairman, my duty is simply to know nothing whatever about the matter to be brought before you; and I shall try to keep my mind a perfect blank, and know nothing until I hear what these gentlemen have to say. The rules that have been laid down for the conduct of the debate are very few and simple. It is to occupy two evenings—this evening and to-morrow, and each evening it is to last two hours, Mr. Bradlaugh and Mr. Burns occupying that time in strict and equal alternation, the first hour being divided into halves, and the second into quarters. The right of addressing the meeting is to be confined strictly to Messrs. Bradlaugh and Burns, the debaters, and to the chairman on points of order. The decision of the chairman to be final on any question of order that may arise. In calling on Mr. Bradlaugh to open the debate, I need hardly go through the form of introducing him to you. He is far better known to you than he is to myself, and I am sure you will accord him that attention and courtesy that you are so often in the habit of doing. I may add, on behalf of Mr. Burns, that he appears here before you almost as a stranger; and perhaps even a larger need of courtesy and attention is due to him on that account. Mr. Bradlaugh will now address you for half an hour.

MR. BRADLAUGH'S FIRST SPEECH.

MR. BRADLAUGH: In this debate, purposely left open in its wording to afford each disputant the fullest facility for stating his views on modern Spiritualism, I shall seek to raise, so far as is possible in a brief controversy like the present, two questions for consideration—one, Is there more than one existence? and second, What do we know of the laws of life? My object will be to show that there is only one substance. That we only know this substance in its phenomena. That for the phenomenon human being, as for the phenomena mountain, tree, river, chair, book, it is illogical to maintain the existence of the attributes or qualities by which we distinguish the one from the other, after the cessation of the particular phenomenon distinguished by such attributes. If I understand modern Spiritism, or Spiritualism, rightly, its advocates contend for the continued existence, with consciousness of identity, of the spirit of every individual after everything by which we have been used to recognise the individual has clearly ceased, and the substance of which that individual was a mode is either entirely incognisable, or is cognised under conditions—as, for example, of decomposition into the inorganic, or entire, or partial, absorption by other animals—which preclude the possibility of any admission of continued existence on the part of the individual. If I am in error here, I shall be pleased to be corrected by Mr. Burns. And I maintain that the burden of explaining any alleged extraordinary psychological phenomena does not rest upon me. It is for those who—denying the physiological mechanism of psychological phenomena—choose to describe some phenomenon as spiritual, to present the proofs entitling them to so describe it. I assume for this debate that the Spiritualist affirms the existence of a distinct immaterial entity, uninfluenced and uninfluenceable by the conditions which affect the human body. Here, too, I shall be glad to be corrected, if in error. Whether or not this alleged entity, which, instead of calling spirit, I will for a moment call *x*, is affirmed by Spiritualists for all animals, or only for mankind, I am unaware. If limited to human kind, I shall be pleased to hear the reasons, if any, determining this limitation. In speaking of the laws of life, I meant by "law" observed order. The science of life would be the

record of such observed order of phenomena in their invariable coexistence or sequence. By "life" I mean "that state of an organised body in which all the organs perform their individual and collective functions. Health is that state of an organised body in which all the organs perform their individual and collective functions, and perform them well. Disease is that state of an organised body in which one or more of the organs fails, or fail, to perform its function or their functions, or to perform well. Death is that state of an organised body in which all the organs have ceased to perform their functions." That is, I mean by life the totality of individual functional activity. There is, of course, under this definition, vegetable and animal life. One feature to which I desire to draw the attention of my antagonist is, that the quantity and quality of life in each individual, plant, or animal is variable at different stages of its existence; is, in truth, subject to augmentation and diminution. I submit that the recognition of this mutability is utterly opposed to any conception of immortality. I contend that life is not an entity or a special principle, but a result; that life—that is, living organism—is not the opposite of what is called non-living substance, but is a development of it, and is again resolvable into it by deterioration; that the life of any given organism is the sum of the life of its individual parts; that there was a period of the earth's existence when there was no life, and that life is found constantly increasing in growth or development. I make no pretension to advance positive opinions as to the nature of life-force. I am not aware whether any claim will be made in this debate for supernatural phenomena, but I desire at once to say that the word "supernatural," as applied to any phenomenon, is to me entirely without meaning. To me "nature" is another word for all possible conditioned existence. Should it happen that my antagonist adopts the word supernatural, I shall be pleased to be favoured with the sense he intends to convey in its use. One living modern Spiritualist, of no mean reputation, maintains that "man is composed—1st. Of an earthly or natural body, visible to us, and which, subject immediately after the death-change to the laws which govern inanimate matter, rapidly decays. 2nd. Of a spiritual body, which pervades during earth-life the entire natural body, and issues from it at the moment of death. 3rd. Of a soul." If this is the opinion of Mr. Burns, I am prepared utterly to deny it; if, however, his view as a Spiritualist is different, I shall be obliged by his clearly and distinctly explaining it, so that I may know what it is that he submits to us for discussion. I will not dwell at present upon the phenomena of vitality in plants, except to remark upon the extreme difficulty in drawing the line where the animal begins and the vegetable ends. We find instances of sexual vitality in plants, and we also find examples of ability in plants to capture, destroy, and feed upon animal life. I will take the forms of conscious vitality. Here I allege that it is utterly impossible to distinguish, except as to degree of quantity and quality of intelligence, between one animal and another. By "intelligence" I mean the totality of mental ability, and the results of the exercise of that ability. I allege that the quantity and quality of the intelligence of each animal is variable at different stages of its existence, is subject to growth and decay; and I ask, if "spirit" should be pretended to be identical with "intelligence," whether it too is admitted to be subject to mutation, and if not, where the distinction is to be drawn? Perception, sensation, is the foundation of intelligence in all animals. Memory of perception also, common to all animals, is necessary to the building up this intelligence. The ability to perceive, the ability to recollect perceptions, varies, not only in different animals and amongst different races of mankind, but also amongst different individuals of the same race, and in the same individual at different periods of his life. On what authority is it pretended that these continually-changing abilities, changing with the character and state of the animal, can be traced and identified as a continued and permanent existence after the animal has actually ceased to exist? The same argument might be applied to every other function of the mind. I would submit that animal vitality is a condition precedent and necessary to intellectual ability in the animal. That with the cessation of animal vitality you have also not only the cessation of intellectual activity, but

the cessation of intellectual ability, so far as the dead individual is concerned. Ordinarily it is impossible to conceive the possibility of memory except as connected with the brain. Pressure on the brain temporarily destroys the ability to recollect. In old age, with an enfeebled brain, the memory is treacherous; yet, if I understand modern Spiritualism rightly, while it admits that the memory-ability of a diseased brain is lessened, it actually claims that the individual memory may continue ages after the brain of the individual has not only utterly ceased to exist as that brain, but may have possibly become in part combined with some other brain, engaged in memorying other sensations. Reverting now to the first point, I contend that there is only one substance. With me the word "substance" is equivalent to the word "existence." We only know "substance" in its modes or phenomena. We know—that is, we distinguish—these phenomena from each other by their attributes. Attribute or property is that characteristic—as hardness, redness, brightness, vitality, &c.—by which, or by more than one of which, we conceive or perceive any given mode. This glass is distinguishable by means of its hardness, brightness, coldness, whiteness, &c. This man, by some similar properties, and by others as life, intelligence, &c., not common to the mode I call glass. The horse has life, intelligence, distinguishing it from the glass, and specially of extension and other qualities distinguishing it from the man. The tree has life, but is distinguished from man, horse, and glass by other qualities or attributes—property, quality, attribute being used in the same sense—modes are temporary, commence and finish. To us the duration of substance is eternal, that is, is illimitable. You can destroy the condition, or mode you call glass, man, horse, tree, &c., but science affirms that you do not, and cannot, destroy the substance; you only resolve it into other modes, which are cognisable by you. I shall wait on this head to hear the views of my opponent before troubling you further. It may have been noticed that I have hitherto refrained from uttering the word "matter." With me the word "matter" is identical with the word "existence." I have not used it, because, unfortunately, some persons associate it, as they do such words as "dragon," "witch," "fairy," with notions which seem to me the very reverse of correct. I have no objection to being called a Materialist, but I have a great objection when matter is assumed to exist destitute of all force. I cannot conceive force except as property of matter. Matter is to me indestructible; its conditions change, not the substance. Permit me to quote here, with slight change, the words of Dr. Maudsley, which certainly deserve consideration from Materialist and Spiritualist alike: "What an unnecessary horror hangs over the word 'Materialism'! It has an ugly sound, and an indefinite meaning, and is well suited, therefore, to be set up as a sort of moral scarecrow; but if it be closely examined, it will be found to have the semblance of something terrible, and to be empty of any real harm. In the assertion that mind is altogether a function of matter, there is no more actual irreverence than in asserting that matter is the realisation of mind; the one and the other proposition being equally meaningless so far as they postulate a knowledge of anything more than phenomena. Whether extension be visible thought, or thought invisible extension, is a question of choice of words, and not a choice of conceptions. To those who cannot conceive that any organisation of matter, however complex, should be capable of such exalted functions as those which are called mental, is it really more conceivable that any organisation of matter can be the mechanical instrument of the complex manifestations of an immaterial mind? It is strangely overlooked by many who write on this matter, that the brain is not a dead instrument, but a living organ, with functions of a higher kind than those of any other bodily organ, inasmuch as its organic nature and structure far surpass those of any other organ. What, then, are those functions if they are not mental? No one thinks it necessary to assume an immaterial liver behind the hepatic structure, in order to account for its functions. But so far as the nature of nerve and the complex structure of the cerebral convolutions exceed in dignity the hepatic elements and structure, so far must the material functions of the brain exceed those of the liver. Men are not sufficiently careful to ponder the wonderful operations of which matter is capable, or to reflect on the changes effected by it which are continually before their eyes. Are the properties of a chemical compound less mysterious essentially because of the familiarity with which we handle them? Consider the seed dropped into the ground: it swells with germinating energy, bursts its integuments, sends upwards a delicate shoot, which grows into a stem, putting forth in due season its leaves and flowers. And yet all these processes are operations of matter, for it is not thought necessary to assume an immaterial or spiritual plant which effects its purposes through the agency of the material structure which we observe. Surely there are here exhibited properties of matter wonderful enough to satisfy anyone of the powers that may be inherent in it. Are we, then, to believe that the highest and most complex development of organic structure is not capable of even more wonderful operations? Would you have the human body, which is a microcosm containing all the forms and powers of matter, organised in the most delicate and complex manner, to possess lower powers than those forms of matter exhibit separately in nature? Trace the gradual development of the nervous system through the animal series, from its first germ to its most complex evolution, and let it be declared at what point it suddenly loses all its inherent properties as living structure, and becomes the mere mechanical instrument of a spiritual entity. In what animal or in what class of animals does the immaterial principle abruptly intervene and supersede the agency of matter, becoming the entirely distinct cause of a similar, though more exalted, order of phenomena? The burden of proving that the *Deus ex machina* of a spiritual entity intervenes somewhere, and where it intervenes, clearly lies upon those who make the assertion or who need the hypothesis. They are not justified in arbitrarily fabricating an hypothesis entirely inconsistent with experience of the orderly development of nature, which even postulates a domain of nature that human senses cannot take any cognisance of, and in then calling upon those who reject their assumption to disprove it." I shall in this opening entirely refrain from denying or admitting any of the alleged phenomena sometimes put forward by Spiritualists. I leave it to the advocate of Spiritualism to put forward any matters of fact he may think wise, reserving to myself the right of dealing with these as they are advanced.

MR. BURNS'S FIRST SPEECH.

MR. BURNS: I have to crave from our friend who has just opened the debate, and also from yourselves, some little indulgence, because of the fact that this is the first time I have ever stood in a similar position to that which I occupy on the present occasion. I have had no experience in debate, and what is more to the purpose as regards my inefficiency on the present occasion, I am a hard-working man. Day in and day out, there is a certain amount expected from me, and that I must do, come what will. Under these circumstances I come to speak to you not as a philosopher, not as a man with a system, but as a man who has been observing facts. I am going to relate those facts to you, and I would say also at the beginning, that it is from no spirit of personal antagonism to Mr. Bradlaugh that I am here—it is simply because of the truth; and even though he should prove to be the best man by far, I should yet feel it my duty to come here, not for my own sake, not as it were to stand upon his neck to elevate myself, but simply for the purpose of advancing the truth; and if I do advance that truth in ever such a little degree, I shall feel recompensed for any indignity, for any trouble, or for any overthrow that may befall me in this debate. Now, if we are going to speak of a spiritual state of existence, we must have some facts respecting it. We cannot gather the evidences of this spiritual state of existence from the ground which our friend has gone over. If we wish to understand the natural history of the vertebrates we should never find it by going down amongst the molluscs; we must go into that development of nature where the phenomena are to be met with that are to prove our position. Now it will be in order for me to introduce to your notice some of those discoveries which have been made by Spiritualists, to tell you some of the methods which they have adopted for the purpose of getting at the results; but in the first place it might be well to tell you some of those results, for the purpose of establishing three propositions, these three propositions being in accordance with the already ascertained nature of man and of the material universe in which he is placed. The first proposition is that man has two conditions of life; he has a physical condition of life and a psychical condition of life. The second proposition grows out of it—namely, that death is a Sunderance of those conditions of life. The third proposition is, that under certain conditions those who have sundered themselves from the physical condition of life are capable of communicating with those yet in the physical condition. Now I think the great bulk of what is demanded by Spiritualists in their investigations is incorporated in those three propositions. It may be a very long way on in the debate before I pretend to follow them up logically in every respect, and it may be that I may leave this platform failing to do so; and yet, who knows but that those propositions may be true notwithstanding my inability? I will not profess anything, but in the first place I will begin by introducing to you some of those ideas that will tend to show that there is a border-land. Our friend in his remarks has spoken of the fact that the grades of life run into each other, and so you may expect that if there is a grade of life above the physical grade, if there is a psychical mode of life, there must be some common ground upon which the physical and the psychical unite. Just as our friend has pointed out that it is impossible to say where vegetable life ends and animal life begins, that it is impossible to say where intelligence begins to dawn in the animate world, so it may be also impossible to say where the line is to be drawn between the physical and the psychical. As the great stock-in-trade with all talkers upon Spiritualism is the spiritual manifestations, the kicking and the knocking of tables, it will therefore be my business to call your attention to those matters; because we must have facts to begin upon, and after we have got the facts we shall try to account for them. It would perhaps not be credited by you if I were to give you some of my own experiences as a commencement, but I may refer to some of the findings of others who have investigated this matter. I hold in my hand the Report on Spiritualism of the Dialectical Society, undertaken by a committee of some three dozen ladies and gentlemen, of whom Mr. Bradlaugh was one. The fact I would call your attention to is that of the moving of a heavy table around which eleven persons could comfortably sit, that table being moved without physical contact of any kind. The parties present knelt upon their chairs, which were placed nine inches from the table, with the backs of the chairs between themselves and the table. In that position they placed their hands over the table four inches from the surface, and thus in the full light of gas the table moved several times. Then they removed their chairs three inches farther, and put their hands behind their backs, and they had the movements of the table in the same way. Here they had a table moved without any physical contact whatever. There was no "matter," as our friend would understand it, or as our friend's notions of matter are capable of defining it; there was no "matter" between any volitional power and that table for the purpose of moving it, and yet most decidedly this took place; the table belonging to the parties, no Spiritualist being present, no professional mediums being present, but only those who were there for the purpose of investigating the subject on its own merits. I might call attention to a short experiment by Mr. Crooks, who is not accounted a Spiritualist either; at least, whatever his private convictions may be, he does not write as a Spiritualist in his books. We have nothing to do with his convictions; we have only to do with his facts. He says on one occasion a small party, of whom Mr. Home, the celebrated medium, was one, with himself, sat round a table in the light. "Mr. Home took an accordion between the thumb and middle finger of one hand at the opposite end to the keys, Mr. Crooks having previously opened the bass key." They had a cage put under the table of wicker work, to keep the accordion from being acted on by any extraneous influence while it was under the table, "the cage being drawn from under the table so as just to allow the accordion to be passed in with its keys downwards; it was pushed back as close as Mr. Home's arm would permit, but without hiding his hand from those next to him (as shown in the engraving). Very soon the accordion was seen by those on each side to be waving about in a somewhat curious manner; then sounds came from it, and finally, several notes were played in succession. Whilst this was going on, my assistant went under the table, and reported that the accordion was expanding and contracting. At the same time it was seen that the hand of Mr. Home, by which it was held, was quite still, his other hand resting on the table. Presently the accordion was seen by those on either side of

Mr. Home to move about, oscillating and going round and round the cage, and playing at the same time. Dr. A. B. now looked under the table, and said that Mr. Home's hand appeared quite still, whilst the accordion was moving about, emitting distinct sounds. Mr. Home, still holding the accordion in the usual manner in the cage, his feet being held by those next to him, and his other hand resting on the table, we heard distinct and separate notes sounded in succession, and then a simple air was played. As such a result could only have been produced by the various keys of the instrument being acted upon in harmonious succession, this was considered by those present to be a marvellous experiment. But the sequel was still more striking, for Mr. Home then removed his hand altogether from the accordion, taking it quite out of the cage, and placed it in the hand of the person next to him. The instrument then continued to play, no person touching it, and no hand being near it. I have here a small work by Sergeant Cox, from which I will read a few words. He says, referring to the Spiritual phenomena: "If they are not facts, but delusions and impostures, how comes it that not a single investigator of repute, after patient and honest examination, has failed to be convinced that the phenomena are real, or endeavored to assert that he has discovered a trick, and shown us how it was effected?" Well, having stated the phenomena, and substantiated them in this way, I suppose you will credit me if I venture to build an argument upon their existence, and in bringing forth this argument I will carry the investigation into another domain of life than that which has been included in the category advanced by my antagonist. Now, how are these manifestations produced? We have a vague notion that they are form circles, and that they use mediums. But what is a spirit-circle, and what is a medium? What is the function of the one, and what is the philosophy of the other? A spirit-circle consists of a small number of persons sitting round a table; it may be a large table with a large number of persons, or it may be a small table with a small number of persons. They place their hands lightly upon the top of the table; they remain there chatting, it may be, or singing, or laughing, or silent, just as they please, for a certain number of minutes; it may be for hours, it may be for evenings; it may extend over weeks or months; but sooner or later these manifestations commence. Those who are highly mediumistic have the manifestations right away; those who are not so mediumistic sometimes find it necessary to change their sitters until they get a proper combination of temperaments into the circle, in order that the manifestations may take place. I have read to you what these manifestations are, I have read to you the fact of tables being elevated, and of accordions being played without physical contact of any kind whatever. In the one case we see the exercise of force; in the other case we see the exhibition of intelligence, because I think it will be granted that intelligence is necessary to play a tune even upon an accordion. Now we also discover that in sitting at this table the will-power of the sitters has a great deal of influence upon the movements of the table. I have met quite a number of persons who have said that they were able to control the movements of the table by their will-power. Again, you ask questions of the spirit that is supposed to be moving the table, and you decide that the question will be answered in a certain way, and to be sure the table answers the question as you decided. In the extract from the Dialectical Society's Report, to which I have alluded, we find that the committee desired that the table should move in certain directions, and the table did move as desired. Here, then, is a very curious fact, namely, that eleven gentlemen, and I suppose there were ladies among them, stood round a table, not one of them touching it, and yet that table moved according to their expressed wish. What have we got here? We have the existence of the psychical power that I claim. It is not a physical power, but a psychical power. If I put my hands under the table and lift it in a mechanical way, it is physical power; you see the bone and muscle, and all that kind of thing. But if I stand away from the table, and will that the table shall move, or if any number of men and women stand round the table and will that it shall move or shall not move, or shall move so many times and stop at a certain point, what is it that moves the table, granting that it is my will-power? Have I not in that experiment discovered new functions that are entirely beyond anything that my antagonist recognizes? This is the first point, then, that we have to establish—the existence of one psychical function. We see here another kind of man at work. But then what is it that moves the table? How can we understand it? How can we explain it? I hold a little magnet in my hand, and I would ask any gentleman what it is that causes the magnet to suspend its armature; and to this armature, by means of a hook, I can sustain three pounds' weight. What is it that suspends the three pounds' weight? I have perused many lectures on magnetism, but I have not found any professor able to explain to me how that armature is suspended. It will be said that it is the magnetic current; but what is the magnetic current? The lecturer says it is something that causes a needle to move in a certain way towards a certain point near to the north pole. Then, I ask him, did he ever see that magnetism? I call the attention of my antagonist to the fact that here is an exhibition of force without "matter." There is no agency visible. If you bring the armature in contact with the book, there is no cohesion. Why is it, then, that it will stick to the magnet, and will not stick to the book? The one is matter, as well as the other. And why is it that a table will move with certain people sitting round it, and will not move with certain other people sitting round it? In other words, why is it that the magnet is magnetic, and that the book is not magnetic? Why is it that certain people sitting round the table are magnetic, and that certain other people are not magnetic? This is the open question, and without affirming anything respecting it, I have stated it for you. The next thing I shall call attention to is a simple experiment respecting the nature of the force which sustains the magnet. Supposing I put a magnet against a book, or any other object, and place it in a dark room—a densely dark room; and supposing I take into that room what Baron Reichenbach calls a sensitive, but what the Spiritualist calls a seeing medium or a clairvoyant. Introduce any of those sensitives, or seeing mediums, or clairvoyants into the room where the magnet is, and they will go right up to it, and put a finger on each pole of the magnet. Why is that? Have they cats' eyes? Do they see in the dark? It is a table that cats do see in the dark, and I should not wonder if they did, for we find that other animals can see in the dark likewise. The clairvoyant can see in the dark, can see

columns of magnetism coming and going from the poles of the magnet. Hence there is a phenomenal verification of the power which causes the magnet to suspend this armature, and a certain amount of weight at the end of it. Now, let us ask the clairvoyant what information he or she can give us respecting the spirit-circle. Supposing we hold our spirit-circle in the dark, what information will the clairvoyant afford us? Perhaps you will say, "Why go into the dark?" Why, I may, by going into the dark, get a fact respecting the magnet that I cannot get without going into the dark. So, then, let us go into the dark with our spirit-circle, if we can gain any knowledge by so doing. Well, our circle is in the dark; the sitters sit round the table with their hands upon it, and the clairvoyant is there to make observations. What does the clairvoyant observe? That there is a peculiar light arising from each of the sitters, similar to that which rises from the poles of the magnet. The light is coming from the various organs of the head. It is coming out from the tips of the fingers, from the eyes, from the lips, and forming in a halo round each sitter. Well, if the circle is what is called a harmonious circle, if there is temperamental compatibility among the sitters, these various lights will coalesce; one cloud will touch the other, until there is a chain of light connecting the heads of all the sitters. What have you then? Why, you have a living magnet; you have all the various members of that circle joined together in magnetic relationship, and you have the medium—the poles of the magnet, the most sensitive part of the magnetic chain—at the one end, just as I have the armature here. Suppose this magnet to represent the top of a table, then you have the spirit-circle: two sitters here, two sitters here, one here, and the medium placed here. If they are of the proper temperaments, then you will assuredly have spiritual manifestations, spiritual phenomena. So much, then, for the appliances by which these manifestations are produced. The next thing is, where does this force come from? We read in the Report of the Dialectical Society that a force sufficient to lift 90 lbs. was calculated as being in operation for the purpose of keeping a table standing upon its edge and a heavy claw, suspended out into the air, without anything apparently keeping it from going to the ground again. Where did this 90 lbs. of force come from? Now, there is always force in operation where there is a living human body or any other living body, and this force is capable, under certain conditions, of being given off. In fact, it is continually being given off, and it depends upon certain excitements of the nervous system as to how it shall be given off, and as to the amount in which it shall be given off. The force which comes from the various sitters is capable of producing a fulcrum that is sufficiently powerful to move the table, as this movement is seen and proved to take place by the observation of those who are capable of seeing the operation, just in the very same way as you are able to stand and look at an engine at work. Let us ask how it is that the human body itself is moved? Our friend has called attention to matter, and he tells you that force is in matter. Now I want to know what part of the matter of the human body force is in that enables my hand to lift that magnet? If I take the bone as the basic part of the organism, what part of the bone is the force in? I do not see that the bone of my arm has any power whatever to lift that magnet. Well, but you will say there are tendons attached to the bones and muscles which contract, and so form a lever to lift the arm. Then I say what power has the muscle got to operate in that way? What force is there in the muscle? If you had a basketful of it, how much force could you get out of it? You will reply, "There is the nerve operating upon the muscle; these bundles of muscle have got little filaments and nerves coming from the centre of the nervous system, and diffusing themselves all over those bundles, and they give the power of contractility." Then I say, What is there in the nerve to enable it to cause the muscle to contract and to move the bone, so as to enable it to lift a weight? "Oh," it will be replied, "there is in the nerve a peculiar fluid called nerve aura. This fluid is an invisible ether which flows from the brain, goes along the nerves of sensation from the points of the fingers, where I feel objects, and then goes back along other nerves to the organs that are to be moved, in order to accomplish different actions." Then what is this fluid, this nerve ether? What is this something which the clairvoyant sees as a halo hovering round a spirit-circle? Has this almost immaterial something got all the force, and have the more material parts of the organism got no force whatever? For we find that those palpable, material parts of the body—any physiologist will tell you that what I say is true—have no power to move themselves any more than this hall has power to move itself, any more than a locomotive engine has power to move itself unless there is the propelling influence of steam. It is true that this organism has the power of developing a certain amount of steam, a certain amount of force, a certain amount of that which adapts it to move; but then, even granting that this force which moves the table is got from the bodies of the sitters, and granting that it is sufficient to move the table, is it also sufficient to manifest intelligence? We saw in the case of the accordion playing under the table without any hand touching it, that there was intelligence. An accordion was played to the strain of a well-known tune, and played very perfectly. Now, what would our clairvoyant say to that matter? Supposing we had a clairvoyant there, what would be observed? There would be a psychical organism seen manipulating that accordion, an organism just as perfect as the one you see now, made up of those elements that you do not see, and yet which are the elements which move this hand according to the well-ascertained laws of physiology. I have nothing whatever to say about matter and non-matter. I have nothing whatever to say about one existence or more existences. According to our friend, there is not even one existence; there is only a bit of an existence, for it stops at death. But I believe in a continuous existence; and as to matter, how can we say that an organism is at an end when it goes out of our view? Do we not all know that the most palpable matter, that the most solid, the most opaque matter, is capable of being reduced to the most ethereal conditions? The fact that matter is invisible to us is no argument against its continuance. We find that when matter is invisible, it is more potential. The wind is invisible; steam is invisible. (A laugh.) Vapour, my friend, is visible, but steam is invisible. Hence, although I should not like to dogmatise upon it, I should like to speculate thus far—that matter has got no power or force whatever in it. Instead of matter con-

taining force, and instead of force being the result of matter, matter (phenomena) is the result of force. Force is the active principle; force is the positive side of existence, and matter is the negative side of existence. Matter is the piston-rod, and force is the steam. You have an invisible force here; you have an illustration of it in this magnet. Here is an invisible force doing a visible act. Here you have an illustration of the whole scheme of existence before you. The growth of a plant, the moving of my body, and every phenomenon that takes place on the face of the earth, or that can take place upon this earth, takes place in accordance with the law that you see manifested before you now, namely, a visible phenomenon proceeding from an invisible cause, and—find that out at your leisure.

MR. BRADLAUGH'S SECOND SPEECH.

MR. BRADLAUGH: My friend has been in his opening a little too modest. While I have no doubt that it is perfectly true that he is a very hard-working man, no man in this country ought to be more capable, and probably no man is more capable, of speaking for Spiritualism than Mr. Burns, who edits *Human Nature* and the *MEDIUM*, the most prominent if not the only spiritual journals in this country (no, no). Well, those who think themselves more able can try me when I have done with Mr. Burns. In the course of his speech which he has delivered to you, Mr. Burns has placed me in a considerable difficulty, because it appears that we use English words attaching precisely opposite meanings to them; and I confess that I shall either have to unlearn some of the meanings I attach to English words, and shall have to abandon every classical guide in doing so, or, if I adhere to my own, I shall be utterly incapable of comprehending, as I shall show you presently, some language which has fallen from my antagonist. I regret that there was no part of my opening speech that was thought worthy of any reply, and that the only two portions of it that were noticed were noticed utterly incorrectly. I never pretended that existence stopped at death. I never said anything so manifestly absurd or manifestly ridiculous. I never said that there was not only not one existence but only a bit of an existence; and I never said anything that ought to have been construed into that. I took express pains to explain what I did mean, and how I meant it. It would be undignified to repeat that till it is replied to; but I confess I am still of opinion that there was enough in that to demand a reply. Mr. Burns has been good enough to tell you, without giving the slightest argument in support of his position (whether I was right or wrong, at any rate, I tried to give some reasons as I went on, and will not pretend to say that they were effective or efficient, but they were the best I could give)—Mr. Burns, without giving the slightest reason at all, has told you that man has two conditions of life, one physical and one psychical. I thought I took some pains to explain the difference between animal life and vegetable life, and the further phase of intelligence; and I should have thought it not unworthy the notice of a gentleman who knew the points we had to debate to explain whether he meant the same as I did, and if not, where he differed from me in the meaning attaching to those words. I am left in the utter dilemma that I do not know at present whether Mr. Burns accepts everyone of our definitions. If he did, he has talked utter nonsense ever since. I use the words in no unfair sense, it is the only phrase which can characterise it; or, if he has talked what to him was sense, then he has done me the injustice to leave me to be misled by not showing me where his words differed in the meaning he intended to convey from that which I intended to express. I might have given the wrong meanings, but at any rate I gave some. He has used words, and has given us no meanings to guide us as to the sense in which he has used them. Mr. Burns says that man's second life is divided into physical life and psychical life, and that death is the sunderance of these two lives. I explained what I meant by death—a sunderance, not a cessation of either. If of either, why of one more than the other? But he did not pretend it was a cessation of either, and yet he only contended for the continued existence of one. Why? And if death be the sunderance, is birth the union of them? and what do sunderance and union mean used in that sense? It does not do to bandy words about as if they were shuttlecocks; we must try at any rate to show that there is some sense intended to be conveyed behind the words we use. Then Mr. Burns said we must have facts. It does not follow that men are capable of comprehending facts (a laugh), and the gentleman who laughs shows that he is one of those. The Indian prince could not comprehend the fact of the ice. The juries who convicted men of witchcraft and wizardry, for which they were burnt, comprehended them very inaccurately; and the people who laugh before they listen, sometimes have no comprehension at all. Now permit me to say, that with reference to these facts I have done my best to understand them, and I hope that those who listen to this debate desire that it should be—prefer that it should be—conducted in the spirit in which I commenced it; because I would strive if it were possible to eliminate from this debate anything except the endeavour to gain the truth. I am skilful enough in mere word-play, without any boast, to indulge in that whenever it pleases me; but I would prefer simply to try to think out and find out what was the truth in relation to this matter. If people prefer conjuring, I am quite content, regretting that those on the other side should think that the best way of arriving at the truth about it. Let us examine these questions as to the facts. I am told that a committee of the Dialectical Society have reported, and that I was one of that committee. Probably it escaped my friend, or he would have told you, that it was my misfortune, as one of that committee, never to have had the opportunity of witnessing any of those wonders. I sat with their best man, Mr. Home; I heard not a rap, save some such as I produced by mechanical means. I do not mean to say that Mr. Home's raps were so produced. I do not express an opinion about it. I only say that when I heard raps I got under the table, and with my thumb against the hard wood precisely similar raps were produced. I do not think Mr. Home's were produced in that way. I want to make my statement as frank as I can, but what I do say is, that I did produce similar raps; and that beyond those one or two raps, and a tinkling sound in the glass such as I have often heard when sitting in a room by myself where there are lamps, and one evening a slight wave of the table, not more than half an inch, which Dr. Edmunds and I repeatedly produced afterwards; at all the sittings we had not the semblance of a manifestation. But this is not my only experience. I never attack any point without doing my best to learn something about it, and I have investigated more or less the

phenomena of Spiritualism, as they are called, for the last twenty years, and it has been either my misfortune or my fault never to have been able to obtain any of these manifestations. But I ask you to look at the illustration given. What is the illustration Mr. Burns has given us in the magnet? I submit that there could be no illustration, if my friend had comprehended the value of his argument, more fatal than this. He says: "You have here a magnet, and you have this magnet lifting and capable of holding a weight of some two or three pounds." I do not trouble as to the exact weight, because when once you have one weight, with an additional magnetic force you may increase it. Suppose a person knowing nothing of magnetism was told that that weight was held by a spirit! It is not my purpose either to deny or to admit that tables move. When I see one moved, I will try to inquire how it is moved and why it is moved. The why I may never find out, but the how I will do my best to ascertain. It is no portion of my purpose to deny the whole of the phenomena alleged to have taken place in the presence of Mr. Home. I will characterise them presently; but I ask you to read, as I have read, the trials which took place for witchcraft more than one hundred years ago, and the sworn evidence of much more wonderful things than these that have been related to you to-night, upon which people were burnt, society having since heartily rejected the whole of it. What becomes then of the appeal of my friend, "Are you not to rely upon such evidence?" If our friend will make this table move, that would not convince me of Spiritualism. I should then want to try and find out in what manner the table had been raised; and just as I have never been mad enough to deny that you might find a magnet with power to raise ten tons of steel, so I shall never be mad enough to deny that there is a magnetic force which may attract and repulse wood or any other particular modes of substance (a hiss). The gentleman probably means something by the hiss; his power of repulsion is greater than his attraction. Let us follow the line of argument addressed to us by our friend. He says: "How do you explain magnetism?" It is not my business to explain it; it is your business, when you assert that it is a devil that does it, or a spirit that does it, or something out of the range of our experience that does it; it is for you to explain, and my ignorance is no argument in your favour. Our friend did not give you the strongest illustrations that he might have given in favour of Spiritualism. In Robert Dale Owen's book, and in a book recently published, I find that they go to the extent of a very stout lady coming through the roof of a room without destroying the roof. Now I have never had the advantage of witnessing such a phenomenon. To me at present—oh! I am not denying it. I do not trouble to deny matters of which I have had no opportunity of judging; nor is it any portion of my business to deny them. It is for you, who say they have taken place by spiritual means, not to say, "They have taken place, and how do you account for them?" but to say they have taken place, and to show us how you account for them. I have my impression that probably the people who thought they saw the lady coming through the roof were not in a condition to enable them to form an accurate judgment upon the phenomenon which they supposed they had witnessed; but that is only my opinion, and I put it forward with a great degree of submission. For example, when a man who has taken a considerable amount of whisky says that he sees a red dog in the corner of the room, I do not deny that that man sees a red dog, but what I deny is that he is in a state which enables him to sense accurately and to represent his sensations fairly; and it is quite possible that seven or eight different persons may have very different impressions from what I would have. Now a number of things that fell from our friend induced me to suppose that he had not paid the smallest attention to any of the scientific discoveries of the last fifty years. But I find my time has expired. I shall have an opportunity of continuing the argument.

MR. BURNS'S SECOND SPEECH.

MR. BURNS: Ladies and Gentlemen,—When I sat down I was just about to observe that I had proved my first proposition, namely,—That man had got psychical functions as well as physical functions; and that all my propositions were in accordance with the already-ascertained laws of nature. I am very sorry indeed that I should cause my friend any inconvenience by introducing to him matters that he has not got phraseology for—however, that is a matter that can easily be remedied. When once we get hold of more knowledge it is very easy for us to be able to designate it according as our intelligence and our powers of expression enable us; but that is not my business, that is his. I will content myself with going on with my argument. We all know that there is a physical world around us, and we know that we have a physical body which is in harmony with that physical world. We know that if the physical body is dropped down, it will break like any other body; we know that if it is put into the fire, it will burn like any other body; we know that the body is subject to all the conditions of matter; but not so the mind. There is an imponderable realm throughout all nature, and man participates in that realm. As I observed to you, the magnet itself is an inconvertible instance of that realm, showing that physical effects are produced by invisible causes; indeed, as I was remarking, if you will look at the whole theatre of existence you will find that it is simply a repetition of that which we observe in the magnet—a physical effect produced by an invisible cause. By an analysis of the functions by which the body is able to perform any one action, I showed you that the material structure of the body and the great labour which it is called upon to do were due to an invisible fluid. We do not know how many other fluids there are of a more attenuated nature behind that one; the only thing we know is, that the last agent that we are capable of getting under our scrutiny is not material and tangible, as we understand these words. My friend spoke of matter; what is it that is material or tangible? These solid bodies that are in this hall, before they were solid bodies had to be in a gaseous or semi-gaseous or magnetic condition. You will observe it is not bread and butter and beef and solid matter that goes to build up your body mechanically in the same way as this platform was built up. Every atom of your body has to be mediated by digestion; it has to be entirely changed from what it was before it becomes another structure, and in going through that change it has to pass by exosmosis through a membrane in which there is no hole—why, there is a spiritual manifestation at once: bone and muscle going through a membrane without any hole. We begin to look at matter, and we find that matter is all porous, that there are no two atoms of

touching each other. How is it with the clairvoyant? The clairvoyant can just see through a brick wall the same as you can see through a pane of glass. I have sat with a clairvoyant, and I have been learning everything that was taking place at home. Dr. David Wilson, of Brookline, Mass., sat with Lottie Fowler one evening to inquire about some missing person; he did not know where this missing person was. Lottie Fowler, aided by her controlling intelligence, told him the place where the missing person was, and he marked it down. That very evening, at the same hour, there was another party interested in the case, consulting a similar clairvoyant in Paris, and they got the very same information. They went to the place indicated, and found that the person had just left, and was there at the time of the interviews. Now there could there be anything more scientific than that? At the same time, where two persons are consulting two different clairvoyants, one in London, the other in Paris, and with the same result. We see, then, that man has a power of sight altogether unlike the physical power of vision, and we find that matter is really nothing to that psychical power; and the psychical and physical can be mixed and interchanged with each other in such a way as absolutely to do away with each other. As to the passing of matter through matter, that our friend makes so light of, I do not wish to bring it forward as anything that should irritate his feelings; I do not wish to bring it forward as any objection to any particular statement he may have. I think, that seeing he is so deeply interested in matter, seeing that matter to him represents existence, if he really knows what matter is, he will know more about existence than he knows already; and if I can tell him anything new and startling about matter, if I can tell him anything that will challenge his powers of imagination or understanding in respect to matter, I hope he will receive it from me with due gratitude. I am not going to tell you all I know about matter thus early in the debate; I am rather afraid of sounding dry, and I am going to keep a little till to-morrow night; it may be that there will be no rain then, and I shall require to have something to matter down amongst you; so that I am not going to tell you all I know about matter on the present occasion. We see, however, that it is possible to look through matter. A friend of mine consulted this same Lottie Fowler in London. He lived in Glasgow, and she told him what was doing at his own fireside at that hour. He wrote it down, and when he went down by train the next night he found it exactly as we said. This is an illustration of the fact that man has powers which are not included in our ordinary estimate of human powers. And now as to matter and the relations of matter. I have seen objects come through solid walls; I have seen objects come into rooms where the doors were shut, where the windows were shut, and where the chimneys were shut. There are dozens of persons in this hall now who know experimentally that matter can pass through matter; there is no doubt about it. Now, how is this effected? I have explained the manifestations that I have brought before you as well as I was able, and I will try to explain this manifestation, and I think you will see that it is in accordance with the laws of matter. We see that material objects hold together; we also see that material objects may be dissipated. Look at that light, it once was solid coal; what a metamorphosis! Why, there is matter passing through matter now in the various gases intermingling with each other. This process of disintegration is carried on by a chemical force, and if we had knowledge enough, if we knew enough of the atomic relations of matter, could we not disannul this cohesion by a different process from the clumsy one of using a retort and all that dirty, grimy, unpleasant process to which we are accustomed? If we had intelligence and power commensurate with that intelligence, could we not do it by another process? Here is an argument for Spiritualism at once; if it transcends our chemistry, if it transcends all our intellect in its highest and most cultivated form to explain how matter passes through matter, how much wiser must those intelligences be that effect that result? You may not believe it, but that does not alter the fact: I know it to be true. I know it can be done, and it must be done by intelligence, and by intelligence having the highest amount of knowledge of chemistry and the laws of matter. But I find my time is up.

The CHAIRMAN: You have four or five minutes yet.

Mr. BRADLAUGH: Would you mind saying, as the conclusion of your argument—it would interest me very much to know—why it must be done by intelligence?

Mr. BURNS: I cannot conceive of anything but intelligence acting. When I look abroad in the universe, I see nothing more nor less than the results of intelligent action. I find that I have got what is called intelligence; I suppose our friend thinks he has got intelligence, and if he has it he will grant that I have it. Now, when I use my intelligence—when I get to the very acme of the action of my intelligence—I find that I have not been able to overstep the intelligence that is manifested all around me. Now if it takes intelligence on my part to estimate that which is already done around me, must it not have taken intelligence to produce those phenomena that I see, and that I have to exercise my intelligence upon, often fruitlessly, so that I cannot achieve the result I desire? That is as plain as A B C. If any man will say that the universe around him does not give unmistakable indications of intelligence, I cannot understand that man; he is a man entirely beyond my power of comprehension. I see nothing more nor less than intelligence. Then there is another thing. Granting that I am a product of matter—granting that my intelligence is the result of material formation—that intelligence must be in the globe, and in the universe from whence I was extracted. It will not do merely to say that I can do anything; we must have a cause also, and in that cause we must find intelligence in the world around us, and there must be nothing per se action taking place unless it is in accordance with law, which is the mode in which the intelligence manifests itself. Now, as to the passing of objects through each other, we have had it illustrated by the operations of clairvoyants. The way in which it is done is this. You find in the human body a solvent power—a transmutative power: it is transformed into blood and into flesh, and our friend would say it is transformed into intelligence. But what a wonderful solvent power that is, which can turn so many things out of simple bread and butter! We suppose we had the power of taking this solvent principle and apply-

ing it volitionally as a solvent in the same way as they apply acids to various substances around us, what wonderful manifestations of power we might witness! This is exactly what is done in those manifestations of one object passing through another. The intelligences which superintend those learned processes use the solvents which are in the human body. They have a peculiar way of getting at those solvents through the presence of certain people from whom they gather them—persons called mediums. Through these the solvents are obtained and manipulated by the superintending intelligences, and thus it is that what is called attraction becomes repulsion, and the object passes through. Their attraction asserts its way, and the parts come together again, and you do not see where the operation has occurred. These things have even taken place in daylight.

MR. BRADLAUGH'S THIRD SPEECH.

Mr. BRADLAUGH: I think I am entitled still more strongly to complain. Other words have been used which, when used by me, were given with definitions. Mr. Burns has used the same words in a sense which, if any sense was intended to be conveyed, must have been entirely different from the definition I gave; and he did not take the trouble to explain in what sense he used them. That is especially the case with regard to the word "intelligence," because the definition I gave would preclude the applicability of the word in the way in which Mr. Burns has applied it. I do not pretend that my definition is to be taken to bind Mr. Burns, but I do pretend that having heard my definition, if he used the word in any other sense he ought to have had the courtesy to say in what sense he used it. Mr. Burns says he regrets to puzzle me; but it is not so much puzzling me as it is damaging his own case by not making it clearer to the audience he addresses. The puzzling me is the smallest matter about it. Supposing it were successful, it would not be any particular matter of boasting in a debate of this kind. I endeavoured, rightly or wrongly, to commence this debate in a purely reasonable and philosophical fashion. It may be that I did not succeed, but I think I have fair grounds of complaint that not one of the points, not one of the definitions, not one of the explanations, has been taken where words have not been used in a manner entirely contrary to the sense in which I used them, without anything being given to guide us as to what was the meaning intended to be conveyed. Now, let us take Mr. Burns's argument for the best. When he first sat down, under a mistake as to the time, he said that what was happening around him must be done by intelligence. I rather rejoiced at the break, because I thought that a little suggestion might at any rate lead to an argument there. I asked him why he said so, and his answer was, "I cannot conceive of it being done in any other way." Then his inability to conceive is to be the sole argument upon which I am asked to accept his statement. What does that amount to? "Spirit lifts table." Does it? Why do you say so? "Oh, because I don't understand it being lifted in any other way." That is Mr. Burns's argument reduced into simple words. He has talked of matter going through matter. I have never said it did not. You may have an illustration of it by pouring water on this cloth, for you will see that the water will run through. But what has that to do with spirit? Mr. Burns says, "Oh, but some clairvoyant saw something a long way off." Well, if before Rosse's telescope had been invented somebody had said that it was possible to see into the moon and measure mountains, men would have laughed at him. Does the ability to see into the moon and measure the mountains prove spirit? It only proves that there was a possibility of developing the visual ability to a far greater extent than people more ignorant thought. Then the measure of the proof of Spiritualism is to be the ignorance of the people who are to measure. Well, I confess that is an astounding sort of proposition to come before an audience. Then the mere point, as it is put to you, is still, I submit, put in a fashion (I say it with all respect) which shows the utter inability of Mr. Burns to comprehend the language I have addressed to him. He says I would say that food is transformed into intelligence. Where have I said anything like it? On the contrary, I have specially guarded against the possibility of its being conceived that I regarded intelligence as entity at all. I do not say that you can transform it into hardness, or brightness, or colour. What I do say is that hardness, brightness, colour, speciality of extension, are characteristics by which you distinguish different conditions of existence. And so I put for vitality, and so I put for intelligence, and there has not been one attempt even to grapple with the argument, whether they were effective or ineffective. Our friend felt this; and what was the excuse he gave? "Oh," he said, "I could tell you more about matter, but I am not going to run myself dry to-night." Well, if we have met here to joke I can understand it; but if we have met here to understand what each means, then I say that is not the way in which I should be met. Our friend was bound to tell us all he could tell us about it. Lottie Fowler may be, and I have no doubt is, a very interesting person, but I want to know what sort of argument has been addressed to you to prove that what Lottie Fowler said or did resulted from Spiritualism? There are many facts connected with psychological phenomena which are within the range of ordinary experience. Any medical book of any ability at all will tell you that. Dr. Maudsley, from whom I quoted, has collected far stronger illustrations (some of which I should have been prepared to grapple with) than such ridiculous things as accordions waggling and tables moving. I do not want to use unfair language, but I do think that I have a right to require greater dignity of treatment from the other side. I carefully refrained, in my opening speech, from any phrases that ought to have been met with any sort of jocularity. Our friend talks of my being irritated. I have had too much platform experience to grow irritated unless I want to, and certainly I do not think I am likely to want to in the course of this debate. But I ask, What need for putting that in at all? Let us see what sort of language we have been treated to. We were told—and this shows how utterly our friend either misunderstood me, or was incapable of comprehending the language I used—we were told of "what is material or tangible," as though the one word were the correlative of the other. Then that assumes that what is intangible—you yourself making the measure of what is intangible—is immaterial. But how do you justify the assumption? It is an assumption that you have no right to make. Then, in

Continued on page 516.

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THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 27, 1872.

REMARKS ON THE DEBATE.

In the present number of the MEDIUM appears the report, given *verbatim*, by Messrs. Reed and Woodward, of the first night's debate between Mr. Bradlaugh and Mr. Burns. Mr. Bradlaugh's opening speech was carefully written out and read; and as Mr. Burns had no idea how the subject would be treated, he had to do the best he could on the instant, his power of treatment being much impeded by the unfavourable state of his health. A careful perusal of the report will show that Mr. Bradlaugh's complaint that Mr. Burns overlooked his opening propositions and definitions is entirely unfounded, as Mr. Burns carefully connected his new facts and principles with those enunciated by Mr. Bradlaugh, pointing out that those which were true sustained Spiritualism, while such as were false were refuted by the course of Mr. Burns's facts and arguments. As Mr. Burns spoke extemporaneously, and to disadvantage as to the state of his health, all his terms may not be found logically correct, yet the soundness of the meaning conveyed will be perceived. The importance of the debate does not rest entirely with the matter advanced, but rather upon the method adopted by each speaker. We have heard it reiterated that the Spiritualist, who would have been supposed to be most metaphysical in his treatment, discarded metaphysics entirely, and resorted to hard facts; while the Secularist, on the other hand, was unexpectedly quite metaphysical. Yes, the observation is trite and correct, and what does it indicate? why, that Spiritualism is scientific, and therefore matter of fact; that it is Baconian, and therefore inductive; that it is not dependent upon word-play and grammatical castles built upon foregone conclusions, but upon the facts of nature, as all other sciences depend. Mr. Bradlaugh's method of treatment is that which has been used by all the opponents of science, reform, and liberality since the dawn of the intellectual history of mankind. It was used by the bigots at the dawn of modern science against Kepler, Copernicus, and Galileo. It did service in opposition to the discoveries in physiology, beginning with the circulation of the blood, and it is the stronghold of medical empiricism and diplomatic quackery at the present day. It was that against which the master minds and discoverers of all ages have had to wage an unyielding war. It was the antagonist of modern geological research, of steam navigation, railway locomotion, and almost everything characterised by a new series of facts, and therefore demanding a new form of thought to comprehend them. What a paradox, then, to see the man who supposes himself to be in the front rank of reformers holding on by the fag end of the chain of intellectual absurdity, which is solely swallowed up by oblivion, except the little handful which he desperately hangs on by like "grim Death."

What would any sane citizen think of an astronomer, chemist, physiologist, or geologist adopting the "metaphysical method" in

respect to the facts and principles of his science? Do we have metaphysics in our medical colleges, in the School of Mines, or at Greenwich Observatory? After all, what is this metaphysical method? It is simply the personal knowledge of the individual pitted against all that is possible to be known. Hence Mr. Bradlaugh's style makes the wielder of it look clever; for if we eliminate his appreciation of his own particular opinions there would be nothing noticeable left. On the other hand, the scientific demonstrator is entirely cast in the shade by the light and magnitude of his facts. It is not himself, his views, or his special pleading in respect thereto, which he has to exhibit, but those invulnerable truths which bide their time whether we care to accept them or not. Mr. Bradlaugh's opening was really not devoted to the subject announced at all, but to his notions of physical existence; and in that connection no doubt they were logical and sound, but it was a misnomer to suppose that the treatment thus afforded was concerning the subject announced. Like the Arabian prophet, Mr. Bradlaugh desired the mountain to come to him, but the mountain was immovable. Next week the report will show that he was at last induced to advance towards the mountain, with what results it will be seen.

THE SUNDAY SERVICES.

On Sunday evening rather a thin audience assembled in Cavendish Rooms, no doubt partly on account of the fact that Dr. Sexton was engaged in discussion at the Hall of Progress, Paddington. Mr. Burns delivered an address, which seemed to interest his hearers very deeply. By a review of twelve different phases of spiritual manifestations, he proved the problem of human immortality, the identity of spirits, and communion with the spirit-world. He wound up his remarks with a felicitous allusion to the season of the year, showing that our ideas of the unseen were based upon our observations of the visible, that the renewal of the seasons was a type of the renewal of life in a spiritual state, and that the baptism of the spirit-world was the "Christ" which saved us from ignorance of our true nature, and also saved us from the grossness and sensuality of the merely animal nature. He showed that the idea of making Jesus or a man the "Christ," or of deriving salvation from a human sacrifice being offered to a tyrannical and wrathful God, were unspiritual, and the lingering remnants of a barbaric idolatry.

Mrs. Dickinson, from America, was also on the platform, and was controlled by three of her guides. First, a medical spirit, who expressed the intentions of Mrs. Dickinson and her spirit-guides in visiting this country. Then "White Fawn," an Indian spirit, spoke very pleasingly of her experiences in the spirit-life. She had been shot by a white chief, and for four years entertained feelings of revenge towards him, during which time she was unhappy, and made no progress. Through the intervention of a fair and lovely spirit she forgave her murderer, and has been happy and useful since in controlling mediums and teaching humanity spiritual truths. After "White Fawn," Mrs. Dickinson was controlled to utter a very beautiful and appropriate invocation.

A fine series of spirit-photographs by Mr. Beattie, Clifton, were also exhibited.

Mr. Morse will speak at Cavendish Rooms on Sunday evening in the trance.

NEXT SUNDAY IN LONDON.

Sunday Services for Spiritualists, at Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, at 7 p.m. Mr. Morse will speak in the trance.

Charles Voysey, at St. George's Hall, Langham Place, in the morning.

Sunday Evenings for the People, St. George's Hall, at 7. Lectures by J. K. Applebee, Esq., on "Religious Lessons from the Writings of Charles Dickens," followed by selections from Mendelssohn's "St. Paul."

New Church, the Mall, Kensington, at 6.30. Dr. Bayley, on "Jesus Giving Sight to the Blind."

"An Unfettered Pulpit," South Place Chapel, Finsbury, at 11.15. M. D. Conway, on "Christian Myth and Christian Truth."

DR. SEXTON'S APPOINTMENTS.

Mechanics' Hall, Halifax, Sunday, January 5th, as follow:—

Afternoon.—"The Philosophy of Trance—Natural, Mesmeric, and Spiritual."

Evening.—"Theories Invented to Account for and Explain Spiritual Phenomena."

Arrangements are in progress for Dr. Sexton to lecture at Batley, Leeds, Newcastle-upon-Tyne, Huddersfield, and other places early in the new year.

All communications to be addressed to Dr. Sexton, 17, Trafalgar Road, Old Kent Road, London, S.E.

Mrs. JULIA B. DICKINSON may be found daily at her rooms, 101, Southampton Row, near Russell Square.

MR. AND MRS. HOLMES will hold their spirit-face seance on Monday evening, to avoid New Year's Day with its social gatherings. Spirit-likenesses are recognised at all of these wonderful seances.

WE HEAR that Mr. Cogman is making arrangements for a series of special seances at his rooms, by the most celebrated mediums, of which due notice will be given. The first seance of the series is arranged to take place on January 10, 1873, Mrs. Holmes, medium, to be followed at regular intervals by Mrs. Basset, Mrs. Olive, Miss Hudson, and other well-known mediums.

TEA-PARTY AT MANCHESTER.—The Manchester Spiritualists of Dickenson Street will hold their annual tea-party on Sunday afternoon next (December 29) in Grosvenor Street Temperance Hall (tea on the table at five o'clock), and will hold their usual meeting after, when addresses will be delivered through their respected friends, Messrs. Jackson and Johnson, of Hyde, entranced mediums.—Yours truly, T. DANBY.

A MUSICAL SEANCE.

We are happy in being able to announce that circumstances have favoured us so far that we can take advantage of Mr. Clements's kind offer to give a musical seance for the benefit of the Spiritual Institution. The musical talents of this young gentleman are equally genuine and extraordinary. He never studied music for a moment in his life, and knows nothing of instructions, notes, or music-books. His power of execution came to him almost unsolicited, by his making a few attempts at the pianoforte. His present powers indicate a wonderful memory of songs and music. All the pieces which he knows have been memorised from simply hearing them, and they even come to him weeks, and, it may be, months after he hears them.

When he performs, he is conscious of being under a very definite inspiring influence, and clairvoyants are able to perceive the fact that he is so. On Saturday evening he went to Covent Garden Theatre, and a very popular and beautiful air being performed there was vividly re-produced by him next morning, and will be introduced into his performance on Saturday evening.

We think there are several good reasons why this seance should be well supported. Firstly, there is every certainty that the audience will get good value for their money in the way of musical entertainment. Secondly, Spiritualists will encourage a deserving medium who, on that occasion, makes his first appearance in London. Thirdly, the effort is not made to promote in any way the interests of the medium, as he generously desires the proceeds to be devoted to the cause of Spiritualism. In short, it is a seance for the benefit of the Spiritual Institution. We hope we need not say another word to recommend the occasion to the kind patronage of London Spiritualists. The seance will take place at 15, Southampton Row, on Saturday evening, December 28, at eight o'clock. Admission, 2s. 6d. each person.

PROGRAMME.—1. Introduction, Pianoforte. 2. Song, "Thy voice is near." 3. Song, "The nearest way home." 4. March. 5. Song, "Wary." 6. Song, "I left my wife in England." 7. Waltz. 8. Song, "Regret." 9. Song, "Once again." 10. Song, "Pretty little Daisies." 11. Song, "Strangers yet." 12. Song, "Auld lang syne," or as piece, with variations.

AFTER Monday evening, Messrs. Herne and Williams will give no further seances in London for ten or twelve days, as they have been invited to visit the South of England and Yorkshire.

ONE of Mr. Wallace's mediumistic pupils writes:—"You, no doubt, will be glad to hear I am as ardent as ever over our sittings, and we have two new mediums developing. I can now write at any time most magnificent essays upon almost any subject I have ever thought of, thanks to you for the introduction. I have been sitting undergoing development for inspirational trance-speaking medium, and I can assure you the power increases wonderfully in this and also in physical manifestations."

THE *Huddersfield Weekly News* gives a column and a half of report of Dr. Sexton's lectures on "Spiritualism in relation to Science," recently delivered in that town. The writer speaks of the lectures as being of a most interesting character, and describes the questions put at the close as "very foolish ones." The points relating to the evidence of man's immortality furnished by Spiritualism are brought very conspicuously forward in the report, and the writer evidently thinks that many of Dr. Sexton's arguments were unanswerable.

MR. D. H. WILSON, B.A., writes a long letter on Spiritualism to the *Curzon Herald*, from which we make the following extract:—"What favour can Spiritualism expect from those who spend the life of soul and body in the acquisition of worldly goods? The man who is absorbed in making money, the sensualist, the inveterate pleasure-seeker, the idler, what happiness can the knowledge afford such as them that there is a life to come wherein their favourite pursuits will combine to tell against them; a life of drudgery wherein they must cultivate new tastes, because it is the ultimate destiny of man to be in a truth-loving, active, pure, and charitable sphere? The truth is, these individuals do not actually believe in any conscious existence beyond the present, and consider themselves wise in following up what they most like, regardless of its intrinsic value."

MR. WALLACE writes:—"On arriving at Glasgow I was much amused by finding the Spiritualists generally practising Rhabdomaney, or divination by a wand. The usual method here is for two persons to hold a cane or rod in their hands, and it points to letters in the alphabet, and thus messages are spelt out frequently. It is used to point out persons who shall sit in the circle for the time being, and which seat they shall occupy, when the conditions thus indicated are strictly adhered to. A pencil is sometimes attached to the end of the rod, and writing is often obtained. Mr. McDonald's two children were playing with a poker, and found it answer questions. The father's attention being called to the subject, he introduced it to the Spiritualists, and thus was Rhabdomaney revived in Scotland." Mr. Wallace thinks he will remain in Glasgow till after Christmas.

THE DIALECTICAL SOCIETY'S REPORT.—Mr. Young, Llanelly, says:—"I am so glad I had the 'Report' down. I am lending it to our leading thinkers here, and it is bespoke by a lot for some time to come. It has done more good in convincing them of the reality of the phenomena than any other book I have ever lent. You ought to push it more." This is not the opinion of an interested reviewer or an advertising vendor, but of a practical Spiritualist. Though a large number of the report has found its way into the hands of Spiritualists, yet there are thousands who have never seen it. The price, 15s., has kept it out of the reach of many. To give the earnest worker a chance, the editorial committee have allowed it to be sold as a premium volume to *Human Nature* for November at half price—7s. 6d. To procure it at this price it is only necessary to purchase *Human Nature* for November, price 6d., in which will be found a certificate entitling the holder to the report at half price. On remitting 8s. 9d., both the report and the number of *Human Nature* will be sent post-free. Spiritualists everywhere should subscribe together, and procure as many copies of this report as possible and keep them in circulation.

THE REPRESENTATIVE of the Spiritual Institution at Stoke-on-Trent, Mr. Ousman, says:—"Mr. Morse has given great satisfaction amongst the Spiritualists here."

THE SPIRITUAL INSTITUTION.

Mr. Richmond, Darlington, makes the following observations:—"I am pleased to find in the last MEDIUM that Mr. Massey is intending to do something in favour of the Spiritual Institution. I hope he may be enabled to stimulate to a more full realisation of Clause 4—of 'a measure for the assistance of the National Institution,' as resolved upon at the late Jubilee Conference, viz., that 'a guarantee fund of annual subscribers may also be established in correspondence with the secretary of the Institution.' If a committee of ways and means could be established for the working of the said clause, so that you would not have the burden of it, it would be well. The nucleus of the committee could be in London, and it could solicit a few leading minds to take a part in the provinces. The said committee could assist in working Clause 1. It is vastly easier, and considered more honourable, to beg for another than for one's self. They could tell the people, through the MEDIUM, that collectors' cash books were ready, &c., &c., and make a noise about it, and correspond with individuals who were likely to work and to keep the thing in motion. It is no use delaying, the thing has got to be worked out; all the voluntary systems of all parties have thus to be worked out, or they could not succeed in their aims. The committee must work hard, privately, and to some extent in public. It would be well if the servant of the honorary committee could locate at the Spiritual Institution, and render you any assistance he could spare; but this implies a salaried servant, paid by the committee. You cannot do all the work in demand by the movement yourself; it is growing, and you must have an arrangement to assist you, or the cause will be retarded. The committee of ways and means is now the first thing to be realised in the progress of organisation."

MRS. BASSET'S visit to Dublin has been of solid advantage to the cause of Spiritualism. Several circles are being formed in that city, and further good news may be expected.

WE are pleased to hear that Mr. Morse has given such great satisfaction at Liverpool that he is specially engaged to return there on January 4, 1873.

SPIRITUALISTS and investigators at Bromsgrove may be supplied with the MEDIUM and other publications by Mr. Palmer, *Weekly Messenger* Office, Bromsgrove. Last week's MEDIUM, advertised in the *Messenger*, is commanding a ready sale.

PADDINGTON HALL OF PROGRESS.—Mr. Marsh writes:—"I was very pleased to see Dr. Sexton at our meeting last Sunday; he was most enthusiastically received. A members' meeting will be held next Sunday evening after the lecture, and a New Year's tea-party on Sunday, January 12, 1872."

A CORRESPONDENT observes that, notwithstanding the prayers in churches and chapels for fine weather, the rain continues to fall unceasingly, and fears that the praying experiment is a non-success. There could be no greater sign of heathenism amongst a people than such an act. True prayer is in spirit to a spiritual source for spiritual blessings, and not a left or left-handed reproach against God for sending too much rain.

MR. MEREDITH thinks the Liverpool Spiritualists will yet find the Islington Assembly Rooms too small. "On Sunday week the hall was completely packed to hear Mr. Morse. After he had spoken fully an hour and a half there was not a dissenting voice. Two reporters were present, Spiritualism is beginning to be noticed by the press, and great interest seems to be manifested. The secularists attend our meetings regularly, and we are knocking them down like ninepins." We have received a Liverpool paper containing a report of Mr. Morse's meeting. Though the reporter sneers at the principles advanced, yet it is the old cry of sour grapes.

The good work accomplished by Mrs. Holmes during her recent visit to Nottingham has borne fruit to this late date. A correspondent of the *Midland Express*, in a loose way, challenged the truthfulness of the report in the MEDIUM. He was promptly replied to by two writers, one of whom observed:—"I do not think an observer so careless, or a recorder so unfaithful, is worthy of much attention. Certainly his evidence would not stand for much in any court. I might easily show that the *suppressio veri* exceeds the *suggestio falsi*, but hope some more able hands will deal with the matter." In the other letter the truthfulness of our report was successfully borne out. The broad candour of the following sentence contrasts favourably with the special recrimination of the anti-Spiritualists:—"All we ask of our opponents is to *practically prove*, or *as practically disprove*, Spiritualism. I am sure Spiritualists will offer every facility either way." Besides producing many practical investigators, Mrs. Holmes's visit gave rise to another agreeable result, as recorded at the end of one of the letters:—"In conclusion, I am happy to inform 'One There' and his friends that the proceeds of the four seances have cleared the debt off a new fifteen guinea harmonium recently purchased by the Spiritualists."

PSYCHICAL OBJECTS AND OPTICS.—Who knows anything of this matter?—apparently a new branch of science. We gladly give publicity to the following remarks on our account of a photograph giving a double image of a figure in the background, in the hope that it will elicit a satisfactory explanation of the circumstance:—"Your explanation of the three-cornered rent appearing twice is, I regret to say, unsound, for the following reason: Light passing through a uniform medium travels only in straight lines, which, if not impeded, radiate in all directions. From each point of the object, whether natural or psychical, proceed rays which fall upon every part of the surface of the photographic lens, and are refracted thereby, the converging rays proceeding in straight lines, after passing through the lens, until they come to a focus, and in this focus the image is formed. Now, the image photographed must of necessity occupy its relative position; but if there is excess of refraction in the light, the focus will fall short of the ordinary focus, and consequently will not reach the plate; while if there is deficiency of refraction, the rays will impinge on the plate before they have come to a focus: in either case the result on the plate, if at all appreciable, will be eminently unsatisfactory as to detail, but will be correct as to position. Let us not endeavour to shirk facts while professing to seek truth. Perhaps some of your readers may be able to throw light on this important subject.—Yours truly, L. G. B."

order to show what our friend meant by tangible, he gave the funniest illustration: he said that solid bodies were gaseous. Then the gaseous is intangible in your notion. If so, you and I have different notions. "Attenuated fluids." What does this mean? This is the merest verbiage without sense behind it that it is possible to indulge in. But let us try it by your own standard. All that is tangible is material. How can you measure tangibility? By touch—resistance. Then what becomes of that which exhibited a resisting force of ninety pounds? Is it tangible according to your own view of it? Probably you have some different way of explaining what you mean by the word. I confess I am utterly beside the whole meaning—if any meaning you intended to convey; and I ask whether it is not the fact that you have got so used to repeating phrases—"imponderable realm," "matter passing through matter," and phrases of that kind—that you do not trouble to weigh the thoughts that are behind. As you say that these manifestations—and I confine you, for this evening, at any rate, to those which you have given—are proofs of intelligence, permit me to ask you what sort of intelligence is that which is measured by a table that rises and by an accordion that plays "Home, sweet home" or "Pop goes the weasel?" Why, really, if we are to measure intelligence in that fashion, the estimate that you would get would be one of the most ridiculous character! Then our friend says, this must be, and that must be. Permit me to observe that it is quite as well, when you say "must," to explain why you think it must. I do not pretend to say that your dicta may not be accurate, but for each separate assertion I should like to have some measure of argument. Let us not disguise from one another that there are two ways of addressing oneself to a subject: one is with the thoughtful purpose of endeavouring to find out what is true; and the other, with the purpose of merely talking round about it in reckless extravagant word-play without ever touching it at all. I do not say that I succeeded in reaching the truth in my first speech, but I do pretend that if it had been followed in the same fashion we should undoubtedly have been much nearer to understanding what we meant by the truth than we are at the present moment. What did our friend say? Our friend said, in his first speech, that matter is the result of force; and he was not content to tell us that, but he gave us an illustration to explain it. "Force is steam; matter is the piston-rod." That is a very funny way of putting it. Force is steam, is it? But your steam is manufactured. Then that which is manufactured is the manufacturer. Force is the producer of matter, according to you. Force of what? When I used the word "matter," which I did but very late in my speech, I took express pains to define precisely what I meant by it. Give me as clear a definition of force as I gave you of matter. I showed you that exhibitions of force which we judge of to-day were not possible to have been judged of in precedent time. I ask you to give me the same sort of illustration in favour of your argument. Our friend is utterly oblivious of the statement made by myself in the beginning, that for the man who alleged another cause it was necessary to give some evidence, for that the burden of proof lies upon him. He puts to me repeatedly the questions, How do you account for this? How was this done? What did that? Where is the muscle force? Why, that is no way of proving his case. Suppose I simply say, in answer to each, "I know nothing about it," he stands with not the slightest evidence. Then he talked about a "bushel of muscle." Well, cannot I talk of a bushel of spirit? There is this difference, that your bushel is empty and mine is full. I shall not trespass upon your attention for many more minutes; I shall have the opportunity of addressing you at some length to-morrow evening in opening; and in order not to afford my antagonist any excuse, although I regret the sort of stuff (I use the word advisedly) which he has put before me to deal with, I shall feel it my duty, in my opening speech, to follow him in the line he has taken. But that does not release him from the duty of disposing of what I put before you. Even if he has to pump himself dry to-night, I ask him to do it, and I will take care to give him a damper to-morrow evening.

MR. BURNS'S THIRD SPEECH.

MR. BURNS: My friend and I seem to be quite at cross sticks with each other. I have come here for the purpose of discussing Modern Spiritualism, and he fancies that I have come here for the purpose of discussing his essay on Zoology. Now, that is very unfortunate. Many of the very excellent things that our friend put forward might be disputed at the right time; they may or may not be true, and yet Spiritualism be a fact. We have had no end of "philosophy," we have had no end of definite ideas and words about "phenomena," and so on; but all those definitions and all this learning have never been able to keep new facts from coming into the world of human consciousness. And so it is with Spiritualism. Indeed, what is the use of our definitions unless they cover the whole ground? Our friend talks about life, and yet he does not know all the phenomena of life; he only knows a very little bit of the phenomena of life, and there he is with his theory. Now, I prefer to look at phenomena, and then seek for a theory afterwards. It is time enough for us to get a theory of life within the next thirty or forty or fifty years, if in the meantime we can know the facts—if we can know the modes in which that thing called life is manifested. I think our friend confounds life with the manifestations of life. He hears a sound coming from a bell or a pot; he does not call that sound an entity; he says there is no correlate to that sound, therefore there is no entity. But there must be a great deal more than what he sees or what he hears, or else there would be nothing to hear and there would be nothing to see. But to come back to the question of phenomena. It is only by getting a thorough idea of phenomena, or as large a grasp of phenomena as possible, that we are able to generalise at all successfully on any subject. If we have only a part of the phenomena of life, we must be false in our generalisations. The more of those phenomena we get, the more must we understand of them. Now, let me describe a seance to you, and tell you what I mean by a spirit. Our friend will have it to think over for to-morrow night. The last seance I attended was on Saturday evening. Spiritualists look upon a seance much as an anatomist does upon the dissecting-table, as a chemist does upon his laboratory, or a mechanic his workshop. It is the place where facts are elucidated—it is the school-house. This talking is of very little account, but the investigation of the phenomena by seances is of very great account. It is there that we get all our knowledge. The seance to which I refer

was held on Saturday evening at 16, Old Quebec Street. The mediums were Mr. and Mrs. Holmes and Miss Cook. There were a number of ladies and gentlemen present; one of whom was a master of arts, who in the *Liverpool Mercury* a few months ago. Another gentleman was Mr. Serjeant Cox; and another, the editor of the *Spiritualist*, Mr. Harrison; besides Mr. Cook's family. The first thing done was for a stranger and a sceptical observer—this master of arts investigating the subject—to thoroughly tie the medium in such a way that all the knots were recognised; they were test-knots, and were examined by those present. The next thing was for those present to hold hands, the persons at the ends of the circle passing both hands into the hand of the person next to them. After the doors were locked and the room was searched, the lights were put out. Then the musical instruments that were upon the table were lifted up and carried about the room, and were played—four or five at once. Then immediately you heard the medium (who was tied, and sitting two or three yards away) speaking and breathing. Then there was a person speaking to you close to your face, touching your hands and your brow, slapping you, laying instruments upon your head and various parts of the body. Then another person came. One was a male and the other a female. One called himself "Richard," and the other called herself "Rosie." Rosie was a little girl, who went round and kissed everybody. I will tell you what she did to me. She took hold of my ear with her hand, put her little, soft, moist mouth upon my cheek, and kissed me with an audible intonation. Our friend wants to know why we say there was a spirit present. Simply because we have an organism there belonging to an intelligent being. We use the term "spirit" conventionally. Spirit signifies a human being after he has laid aside the physical body and exists in the psychical body. Human beings that have laid aside the physical body, and have the proper intelligence, and conditions to exercise that intelligence, can absorb into the periphery of their psychical bodies those materials, as we call them. I use the term "material" in a conventional sense, because spirits are material just the same as we are material. I do not know what idea our friend has about the immateriality of spirits. Perhaps he does not know anything about them; hence the necessity for me to tell him something about them. In generalising upon life, it is necessary that he should know the various phases of life, and hence the necessity for this discussion. You see I am noticing new phases of life which seem to be entirely beyond his experience—phases of life in which intelligent individuality can manifest itself without the various appliances existing in the condition in which we understand the human body to exist. After these instruments went round, something took the ropes off, and threw them at the man that tied them. Sometimes the lady is tied up by the same power much more tightly than her visitors can tie her. A visitor was asked to go and hold the lady's hands. In the first place he was told to be careful to feel all down the arms to see that there was nothing upon them, and having done so, to hold the hands. Well, there were hoops—a tambourine hoop (with cymbals, so that it could be easily heard when moved), a wooden hoop with an iron hoop upon it. The visitor felt that those objects were there; then, holding the medium's hands tightly, that tambourine hoop with an iron hoop upon it came upon his arm, without his hand being disengaged from hers. There was a demonstration of the fact that matter was severed and continued again without break or interruption by some process that was not understood by those who were present. That terminated the dark seance. Then we had a light seance, which was arranged in this way. There were two rooms, with a door leading from one into the other. A temporary door was placed therein, with an aperture in it. The inner room was thoroughly searched, and then the door was locked. One candle was allowed to be burning in the room where the company was sitting; a hat was placed before it to prevent the rays falling upon the aperture. Mr. and Mrs. Holmes sat at each side of a little table just under the aperture. Miss Cook sat at the table facing the aperture. We all sat round in a semi-circle; Mr. Serjeant Cox immediately behind Miss Cook and opposite the aperture, and M.A. beside Mr. Serjeant Cox. In a little while a face came to the aperture; M.A. recognised it as the likeness of a departed friend. He said, "Are you A. W.?" and the face nodded affirmatively. It went away and came again. Another face then came—a masculine face with strong features. I recognised it at once; I had seen it shown in a similar way at two previous seances. I can tell you a curious circumstance of the same face being seen in the psychical form. I was at a meeting at St. John's Temperance Hall one evening; a lady who was present, a clairvoyante, said to me last week, before this occurred, "When you were here before, I saw a spiritual individual standing beside you." She described his features—peculiar shaggy and prominent eyebrows, a long face, piercing eyes, a large nose, and a very pronounced chin—such a description as would enable anyone to recognise the face; and that face so described by the clairvoyante is exactly the same face as I have seen three times in the material form by candlelight. There is a curious fact, showing that a face was seen at Clerkenwell psychically; it was reproduced at Mrs. Holmes's seance physically, made literally out of nothing before my eyes. After this face went away, two others were seen imperfectly. Then came another face, with grey hair, and a fine intelligent expression of countenance. It showed itself with a great deal of clearness. Mr. Serjeant Cox recognised it as the likeness of his deceased uncle. I do not say it was his deceased uncle; I say it was his likeness. He said, "Do you represent Robert Cox?" The face bowed. It showed itself five or six times, twenty or thirty seconds each time. Then the door was opened, and Miss Cook and Mr. Holmes went inside beyond the aperture, and sat for another development of the faces. Then the same head came again, not from below but from the ceiling, and showed itself a number of times in various positions, so that Mr. Serjeant Cox was absolutely certain that it represented his deceased uncle. Then in a short time the hat was taken away so as to allow the light of the candle to fall full upon the aperture, and there was seen in drapery, able to speak—so that we could talk to it—the face of a lady, said to be the spirit "Katie"—so she calls herself—manifested through the mediumship of Miss Cook. The spirit had to apologise for the fact that because of certain conditions it could only represent itself in the peculiar features of the lady who was sitting in trances in a chair at some distance from the opening. Here I shall leave the subject till to-morrow night, when I shall be prepared to bring forward some more facts derived from an investigation of

Spiritualism; because what does it matter what I think or what Mr. Bradlaugh thinks? We must succumb to FACTS.
The second evening's debate will be continued next week.

[Mr. Bradlaugh's absence from London prevents his being able to revise his second and third speech. Any necessary correction will be gladly inserted next week.—ED. M.]

A TEST SEANCE WITH MRS. HOLMES.

To the Editor of the Medium and Daybreak.

SIR,—I deem it only justice to Mr. and Mrs. Holmes to record, in a few words, the results of a carefully-conducted test seance, given at their own house, to M. A., my wife, my brother-in-law, Mr. Burns, and myself. Your readers will find, it is true, little that is new to those who have attended their seances, but my reasons for contributing my own note of experience are twofold: first, as an apology for having on a former occasion entertained strong doubts as to the *bona fide* nature of certain of the manifestations; and secondly, to record the actual and immediate identification of a very near and dear relative by three of the sitters.

I may premise by saying, that some weeks ago I attended, in company with a friend who was anxious to witness some of the spiritualistic phenomena (of which he had heard and read), the usual Wednesday evening seance of Mr. and Mrs. Holmes. At this seance certain strangers were present, who by their conduct and conversation introduced a disturbing and antagonistic element to such an extent as to interfere seriously with the manifestations, and, in the end, to break up the seance in a manner which I have since heard stigmatised in the strongest language, as a direct violation of the terms upon which they had been admitted to the circle. I have already, Mr. Editor, communicated to you the results which ensued, together with the fact that my friend and self, in spite of the extraordinary ring test, left the room in a most dissatisfied frame of mind, and, as I have before stated, with strong doubts as to the *bona fide* of the phenomena we had witnessed. The seance, then, respecting which I wish to give you a few details, was a test seance, voluntarily offered by Mr. and Mrs. Holmes to myself and friend, had he remained in London, but that not being the case it was on both sides postponed until last week, when the individuals mentioned at the commencement of this letter met at the residence of the Holmeses, at five p.m. The seance rooms, consisting of a back and front drawing room, opening one into the other in the usual manner, were minutely examined in every particular; every nook and corner capable of concealment being peered into, windows bolted, doors locked and bolted from the inside. The half-open door between the two rooms was then closed by a black screen, having an aperture in it about eighteen inches square; and we sat down, the medium herself having been most securely lashed by her hands and body to the chair, in such a manner as to satisfy us all that she had no power of motion whatever. The lights having been put out, the circle was formed. Mr. Burns, sitting at one end of the circle, was held firmly by both hands by a relation of mine during the whole seance, and Mr. Holmes's hands were equally firmly grasped by my own from first to last. Almost immediately the instruments were flung off the table, the violin and guitar were taken up and carried about in every part of the room, playing lustily; at times they rushed about with such extreme rapidity that had not the sound indicated their position to be in close proximity to the ceiling, there might have been cause for serious alarm. A cessation of phenomena then occurred, at the close of which we were made aware of the advent of two materialised spirits, who proceeded to treat every one of us in turn to sundry evidences of their actual presence; one, a small child, treated me in the same manner as would my own little daughter: she played with my hair, pulled my whiskers, kissed me on the forehead, pushed her little hands between mine and Mr. Holmes's, and talked in the usual manner of children in general. She then extracted a bunch of violets from the coat of M. A., and returned to insert them into my own coat, which, after some difficulty, she succeeded in doing, and then favoured me with a parting salutation. The other materialised spirit then repeated the previous phenomena with the instruments, and finally placed one or other of the objects in the lap or around the necks of each of the sitters. A light being called for and instantly produced, none but the sitters and the medium were present. After a pause, we again joined hands, when, in one moment, the lashings of the carefully-tied-up medium were unloosed, and she was free. That most extraordinary instance of the passing of matter through matter, called the ring test, was then most satisfactorily given to my relative and to myself. I may say that the ring placed on my own arm, while my two hands were firmly grasping those of the medium, was one which I had most carefully examined, without detecting the slightest suspicion of a flaw.

We again broke the circle, the medium having recovered from the trance, and a candle having been lighted and placed at the end of the room, we drew the table up to the screen and sat around it, within four feet of the square aperture. After a lapse of a few minutes, a face appeared at the aperture; it was a pale, handsome face, with light eyes and dark bushy beard; it remained for some time at the aperture, and was as distinct as the countenance of any of the sitters, but was not recognised. It then departed, and after a few minutes another face was seen through the aperture, descending apparently from the ceiling, and then appearing with the utmost distinctness. And now, sir, for the astounding *dénouement*. This face was instantly and simultaneously recognised by three of the party as that of their departed relative, as he appeared when on his death-bed; it remained for a length of time within four feet of ourselves, and on being requested to do so, advanced outside the aperture and then retreated. On being asked whether it could communicate by writing, and an answer in the affirmative being given, a slate and pencil were handed, taken in, and then handed out, covered on both sides with a message* which, under ordinary circumstances, would have taken five times the length of time to write during which the message had actually been written by this extraordinary agency. The overpowering nature of this manifestation upon those

interested may readily be conceived, and we naturally enough broke up the seance, in solemn awe and gratitude.

The back room was immediately examined, but everything was as before; not a trace of change, not a trace of mechanism or fraud could be detected, and every facility was warmly pressed upon us for examination. For my part, and indeed I may say the same of all the others, it was not needed. We had already satisfied ourselves, and came away more than ever firmly convinced of that old and trite, yet withal most truthful of sayings, "That there are more things in heaven and earth than are dreamt of in our philosophy."

I see no longer, Mr. Editor, any necessity for continuing under an anagram; my convictions are too firm to admit of my doing so, and I am not ashamed of them.—I remain, therefore, your obedient servant,

13, Alexander Road,
Finchley Road, N.W.

STANHOPE TEMPLEMAN SCHEER,
M.D. Edin. and New York, &c., &c.

P.S.—Allow me to say that the contemporaneous and simultaneous testimony of three individuals is generally supposed, in most cases, to be conclusive; but I may add, that on returning home and referring to a photograph taken some years even before death, the resemblance was considered by a fourth sitter, who had never seen the deceased, to afford every warrant for the recognition on our part.

To the Editor of the Medium and Daybreak.

SIR,—Will you admit a few lines respecting two seances which I have had lately with Mrs. Holmes, and at which remarkable manifestations of spirit-faces were given? I will not go into detail more than is necessary, but it is fair and just to say that the conditions throughout were of the most rigid test nature. Mrs. Holmes has lately been subjected to insult and annoyance from the conduct of some individuals who would have been more at home probably in a music-hall or at Astley's than in a seance room, and whose acquaintance with spirits is confined to those of a fluid nature. I am therefore glad to do her the plain justice of saying that I have always found that the most rigid tests are cheerfully accepted, and that under such conditions I have obtained the most convincing manifestations. On the last occasion referred to I brought with me a long piece of white tape which had never been used. I doubled it, and tied the medium firmly to the chair, so that she could not stir. The room was thoroughly searched, and every nook and corner explored, the doors being locked on the inside. Under these conditions we had all the phenomena which occur in Mrs. Holmes's presence, and which I need not particularise. Little "Rosie" was especially demonstrative, and was so strongly materialised as to be able to clamber up and sit on my lap, and pull my face down and kiss it. She laughed and talked with all of us, and afterwards gave the ring test to two of my friends in the most convincing manner.

But the most astounding part of the manifestations was the appearance and identification of the faces of our own departed friends. During the first of the two seances referred to, one in which I had been asked to meet Mrs. Holmes and Miss Florrie Cook, at 16, Old Quebec Street, the first face was that of a very dear friend of my own, who has left this sphere now nearly three years. The face was distinct, and to me most plain and palpable. I had no doubt as to the identity.

If, however, any doubt as to a miracle so stupendous had lingered in my mind, it would have been removed by what occurred at the subsequent seance above mentioned. It was a private seance, at which a very harmonious circle was present; a friend of mine, his wife and her brother, Mr. Burns, and myself only being there. We sat close round the table, so that the little aperture through which the faces are shown was well within view—so clearly, indeed, that I could see the faces float upwards to the ceiling to rematerialise themselves, and could even trace their gradual formation. Under these circumstances, with a good light, and at a distance of only a few feet from our own faces, we saw the face of a most intimate and dear relation of three of the sitters. Mistake there could be none. I never saw him in the flesh, but I have seen his portrait; and the resemblance, even to one who did not know him, is unmistakable. To those who had known and loved him here, the vivid return of his familiar features was most startling and affecting. He was there, as real to all appearance as though the body had been resuscitated and quickened into new life. Even the hand—a most beautifully-formed one, which had been his characteristic in life—was there. No test was wanting to convince us all that we were in the presence of one of the most remarkable and miraculous phenomena that have occurred even in this age of marvels. I forbear any comment or further particulars.

M. A.

MADAME LOUISE'S SEANCE.

On Friday evening Madame Louise gave a seance at the Spiritual Institution to quite a numerous audience. She was first controlled by a spirit styling himself Dr. MacIntyre to give a popular address on the laws of health, which was certainly a very compact and instructive speech. Then she was controlled to give tests. The first case was as follows:—She said, "There is present a spirit who desires to thank a gentleman present for much kindness extended by that gentleman to the spirit's widow. The gentleman has done a great deal for that widow; he has done her a great deal of good." It was thought by some that this spirit might be Mr. Powell. On asking the control, it was stated that the spirit being described had passed from earth-life rather suddenly, and was tall, and the gentleman to whom he referred worked in many colours, like Joseph's coat of many colours.

Mr. Keeble thought the description referred to him, as a Mr. Campbell had been killed suddenly on the railway and he had been friendly to Mrs. Campbell, but the test was not clear in all respects. On Saturday a gentleman called at the Spiritual Institution, and said that he had been present at the seance—the first one he ever attended—and was very much struck with the description above reported. He had worked for thirty years as printer with a man now deceased. They were very dear friends, and had much sympathy the one with the other. He had befriended this companion's widow all he could, but had not been able to do anything like what his friend would have done for him if he had had the opportunity. About a year ago he saw a cone of light three times while he sat in his room with a lamp burning. This cone of light, unlike the usual way in which lights appear, had

* This remarkable communication, addressed to Mr. Burns, is being lithographed, and will appear as an illustration in the January number of *Human Nature*, price 6d.

the small end applied to his eye, and it became wider as it extended away from him, and did not emit rays. He had an impression that that light was of spiritual origin, though he knew nothing of Spiritualism. A friend had given him a ticket to attend the Friday evening seance, and it was all so strange to him, and being rather deaf, he did not know what to make of it till he had thought over the matter. He was certain that the spirit described by Madame Louise was that of his deceased friend, and the proof to him was the allusion to Joseph's coat of many colours. This gentleman is a colour-printer, and he pulled from his pocket a proof paper containing upwards of a dozen tints which he is in the habit of working with daily.

Madame Louise gave a number of other tests, but she says she does not consider her performance worthy of her, as she was in a very unfavourable condition.

MRS. BUTTERFIELD AT HECKMONDWIKE.

To the Editor.—Dear Sir,—It is with pleasure that I inform you of the great success we had at Heckmondwike on Sunday, the 22nd. Though the weather was very unfavourable, there was a large attendance at each service, who listened with breathless attention. The subject for the afternoon was "Spiritualism—What is it?" when the speaker explained what people said it was. Some said it was mesmerism, but that point was fairly argued out and thrown to the ground; some people said it was the work of the Devil, but it was fairly proved that a house divided against itself could not stand, therefore it could not be that old gentleman the Devil, who went about like a roaring lion seeking whom he may devour, for Spiritualism taught love to God and love to man. At the close questions were invited, and a great number were asked and suitably answered. In the evening the subject was "Who are my Disciples?" which was also handled in a suitable manner. I think that the seed which was sown, together with a large quantity of Spiritual tracts, &c., kindly sent us by our good friend Mr. John Scott, of Belfast, have done a great deal of good. Mr. John Kitson, of Gawthorpe, presided on each occasion. I think if some of our Heckmondwike friends would take it upon themselves to be agent for the MEDIUM, Spiritualism would soon thrive, as it seems to be all on the move, and the MEDIUM was inquired for by a large number on Sunday.—Yours, &c., B. BRADBURY, Hon Sec.

Morley, December 23, 1872.

We are sorry that the demands upon our space this week exclude a great quantity of interesting matter, including communications from "Investigator," Mr. Alsop, Mr. Enmore Jones, and others.

The spirit-message from the Rev. Mr. Cator, which was given through Mr. Witheford, of Bromsgrove, some time ago, and published in the MEDIUM, has been corroborated by the deceased gentleman's daughter, into whose hands a copy of the MEDIUM had accidentally fallen.

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SEANCES IN LONDON DURING THE WEEK.

- FRIDAY, DECEMBER 27, South London Association of Progressive Spiritualists, 21, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to write to F. M. Taylor, care of Mr. Weeks, as above.
SATURDAY, DECEMBER 28, Seance by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock, for Spiritualists only, 5s.
SUNDAY, DECEMBER 29, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
MONDAY, DECEMBER 30, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Ball's Pond Association of Inquirers into Spiritualism, 102, Ball's Pond Road, Islington. Admission Free. Commence at 8 o'clock.
Seance by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock. Admission 2s. 6d.
TUESDAY, DECEMBER 31, Seance at Mrs. MALS's, 321, Bethnal Green Road, at 9. Admission Free.
WEDNESDAY, JANUARY 1, Seance at Mr. Wallace's, 105, Islop Street, Kentish Town.
THURSDAY, JANUARY 2, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell. A Seance to commence at 8.30 p.m. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

- SUNDAY, DECEMBER 29, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 4 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, 5.30 p.m. Trance-Medium, Mr. Wood.
BRISTOL, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Illingworth.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 1 and 6 p.m.
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.
COWBY, at George Holdroyd's, at 6 p.m.
HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. White and Mrs. R. Hudson.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. J. A. Swift and J. Kitson, Mediums.
MORLEY, Mr. G. Butterfield's, New Scarborough, Mrs. J. A. Butterfield, Medium, at 6.30.
HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.
NOTTINGHAM, at Mr. Giffin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 4 p.m. Healing and Trance-speaking Medium, Mr. John Crane.
BISHOP AUCKLAND, at Mr. Fawcett's, Waldron Street, at 8 o'clock. Notice is required from strangers.
ROCHDALE, at Mr. Greenless', Nicholson Street, Mickleton, at 6 p.m.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Seagate Street, at 8 p.m.
GLASGOW Association of Spiritualists. Public Meeting at 6.30 p.m. at 164, Tringate.
BIRMINGHAM, at Mr. Down's, 42, Aston Road, Trance and Test at 7 o'clock. Also on Tuesday and Thursday Evenings, at 8 o'clock.
LIVERPOOL. Public Meetings at the Billington Assembly Rooms, at 1.30 and 7 p.m. Trance-mediums from all parts of England, &c.
MONDAY, DECEMBER 31, HULL, 42, New King Street, at 7.30.
TUESDAY, DECEMBER 31, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
GAWTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
ROCHDALE, at Mr. Dyson Elliott's, Chemist, Elliott Street, at 7.30 p.m.
WEDNESDAY, JANUARY 1, BOWLING, Spiritualists' Meeting Room, 4 p.m.
HAGG'S LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. White and Mrs. R. Hudson.
MORLEY, Mr. G. Butterfield's, New Scarborough, at 7.30.
OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.
GLASGOW Association of Spiritualists. Weekly Conference, at 8 p.m., at 164, Tringate. Circle-room open to members and inquirers, at 8 p.m. on other evenings.
THURSDAY, JANUARY 2, BOWLING, Hall Lane, 7.30 p.m.
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 1.30.
WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.
BISHOP AUCKLAND, at Mr. Fawcett's, Waldron Street, at 8 o'clock. Notice is required from strangers.
ROCHDALE, at Mr. Dyson Elliott's, Chemist, Elliott Street, at 7.30 p.m.
NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Bell's Court, Seagate Street. Seance at 7.30.
FRIDAY, JANUARY 3, LIVERPOOL, Weekly Conference, at Mrs. Baker's, Caledonian and Temperance Hotel, 6, Stafford Street, at 8 p.m.

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OF THE COMMITTEE OF THE

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TOGETHER WITH THE

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Jonah Webber, Esq.

Professor Huxley and Mr. George Henry Lewis, Esq., to be invited to co-operate.

Minute Reports are given of the experiences of sub-committees, derived from the general Committee, who were for many months engaged in the investigation "of the phenomena without the aid or presence of any professional medium;" and the greater part of these members of Committees "commenced their investigations in an avowedly sceptical spirit." These reports corroborate each other, and embody the following synopsis of phenomena obtained:—

I. Sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur without being produced by muscular action or mechanical contrivance.

II. Movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by the persons present; and frequently without contact or connection with any person.

III. These sounds and movements often occur at the times and in the manner asked for by persons present, and by means of a simple code of signals answer questions and spell-out coherent communications.

During the course of a long series of sittings the Committee obtained evidences, arguments, and experiences from the following persons:—

Mrs. Emma Hardinge.
Mr. H. D. Jencken.
Mrs. Honeywood.
The Hon. Mrs. —.
Mr. T. M. Simkiss.
Mr. Edward L. Blanchard.
Mr. J. M. Spear.
Mr. B. Coleman.

Mr. George Childs.
Mr. John Jones.
Mr. and Mrs. Rowcroft,
Lord Borthwick.
Miss Jones.
Mr. J. Burns.
Mr. T. Sherratt.
Miss Houghton.

Mr. Cromwell F. Varley.
Mr. T. Shorter.
Mr. M. Eyre.
Mr. Lowenthal.
Mr. Heckley.
Mr. D. D. Home.
Mrs. Cox.
Signor Damiani.

Mr. Glover.
Lord Lindsay.
Miss Douglass.
M. Chevalier.
Miss Anne Blackwell.
Mr. Percival.
Mr. Hain Friswell.
Mr. William Faulkner.

The statements of these witnesses are given at length, embracing an accurate description, amplified by cross-examination, of some of the most remarkable phenomena which have been witnessed. This important evidence may be thus summarised:—

1. Thirteen witnesses state that they have seen heavy bodies—in some instances men—rise slowly in the air, and remain there for some time without visible or tangible support.

2. Fourteen witnesses testify to having seen hands or fingers, not appertaining to any human being, but life-like in appearance and mobility, which they have sometimes touched, or even grasped, and which they are therefore convinced were not the result of imposture or illusion.

3. Five witnesses state that they have been touched by some invisible agency on various parts of the body, and often, when requested, when the hands of all present were visible.

4. Thirteen witnesses declare that they have heard musical pieces well played upon instruments not manipulated by any visible agency.

5. Five witnesses state that they have seen red-hot coal applied to the hands or heads of several persons without producing pain or scorching.

6. Eight witnesses state that they have received precise information through rappings, writings, and in other ways, the accuracy of which was unknown at the time to themselves or to any persons present, and which, on subsequent inquiry, was found to be correct.

7. Three witnesses state that they have been present when drawings, both in pencil and colours, were produced in so short a time, and under such conditions as to render human agency impossible.

8. Six witnesses declare that they have received information of future events, and that in some cases the hour and minute of their occurrence have been accurately foretold days, and even weeks before.

The work also contains communications, letters, and statements from—

Mr. J. Edmunds, M.D., M.R.C.S.
Mr. A. R. Wallace, F.Z.S.
Mr. Henry Jeffery.
Mr. Grattan Geary.
Mr. Serjeant Cox.
Mr. H. G. Atkinson, F.G.S.
Professor Huxley.
Mr. George H. Lewis.

Mr. W. M. Wilkinson.
Dr. Davey.
Mr. Shorter.
Dr. Garth Wilkinson.
Mr. William Howitt.
Lord Lytton.
Dr. J. Dixon.
Mr. Newton Crosland.

Mr. Robert Chambers.
Dr. Lockhart Robertson.
Dr. Charles Kidd.
Mr. Fusedale.
Mr. Edwin Arnold.
Mr. J. Hawkins Simpson.
Mr. A. Glendinning.
Professor Tyndall.

Dr. W. B. Carpenter.
Mr. T. A. Trollope.
Mr. C. Bradlaugh.
M. Leon Favre.
Mrs. Letitia Lewis.
The Countess De Pomar.
M. Camille Flammarion.
Mrs. Guppy, &c., &c., &c.

The Work is, altogether, an aggregation of the strongest testimony in favour of the phenomena of Spiritualism that has been presented in this country. It ought to be in every public library in the three kingdoms, and for that purpose it may be obtained at half-price on the conditions stated above.