



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

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THE CLAIMS OF MODERN SPIRITUALISM UPON PUBLIC ATTENTION.

AN ADDRESS BY DR. SEXTON, DELIVERED AT THE SUNDAY EVENING SERVICES FOR SPIRITUALISTS, HELD AT THE CAVENDISH ROOMS, LONDON, MAY 18, 1873.

One of the greatest German thinkers remarks, "As the image of the sun paints itself on the mist before his rising, thus foreboding spirits precede great events, because the future is already moving in the present." This has been true in all ages, and is especially so to-day. Anyone who glances at the various phases of society, considers the aspects presented, and the modes of thought engaged in, may easily see what the future is likely to be. We are drifting in a particular direction, and it is not difficult to discover the course we are taking. The "signs of the times" are numerous and very clear, and he who disregards them does not act wisely. Amongst the phenomena that stand out in bold relief to-day, indicating clearly what is likely to spring out of it in the future, is the movement known by the name of "Modern Spiritualism." This is especially one of the "signs of the times." It has made its appearance under peculiar circumstances, and at a period when there was perhaps a greater need of it than at any other time in the history of the world, and the influence it has already exercised over society is extraordinary. With a great number of persons it is considered the proper thing to do to assume a superiority of intellect over the believers in Spiritualism, and to treat the whole thing with contempt. The phenomena, it is said, are so puerile and insignificant that it is not worth one's while to take the trouble to investigate them. The movement, it is declared, is only favoured by a few of the most ignorant and unlettered, and is utterly beneath the notice of rational men. Such persons, in pursuing this conduct, assume a degree of intellectual superiority over Spiritualists which their position and character in no way warrant, and which only indicates how exalted an opinion they have of their own mental powers, and how large a development of "self-esteem" they are blessed with. They do not care to reason on the subject; they can only ridicule the phenomena, and laugh at that which they are totally incompetent to understand. A day or two ago I was with a party of friends, when the subject of Spiritualism formed the main topic of conversation, and one and all joined in laughing heartily at the "absurdities," as they called them, of what are termed spiritual phenomena. I asked them if they knew of any set of principles that could not be made the subject of ridicule, if one were disposed to apply to them that very questionable mode of eliciting truth, and whether the laughing at the "absurdities" of Spiritualism, as they were pleased to term them, did not assume an intellectual superiority on their parts over all believers in Spiritualism, which facts in no way justified. Spiritualists are not all fools; they number in their ranks some of the brightest intellects of the age; men who have devoted their lives to scientific investigation and discovery, and who are therefore assuredly as competent to judge of the genuineness of the phenomena in question as those who have never taken the trouble to examine them, nor bestowed five minutes' thought upon the subject. But in truth the ridicule usually comes from those who know nothing whatever of the matter, except what they have learned from hearsay and the garbled and fabulous statements in newspapers. It is so very easy to form an opinion without taking the trouble to ascertain whether it is well founded or not: no thought is required, and no labour is necessary; brains may be therefore altogether dispensed with in such a case. These persons illustrate admirably a well-known aphorism, "There came a wise man and a fool: the wise man heard, investigated, decided; the fool decided." We do not ask such persons to accept Spiritualism as true because great men have embraced it; but we do ask them to investigate its phenomena or hold their tongues. It is quite clear that they cannot be in a position to judge as to whether it is true or not; and the fact that men of far higher intellectual calibre than themselves have come to recognise it as being everything that it professes to be should at least lead them to treat it with some degree of respect. "Not the feeblest grandam," says Emerson, "not the mowing idiot, but

uses what spark of perception and faculty he has to chuckle and triumph over the absurdities of all the rest. Difference from me is the measure of absurdity." It is men of this class who, while they will not bestow ten minutes' serious thought upon the subject, are ever ready to make fun of that which they cannot understand—to joke about things beyond their limited comprehension, and to ridicule everything that has occurred outside of their own narrow experience.

The statement that Spiritualism deserves to be treated with supreme contempt, and that the movement is so utterly insignificant as to be unworthy of notice, is moreover not at all in keeping with the conduct of those who make it. Why do they take the trouble to meddle with it at all? Why kill the dead lion? Why constantly attack that which is already defunct, or at least in a fair way of becoming so very soon? Dr. Carpenter puts the whole thing down as a species of mental epidemic, subject to laws very similar to those which govern epidemics of a physical character. There have been such things in the past, although it is very questionable whether Dr. Carpenter's explanation will account even for these; we have had the dancing mania, the preaching mania, the flagellants, and a host of other manias of a similar kind, in which the epidemic has spread from one to another by a sort of mental contagion. One person in an audience is attacked with hysteria, another is affected from mere sympathy, then another, and another, until a large portion of the audience becomes hysterical. Well, this is how these mental epidemics are said to spread, and this is how Spiritualism is extending itself to-day. It is a sort of mania. One person took it up, then another; by-and-bye several became affected in the same way. The movement—I mean, madness—goes on, and in a short time there seems to be a fair chance of having the great bulk of society composed of madmen. This is consoling—very. Well, then, Spiritualism, being a mental epidemic, can only run a certain course like other epidemics, and must in the end pass away, to be remembered only as a matter of history. It is fashionable to-day with a certain class, but to-morrow it may have passed its culminating point, and be on the decline. It cannot affect society permanently, but will, after bringing under its influence a large number of weak-minded persons, gradually lose its power, wear itself out, and disappear. These are the sort of statements that a certain class of opponents make, but their conduct gives the lie to their words. If Spiritualism were this kind of thing and nothing more, think you that they would waste so much of their time in attacking it? Not they; they would leave it alone, to die out of its own accord. They tell you that the whole thing is beneath their notice, and yet they keep on noticing it continually. Almost all the newspapers in the country have recently been dealing with the subject, from the *Times* downwards. Leading articles have appeared by hundreds in the Press, and the correspondence that has taken place on the question is of marvellous extent. And all this for the purpose of discussing and opposing a movement which is not worth a moment's thought, and which is so insignificant as to deserve to be treated only with supreme contempt. Such conduct is exceedingly inconsistent, to say the least of it. The Secularists indulge in the same kind of talk, and yet Sunday after Sunday they keep on hammering away at this very contemptible Spiritualism, as though they believed it to be a most formidable opponent. I told one of their leading men the other day that Spiritualism had been a perfect godsend to them; what they would have found to lecture about if I had not embraced Spiritualism, I was at a loss to imagine, considering how from the highest to the lowest of their teachers this subject had formed their stock-in-trade for the last few months. All this, however, shows that they do not believe it to be the contemptible thing that they pretend. They know well enough that the movement is taking deep root in the English mind, and that its progress is most rapid. It is not my intention in this discourse to deal with the phenomena of Spiritualism, but with its claims upon society. These are various.

I.—It demands investigation as a science. The facts and phenomena are of precisely the same character as those upon which other sciences are based, and we require them to be dealt with in the same way. Upon these facts we take our stand and maintain that in the conclusion that

we have arrived at we are following out the spirit-Baconian principle of induction. A score of other theories have been invented to account for spiritual phenomena, but the objection to them all is, that even if true they are totally incompetent to explain all that takes place. The spirit hypothesis alone will cover the ground occupied by all the facts, and as that is the case we are following the strictest principles of scientific reasoning in adopting it. The Copernican system of astronomy is only known to be true upon this principle, and the same remark will apply to every recognised law of nature. I maintain, therefore, that we are acting in accordance with the true spirit of scientific investigation in coming to the conclusion that the theory of Spiritualism is true. And we have no more right to set it aside in consequence of difficulties, imaginary or real, that may happen to accompany it, than we have to relinquish any other well-recognised law of nature—say, in chemistry or geology—because we may not be able to fully comprehend all that it involves. There are a large number of persons who profess to be able to explain all the phenomena of Spiritualism by some fanciful hypothesis of their own, but these are generally persons who are thoroughly ignorant of the facts. They have never seen what really takes place in the spirit-circle, and are therefore totally incompetent to set up a theory of any kind on the subject. To such we say, The facts are ours, not yours, and we are the only judges as to what theory will be found sufficient to explain them. You know nothing about the matter, and cannot therefore be allowed to have an opinion that shall be considered of any weight. You are in the position of the man that stated to Sir Charles Lyell that geology was false, and that he didn't believe one word of it. "Do you," inquired Sir Charles, "know anything about geology? have you ever read anything on the subject, or studied it practically?" "Not at all," said the objector; "why should I study it, when I don't believe in it?" "Well, then," replied the geologist, "you are incompetent to discuss the subject, or to have an opinion on it. Go and study geology, and then come to me, and I'll listen to your objections. It will, however, be needless then, for you will be of the same opinion that I am." We say the same to those objectors to Spiritualism.

We have, first of all, a large amount of indifference on the part of scientific men to complain of. They do not know whether Spiritualism be true, neither do they care. It is a subject in which they take no interest, and will not, therefore, devote any attention to its study. Indeed, to do so they would consider a great waste of time. Professor Huxley declares that the phenomena, even if genuine, do not interest him, and that he has better things to do than to investigate them. Is this fair on the part of a scientific man? Suppose other men were to decline to investigate the facts mentioned by the Professor regarding his favourite branch of science, what would he say? He would most assuredly condemn such persons as blinded by prejudice, and unworthy the name of men of science. The real business of a scientific man should be to investigate all facts, no matter what their character, nor whether they particularly interested him or not, so as to arrive, if possible, at a sound conclusion with regard to them.

The actual opposition that we have to contend with is more from *pseudo* science than from real science. I call it *pseudo* science to invent a large number of long, crack-jaw words, frequently meaningless ones, for the pretended purpose of explaining facts, but with the real object of throwing dust in the eyes of other people. We have the terms electricity, magnetism, mesmerism, unconscious cerebration, ideomotor motion, psychic force, and suchlike names bandied about, as though everything could be explained by the use of a word which very frequently itself requires defining, and in every case its applicability to the subject shown. What is unconscious cerebration? What is cerebration itself? Cerebration means thinking; that is the materialistic way of expressing it. One writer says that the brain (cerebrum, hence cerebration) "secretes thought as the liver secretes bile." Is this science, or nonsense? The bile secreted by the liver is of as material a character as the organ that secretes it, and can be handled, weighed, and measured after it has been removed from the organ producing it. Is there any analogy between this and thought? Have you ever weighed out an ounce of thought, or measured and cut a yard of it? If the brain secretes thought, it clearly does it upon a totally different principle from that on which the liver secretes bile. Well, cerebration means thinking, and thinking most certainly involves consciousness, for without consciousness there could be no thought. Unconscious cerebration, therefore, means unconscious thinking, that is, unconscious consciousness. And this is one of the theories that is to explain Spiritualism. The men who propound these whimsical notions call themselves sceptics: verily they are the most credulous people on the face of the earth. Then take mesmerism. If you describe spiritual phenomena, the remark called forth is generally, "Oh, that's only mesmerism." "Just so," I reply; "and what, pray, is mesmerism?" "Oh, mesmerism, why that's—that's—mesmerism." "Exactly." "Well, it's animal magnetism." "And what's that?" Here there is silence again. Mesmerism covers a class of phenomena which can only be explained by the agency of Spiritualism, and animal magnetism is a term that needs defining, because we know of no force in the human body at all analogous to the recognised magnetic force. If, therefore, you apply the term magnetism to any vital phenomena, you use the word in a new sense. Mark, I have no objection to this, but if it be done the word must be defined. In no case, however, are either of the terms of the slightest value as an explanation of spiritual phenomena. Then, again, we have psychic force. What, in the name of all that's rational, is that? Psychic force means soul force, for *psychos* means soul. Now if by this be meant any material force at all analogous to electricity or magnetism, we simply demand proof of its existence first, and when that is supplied we shall require to be informed as to how it can accomplish the results that we know to take place. If, however, as its name implies, it be intended to describe a real spiritual power, then that is to admit Spiritualism. This psychic force is curiously dealt with. The believers in it seem to have a most singular view of its power. I have a friend who clings to the psychic-force theory, and he calls this said psychic force by a well-known Christian name. He inquires if Psychic Force is happy; asks him (the force) how he is getting on in the next world; whether he has improved since he left this; what sort of society he has; and a score of questions of a similar kind. Psychic force acts most rationally, and displays frequently more

intelligence than those who put the questions to it. Psychic force is a personality about it quite human, and a capacity of feeling and sympathy. Now what does all this mean? I tell you it means that the believers in psychic force are really Spiritualists, but in a desirous of avoiding the odium that attaches to the name. All this idle speculation about forces and nameless powers is a waste of time; let that be accepted, or let those who refuse to accept it, talk of that of which they cannot possibly know anything, and learn," says Dr. Chalmers, "by descending to the sober work of feeling, and experimenting. I prefer what has been said to a pair of eyes to all reasoning and guessing."

II.—It demands attention on the ground of its philosophical claims. If Spiritualism be true, it propounds a new and most important system of philosophy. This of itself should be sufficient to require examination. Philosophy may be said to have become almost dead in modern days. Science has, in truth, usurped its place very much because the mission of each is different, and neither can logically perform the function of the other. Mr. G. H. Lewes, in his "Philosophical History of Philosophy," endeavours to show that in modern times philosophy is impossible—that all that it has done in the past has been to land us in positive science, and here we are to be left quite in keeping with the materialism of the age. Philosophy, thus viewed, has little or nothing to do with positive science, and is assuredly cannot culminate in it. In the ages of the past, and most metaphysics was made the main subject of study, man was said to be the measure of all things, and his nature was viewed from the internal and not from the external standpoint. This order has been reversed in modern days. Now man is made a part of the great scheme of material nature—one of the cogs, in point of fact, of her mighty wheel, with no more power to alter the arrangements surrounding him than a clock or a steam-engine. Mind is said to be a function of force, and volition, instead of being an originator of force, is held to be simply one of its forms driven into action by external circumstances. The freedom of the will is, of course, strenuously denied, and man is degraded down to the condition of a simple automaton, which has to be put in motion by some power exterior to itself. Speaking with a friend the other day who holds this view, I inquired, "What is the difference between you and a clock?" "Not much," he said; "when the clock runs down it stops, and when I have run down I shall stop." "Not," said I, "when the clock has run down you will wind it up again." "Yes," he said, "that's exactly what I do with myself when I have exhausted my force; I obtain more from beef-steaks, mutton-chops, and bread." "Just so," I replied; "then see the difference between you and the clock. You wind up yourself; the clock can't—you must wind that up too." And here is a difference of a most essential character. Mind is an originator as well as a director of force. In fact, all force must have its origin in mind, and but for mind, force would be nonexistent. The inference from this is obvious. All Nature is governed by a Supreme Mind, whose will is expressed in physical law. Whether you view the revolutions of a world, or the motions of the smallest dust that the microscope reveals to our sight, the same indications of the Infinite Mind are manifested; "a grain of sand would tell you of a God, were there no other proof." Spiritualism declares that the material part of the man is not the man himself, but only the covering in which he appears in this state; and that therefore the real basis of all sound philosophy is spirit. The external man does not produce the internal, but, on the contrary, the internal moulds and governs the external. 'Tis true this doctrine was taught before its movement known as Modern Spiritualism commenced; but then it was by a Spiritualist of a very superior character—Emanuel Swedenborg—one of the greatest men that have ever blessed our earth with the fruit of their talent and genius, and what was higher than both was present in his case—inspiration. This extraordinary man lived half of his time in such direct communion with the spirit-world that he may almost be said to have become acclimatised to it, if the expression may be allowed. He taught most plainly what Modern Spiritualism has since demonstrated to be true, that the real man is the spiritual being, not the material. The people said he was mad, as they to-day say we are. Would that we had many such madmen as the great Swedish seer! One of the most practical men that ever lived, too, was he, despite the fact that he was gifted with such extraordinary insight into the spirit-world. He studied the natural sciences until he knew them better than their professors, whilst he daily walked, as our beautiful hymn has it, "hand in hand with angels." His philosophy is being proved true every day by spirit manifestations, and we doubt not that it will hereafter revolutionise all other forms of thought, and drive materialistic theories into oblivion. Spiritualism claims, on the ground of its philosophic pretensions alone, sober and serious investigation.

III.—It claims consideration as having solved the problem regarding the future life. This is surely a matter of the very greatest importance. With a cold, blank, cheerless atheism on the one hand, and the stern and cruel dogmas of the churches on the other, it is assuredly something to obtain a clear insight into the spirit-world. Spiritualism came at a time when it was most of all needed to enlighten the minds of men on this most important subject. Here you had the rotten, worn-out churches preaching about their everlasting brimstone lake, into which all were to be plunged for ever and ever who did not accept certain dogmas, of which one of their own advocates had said "reason stands aghast and faith herself is half confounded;" and there a grim and ghostly materialism, declaring that at death consciousness would be extinct and that annihilation was the fate in store for all of us. Between these two horrible destinies we scarcely knew which was the worst; both were bad almost beyond conception. The church attacked atheism because it attempted to destroy man's brightest hopes, and crush out every noble aspiration of his soul; and atheism attacked the church because she laid heavy burdens on man's shoulders too grievous to be borne, ruled her subjects with an iron rod, exercised over all those belonging to her fold a despotic tyranny, and hurled her cruel and vindictive anathemas at all outside her pale, threatening them with the tortures of hell for ever. An internecine war was raging between these contending parties, when Spiritualism stepped into the breach between them crying, "Stay your fighting; you are both right and both wrong!"

you, atheism, are right in endeavouring to bring to an end the undue power of ecclesiastical tyranny; and you, the church, are right in using your utmost power to destroy the black, cheerless prospect of annihilation. Beyond that you are both wrong." In this matter Spiritualism did good service to mankind. She opened up the way to the spirit-world to men's eyes, that had been so long closed by priestly dogmas on the one hand and dark scepticism on the other. A brilliant flood of light followed in her train, and the nations became illumined by its beams.

It is assuredly something to know that life eternal is in store for each of us, and that we need no longer have any doubts on the subject; that the road to immortality lies open before us, and that there is no longer any danger of our mistaking the path which we should take. Spiritualism came to bring back to man these grand and glorious truths, that had been so long lost sight of, and to restore those primitive doctrines taught so divinely eighteen hundred years ago. Annihilation is a terrible prospect; so terrible that some writers have even declared that they would prefer eternal torment to the loss of consciousness. Be that as it may, I say from experience that no man can look it calmly in the face without feeling a shudder of horror as he contemplates such a termination to his career; his love, his wisdom, his knowledge, the accumulated treasures of the mind, the result of years of toil, struggling, and sorrowing labour, all to be blotted out in an instant. Men profess to regard this with indifference, to be careless whether there is a life after death or not. Secularism says, Let's do our duty here, and leave the problem of the future world to be solved when we reach its shores. This is all very fine, but can you so leave it? I think not. At times the dread questions will rise up unbidden in the mind, and will force themselves upon the attention whether we will or not. What is to be my destiny hereafter? Whether am I tending, and what is the end and object of existence? These are problems which, if you cannot solve them, will haunt and trouble you at times as long as you remain on earth. Spiritualism, in furnishing a solution to the problem, has conferred a benefit upon mankind which it is difficult to over-estimate. "Spiritualism," writes William Denton, "says, Come hither, ye sceptics; hear, see, feel, and know that your departed friends still live; and because they live, receive the assurance that ye shall live also. The riddle of the universe is read, the mystery of ages is revealed; the question that we have been asking with tearful eyes for long millenniums is answered in the affirmative, and we are men for the ages to come. Tell the Indian it was not all a delusion that his medicine-man taught him; the Indian lives where the paleface interferes not with his domain, and the hell of the Christian is unknown. There is a paradise for the Mohammedan better suited to his soul's needs than the one promised by Mohammed to the faithful. What Socrates hoped for, Jesus taught, and Paul believed, we know. Death is swallowed up in life, joyful life." Of course I do not mean to say that immortality was not known until Spiritualism came to teach it, but I do say that there are classes of minds that this kind of evidence alone can reach. The age is terribly matter-of-fact, and only such evidence as Spiritualists can furnish is calculated to do battle with the lowest form of materialistic philosophy. Atheism demanded the evidence of sense, and declared she would be satisfied with no other, and here she has all that she can desire. Speculative opinion she ignored, philosophy she would none of, theories suited her not at all: "Give me," said she, "demonstration, that is what I want." Well, then, here it is, the strongest and most conclusive that you can conceive of, the most overwhelming that the most extravagant demands can make. All this is now easily furnished by spirit-manifestations. Let the sceptic ask for what evidence he pleases, it can be forthcoming. Spiritualism, therefore, confronted atheism in a way that nothing else could do, attacked her on her own ground, and strangled her with her own weapons of warfare.

IV.—It has a claim on society in regard to the social doctrines it proposes. The influence of Spiritualism on society, were it more generally accepted, would be very great indeed. Its teachings in regard to many great social questions are of a most important character, and calculated to effect great changes for the better amongst mankind. It enunciates the great and glorious principle taught so divinely in Judea eighteen hundred years ago, but which has been almost lost sight of by churches professedly Christian since that time—that all men are brethren, and should act towards each other as such. There is a bond arising out of the common humanity and immortality of man that binds all human kind in one close union, that should destroy discord and render war impossible. Man, wherever he is located on the earth, whatever may be the colour of his skin, the texture of his tissues, or the capacity of his brain, is still a human being, a child of the same Infinite Father, and destined to the same immortal life in the great hereafter. Let him in all his dealings with his fellow-men remember this; and society is likely to be greatly a gainer in point of morals. The angels in the heavens were human beings once, are our brethren still, loving us, caring for us, watching over us, and taking an interest in all that we do to benefit our fellow-creatures. They come on errands of mercy from the bright Summer-land, and bring to us messages of peace, goodness, and truth. Love, the divinest principle in God's universe, is the leading characteristic of the highest forms of spirit-teaching. Sectarianism, that bane of the churches, should have no place in the spirit-circle. Being human, we are necessarily imperfect and liable to error, and from this fact, therefore, we should learn to look leniently on the errors of others. None of us can be infallible—no, not even his Holiness of the Vatican, despite his pretensions—and dogmatism should therefore have no place in our teachings. Spiritualism informs us that errors in judgment frequently pertain to those who have passed to the other side of the great river, and that consequently the chances of our holding some wrong opinions here are so great that the utmost toleration should be practised towards those who differ from us. Let Rome and the rest of the old churches dogmatise and hurl their anathemas about as they will, we care not for their cursing, and will employ none of it ourselves.

"Bound to no party, to no sect confined,
The world our home, our brethren all mankind.
Love truth, do good, be just, and fair with all,
Exalt the right, though every ism fall."

The grand doctrine of progress is enunciated more thoroughly in Spiritualism than anywhere else, because a belief in eternal progress is

one of its most distinguishing features. Standing still may suit others, but is utterly repugnant to the Spiritualist. Growth in knowledge, wisdom, and love, advancement on the high road of God's truth, and elevation of soul, are the principles to which he clings. Spiritualism is a "philosophy which never rests; its law is progress; a point which yesterday was invisible is its goal to-day, and will be its starting-point to-morrow." Its motto is "Excelsior," and its leading spring of action, improvement. In the future world progress goes on for ever; and happy are they who have made a good commencement of it here. Reformers of all shades can obtain aid, if their objects are good, from our movement; since not only may they have the assistance of Spiritualists, but of the spirits themselves, to enable them to accomplish that for which they are labouring. Such assistance, believe me, is not to be despised nor treated lightly. The agency of spirits in mundane affairs is far greater than many of you imagine, and their power is sometimes enormous. We do well, then, to enlist them on our side in the great work of reform. Progress is a law of their being, as it is of ours, and they, like ourselves, are happiest when they are endeavouring to work out their mission in this respect. They are consequently always ready to lend us their aid, and with such a power behind us we may achieve much that would otherwise remain undone.

V.—It claims attention on moral grounds. The moral effect of Spiritualism is very great. It is difficult to conceive of a man who will not be greatly benefited by its influence. The knowledge that our loved ones who have passed away are still with us, hovering around us, interesting themselves in our well-being, watching carefully over us, and eye-witnesses of all we do, cannot but act beneficially on society. When we are tempted to do a wrong, the thought that those we had loved dearly on earth are standing by our side, feeling deeply interested in our welfare, is likely to make us hesitate before we commit an act that might give them pain, and that we should be ashamed to have known to our fellow-creatures. Only let Spiritualism become general, and we shall find a wonderful improvement in the morals of society. The doctrine that in the future state our position will depend entirely upon the life we have led here, and that our condition there will be just suited to our moral nature, whether elevated or degraded, is calculated to lead us to strive to make ourselves as perfect as possible before we land upon the eternal shore. Every act of self-denial, every good deed, every generous impulse, every virtuous action, every manifestation of love to our fellow-creatures, raises us higher in the scale of being, not by any external reward that is to be purchased by doing our duty, but by the change in our own moral nature, that renders us more capable of a higher class of enjoyment, and of a more exalted position in the spirit-spheres.

Spiritualism has given unbounded satisfaction to all who have investigated it, and the only regret they have experienced has been that they had not considered its claims earlier. It has conquered some of the most obstinate and stubborn natures, convinced the most determined sceptics, confounded the hardest-headed and coldest atheists, brought consolation to the down-trodden and the sorrowing, enlightened those who were in darkness, instructed the ignorant, soothed the suffering, cheered the despairing, and opened so wide the gates of heaven that the dwellers on earth could catch a glimpse of the brighter and better land to which all are tending. The movement goes on increasing day by day. It has the eternal truth of God for its support, divine love for its guiding principle, and the making clear the immortality of man for its main object; and its ultimate triumph is certain. It extends itself rapidly in all the countries of the world, brings into subjection minds that one would have thought least of all likely to be impressed by it, and thus the heaven spreads until the whole lump shall be leavened.

"Humanity sweeps onward—where to-day the martyr stands,

On the morrow crouches Judas with the silver in his hands.

Far in front the cross stands ready, and the crackling fragments burn;

While the hooting mob of yesterday in silent awe return

To glean up the scattered ashes into History's golden urn.

Truth for ever on the scaffold, wrong for ever on the throne;
Yet that scaffold sways the future, and behind the dim unknown
Standeth God in the darkness keeping watch above his own."

A HEALING MEDIUM.

MR. EDITOR.—Will you allow me through the columns of the MEDIUM to express my acknowledgments to you and Mrs. Burns for the introduction to Mrs. Woodforde? Calling here the other morning, she found me weak and enervated from a severe attack of neuralgia; she instantly offered to magnetise me, and having made the passes and manipulations, which she informed me she did under spirit-control, the pain left, and I have not had the slightest recurrence since. I think the best return I can possibly make her is to ask you to give publicity to the healing power she possesses.

Also at the same time allow me to express the intense satisfaction with which the eloquent utterances of the lecturer were listened to, last evening, at the Cavendish Rooms, and to hope that Dr. Sexton is only the pioneer of other progressed and progressive minds which will shortly enter the ranks of Spiritualism—Spiritualism which is at once the crown and glory of our common humanity.—I am, Sir, faithfully yours,

MARY A. FRUSHARD.

54, Burton Crescent, May 19th, 1873.

DR. SEXTON AT CAVENDISH ROOMS.

The report which we furnish elsewhere gives but a faint idea of the vigour and effect of Dr. Sexton's lecture on Sunday evening. Whilst we listened to him, and watched the play of enthusiastic appreciation on the part of the crowded audience, we earnestly prayed that every sensible man and woman in these islands could hear a similar discourse. The hall was crowded in every part, and upwards of 26 were realised from the proceeds of the lecture. When Dr. Sexton's kindness in coming forward so readily to give his services in aid of the movement was alluded to at the close, the applause was hearty and general. By similar good management the Doctor's labours might be made to pay committees in other places. We can recommend them all to make an effort.

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THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 23, 1873.

THE ETHICS OF ORGANISATION.

Is organisation an act natural or normal to Spiritualists? What a curious question, you will say; but one, withal, that has occurred to many minds, though not perhaps in the form stated in our opening line. While one party of Spiritualists has laboured for organisation and failed, another party has seemed to struggle less and has succeeded, while a third column of the Spiritual army has thought it best to ignore organisation entirely. In reviewing the efforts of our brethren, we have been forced to the conviction that but few of them comprehend what the term organisation implies. Nature is one organic whole, and the secret of its success as a system depends on the fact that each atom, organ, and object, is in itself an organic integer doing its own work, and therefore affording all the help possible to promote the objects of the whole. If we would succeed in organic effort, we must follow this universal law—we must imitate our mother Nature. The first thing we observe in her operations is the manifestation of a purpose, a gradual scale of progress, an unceasing attempt to eliminate higher phenomena. Every atom aspires to be the symbol of the human mind—a part of the human structure. Intelligent consciousness as exhibited in man is an ultimatum and embodiment of the whole scheme. In human life the career of progress does not stand still or terminate, but goes on for ever. The goal is not seen; it is impossible to anticipate the end. Stagnation anywhere is temporary death, a partial return to a lower form. In obedience to this law the mind of man is ever onward. Bad habits of thought or action may stop him for awhile, but he is sure to proceed in his destined course, even as the disorganised atoms strive again to become a part of a vital structure. Like the lower world, the human mind ever struggles to exhibit higher phenomena, to know more truth, to manifest greater goodness. To adapt himself to the necessities of his onward course is man's constant effort. An opposite order of action causes decay in the individual or the community.

Spiritualists are the most distinguished interpreters of Nature, and in our proceedings we should adopt her most secret counsels. This is our mission to the age, to lead to an improved state of society in which man will live more closely in accord with the laws of universal being. Our platform cannot be founded on any one, fact or specified form of thought, however important or exalted. All facts are to us equally important, all attempts at thinking necessary steps in the ladder of progress. Our platform must be capable of entertaining any and every fact, however unprecedented; any form of thought or course of action, no matter how extravagant or contemptible it may at first sight appear. Our most appropriate temple is that humble shell, our most sacred altar the manger, in which new truths—the saviours of men—are cradled at their first reception from their heavenly home. To nurture such and rear them up to become sturdy helpers of the race is our grand task. What, then, shall be our motto? how shall we characterise our action? what shall be our shibboleth? what our bond of union? To know this we must read the kindly expression worn on the face of our good mother Nature; read it as it exemplifies itself in the workings of the human mind; yea, read it in our inmost aspirations, and we shall realise that TO DISCOVER TRUTH, TO DIFFUSE TRUTH, AND TO APPLY TRUTH TO THE WELFARE OF MANKIND is the only ground in which Sectarianism can never take root, on which party strife can never

wage war, but in which the true seeds of fraternal love and mutual progress must ever flourish and develop their fruits.

This our motive our action must correspond therewith. The one aspiration of universal nature is participated in by each atom, however insignificant. The origin of a new organic effort is always found contained within one single cell. This is, or becomes, the receptacle of a distinct idea—a spiritual entity, which gradually unfolds itself to its full career of development. The universal idea, Man, first exists in the microscopic sperm-cell. The possibilities of an endless eternity are represented physically clothed in an almost invisible pellicle. Did not that spiritual entity, the Uncreated Cause, exist before conditions favoured the formation of that microscopic sac which scarcely serves to give it visibility on our plane of being? Even so a truth exists before the mind of man gives it, to him, form. An ocean of unapprehended truth lies around us, and the function of the human mind is to constantly embody it in thought as the plant produces seeds. This form of action is the basis of true liberty, and this man's actions constantly illustrate; their creeds to the contrary. Having received a new truth and given it shape in our own minds, it is our next business to communicate it to others. Freely as you have received, freely give. This is the basis of fraternity—the divine source from which flows brotherly love and human progress in all its forms. After this comes the third process, the application of truth to the welfare of mankind—the making of the bread of life from the diffused and multiplied seeds of truth. We style this glorious work—the most godlike that can animate the soul of man—THE TRUE WORSHIP OF GOD. And the unceasing and unselfish desire which leads to it is TRUE PRAYER—the vital breath of man as a moral and religious being. As Spiritualists, how are we to realise this Nature's divine plan in practical action? The process must begin in one brain—the single mind-cell so conditioned as to receive, it may be, only a glimpse of nature's universal plan. This process may be repeated in numerous instances simultaneously or independently. Such a person becomes a fountain of living waters, and all who thirst for knowledge approach him eagerly. They drink and become in turn the source of supply to others. Thus one worker for humanity instils his actuating principles into one other congenial mind. The process is repeated, and two more are joined to the little party. These four in time become eight, the eight sixteen, and so on till continents, nay the whole planet, it may be, becomes harmonised by one ever-widening and aspiring thought.

This is true spiritual organisation, but how unlike to that which finds favour in quarters where a fossilised circumstance or aphorism binds men's souls down to an atom of the universe, and the whole effort of the associated body is to restrain its members within that narrow pale! Some Spiritualists have tried this form, and have succeeded after the manner of the sects, and have stifled the spirit that the letter might live. Others base their labours on a commercial footing. Their most high altar is a money-box. Spiritualism must be made a trade off. If the box gets full, then the "cause" is said to succeed: if the box is to let, then the "cause" is a failure. The tactics of these gentry are in this wise: Do not mention truth in the matter; it smells of radicalism, and you know that don't pay. What we want are subscriptions, whether we deserve them or not, and from all whose button we can get hold of, whether we are entitled to them or not. As to the results: Aha! charming! have we not so many pounds in the treasury? And how much have you spent? Three times more. And for what purpose? That a few amiable ladies, well-to-do clerks, and tradesmen may have the wherewithal out of other people's pockets to play at spiritual society.

Thus officialism fattens and airs itself, whilst honest labour for the public good shrinks into a corner laden with unrequited toil. But the self-sacrificing missionary can show the more honourable laurels. If a man will benefit the world, let him take it out of his own bones, and induce as many as possible to join with him in his disinterested work. The combined means and efforts of such united ones constitute a society or organisation. Their aim is the same, and to utilise their means and strength they labour in community. If they labour for themselves alone as members of the society, they have no right to demand aid from the public unless they rejoice in eating the bread of others. If they keep an open door and a free table—if they entertain all, and welcome even the poorest and most hungry—then they are entitled to crave the help of all, and a rich blessing will come to them with it.

The day has not yet dawned on many souls in whose light the features of spiritual organisation can be clearly scanned. Society making, financial schemes, like the formation of bubble companies, too often occupy the minds of mistaken reformers. In fact, they are not reformers themselves, but want to superintend the work of reform. Exactly. To handle the cash, dictate the thoughts, govern the actions, and be, in truth, priests in another guise. The baneful shadow of this hateful monster is now and again to be seen impinging upon the luminous disc of the spiritual hemisphere. Spiritualists can do with any amount of help in the form of lectures, mediums, papers, books, and tracts, but more particularly in fearless, unselfish personal defenders of the truth. Spiritualists most certainly do not bid for a master to rule them—a self-imposed, official class to drain them of their resources; and if we mistake not, Spiritualism is not as yet affluent and conceded enough to require a flunkey.

Let us work on the spiritual plan: First the individual, then the circle, the society, the district association when it can be found useful; and ultimately the whole human family in one harmonious and helpful compact.

THE DIALECTICAL REPORT NEARLY READY.

Since last week steady progress has been made in the preparation of this popular edition, a term which it well deserves seeing upwards of 2000 copies are already ordered. At the eleventh hour friends wake up to find that they can do something for this work. We have seen the cases in which it is to be bound, and we may safely venture the opinion that the style and size of the book will be eminently satisfactory. It will be done up in various coloured cloths, so that all tastes may be gratified. In addition to gold lettering on the back and sides, gilt ornaments will be introduced, as well as an artistic design in colours. The volume will therefore appear in the most handsome style of cloth binding, and we hope will be a credit to the cause and all connected therewith. We know that it is destined to pass into the hands of many refined and cultivated persons, and it will enhance its value if dressed so as to appear with credit in any company. We also know that the humblest of our readers can well appreciate a nice book, which all have an opportunity of possessing in the present instance if they send in their subscriptions by the end of the present month.

THE "JOHN KING" NUMBER OF THE MEDIUM.

We are so busy with the printing of the Dialectical Report that we dare not interrupt the progress of that work with the printing of the "John King" number of the MEDIUM, which has now assumed the proportions of a "big job." The slight delay is the more important, seeing that it insures a much wider circulation for that special number, which will be in every way well worth the attention of the friends of the movement. In publishing the enlarged list this week we have to observe that there are many places where one thousand copies could be circulated to advantage, and where nothing has been attempted. Organisation means mutual working, not that form of "still life" which is equivalent to no organisation at all. Here, then, is an opportunity to organise—to work together for a definite object. A few friends putting their energies to work might soon raise £2 10s., for which they could have one thousand copies, with the appointments of their society printed in plain type at the top of the first page. What is the use of our scheming and working to universalise Spiritualism if our friends will not reciprocate? (10,043 in all.)

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20 ———, Bacup	40 Mr. Gray, Birmingham
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20 Mr. Stripe, Southsea	100 Mr. J. Ward, Northampton

NEXT SUNDAY IN LONDON.

Sunday Services for Spiritualists, at Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, at 7. J. Burns on "What Proof have we that the Departed do Exist, and can Communicate with us?"

Charles Voysey, at St. George's Hall, Langham Place, Regent St., at 11. "An Unfettered Pulpit," South Place Chapel, Finsbury, at 11.15. M. D. Conway on "John Stuart Mill."

New Hall of Science, Old Street. C. Bradlaugh on "The Inspiration of the Bible," in reply to the Bishop of Lincoln.

MR. OUSMAN is making arrangements for a deputation from the Spiritual Institution to visit Stoke. It will take place on Whit Sunday or the week following. See next week's MEDIUM.

MRS. MAKDOUGALL GREGORY'S SEANCES.

Mrs. Makdougall Gregory, whose seances have afforded so many eminent witnesses to become acquainted with the facts of Spiritualism, commenced a short series of seances at 21, Green Street, Grosvenor Square, on Tuesday, the 13th. Although the circle was unusually large, some very fine physical manifestations occurred. The company—consisting of Charles Hanbury, Esq., Mrs. Ransay, Miss Ransay, Rev. Dr. Cosmo Gordon, Rev. Mr. Hawies and Mrs. Hawies, Mrs. Wiseman, Dr. Maurice Davies, Miss Katherine Poyntz, "M.A.," Mr. Peel, Mr. Percival, Madame Du Quaire, Mrs. Jackson, and Mr. Harrison—arranged themselves into a double circle. Mr. Charles E. Williams, through whose well-known mediumship the phenomena took place, was held on one side by Madame Du Quaire and on the other by "M.A.," while hands were held all round. When the lights were extinguished, flowers were taken from their vases and thrown on the table, and candles removed from the candlesticks and also put on the table. Mr. Hawies had two cushions thrown at him, and several of the ladies were touched by spirit-hands, those hands feeling soft and warm as they came in contact with theirs. Luminous forms filled the room, and flitted in and out the cabinet, which our kind hostess had flitted up in the back drawing-room, while beautiful rocket-like lights ascended from the table to the ceiling, or floated overhead for a brief space. At this stage of the manifestations loud knockings were heard near the windows, and by the aid of the alphabet "John King" signified that he would try and show himself. While these knockings were heard, a chair was moved to the inner circle, and then raised up on to the table. Those who were clairvoyant saw "Peter" and "Charlie" lift the chair, and place it in the centre. Then several songs were sung by Miss Poyntz, and presently a second chair was placed upon the first already standing on the table. As this part of the seance was concluded, the company re-arranged themselves in rows near the cabinet, in the hope that "John King" would show himself. Mr. Williams, who was suffering from cold, entered, accompanied by "M.A.," but found, after some abortive attempts, the influence was too positive, and "John" expressed a wish that Madame Du Quaire should get into the cabinet, which was accordingly done, and the friends outside were in a measure rewarded by seeing a succession of large luminous lights appearing at the aperture. Once or twice "John King's" face was partially discernible. Miss Poyntz sang "Shall we gather at the River?" and "Pilgrims of the Night" very sweetly, but owing to the oppressive heat of the atmosphere, and the number invited, the seance was not so successful as Mrs. Gregory's generally are. Nearly all present were old Spiritualists, and quite understood and appreciated "John King's" zealous efforts to show himself—a promise he intends fulfilling at some future time.

The second seance of the series took place on Tuesday evening, when the company was smaller. After some delay a change was made in the circle, and a large stuffed chair was lifted over Mrs. Makdougall Gregory and Mr. Williams's heads and put upon the table. The chair was brought some little distance from the circle, and beyond possibility of anyone at the circle moving it in any way. A handbell weighing over three pounds was loudly rung, first close to Mr. Hawies' ear, and then carried up to the ceiling, and rung again quite loud enough to be heard downstairs by the servants; and at the request of Mrs. Gregory the bell was rung a third time close to Mr. Hawies, in order to convince him it was indeed a disembodied spirit, and not one still incarnate, who was "straining harsh discords and unpleasing sharps" so close to him. All this time hands were closely held, Mrs. Makdougall Gregory holding Mr. Williams on one side, and Mrs. Jackson on the other. Lights of various sizes were distinctly seen, and hands soft and moist were felt so tangibly and distinctly by nearly all present. Mrs. Gregory was touched on the hand and cheek repeatedly by those hands. At this juncture Mr. Percival was forcibly ejected from his chair and crowned with it, when it was finally placed on the first chair resting on the centre of the table round which we all sat. The spirits also touched the sitters with various articles. It was a strict test seance, as hands were held all the time, yet a doubt was raised by some as to the genuineness of the spirit-hands. Such doubters should have a private sitting with the medium, and hold him themselves, rather than charge others with complicity.—E. B. J.

CONCLUSION OF THE SUNDAY SERVICES.

On Sunday evening Mr. Burns announced that the six months for which he had taken the Cavendish Rooms for Sunday Services would expire on Sunday next. Several meetings had been held last autumn with the view of forming a committee to carry on Sunday meetings, but no result was arrived at. He had therefore been forced to undertake them on his own responsibility, or seem to recommend a course of action which he did not himself carry out. He hoped it would be the last season in which it could be said that London could not raise a committee to hold Sunday meetings to advocate Spiritualism. We understand that about £8 are required to balance accounts in connection with these services. No seats were let, and only three small subscriptions received, so that the meetings have been nearly self-supporting from voluntary contributions.

WHAT PROOF HAVE WE THAT THE DEPARTED EXIST AND CAN COMMUNICATE WITH US?

A satisfactory answer to this question is what every Spiritualist should be prepared to give, and yet the task by some might be attended with considerable difficulty. To conclude the Sunday Services at Cavendish Rooms on Sunday evening, Mr. Burns proposes to make this question the subject of his discourse, and he hopes to be able to furnish an argument which will be of interest both to Spiritualists and investigators.

Will the friends of our movement make an effort to fill the room, as the subject is peculiarly adapted for the consideration of inquirers?

FRIDAY EVENING AT THE SPIRITUAL INSTITUTION.

Mrs. Woodforde will for the present hold a seance every Friday evening at the Spiritual Institution, commencing next week. Admission, 1s. We hope to see a good muster of sympathetic friends to welcome this very sensitive medium on her first appearance in her public work.

THE DEBATE AT HECKMONDWIKE.

Agreeable to announcement, the debate between Mr. Reddalls and Mr. Burns took place in the Co-operative Hall, Heckmondwike, on the evenings of Wednesday and Thursday last week. A considerable audience assembled on both occasions, and Spiritualists attended from all the surrounding towns. We observed Mrs. Butterfield, Darlington; Mrs. Scattergood, Bradford; Mr. R. Ashman, Halifax; Mrs. Lord, Rastrick; Mr. Jowett, Beighouse; Mr. and Mrs. Swift, Ossett; Mr. J. Kitson, Gawthorpe; Mr. Bradbury, Morley; and others too numerous to mention from the immediate district.

Mr. Leadbeater, a local philanthropist, presided, and well did he perform the duties of his position. He introduced the business by reading the rules of debate, which were that Mr. Burns should open with a speech of thirty minutes on the first night; then Mr. Reddalls to follow with a speech of thirty minutes; the second hour to be occupied with two speeches of fifteen minutes each from both disputants. An excellent condition recommended by both sides was that no cheering or hissing by the audience was to be permitted.

Mr. Burns opened the debate by affirming that there are facts in Nature which indicate a means of communion between the living and the so-called dead. The process of reasoning employed by him may be sketched as follows:—He first defined what he meant by a fact, and the means used by mankind to ascertain facts. He then explained what he meant by Nature; after which he adduced the various classes of facts observed by Spiritualists, and showed that their certitude was established by the same means as other facts, and that therefore they formed a part of Nature's scheme.

Mr. Reddalls followed with an energetic speech, in which he exhausted the bulk of his stock of objections to the spiritual view, for he did not venture to build up any logical argument or connected statement of facts to sustain the negative of the proposition, and hence we cannot report his matter otherwise than in detached statements. He drew largely on Mr. Bradlaugh's platform expediences, with which our readers are already familiar: Man's attributes were destroyed when his body was disintegrated; the intelligence of the old man gradually dwindled into nought. Man's mind is the effect of his body. If you destroy a piano you can get no more music from it. Writing mediums are controlled by their imagination, &c., &c.

In reply to these objections, Mr. Burns stated though the music was at an end when the piano was broken, yet the musician remained, and could give effect to his musical attributes when he found another suitable instrument. He was forced to observe that his opponent omitted causation altogether out of his philosophy, and mingled up cause, agency, and effect in hopeless confusion. The various physiological and other arguments adduced we have not space to record. Mr. Burns was very unwell from overwork before leaving London, and so did not speak with his accustomed vigour.

On the second evening the same arrangements prevailed, only that Mr. Reddalls opened the debate. It is utterly impossible to report the arguments used by the opponent of Spiritualism. His most sensible remarks were more in the form of questions to elicit information than as points to prove the truth of his position. He asked, why do certain phenomena occur in the dark? Do spirits eat spiritual beefsteaks? Why does a medium touching an object enable the spirits better to convey it? What is a spirit-body? Could spirits carry our letters for us? Mr. Reddalls' knowledge of the subject did not admit of his putting many such questions, so he attempted to discredit the facts by showing that all mediums were not honest, and to calumniate his opponent rather than controvert his arguments. The sayings and doings of Mr. Herne, the tricks or assumed tricks in spirit-photography, and all that kind of thing that could be raked up, even Dr. Edmund's accusations against Mrs. Guppy in the Dialectical Report, were advanced by the sapient Secularist to controvert the "facts in nature" indicating spirit-communion.

Mr. Burns, in his first speech on the second evening, commenced by noticing some of his opponent's objections and accusations. With the conduct of individuals he had nothing to do. The facts of Spiritualism were not dependent upon the honesty of any person or persons, but all could certify them to their hearts' content. The advancement of counterfeit phenomena was no argument at all, otherwise nothing could be shown to exist, for everything was counterfeited in one way or another. Mr. Burns, who was in good trim, and spoke with considerable effect, then advanced his second line of argument, in effect as follows:—Mr. Reddalls did not believe either in God or devil, therefore he would be forced to admit that human intelligence was the only intelligence with which mankind were experimentally acquainted. Man's attributes were mental or phenomenal, as well as organic; indeed it was in these mental characteristics that the individuality of man consisted. A distinct personality with well-marked and easily-recognised characteristics was a prevailing feature of man as an intelligent being. Having established this major premiss by a great variety of parallels, in which the personal characteristics of communicating spirits were traced alike to man in the flesh and the disembodied, even to the power of the spirit to provide itself for the time being with a material body, the speaker concluded the induction that—

As spirits presented the characteristics of intelligent personality;

And as these characteristics did not exist anywhere except in connection with man:

Therefore the communicating intelligences were human beings, and the individuals they purported to be.

This met Mr. Reddalls' remark, that because phenomena proceeded from an unknown cause, therefore they were supposed to be the work of spirits.

Mr. Burns said the cause was not unknown, but its spiritual origin was logically necessary, as it was impossible, according to Mr. Reddalls' own showing, that the attributes of a thing could exist after the thing itself existed not. Such is an outline of the argument presented, and which was backed up by a host of illustrations and facts, which may be more fully elaborated at a more convenient time in these columns. Mr. Burns then assumed that he had successfully proved—nay more than proved—his position, that facts existed in Nature indicating—nay, not only so, but proving to a demonstration—that a means of communication existed between the so-called dead and those yet in the physical form.

To attempt to upset this chain of reasoning, or even to notice it, Mr. Reddalls did not venture. He adopted the never-failing resource of his particular platform, and endeavoured to cast obloquy on his opponent and the position he assumed. Mr. Burns had spoken in a way that "no gentleman" would have done; his facts were only statements; his allusions to well-known scientific principles were not; all the scandalous stories at command were again carefully raked up; and an effort made to heap them on to Mr. Burns's head. Then Mr. Reddalls assumed the impressively severe style, and, alluding to Mr. Burns's letter in which Mr. Reddalls was characterised as one of Mr. Bradlaugh's babies, he hoped that his opponent would have learned something during the two evenings to teach him a better estimate of the sum he had to deal with. Then Mr. Reddalls placed himself in a sweepingly declamatory attitude, and observing that some mediums were not honest, that some phenomena were not genuine, that Spiritualists pointed out that low spirits incited criminals to crime and the vicious to filthy acts, he wound up by declaring that it would be well if they could get rid of the whole set—spirits, Spiritualists, and all.

Mr. Burns rose to make his concluding remarks, and quietly observed that the logic employed by Mr. Reddalls in his peroration was remarkably in keeping with the clear-headedness and rationality which he had exhibited all through the debate. Spiritualism indeed pointed out the relations of man to the spirit-world, but Spiritualism was not the cause of these relations, be they good or evil. If good, Spiritualism would teach us how to avail ourselves of them; if evil, it would warn us how to avoid them. As to getting rid of a relationship instituted by Nature, it was absurd to think of it; as well think of voting sunshine or rain out of existence. Spiritualists knew better than Mr. Reddalls did that cheats and counterfeits attached themselves to Spiritualism, and to all other forms of human effort; but Spiritualists were rational, and did not, like Mr. Reddalls, form their conclusions on the cheats and counterfeits, but on the genuine article, on facts observed with their own senses. In conclusion, Mr. Burns remarked that Spiritualists did not urge anyone to accept their views and experiences, but rather that all get experiences and facts for themselves. They were the freest of freethinkers, and while they dared to learn new truths and state them they could afford to allow other people to remain in ignorance till they had a desire for a deeper knowledge of the laws of Nature. If the audience either followed Mr. Reddalls or the speaker without examination, they were not doing their duty either to the truth or to themselves. It was the business of every rational man who loved truth to investigate and decide for himself. As for Mr. Reddalls, Mr. Burns did not wish the audience to go away with the impression that he had any grudge against him. No doubt he did his best, and it was no easy task to assume a position against facts, especially with but a limited knowledge of the subject.

Mr. Crabtree proposed a vote of thanks to the speakers for their attendance and treatment of the subject. This was seconded, and carried with acclamation. Mr. Reddalls then proposed a vote of thanks to the chairman, which was seconded by Mr. Burns. Mr. Leadbeater, in replying, said he was very much pleased at the conduct of the disputants. Seldom at a discussion had he seen less of personality and more good feeling. He hoped the effect on all would be that it left them better and wiser.

Thus ended the debate, which evidently produced a deep and favourable impression on the meeting on behalf of Spiritualism. The audience behaved in the most admirable manner, and the suppression of all demonstration was a wise course. The friends of Spiritualism were highly pleased, and such sayings as, "An immense deal of good has been done;" "Now the cause will go on;" and other expressions were plentifully indulged in. An enthusiastic party at Mr. Sykes's fanned the social flame till a late hour, when they reluctantly parted for their several homes.

A WORD ABOUT WALES.

To the Editor.—Dear Sir,—I have been prevented from supplementing my previous hasty and imperfect report of the state of Spiritualism in Wales on account of having endured great pain through the kick of a stallion. I had to retire into the country near Amlwch, where I lay up for a week.

After leaving this town, I was very well received by a select circle of Spiritualists in Pwllheli, all of whom are mediums of a superior order, but requiring more persistent and regular sitting for development. Here, as in almost every other place, they keep their beliefs and practices secret, as most of them are business people, and fear to arouse the ire of their orthodox brethren. This state of things almost precludes the possibility of obtaining a public hearing in such places; but when I start lecturing in Carnarvon, I have no doubt that other towns will follow suit. I did what I could for Pwllheli friends in the way of development and advice. Next place was Portmadoc, where poor Spiritualism is kept in a closet. Any quantity of very intelligent people here who know something of Spiritualism, but keep it all to themselves, gathering in, but imparting none, for fear of the abuse so lavishly spent upon us Spiritualists, and especially mediums. Mr. R— is an excellent writing medium, and Mr. E— a most rare prophetic, writing, and trance-medium. These gentlemen and their friends gave me a kind welcome, and exhibited their mediums to me conditionally that I would "tell it not in Gath." My guides again greeted me, and wrote me many a kind and encouraging message—"Keep the commandments of God, and you'll do well here and hereafter. You can trust in following and doing your duty to all men, yourself and your God.—Edgar A. Poe." "To Mr. Burns.—Any and you are doing all you can in every way to propagate our good cause; as you can trust the human and divine influence, do your best, and get the American to assist you as a dollar of honour at your place.—Edgar A. Poe." I also received a message from my eldest sister. Another message from "Poe" was as follows:—"America is the best place for you, my dear friend. Be sure to go there, and you will do well, and be a great blessing and service to the cause of Spiritualism.—Yours truly, Edgar A. Poe." I hope soon to see five or six circles where there is now only one. I have distributed hundreds of papers of various sorts—"What is Spiritualism?" "Dr. Sexton's Conversion." "The Gospel and Spiritualism," *Mediums, Spiritualists, Christian Spiritualists*, "Daylight in Dusty corners," &c., &c. I have also

spoken to many leading people—clergymen, editors, authors, commercials, &c., and especially in this Carnarvon. Mr. J. J. Hughes here, Editor of the *Carnarvon and Denbigh Herald*, is undergoing a mild treatment at my hands, and five or six other gentlemen of position here are talking of taking a hall for me to lecture in, or else debate the matter publicly with my friend Mr. Hughes, which I am not only willing but anxious to do both.

There is a good field for work here. The Welsh are very zealous in their religions, and are persistent in keeping true to their principles. Every small village in Wales has its little Bethel, its Shiloh, and its Zion, and the Rev. Swell, who lives in a large house outside of the village, is as good as vice-regent. It only needs to set them a-thinking, for every Welshman is a born debater on religious matters. I have now got the translation of "What of the Dead?" finished, and am ready to send it to press. Everyone who has read this address knows that it is one of the best for inquirers ever published. Will any of the earnest Spiritualists help to publish it? Manchester, Liverpool, and London might do it in one day. Perhaps my esteemed friend Mr. Egerton will, with his usual generosity, give a sitting to get funds for the purpose. After distributing these Welsh pamphlets, Mr. Burns will have No. 4 Seed Corn finished in Welsh, which will come in time to supplement and practically demonstrate "What of the Dead?"

I should be glad to meet with and give my services to inquirers in Criccieth, Penrhyn, Dendraeth, Talsarnau, Tan-y-bwlch, Festiniog, Barmouth, Dolgelly, Bala, Corwen, Denbigh, Rhyl, Bangor, and Carnarvon, Pwllheli, and Portmadoc. *Vale, et ora pro me.*—Yours, heartily,
Carnarvon, May 18, 1873, J. REGINALD OWEN.

A SQUARE MAN IN A ROUND HOLE.

To the Editor.—Sir,—Being anxious to show a Spiritualist friend from the North of England some of the best manifestations that can be witnessed in London, I thought I could not do better than take him on Saturday evening week to Mr. Williams's seance, advertised, as usual, for Spiritualists only. I was surprised to find among the party assembled one gentleman, if I may be permitted to misapply the term, who was well known to Mr. Williams as the very reverse of a Spiritualist, not only on the score of honest disbelief, but as being in the habit of doing all he can to frustrate the phenomena. With the inharmoniousness the presence a man of this kind was sure to involve, it is not much to be wondered that our seance was a dead failure, the only quasi manifestation, with the exception of two or three short utterances by "John King" and "Peter," having been the ring-test, which was performed, not by the spirits, but by the knavery of the person I refer to, who, according to Mr. Williams's own explanation to one of the sitters, after the seance broke up, had placed the ring on his own arm during a change in seats in darkness, and had afterwards jerked it from his own on to the arm of the gentleman next him.

The object of this letter is not to abuse the man who had so little sense of honour as to try on a dodge of this sort (you cannot make a silk purse out of a sow's ear). But I submit, Mr. Editor, that Mr. Williams does in fact commit a breach of faith with Spiritualists by advertising as he does with reference to Saturday evenings, and then voluntarily opening his doors to people who, no one knows better than himself, will spoil all the conditions necessary to a successful sitting. I confess that I felt for the first time since I have been acquainted with Mr. Williams some little reluctance in slipping my half-sovereign into his hand, and I trust he will do his best to prevent the recurrence of such a seance as discredited his rooms on Sunday evening last.—I am, Sir, your obedient servant,
Z.

We shall be glad to meet with another agent for the spiritual literature at Keighley, as our friend, Mr. Tillotson, has signified his intention of retiring from that office.

HALIFAX.—The anniversary of the Psychological Society was a pleasing success. Mrs. Scattergood was speaker. Mr. A. D. Wilson says:—"Mrs. Scattergood in her normal state seems a kind and genial soul, possessed of the graces of true womanhood, yet she is somewhat unassuming and retiring in her disposition; but when she is under spirit-influence this timidity vanishes, and she presents a bold and noble appearance on the platform; her utterances are eloquent, thrilling, and impressive, and her demeanour and gestures while speaking are characterised by a charming grace and majesty."

SPIRITUALISM IN THE PULPIT.—The Rev. Mr. Haweis on Sunday morning week preached on "Intermediate Agencies between God and Man." He pointed out that man consisted of soul and body, and no philosopher could prove that the former was destroyed at the dissolution of the latter. In illustration of psychological truths, he instanced the phenomena of mesmerism and of healing, to the effect that incarnated spirits could act on incarnated spirits; but the soul being immortal, it was also clear that spirits who had laid aside the physical garb could also act on those still in the flesh. God might appear afar off from man, but through the agency of ministering spirits prayer might be answered and man comforted and benefited. He also alluded to premonitions and cases of spiritual warning, prophecy, and other examples of spiritual phenomena. Thinking these facts might interest your readers, I have taken the liberty of forwarding them.—J. ASHMAN, Healing-Medium.

M. E. P.—Of course all prejudiced people will sympathise more with the expression of prejudiced opinion than with the truth. We must individually ask ourselves whether we fear God or man; whether we serve God or man; whether we are guided by conscience or approbation. "Leave all, and follow me," saith the spirit. Even if you and E. F. B. "shocked" your orthodox friends by giving them the MEDIUM, it would be the best thing that could occur to them. They must all be shocked some time, and the sooner the better, or else darkness is to eclipse light, and superstition to overturn reason. We ask all our time-serving friends, How dare you hide your talent, and put the light given you under a bushel? One honest, truth-loving, independent mind can stir up a whole nation, while the coward is constantly in fear, and his power to save others kept in subjection. For God's sake, good ladies, don't let us be hypocrites. Eve tempted Adam, the legend says. Are you not true descendants of that ancient lady?

RE MADAME LOUISE.

To the Editor.—Dear Sir,—I have had two public seances with the above lady and her son at this place, and I think it due to them to give you a condensed account of the phenomena. Madame Louise's son, Mr. Stocton, is a really good medium for physical manifestations. There occurred in my presence, and under the condition of joined hands all round, the most violent knocking about of a table and strumming of musical instruments over our heads. A strong sceptic was called out of the circle, and held Mr. Stocton's hands very firmly, when immediately Mr. Stocton's waistcoat was taken from his body and thrown to the other side of the room, and being thoroughly examined was found to be still buttoned and intact all over. A lady (Mrs. De Jong) held Mr. Stocton's hands, when a mahogany chairback was found encircling the lady's arm. Madame Louise and the same lady then went into the cabinet properly tied together, and there were presented at the aperture some four spirit-faces, too indistinctly to be recognised, but convincingly real to every one present. I have not the slightest doubt whatever of the genuineness of these materialisations, and I have conversed with a highly-intelligent German gentleman, who at another seance with Madame recognised the face of his deceased brother. In conclusion, I would like to add that Madame Louise expects shortly to return to London.—I am, dear Sir, faithfully yours,

Manchester, May 20, 1873.

ROBERT HARPER.

WE HEAR that an organisation of Spiritualists is about to be formed in Hull.

LIVERPOOL.—"At Mr. A. F. Egerton's circle," writes a correspondent, "we have had some very good manifestations recently, amongst others the 'ring test,' of course under strict test conditions."

MANY will learn with regret that Mr. Reeves, of York Road, King's Cross, whose spirit-photographs have interested Spiritualists very much, is about to leave London for Vancouver's Island, on account of his health.

It was at the house of Mrs. Fitzgerald, 19, Cambridge Street, Hyde Park Square, and not Mr. Fitzgerald, as printed inadvertently by us last week in the account of the strict test seance held on Wednesday evening, May 7th.

A USEFUL correspondence on Spiritualism has sprung up in the *Manchester Examiner*. Mr. A. Watson and other two correspondents write admirable letters in one day's issue, which was followed by a very instructive communication from our friend Mr. Foster, Preston.

MR. METCALFE writes in great enthusiasm over the success attending Mrs. Butterfield's meeting in the Mechanics' Hall, Shildon. Mr. G. R. Hyde presided, and a work was begun which it is hoped will go on and do much good.

THE Halifax friends are preparing a banner to head a grand demonstration which they intend holding at Whitsuntide. They extend the hand of welcome to their brethren of Yorkshire and Lancashire, and hope to have such a hearty meeting as has not before been held in the West Riding.

PATIENCE.—The paragraph in the MEDIUM respecting Mr. Feist's cure and willingness to help others was communicated by a correspondent, and was sustained by the inquiries of others. Further than that, we have no reason to assume that Mr. Feist puts himself under obligation to reply to correspondents.

MR. MORSE will deliver an address in the Athenaeum, Llanelly, on Tuesday evening, May 27; admission, front seats, 2s., second seats, 1s., back seats, 6d. Every other evening during the week Mr. Morse will give public seances; admission 1s., at the house of Mr. J. F. Young, 6, Stepney Street, Llanelly. Mr. Morse is being usefully employed in Dorsetshire.

MR. MULFORD seems to be employing his time well in the North, and wins golden opinions wherever he goes. Mr. Wilson reports favourably of his labour at Halifax, and observes, "If Mr. Mulford did not bring with him real Californian gold-dust, his utterances were moral and spiritual gold leaves, which I have carefully placed in the book of the mind. We hope Mr. Mulford's services, wherever they are given, will be appreciated as they deserve." Societies should apply for a visit from Mr. Mulford. Address, care of Mr. N. Kilburn, jun., Bishop Auckland.

TOUR IN LANCASHIRE AND YORKSHIRE.—We are requested to announce that Mr. A. Fegan-Egerton, the Liverpool trance and physical medium, intends next week making a short tour through Lancashire and the East and West Ridings of Yorkshire. Communications should be addressed not later than Monday, the 26th inst., to Mr. Egerton, 22, Martensen Street, Wavertree Road, Liverpool. Mr. Egerton's mediumship is well known to the readers of the MEDIUM, and we think our friends in the above districts ought not to miss this opportunity of securing his services.

MRS. BUTTERFIELD is doing good work at Liverpool. Her addresses on Sunday were the best she had given in that town. The friends are taking advantage of her visit to spread out the subject in fresh places. On Monday evening she addressed an audience at Kirkdale, and at the close answered a number of questions to the evident delight of most present. We are glad to hear other arrangements for her usefulness were in progress when our correspondent dispatched his letter. Mrs. Butterfield will speak at the Islington Rooms on Sunday; Mr. Morse on June 1 and 8; and Miss Barlow on June 15 and 22.

In a recent lecture on light Professor Tyndall is reported to have said: "That in the phenomena of light and the complexity of the human eye and brain there was prodigality of relation and adaptation, and this apparently for the sole purpose of enabling men to see things robed in the splendours of colour. Would it not seem, he said, that nature harboured the intention of educating us for other enjoyments than those derivable from meat and drink? At all events, whatever nature meant—and it would be mere presumption to dogmatise as to what she meant—mankind were, as the issue and upshot of her operations, endowed with capacities to enjoy not only the materially useful, but furnished with others of indefinite scope and application, which dealt alone with the beautiful and the true."

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

SUNDAY, MAY 25, Service at Cavendish Rooms, at 7 o'clock. Mr. J. Burns will speak on "What Proof have we that the Departed exist and can Communicate with us."

MONDAY, MAY 26, Seance by Mr. Herne, Medium for Physical Phenomena, at 8 o'clock. Admission, 2s. 6d.

WEDNESDAY, MAY 28, Afternoon Seance at 3 o'clock, by Mr. Herne. Admission 2s. 6d.

Developing Circle by Mr. Cogman, at 8. Tickets, for a Course of Four Sittings, 6s.

Mrs. Olive, Test and Trance-medium, at 8 o'clock. Admission, 2s. 6d.

THURSDAY, MAY 29, Dark Seance by Mr. Herne, at 8. Admission, 2s. 6d.

FRIDAY, MAY 30, Mrs. Woodford, Trance-medium, at 8 o'clock. Admission, 1s.

SEANCES IN LONDON DURING THE WEEK.

FRIDAY, MAY 23, South London Association of Progressive Spiritualists, 24, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to write to F. M. Taylor, care of Mr. Weeks, as above.

SATURDAY, MAY 24, Mr. Williams. See advt.

SUNDAY, MAY 25, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

Lecture at Temperance Hall, Tyssen Street, Bethnal Green Road, at 7.

MONDAY, MAY 26, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advertisement.

Ball's Pond Association of Inquirers into Spiritualism, 102, Ball's Pond Road, Islington, at 8. Seance by Miss Keoves. Admission Free.

Brixton, at Mr. Rouse's, 43, Braham Road, Mostyn Road, on Monday, Wednesday, and Friday, at 8.

TUESDAY, MAY 27, Seance at the Temperance Hall, Tyssen Street, Bethnal Green Road, at 8.

THURSDAY, MAY 29, 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. To commence at 8.30 p.m. Free.

Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 25, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

BREARLEY, 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, 2 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.

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

HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

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

MORLEY, Mr. E. Baines's, Town End.

HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.

NOTTINGHAM, "Three Horseshoes British Workman's Home," Derby Road. 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 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.

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

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Newgate Street, at 8 p.m.

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

BATLEY, at Mr. Parkinson's, Taylor Street, at 2.30 and 6 p.m. Messrs. Kitson and Dewhurst, Mediums.

DARLINGTON Spiritualist Association, Club Room, Mechanics' Institute. Public Meeting at 6 p.m. Mrs. J. A. Butterfield, Inspirational Medium.

ROCHDALE, Mr. Wood, Halifax, will give two addresses in the trance state.

MONDAY, MAY 26, HULL, 42, New King Street, at 7.30.

TUESDAY, MAY 27, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, MAY 28, BOWLING, Spiritualists' Meeting Room, 6 p.m.

HAGG'S LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

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

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

DARLINGTON Spiritualist Association. Developing Circle at 7.30 p.m. Mrs. J. A. Butterfield, Developing Medium. Apply to the Secretary, G. R. Hinde, Bright Street.

THURSDAY, MAY 29, BOWLING, Hall Lane, 7.30 p.m.

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

WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.

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

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

LIVERPOOL. Seance for Physical Manifestations. Mr. Egerton, medium, at 8, Stafford Street, at 8 p.m. Admission by ticket only, which may be obtained at 6, Stafford Street.

FRIDAY, MAY 30, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7 o'clock.

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WHAT HAS SPIRITUALISM TO SAY ON THE SUBJECT?

A Discourse delivered in the City Hall Saloon, Glasgow, on Sunday Evening, 23rd February, 1873, by

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See HUMAN NATURE for May, price 6d.

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

MR. F. HERNE, MEDIUM, gives Public SEANCES at the Spiritual Institution, 15, Southampton Row, London, as follows: On Monday Evening, at Eight o'clock; on Wednesday afternoon, at Three o'clock; and on Thursday Evening, at Eight o'clock. Admission to each Seance, 2s. 6d. — Mr. HERNE may be engaged for Private Seances. Address, 15, Southampton Row, London, W.C.

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"THE SPIRITUALIST" NEWSPAPER.

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LIST OF LECTURERS ON SPIRITUALISM.

BARLOW, Miss (Trance), care of Mr. Robert Barlow, Rhodes, near Manchester.
BURNS, J., 15, Southampton Row, London, W.C.
BUTTERFIELD, Mrs. (Inspirational), 1, Ridgale Street, Darlington.
EGERTON, A. F. (Trance), 22, Martensen Street, Waverley Road, Liverpool.
EVERETT, THOMAS, Holder's Hill, Hendon, Middlesex.
HARPER, R., 5, South Street, Finsbury, London, E.C.
MORSE, J. J. (Trance), 15, Southampton Row, London, W.C.
MULFORD, PRENTICE, 15, Southampton Row, London, W.C.
SEXTON, DR., 17, Trafalgar Road, London, S.E.
WALLACE, W. (Missionary), 105, Isip Street, Kentish Town, London, N.W.
WATSON, AARON, 64, Regent Road, Salford, Manchester.
WILSON, A. D., 3, Horn Street, Pellan Lane, Halifax.
Other speakers and mediums may have their names in this list.