



THE MEDIUM AND DAYBREAK.

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

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SPIRITUALISM AS AN AID AND METHOD OF HUMAN PROGRESS.

AN ORATION DELIVERED IN THE TRANCE AT MANCHESTER, JUNE 15TH, 1873, BY MR. J. J. MORSE, TRAVELLING REPRESENTATIVE OF THE SPIRITUAL INSTITUTION.

To the superficial observer the world presents a problem exceedingly difficult of solution. Wherever the gaze be turned, wherever the vision be directed, there are to be found contradictions innumerable—all phases of character manifesting themselves in such a vast variety and diversity of relationships, and selfishness (that great curse, we might almost say, of human life) underlying every act and purpose of individual action, that alas! it is felt sometimes that humanity is indeed past all hope; that the days of darkness are coming on apace, the night of misery draws near, and sorrow, ruin, and desolation will be the ultimate condition of all people.

The contradictions manifested by human nature, especially as expressed in individual character, have ever been a fruitful source of discussion among those who have had the moral and spiritual advance of the race at heart. These contradictions have given birth to the necessity of the various religious and moral methods of training which the world possesses at the present time. Alas! for the well-being of the world these self-same moral and religious methods have hitherto failed in the one grand object for which they have been designed. The world to-day is just as full of contradictions as it was in the days gone by; and crime and craft and misery rule as triumphantly now as they did in the earliest inceptions of the human race. How is this? Has the fair face of human nature only an outward seeming of beauty, and beneath its surface is there nought but corruption and decay? Is it impossible for humanity to be brighter and nobler than it is? or is it the lot of humanity to ever go forward in the same heartless, cruel manner that to-day characterises its career? Powers of evil have been accredited with the working of this confusion in human life; and against those powers of evil the moral and religious teachers have directed their efforts; and thus, looking at evil as an abstract entity, seeking to subvert its machinations by certain methods and means directed against a power or principality *outside* of human life, they have missed the mark; for evil does not exist as an abstraction. There is no absolute concentrated power of evil continuously directing its energies and efforts to the subversion of God's highest and holiest work.

But the sources of all man's contradictions—where are they? Where are the mainsprings? Who can drag them forth to light, hold them up to humanity, and say, "Gaze here; we have found the secret; and giving you the truth we have discovered, you may, in possession of that truth, avoid all failures in the future"? Evidently we cannot say that either the religious or moral instruction of the people has been able to effect this very desirable end, because of the evidence we have just cited—that crime and vice and misery, and all the incongruities of human character, are still rife in their manifestation this very hour. We must look, then, farther afield; gaze in "fresh fields and pastures new;" endeavour to cull fairer flowers, riper fruits, and, giving these to hungry humanity, say, "Eat, and be made strong and holy; come forth with all the native purity of thine inner divinity, and walk even as thou art in very truth—sons and daughters of the Living God!"

But where is the teacher, where is the general, where is the philosopher who can effect this most desirable result? Who shall come and bid humanity drink at the fountain of Eternal Truth? Where is the Deliverer? And echo answers, "Where?"—a long despairing,

wailing "Where?" There is no help near. All human effort at redemption ends in confusion, ends in hatred, ends in the creation of feud and discord. Why? For the simplest of all simple reasons—that all efforts at redemption that humanity has ever been blest or plagued with have ever been specially directed to certain classes, created and maintained for certain ends and issues, localised instead of universalised. What the world needs is a plan of salvation that shall contain within itself the means of ministering to the necessities of every human being. And where is there a universal religion that will meet the requirements of every man; allow for the circumstances and conditions of every man; suit the needs and nature of every man? It is not to be found. We challenge its production. It cannot be produced. It may be said that there exists such a religion. The proof would lie in the practical realisation of its aims and objects. The proof that there is not this religion existent is in the evidence we have cited previously—discord and confusion prevailing in the world to-day.

This morning it is our purpose to stand outside of all the religious and moral instruction that the world possesses; for the time being to discard all authorities, to tread in a new track, to ascend the mountains of truth, stand upon their summits, gaze upon the glorious view presented to our vision, drink in the inspiration of its grandeur, and reverentially and in all humility draw near to us and assimilate to our constitution such portions of that truth which in the providence of the Eternal Mind we are prepared to receive and digest. Standing thus, though thy teacher for the present, yet a seeker and a learner of the eternal ways of God, we ask you to put yourselves in precisely the same position. Whatsoever seemeth good to thee, that thou receive. He who receives more than that exhibits a sad want of common sense. It is by blind credulity that the world has forged its own chains, bound itself to a dead and buried Past, while the ever-living and inspiring Present stands weeping by to think that humanity is fettered and cannot draw near to the bright Future that it indicates. Let us, then, search the New; let us turn the page of history; turn it, and we find a blank entry. What can we do with a blank page? Though the page be blank, the hand of the scribe is ready; the pen is dipped in the ink, and in letters of bright burning gold the immortal truths of man's nature are rapidly being inscribed upon that page in all their divine legibility. But what of this new page in the history of the world? What is the title of the chapter that we are about to commence?

SPIRITUALISM AS AN AID AND METHOD OF HUMAN PROGRESS.

This is the title of the chapter, and the context that follows may and possibly will be in many of its parts entirely strange to numbers of our friends. We appeal to no man's authority; bow down to no man's conceptions of truth, save in so far as they appeal to our own reason and intuition. So far they are the truths of God to us. But whatsoever we cannot appreciate, or comprehend, or reduce to our own practice, we must of necessity pass by for the time being; not reject it, not throw it on one side, remember; far, far from that, for it may be that our own ignorance and incapacity prevent us comprehending the advanced conceptions of our neighbours. To reject is ever a sign of foolishness, but to lay by for future inspection and reference is perhaps the truest sign of calm, reflective wisdom.

Spiritualism is, as we have oftentimes asserted, no new phase of man's experience, so far as his spiritual nature is concerned. It is as old as humanity; and it is as universally expressed as any or all of the laws of existence. Now, we speak of the contradictions in man's nature; we find craft, and crime, and grief, and all the

discordant elements that enter into the incongruous constitution called "Society." What is society? A combination of infinite discordances. What should be society? A combination of infinite unifications; a combination in which all the integral parts are bound together by one common bond of brotherhood, union, and love. As it is, the reverse of the picture holds true. Now, how can we understand this problem? for it is only by understanding it that we can reduce it; it is only by reducing it to its parts and relationships that we hope to reconstruct society upon a sound basis, and bring in the dawn of that brighter day for which all humanity hope and pray.

We can only understand humanity in its entirety—for society is but the finite expression of the infinite human family—we can only understand humanity in its grand aggregate, by comprehending the nature of the individual atoms entering into the constitution of that aggregate bulk. Now, who can dispute the statement that in the individual man we find an accurate representation of the concrete men? Man individually represents the world collectively; and in comprehending and understanding the nature of the man, we shall be able to frame conditions, laws, and usages, to govern the life and control the actions of the concrete whole.

A very simple task is this at first sight. The wise and learned of the earth will say, "Oh, we fully understand the nature of man. He is a sinful, depraved, demoralised character; he cannot do anything good. It is utterly impossible for him to do a bright and noble action; he is the most helpless creature upon the face of the earth." Now, doubtless many of our friends have heard this statement falling from the lips of men and women who esteem themselves wise, good, and intelligent; and if we were to repay the compliment, and say that *they* were bright examples of the words they uttered, how terribly out of place they would feel! and how extremely probable would it be that they would get all angular and corner-wise in a moment and say, "Do you mean to insult me?" And thus, when the very professions of religion are applied to their legitimate and practical issues, those who hold them deepest and cherish them most are the very first to rebel against the application. Now this is a simple statement of fact, and in itself teaching a great and wondrous lesson, that humanity in its essential nature repudiates entirely the conception of demoralisation attached to it. Here we have, then, an evidence of the fact we have already stated, that the religious systems of the world are inadequate to the redemption of humanity, because they are not related to the needs and nature of man. Here, then, we have the ground somewhat clear before us; the gate is open; we can enter and view the land; but, alas! how choked with weeds and stones. Let us gather them up, place them on one side, and prepare the ground, that the seed of truth and love may grow, and that humanity may browse thereon, and grow strong and healthy and wise.

It is commonly said that man possesses a soul. The evidence of the fact is of two kinds; first—inferential, or by the aid of faith. One man believes, by inference or by faith, that he has a soul; another class of men believe, by evidence, by demonstration, by fact conclusive proved before their very eyes, that not only they may be souls, that they may be immortal, that they shall be immortal, but that they absolutely are immortal. The voices of the Morning Land, sweet and lute-like in their angelic tones, come and whisper to sighing and despairing humanity the glad gospel of immortality, saying unto them, "Arise, ye men of earth, for a brighter destiny is dawning before you." Each and all humanity possess a human soul. That soul lives, breathes, and moves to-day; and when the vesture of the earth-life is removed from it, when it is divested of its material surroundings, it will enter that bright world a radiant and glorified being. This is the belief of the world, but faith is changed to knowledge by the magic touch of Spiritualism. The magic wand of the angel-world transforms a thing of faith into the bright reality of knowledge; and so those who stand within the enclosure, we might say, of Modern Spiritualism, realise in all its bright magnificence the grand central truth that man is an immortal soul. This is the foundation, this is the basis whereon we must rear our superstructure, for it is essential that we comprehend this great fact.

But let us turn our attention for a few moments to the proofs that shall lead us to rightly conclude that the fact we have stated is true, for at present our presentation of the matter is simply an assumption, simply an inference founded upon the facts of Modern Spiritualism. We grant that those facts may not be in accordance with the experience of all our friends; thus to them our statement will simply be an assumption, or at best, and in the most charitable sense, a mere inference of a great truth.

Man we look upon and know as a bodily structure; but the deeper man, the inner man that moves and animates that structure, is known by the name of the mind, the mental man. Thus we have the body and the mental man. But behind that man—so say those who have faith as their guide—there exists the immortal soul. The soul manifests mentality, and that mentality is dependent for its expression upon the bodily structure; and thus, physically speaking, during the earthly life of the individual, there are three modes of existence. The interior or celestial, we might almost say—the "essential" man perhaps would be a better term; the next expression of that essential man is found in the mental nature of the individual; and the ultimate manifestation of the man is the bodily organisation.

The mental nature springs from the essential nature; owes its origin to the existence of that nature, which is its seat, centre, and source. Therefore, we might say that there is a strict correlation between the essential and the mental natures. Now this essential

nature, manifesting itself in the form of mentality, is dependent for its expression upon the bodily organisation. Then how can we account for the contradictions of human nature in the light where we at present stand? But before we attempt to account for them, let us ask our friends to think for a moment if the presentation of the argument we have made is not accurate. No one who possesses a grain of intelligence and calm, true reflection will dare to assert that man is simply a material structure, and that the mentality of his nature simply springs from the chemical association of the various elements entering into the constitution of his body. No one will assume that. And those whose faith is their guide and rule through life will at once repudiate such a bare materialistic notion; they will at once joyfully admit that there is behind the natural man an everlasting and eternal spiritual man. Here, then, we stand upon tolerably firm ground; and we can say that, aided by the angels, man may be able to thoroughly and practically realise that he is an immortal being. So stands the argument, then; for the present we leave it.

Now let us deal with the contradictions of human nature for a moment. We asserted that it was only by knowing all the nature of man that we could comprehend the whole of man. Only by comprehending man also in his nature, is it possible for us to be able to comprehend the manifestation of that nature. Admittedly the manifestations are incongruous, various, diverse, sometimes grand and noble; that grandness and nobility succeeded by what? by all that is base and ignoble. Swift as the circling winds passing round the mountain tops, sometimes does man exhibit one phase, then another. How shall we account for this? Now we must entirely deny here, most explicitly remember, most confidently deny the theory that man by nature is a fallen and demoralised being—most explicitly deny it, remember. We have no need to go round and round in our denial; we make the simple affirmation of, not our belief, but of our most certain, positive knowledge, which knowledge we shall endeavour to impart to you. You very well know that if by accident or disease a human body suffers deterioration, if its normal energies and powers become unstrung, that the action, the activity of the mind is consequently impaired, you cannot think with the ordinary clearness, your mind cannot work with its usual vigour, and in all your mental operations there is a sad falling off from the normal and original standard of activity. Now the materialist, very naturally from his position, says that this is a striking evidence that the mind is simply developed from the body; and that as the body suffers from disease and sickness, so of necessity do the vitalic forces diminish; and that as the vitalic forces diminish, down goes the mind. Now if this is not "reasoning by analogy" with a vengeance, I scarcely know what words mean. It is wholesale assumption; so wholesale that it is straining out a gnat and swallowing not one, but half a dozen camels. And it only needs a little more reflection, a little more reverence for the eternal truths of nature and existence, to detect the absurdity of the conclusion. Thinkest thou that God, in His Infinite Providence, in His Divine Wisdom, could so direct all the forces and energies of nature that they should ultimate in such a grand and noble existence as man undoubtedly is, and that when so ultimated, and man with all his powers and attributes stood before you a divine reality, that death should sweep it all away—that there should be nothing left—that man should go down into the grave and be known no more, save by the memories treasured in the minds of his friends? Oh, away with such a cold, cruel notion, so at variance with man's better feelings, so directly contradicting all the evidence of man's existence, and so deeply opposed to God's most cherished purpose! If any entertain this feeling, let us conjure them, in the name of Eternal Wisdom, to think well, to probe deeply; and their thinking and their probing will ultimately cause them to throw it on one side, to come out of the shadow into the sunlight of eternal truth, and, grasping hands across the bridge of death with the inhabitants of the other life, realise the existence of their own immortal nature. Think of it. Cast the notion on one side, and be ye made free by the truth.

The true inference of the proposition we have stated, so far as the materialist is concerned, is this—that the mental nature being dependent upon the bodily organisation for its expression, just as the means deteriorate, just as the harp of life is unstrung, so the tone is lowered, so is the expression marred; and as the bodily powers decrease, the means of expression also decrease. But that means no loss of inherent intelligence; that means no passing away of man's regal powers; means no stultification of the interior nature that lives, shines, and grows just as bright, just as true as ever. And if disease ultimates in death, and the cloud of dissolution veils from the sight of the friend the one that he has loved, and that friend be translated to the after life, there is no loss of the intellectual power and vigour of the man; there is no diminution of any of his attributes: they are just as powerful, and, in accordance with the eternal laws of life, they will not only live, but grow, unfold and immeasurably exceed the grandest and noblest conceptions of the possibilities resident in man to-day.

So much, then, for the actual truth concerning the continued existence of intelligence. But cannot our friends perceive the mighty possibilities contained within the statements we have just made? If it is possible—nay, as it really is the case—that the deterioration of the body as a whole means the gradual loss of intellectual vigour, resulting in abnormal developments and peculiarities of constitution, let us inquire what methods of education, social and religious surroundings, modes of training and association, will produce. And here in these multifarious causes do we find the origin of the contradictions characterising human nature. No need of a Personal Power of Evil; no need of a

Principality of Devils to work damnation for humanity; for all the damnation that has afflicted humanity, all the devils that have proved upon this constitution, came out of its own nature, have been raised by its own ignorance; and that ignorance, raising a Frankenstein of its own, can only lay it by the power of truth: as it comes out of the darkness, stands upon the rock, and gazes upon the sunlight, then and then only can humanity lay the devils upon its ignorance has created.

Now, false methods of reasoning and expression do far more to breed dissonance and differences amongst humanity than perhaps any one thing that we can conceive. But you would not have false methods of reasoning if the bodily organisation was perfectly adapted to allow the intelligent principle clearly to express itself. You would not have false bodily conditions if you were not profoundly and densely ignorant of the true laws of physiological life. If the human body were perfect in its development—nay, if it were approximately perfect, normal, and healthful in its general characteristics, then man, wherever found, having a sound body, would manifest a sound mind. The axiom is true—a healthy body means a sound mind, and a sound mind of necessity means a healthy body. All those whose bodily constitutions are one-sided, to all intents and purposes exist in the dark plains of insanity; for you cannot say a man is sane unless every department of his nature is perfect in its reciprocity and action.

Who is perfect? None. And it may seem a vain, delusive idea for us to put forward to say that perfection is possible of attainment. In the absolute, yes; but relatively considered, perfection is within the grasp of everyone. Those who strive for truth, ever find it; and what is truth but perfect knowledge? And what is the possession of truth but the attainment of a relative state of perfection? Then let us search for truth. Truth maketh free.

Now, selfishness is said to be the greatest curse of humanity; and selfishness is the greatest devil born of human ignorance. Directly we can overcome selfishness, down falls the citadel of misery. But alas! that time is a long, long day distant yet. Remember that humanity in the aggregate has to be reformed, and not merely individual humanity as represented here this morning. Not only you have to be reformed, and made whole again, but the whole world outside of you, related and non-related to you, have to be cleansed from the great curse. Religion, perhaps, is the most selfish of all. Next to it Science comes in for a fair share of the universal selfishness; and Social Life is lurid with the hue of an inner and a deeper selfishness. These are grave charges to urge against the constitution of human society. But we ask you, Where is the condition of society that you can point to in which the interests of all are coincident? Where the interests of everyone mean the interests of all, and where the interests of all mean the interests of one? It is impossible to find it. The very constitution of society as it exists to-day forbids it. Your distinctions of classes and clans stand a palpable and visible evidence of the absence of this homogeneity among yourselves. The truth may be unpalatable to hear, but still it must be uttered. And you may say that so far as this selfishness is being manifested by the inner essential life itself, that would prove, you know, that this inner essential life was impure, that it was degraded, demoralised, and fallen. But we say this is not so—that the selfishness manifested is in reality but the surrounding conditions incident to the individual. Now, reform the individual's nature and surroundings, improve his methods and modes of education, surround him with healthy bodily conditions and exercises for the normal development of his powers and attributes, then that individual straightway becomes an honourable, honest, and conscientious man; but if you leave him as he is, the evils and miseries incident to his existence become in due course transmitted to other lives, and the evils are perpetuated. Thus it is the future will be the result of the present, and that future will hold you responsible for the several parts you have individually played, even as you hold your parents responsible for your several natures now. Think of the lesson, for by improving the present, by laying the foundations in the Now, you clear the way for rearing the Temple of Beauty and of Use in the Yet-to-Be.

We cannot charge the essential soul or principle with being impure. Why? For the simplest of all simple reasons—that which is absolutely pure can never by any possibility become absolutely impure. Nay, more than that, it can never become relatively impure. And we might say still further, that impurity is an existence unknown. That which seems impure and discordant is simply impure and discordant because the ignorance of humanity cannot detect its use and proper position in the economy of existence. Do you think for one moment that the Infinite Wisdom could permit, could allow, could create, we might say, anything that was useless or inimical? If so, then you have a far different conception of the Intelligent Mind, the great and eternal Soul of the Universe, than we have; and you have certainly a most unphilosophical and unspiritual conception; for the great and eternal Source, the central Power of all Goodness, can only evolve from its goodness that which is like unto its nature. The incongruities, discordances, and anomalies manifested in human life are due, not to similar attributes in the nature of Deity, not to imperfections in the constitution of the All-perfect, but are due simply to the condition of humanity—incidents in the methods of advancement of humanity. If there were no shadow, how would you appreciate the sunshine? If there were no sorrow, how would you appreciate the joys of life? If there were no ignorance in the world, how would you estimate aright the rich value of the treasures of knowledge? It is by opposition that we gain strength;

it is by misery we attain to joy; and so by all the round of oppositional elements and seeming contradictions humanity ultimately attains to a condition of happiness.

Our position is that man in his inner and divine nature is an essentially imperishable, that is immortal, principle, and that that immortal principle is divine, pure. How could you be sons of God if you were not divine, or if you were impure? The very fact that you are sons of God, that humanity is a divine sonship, is at once an evidence of the fact that man in his inner nature is pure and divine. You are dependent upon your bodies for the expression of your intelligence, for the exercise of the powers and qualities of your souls; and it is in these bodily conditions, in the social surroundings, and in the educational status of the people, that we turn to find and realise the source of all the discords at present afflicting humanity. We say, then, that here stands the case: Humanity is divine, and all they who say that humanity is demoralised, fallen from its high estate, nothing good, all impure, incapable of manifesting a bright and noble action—they lie, and attach a libel to the human race in the sight of God, men, and angels. They need to know more of humanity; they need to more reverentially study the divine volumes of existence; they need to more carefully and critically weigh the evidence of their senses; they need to be more considerate for the follies and errors of their neighbours. When they attain to these states they will realise the libel we have spoken of against the infinite love, wisdom, and justice of God. If humanity are the sons of God—finite we admit, and relative in their relationship to God, but still his sons—they must contain within themselves a representation of the divine modes and attributes.

“But what has all this to do with Spiritualism? Why, Spiritualism is only the tipping of tables, rapping upon their surface, and the doing of a hundred and one marvellous things in dark places for the gratification of an idle curiosity and an excited and morbid appetite. Why, Spiritualism has not got the elements of a rational thought in it.” So say all those folks who know nothing of the matter. But all those who have entered the portals, passed through the vestibule, and stand in the grand halls of its divine life realise differently; and they find that these outward phenomena are simply incidents in the first stages, necessary as methods to convert the materialistic minds, that there is a something beyond themselves. Now some people—if our friends will pardon the illustration—are so thick-headed that nothing but a hammer and chisel will get the truth into their brains. We find many of these people, and nothing but the hammer and chisel of the physical manifestation will convince their sublime unconsciousness that there exists a soul in themselves and an immortal world surrounding them. Thus to meet and convince such natures these external phenomena have to be produced. After a satisfactory conviction is attained, the hard, dense mind melts, becomes divinely sensitive; all its atheism is taken out of it, and it stands dressed in the garb of simplicity and purity, waiting and listening at the feet of Eternal Truth, and drinking in her inspirations. All that we have stated this morning is contained in the essence of Spiritualism. And thus we see that Spiritualism, as teaching these things, is a most substantial aid to human progress, is perhaps the best and grandest method whereby to effect the unfoldment of the race that man has ever yet received. Do we claim too much for Modern Spiritualism? Do we say that it contains all that is essential to the advancement of humanity? Yes. “And is not this saying far more than the truth? If it contains all this,” many would say, “why are not the Spiritualists characterised by the most immaculate lives we can possibly conceive? Why are not they perambulating saints, walking about in all the purity of the Divine Nature, and looking the very embodiment of infinite love and wisdom?” It is a very sure case that they are not always of that order. It is equally a sure case that certain other folks profess to have better claims to the possession of Divine Truth; you know who have got Divine Truth here embodied. Why are not they walking embodiments of saintly minds? The application is self-evident—that if we live in glass houses we must not throw stones. All those who are not so saintly themselves should be very careful about twitting others as to the absence of their saintly natures. But this much we will say, and saying it defy contradiction, that the Spiritualist who intelligently apprehends the problems of Spiritualism, who reasonably and intuitively perceives the existence of his own divine nature and the communion of souls, is a better, a nobler, a stronger man for that knowledge; no matter what his faith hitherto has been, no matter with what phase of thought he has been associated, once stamped with the genius of Spiritualism, once realising its grand truths, all the nobility of his nature is strengthened a thousandfold, and in every walk of life he is better fitted to cope successfully with all its dangers and discordances. We appeal to the evidence of all Spiritualists. Ask them if they cannot face that greatest of all human fears with calmness and equanimity; ask them if they cannot see Death with unblanched faces, and, with strong and steady confidence in the Eternal God, if they cannot see it come nearer and nearer year by year, month by month, week by week, day by day, until the final moment comes when he claims their bodies for his own; and they will tell you yes. The sting has been extracted; the veil has been rent in twain; the cloud has been dispersed; and death, instead of seeming a frightful spectre, stands before them a bright and shining presence, an angel of God's infinite love and mercy. Death ceases to be frightful and repulsive in itself, and stands forth simply as an incident in the career of the soul; a necessary sequence of the bodily career; a thing that must be passed

through, and an experience redolent with love and wisdom—no fear of the cold, cold grave holding all those we love.

Is faith, outside of Spiritualism, existent in the world? Who has it? Those who possess the grandest religion, those who treasure within themselves divine precepts divinely revealed, use every effort to prolong their lives; and when death draws near to them it is a thing so terrible, so cold and chilling—the life they love is fading from them; and though their faith tells there is a life beyond, they would far rather remain in the life that is than trust to the dark future and go they know not where. The Spiritualist stands differently. He knows, by the testimony of the loved and gone before, that his destiny is the immortal realms, and, aided by the information that we have afforded you this morning, and guided by the truths deducible from our statements, he has prepared himself, by a life of honesty, morality, and truthfulness, to pass over the shining river, to stand in the grassy meads, to drink in the inspiration of that higher life, and feel that then he first begins to live.

Spiritualism as an aid to human progress! Why, its benefit and value are incalculable; and amongst its methods it teaches this: "Love thy neighbour as thyself,"—a very old precept that—old and revered, beloved by every fraternal unfolded mind, and carried into execution by every soul that feels the Divine Harmony pulsating through its nature. But, alas! these souls are "few and far between," compared to the great bulk of humanity.

Spiritualism also teaches the necessity of Forbearance, Forgiveness, Charity; "Love thy neighbour as thyself;" Faith in the divinity of all men; Charity, Forbearance, Forgiveness; and that grand truth—that grand and noble lesson—Hope, that leads the soul onwards and upwards to brighter and to better things in view—founded upon Faith, strengthened by Charity, leads Humanity upwards and onwards. These are the teachings of Spiritualism; these are the enunciations of Modern Spiritualism; and thus, instead of Modern Spiritualism and true Religion being at issue one with the other, they each unite, clasp hands across the sea, and bid Humanity come onwards and upwards.

Now let us look for one moment at the effect that the dissemination of these principles would have upon the general community, and in these remarks we come to the conclusion of our present address. Humanity realising all that we have stated, thoroughly and completely realising that it is an immortal existence, that it is dependent upon its outward nature during its natural life for the expression of that immortal nature, would it not (how can we reasonably suppose otherwise?) direct all its energies to the perfecting of that nature, to its development, to its growth, to the maintenance of its normal vigour? Certainly, most decidedly it would; and the effect flowing from this would be a better manhood, nobler thought, and fairer spiritual existence. And thus tracing that out to its simple issues, to its ultimate relationships, peace, harmony, and accord would reign among humanity; love, justice, and wisdom would be its distinguishing features; discordancy would be lost, and all the incongruities and anomalies incident to ignorance and selfishness would be known no more. In the light of positive knowledge ignorance would be dissipated, and in proportion as ignorance is dissipated from the minds of mankind, so will all the evils and miseries that at present curse it vanish also. Let us, then, pray for the light; let us search for the truth; let us apply that truth to the solution of all the problems of existence; and by so searching and applying it we shall build up a fairer and nobler life, draw nearer to our Father and our friends, and call down high and noble aspirations from the higher and the nobler life; and those friends of thine who once walked with thee in the ways of mortal life, who once shared all thy trials and troubles, who were once men and women even as you are to-day, they from their happy homes will draw near, join in the glad chorus of awakened humanity, and the divine song of universal love, flowing upwards and onwards, shall be borne through the infinite space to the glad heart of the great Eternal Cause; and that Eternal Cause, in its inner joy realising the destiny of its children, shall send forward the mighty roll of inspiration that shall lift humanity onwards and upwards, bringing in the greatest and grandest day the world has ever seen, linking humanity in the bonds of fraternal love, calling forth every aspiration of the soul, developing every noble attribute, and then a resurrected humanity shall take the place of this one, and perfect order, brotherly love, and holy influences shall hallow every relationship; and crime, and all the incongruities of human life, all the luxuries and diseases that afflict society, shall be known no more; every noxious thing shall be removed, and humanity, glowing in the divine inspiration, bound together by mutual bonds, shall live and grow in truth, justice, and love for ever and for ever. That this may be so, O Eternal Source of every good and perfect gift, we, Thy servant in all true humility, most humbly pray; and may the inspiration of Thy Divine Love fall upon the hearts of these Thy children here to-day, and may truth, wisdom, and love be with them now, henceforth, and for ever!

A SOCIAL ALMANAC.—Mr. R. Bailey Walker, F.S.S., of Prestwich, Manchester, has undertaken the preparation of a "Social Almanac," which the Co-operative Printing Society of Manchester are to bring out for 1874. By terming it a social almanac is meant that the lines in the calendar for every day shall not be filled up as usual mainly with dates relating to kings, battles, or conquerors, but with those referring to events memorable for their social interest, especially remembering many noble Englishmen whose lives and deeds, wrought in the fields of industry and progress, have been of priceless value to our race.

The Spiritual Review.

WHERE ARE THE DEAD; OR, SPIRITUALISM EXPLAINED. By FRITZ. 3s. IRELAND & Co., Manchester.

We observe with pleasure that this useful little work has reached a second edition, and that it has received sundry improvements. The matter has been extended by the addition of recent phenomena, and the work is now bound in cloth, gilt lettered, which very much improves its appearance. Our friends are, in numerous instances, rendering this book of considerable use to the cause of Spiritualism.

THE KINGDOM OF THE SHAH; Being a Descriptive and Historical Sketch of Persia, by R. Braithwaite, B.A. 1s. LEWIS.

Now that the Persian potentate is amongst us curiosity is naturally attracted to his country and its history. A timely publication in these respects is the one now before us, which makes a goodly pamphlet, and appropriately satisfies the demand for information as to the country and people of our eastern visitor. On receipt of thirteen stamps the work will be sent post-free from this office to any address.

IN MY LADY'S CHAMBER. A Speculative Romance touching a few Questions of the Day. By COLOSSA. Price 2s. London: J. Burns.

For those who find novel reading an agreeable way of passing time, or who have leisure for works of mere fancy, the novel rejoicing under the above title will prove deeply interesting. The story is well sustained, plot skilfully developed, and characters well depicted, though, with the exception of Tristan and Adelheid, not strikingly original. These two are gracefully ideal, and redeem the tale from being commonplace, into which category all descriptions of fashionable society must inevitably degenerate. Tristan is the man of the future—a vegetarian and teetotaler; and never probably has a character professing these very advanced ideas of a perfect human life been more poetically and attractively represented. He is an artist, with a nature thirsting for the higher manifestations of soul-life. "I long for angelic intercourse, for a knowledge of nature's deep secrets, for power to hold communion with the demons of the stars," says Tristan to Adelheid, revealing a yearning which, thanks to the powers above, not "demons of the stars," but real guardian angels of this planet, has been awakened in many a breast to meet with lawful, and almost complete gratification. But Tristan, very young, and dying young, is rather a crude character, merely the first artistic sketchings of an embodiment; that, fully carried out to perfect active manhood, would have presented a lesson useful to the authoress's probable readers in the present stage of the world's progression. Adelheid is his soul-mate, a very pure and lovely creation. But we regret to see that the authoress does not favour the idea of marriage; not that she descends into the grossness of "freelove" principles, but she regards marriage in very much the same light as the poet Shelley did. Marriage need not destroy the beauty and poetry of love; on the contrary, entered into from those high sentiments which should actuate those who seek the true soul-union, marriage is the proper expression of that absolute conjunction of two minds in one, without which, we are told, perfect bliss cannot be tasted, even in heaven. The mistake here below lies in the fact that men and women do not seek their true mates, and therefore form false marriages.

The authoress has been sipping of spiritualistic streams, or we are much mistaken; but we cannot discover that as yet she has taken large draughts of these waters, welling up from the fount of pure, unperverted nature, and therefore rather too strong drink usually for minds educated in the ordinary schools of the day. Truly, there is no greater slavery than that of being "proper" according to fashionable notions. This book is an effort in the right direction, however, to put into rather more current coin some of those majestic new ideas which have descended into our minds through the grand teachings of Spiritualism. The world needs a great "setting to rights," which can never be accomplished unless some independent spirits like the authoress branch out on their own account to put their own houses in order, and thus set an example which, however small, will serve as a beacon-light to many. From these small beginnings we should have a spirit awakened which would gradually permeate the whole of society, until the reform which we feel must sooner or later take place shall be completely effected. C. W.

WAS HANDEL A MEDIUM?

The critics are puzzled in attempting to account for the peculiarity under which Handel wrote his great musical works. Our attention has been called to an article in the *Musical Times* of the 1st instant, reviewing Handel's oratorio of "Theodora," which is about to be performed at the Hanover Square Rooms, and which has not been performed in England since the composer's death, though he is said to have considered it one of his best efforts. Respecting its production, we cut the following paragraph from the article alluded to:—

"This oratorio was the last work but one that Handel produced, it having been followed, after nearly two years, by 'Jephtha,' and preceded in the year before its composition by 'Solomon' and 'Susannah.' According to his custom, the author dated the beginning and the end of the MS., and these records show that he entered upon his task on the 28th of June, and completed it on the 31st of July, 1749; this being the middle of his sixty-fifth year. As in other instances with him, the amazingly brief period of labour followed a long period of inactivity, and it was succeeded by one yet longer. It is curious to note that Handel's habit was to rest from composition for a period of from eight to ten months, during which no traces are to be found of his having written anything, not the smallest trifles, and then to set himself to work, and within the average term of a month or two to write as many oratorios, which, from the evidence of the manuscripts, may be believed to have been truly extemporised upon the paper, or, in other words, called into existence without any pre-consideration. The dates of the works just named exemplify this habit, which gives as great cause for admiration at the master's prodigious rapidity as for wonder at his long reticence."

The admiration, wonder, and mystification expressed in the last sentence may with propriety be applied to all efforts of genius, indeed to

the expression of thought in its humblest form. The evolution of thought is an every-day phenomenon, at present unaccounted for by the high priests of Science. Seers have repeatedly observed spirits controlling the brain-organs of preachers, lecturers, singers, actors, and writers while engrossed in their several vocations. We have on record an instance in which two distinct thoughts occurred to the mind, and a normal clairvoyant who was looking on, but was unaware of the reception of the thoughts, saw a spirit manipulating the brow of the thinker, who was conscious of the thought, but not of the spirit-presence which was its source. Genius is not an act of volition, but rather the work of a power to which the man of genius is subject. Handel is said to have composed his grandest work, the "Messiah," in three weeks, probably the shortest time in which he did any similar amount of work. T. L. Harris has given his volumes of poetry in a similar manner; after a long interval, pouring forth a bulky volume in less than a hundred hours of rapid dictation. A. J. Davis, as an author, has been remarkable for the same class of phenomena. These and other authors know the source of their power, and thus can give valuable evidence on the subject of authorship generally. These facts are unaccountable on the materialistic theory. The laws of matter, the functions of organism, and the caprices of volition are alike futile to explain them, and yet they have been the ruling features in all men and women who have signally blessed the world. It is being daily demonstrated that man in his physical state is the childhood of humanity, and his elder brethren in the spiritual state, at favourable opportunities and through adequate instruments, communicate to the children of earth those means of thought, invention, discovery, or art which they are capable of receiving and profiting by.

MR. ASHMAN'S HEALING CLASS.

We attended the last of the three weekly lessons on Tuesday evening, given by Mr. Ashman at the Spiritual Institution, and regret that circumstances did not permit our attending the whole series. There are few opportunities presented whereby so much useful information can be obtained as at these classes. The desire of many has been to gain a knowledge of mesmeric and other processes, whereby suffering may be alleviated and health promoted. Much money has been spent in books, and time consumed in reading them; but, in most cases, with very little practical result. We say fearlessly that a few evenings spent under Mr. Ashman's tuition would do more to impart a practical acquaintance with healing processes than months of expensive and wearisome reading. The series just closed has been very well attended for a beginning, and produced happy results in the proficiency of the pupils. A gentleman present complained very much of toothache. Mrs. Wisken was controlled by an Indian girl, and proceeded to manipulate the gentleman's head, face, and chest, in the most scientific manner, entirely removing all pain. This case of healing is all the more extraordinary seeing that the lady is herself in very delicate health, and yet she did not seem to be the least injured by the operation. Indeed, it has been found that the exercise of the healing power benefits the health very materially, though some complain of exhaustion afterwards. One gentleman had been practising on his friends, and was enabled to remove several slight ailments, and benefit a chronic case. Another pupil had entirely removed the pain from a child's face, and benefited his wife's spine, which is much curved. He hopes to effect a permanent cure. Another pupil—the one who was operated on for toothache—had benefited a friend suffering very much from debility. This shows that those who are in need of assistance may benefit others. Thus, by mutual effort, all humanity might be made whole and happy. Another gentleman had been enabled to operate on himself, and thus get rid of a very disagreeable symptom. He had also very much benefited his wife and child, and had already derived more good from the lessons than the whole fee was worth.

At the conclusion a very general expression of approbation of Mr. Ashman's skill and earnestness was evinced, which took the form of a vote of thanks, proposed by Mr. Jennison, and seconded by Mr. Spencer, coupled with the request that Mr. Ashman might continue his classes. Mr. Burns very warmly supported the suggestion, and said that it was contemplated to hold a regular course of instruction during the winter, when classes would be taught by professors of physiology, phrenology, healing, and other branches of anthropological science connected with Spiritualism; Mr. Ashman would then be invited to take part, and it was hoped that larger classes would benefit by his instruction.

At the close a list of names was opened of those desirous of attending another series of lessons, and as soon as twenty pupils present themselves, at 5s. each for three lessons, the classes will again be resumed. Tickets are now ready at the Spiritual Institution.

JOHN MURRAY SPEAR.

Many Spiritualists remember a snowy-headed old man, who, on taking the hand of a stranger, or on receipt of a scrap of paper from one, would pass into a trance and describe the character better than the most intimate friend could. While Mr. Spear was in this country he made many warm friends, to whom he was of great service in rendering them useful advice and spiritual enlightenment. Since his return to America he has been in the Far West, and now has returned to 1114, Collon Hill Street, Philadelphia. His friends, now that he is too aged to struggle for a subsistence, are contributing a fund to secure to him a home without care and penury during the remainder of his earth-life. Subscriptions may be sent in to Mrs. Tebb, 20, Rochester Road, Camden Road, London, N.W., or to Mr. A. Leighton, 16, South Castle Street, Liverpool. We hope the hundreds who have been benefited by Mr. Spear, and who see this notice, will heartily respond to its appeal. List of subscriptions received for the home fund for Mr. Spear:—B. L., £10; Mrs. Makdougall Gregory, £5; A. L. Elder, Esq., £5; Mr. Thomas Grant, £5; Mr. Tebb, £5; Dr. Newton, £2; G. N. Strawbridge, Esq., £1 1s.; Mrs. Strawbridge, £1 1s.; Mrs. Cooper, £1; A Friend, £1.

We hear of gratifying progress from a circle at Derby. The friends wisely attend to the work of development, in the meantime admitting only select visitors.

NEW MEDIUMS—POWERFUL MANIFESTATIONS.

To the Editor.—Dear Sir,—As desired by you and other friends of Spiritualism, and in obedience to direct commands from the manifesting spirits, "John King," "Katey King," "Peter," and "James Lombard," I send you an account of some of the extraordinary phenomena which have occurred in connection with myself and five friends, well known in the musical and temperance world as the Royal Osborne I. O. G. T. Hand-Bell Ringers and Ballad Vocalists. As the phenomena have been of almost nightly occurrence since Christmas, about which time I introduced the subject of Spiritualism to their notice, it will be impossible to narrate all that has transpired. The whole of the party seem to have developed some mediumistic gifts. Three of them appear to be really first-class mediums, and with them singly and collectively I have had, spontaneously, without seeking, sitting, or seance held for the purpose, except on two occasions, the whole of the recorded phenomena of Spiritualism, from raps and table-tilting to materialised spirit-forms; and two of the mediums floated round the room, and through solid wood, and one floated through the wall into the passage when the door was locked. This was witnessed by three of us, and when he was brought back again he was floated through the ceiling on to the roof, and brought into the room again at dawn of day, after an absence of, I should think, twenty minutes. The coming through the ceiling was witnessed by myself quite distinctly. This occurred at the Red Lion Hotel, Warminster, on Friday, June 6th. During the three weeks previous, at Southampton, Devizes, Salisbury, and other places, the spirits seem to have accompanied us, for manifestations of every kind occurred. The spirit "Peter" almost acted as valet; but on some of us treating him as a servant, he was not long in letting us know he could when he pleased be master of the six of us. His power and presence became so great and manifest that we got to fear him. My own adventures on this head I do not care to relate, as they would surpass anything of the Baron Munchausen style of adventures I have read. Such manifestations to be credited must be experienced, and even then verified by others, lest we ourselves doubt our own senses, and prefer to believe we have been deluded to the other alternative, that miracles are so common, cheap, and plentiful.

We had a seance at Clapham last evening. After music, "Peter," "Katey," and "James," came and entertained the company with the direct voice, raps, and very powerful movements of the table; and things were brought from the next room, and from the pockets of those present. The spirits also struck the keys of the piano, producing a variety of notes. Spirit-forms were partly materialised. All the party—twelve, I think—were touched and slapped. "Peter's" thundering raps were given in plenty, and by desire he moderated them, as well as the knocks he is fond of distributing so plentifully. The seance was concluded by "James," who found paper but borrowed the host's pencil, writing a direct message asking us to go home as it was late. A majority of those present were sceptics. We have had very powerful manifestations in daylight, and, in fact, from the time of opening our eyes till night again, in the streets, and in railway carriages full of people, and even when giving our musical performances before large audiences. On one occasion the performance was stopped, and the performers, and an audience of over one thousand people put into a state of confusion and fear by "Peter's" antics.

I am inclined to think "John King," and his spirit-friends, intend some of our company to be performers in a new sphere of work and usefulness, as I heard the spirit declare we should astonish the world, and if the object was the destruction of the band as a musical company, he has nearly succeeded, as one of the members has declined to leave London any more, as he objects to "Peter" and his manifestations. Another has made arrangements which will prevent him from leaving London. The two best mediums, Messrs. Kingsley and Hopkins, had the honour of appearing before Her Majesty on one occasion, and are well known throughout Great Britain in connection with the Royal Poland Street Temperance Bellringers, whom they left to form the new company. We hope to have the opportunity of exhibiting the powers of these mediums at the Spiritual Institution shortly, and entertaining you with bell music, and vocal selections, and any spiritual manifestations that "John King," and his friends, may be inclined to favour us with.—Yours truly,

la, Clifton Road, Maida Vale,

June 18, 1873.

MRS. BUTTERFIELD AT CAVENDISH ROOMS.

A very respectable and deeply attentive audience assembled on Sunday evening to hear Mrs. Butterfield. Unfortunately the weather was very much against the power of control. During the day the heat had been oppressive, and just after the audience assembled a very heavy thunder-shower came on, so that it was with great difficulty that the power of control could be maintained. Mrs. Butterfield's utterances were not, therefore, so forcible and eloquent as is usual with her, but the matter was good, and clearly indicated the intelligent nature of her control.

The question proposed by the speaker was, "What is Religion?" and, in answer, it was shown that in the lower states of mankind religion was thought to be sacrifice and penance for the purpose of appeasing an angry God. Very much of this idea was retained in society at the present day. True religion was to do good and live rightly. It was shown that man on earth prepared for himself a heaven in the future, and unless he had heaven and God with him now in his soul his translation to another state of existence could not give him these superlative comforts. As the spirits carried with them all their attributes it was impossible that they could forget those left behind; and the spirit stated that the highest pleasure of the departed was to return to earth and benefit its inhabitants. When man had reached his full development religion would consist in living according to principle in every act of life.

At the close, Mr. Burns stated that Mrs. Butterfield's controlling influence desired her to devote her life exclusively to the work of Spiritualism. Already she had done much good in various districts, and as she proceeded in her development she would be capable of achieving much more. Her husband, Mr. Butterfield, was also a good developing medium, and together they might usefully visit societies and districts, conferring such assistance as might be in their power.

THE CIRCULATION OF THE MEDIUM AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 1d.; per annum,	6s. 6d.
Two copies " " " 2d. " "	10s. 10d.
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Six copies and upwards, in one wrapper, post free, 1d. each per week or 4s. 4d. per year.

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

Wholesale Agents—F. Pitman, 26, Paternoster Row, London, E.C.; Curcio and Co., 13, Catherine Street, Strand, London, W.C.; John Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

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

SPECIAL NOTICE.

A list of Meetings and Seances at the Spiritual Institution, in London, and in the Provinces, may be found on page 284.

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 27, 1873.

A WORD IN CONFIDENCE.

In this work of Spiritualism we are so intimately associated in interest and purpose with the great bulk of our readers that it is always with sincere pleasure that we lay our difficulties and achievements freely before them. The word "we" in this connection may be said to include the whole mass of active Spiritualists co-operating with the Spiritual Institution, for as the body would be nought if deprived of its constituent members, so the Institution, and its organ the MEDIUM, would be powerless if restrained within the limits of one or a few persons' influence. But our mode of association makes us all equal partakers in the grand work before us, according to our power to take on the yoke of human redemption. We have no "superiors, inferiors, or equals" in name or sentiment, being brothers, all united in one work, not by a love of self or of each other as contra-distinguished from the rest of humanity, but united by a love of all—the Grand All—the divine unity, and every sentient being which reclines within the one loving bosom of Infinity. No danger of our forming a sect, clique, or party, for are we not of the order of universal being, recognising as brothers as much those who are foreign to our new truths as those that are their happy recipients? Indeed, it is the profound love of such as are in ignorance and darkness, rather than any special regard for the children of light, which nerves us on to our sublime work. We strive to seek and to save those lost in ignorance and misdirection, and in our work we can ask God and the whole host of his ministering agencies to help us. No shame can mantle our cheeks when we appeal for help to "man the lifeboat" of humanity. The thousands of us Spiritualists who give of our strength and our means for the pure love of God and his dear children think it an additional honour to snatch a moment's breath in the conflict, and urge those who as yet recline upon their oars to "come over and help us." Stimulated by a desire to achieve justice for all, we are anxious that we should be just to each other, and that the burden should not press with cruel weight upon any one pair of shoulders. Such ought to be our principles as they are in theory, though it may be found rather difficult to carry them out in practice. "The spirit is willing, but the flesh is weak." But we must have patience with each other; we are not all as yet used to the new harness, and though many have "run well for a time," yet our training as a great army of reformers and teachers has been so unsystematic and haphazard that it is no wonder that oversights occur in our plan of interaction.

One of our chief organic difficulties is the feeble support accorded to the Spiritual Institution, which is the only firm and stable prop of Spiritualism in the country. Your associations and committees are here to-day, but where are they to-morrow? Alas! many of them fleeting as the ephemera that live but for an hour. The stability of the Spiritual Institution is the strength of the whole—nay, most of the associations amongst us are the immediate progeny of that Institution, and of which it continues to be the nervous and arterial systems. Indeed, are we not all organs of one body? But the strength of an organism as a whole depends much on the amount of vital force at the disposal of the nerve-centres. This has at all times been at a minimum in our case, but the aspect improves. During the year we have derived more voluntary support than in any previous period of time. We have already received and acknowledged the following sums of money:—

	£	s.	d.
April 11.....	36	6	4
" 18.....	34	4	6
" 25.....	38	18	6
May 2.....	13	15	0
June 26.....	44	15	9

£168 0 1

But very little of this is a contribution from Spiritualists generally. The large sums come from personal friends; many of the small amounts are for books read from the library, and these are not donations, but more valuable because doubly useful. At a low estimate we have stated that £500 per annum are necessary to enable us to work without incurring responsibilities. Even after we receive the said £500 we are ourselves here at the office a contributor in business and professional profits, time, and general services, to quite an equal amount. This is putting things at a moderate computation, and we think if we contribute thus to a public movement, our fellow-labourers might meet us with a like amount. But the six months of 1873 are now up, and only £168 have been received, leaving us £70 below our estimate; or, in other words, having that amount of claims upon us and nothing wherewith to meet them.

It is rather hard work to place into a movement the major part of its vital power, work faithfully for all and sundry, act as the public servant of thousands of philanthropists, numbering amongst them the titled, the learned, and the great, and when all is done, have to meet creditors with blushing excuses, and rack to despair an exhausted nervous system to find money to meet requirements for that in which others profess to take as much interest as you do yourself. We are sure that our hundreds of friends can have no idea of the pain and inconvenience we sustain to support this movement or they would not have the credit of our glorious cause broken by any seeming hardship or injustice to its only public servant. If Spiritualism as a principle cannot find £500 a-year wherewith to do its own work when the worker himself finds an equal amount, what can the world think of it as a principle of justice and good will towards men? This is rather a dark aspect, but one which our friends are fast working to clear away.

It will be seen that our local representatives are in various places adopting a systematic mode of raising funds for the Spiritual Institution. What we want is system, and the only system is for each man and woman who adopts our grand principle to take upon themselves a share of the responsibilities incurred in diffusing these truths. There are societies which have great incomes, but in some cases a large amount of it is spent in the collection. This may all be saved by the employment of a little practical wisdom. Let each person who reads this determine to devote a shilling, a half-crown, five shillings, a guinea, five pounds, or £20 per annum to the Spiritual Institution, and the work is done. Small sums should be collected by some local representative, as at Leyburn and Northampton. Large amounts may be remitted direct; and it should be remembered that the more means we get the more good we can do. Look at the immense advantage which has been gained by the publication of Dr. Sexton's oration in last week's MEDIUM. Many of you know that it has given you satisfaction more than money could purchase, and that it has done the cause as much good as the whole of the subscriptions received by us this year are worth.

But, good friends, is it at all fair that we should be placed in a position of embarrassment for doing so good a work?

To make that report, and to print an extra-sized MEDIUM to contain it cost money. And should that come out of an empty pocket, or are printers and paper-makers bound to work for Spiritualism for nothing? We have often thought that when the time came that we could render eminent services to the cause that our friends would out of simple decency—not to quote a higher virtue—see that we were not done to death or ruined thereby. Though our constant reminders have wrought an improvement, yet there is much to be done, and that, we hope, will be done quickly. If our estimate is a true one—and we defy the world to find us out in a lie—then our purse is not only empty, but we are positively in debt by this year's operations alone. Further than that, our work is rapidly extending—an expensive machine coming in—all indications of the growing prosperity of our cause, and the increasing strain which is daily brought to bear on our position.

Friends, we have all much to be thankful for in this great work of Spiritualism. We thank you all for your kind co-operation, though we have not received a farthing of personal benefit therefrom. It is a higher pleasure to us to devote our lives to this work than to get rich in hoarded treasures; and hence we are more grateful for the means to promote Spiritualism than if it were to purchase an estate for ourselves. We commend our present candid statement to the kind consideration of all, knowing well that we plead, not only for the cause of suffering humanity, but for justice to ourselves, for let it never be quoted against Spiritualism that its adherents acted meanly and unjustly to their only public servant.

MR. MORSE'S TOUR.

On Sunday last, Mr. Morse's two addresses at Rochdale gave great satisfaction, and he has finished up a very successful week in Manchester. It is probable that he may visit there again on his way south. His arrangements are as follow:—

June 29th—Liverpool.

July 6th—Bishop Auckland.

Darlington, Newcastle, and Preston, to follow.

In all places the friends would do well to arrange for select private seances of influential persons during the week evenings. The press should also be induced to attend the public meetings and report the proceedings. Mr. Morse's address during the week, care of Mr. J. Chapman, 10, Dunkeld Street, West Derby Road, Liverpool.

SPACE will not permit of our giving the list of subscribers for the "John King" number this week; about 1000 copies have been subscribed for since last week. The new machine is not yet ready to produce this number, so that there is time to work for more subscribers.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

To sustain the work of the Spiritual Institution requires £500 per annum more than is at present derived from the sales of publications. An attempt is being made to meet this deficiency by a general subscription from all who are interested in the cause. Subscribers are entitled to the use of the Progressive Library in proportion to the amount of their subscription. By taking out valuable works and circulating them amongst their friends, subscribers may very much promote the cause of Spiritualism.

	£	s.	d.		£	s.	d.
Mr. Brown	...	1	0	0	tarily given on four		
Miss Stone	...	0	10	0	Sunday evenings in		
A Lady	...	1	1	0	response to one of our		
Miss Pearce	...	0	1	0	spirit-friends' appeals.		
Mr. Grafton	...	0	10	0	Longing to do more,		
Mrs. Pawley	...	1	0	0	but as yet unable" ...	0	15
Mr. A. Hall	...	0	2	0	Per Mr. Joseph Ward,		
Mr. Reuben Sutcliffe	...	1	0	0	Northampton—		
Recent Investigator	...	1	1	0	Spirit - circle,		
Mr. P. Derby	...	1	0	0	Edmunds St.	0	10
A Lover of Truth and					Mr. Stovin	...	0
Freedom	...	0	5	0	Mr. Cross	...	0
Dalston Association	...	1	0	0	Mr. Penn	...	0
An Old Friend	...	25	0	0	Mr. J. Ward	...	0
Mrs. Wicken	...	1	1	0	Mr. J. Ward	...	0
Mr. J. Wilde	...	0	2	6	Mr. Nelson	...	0
Miss Kislbury	...	0	10	6	Mrs. Rickard	...	0
L. S.	...	1	0	0	Mr. T. Ward	...	0
Mr. J. Johnson	...	1	0	0	Mr. Letts	...	0
Miss Whitear	...	1	0	0	Mr. Campion	...	0
Mr. T. Judson	...	0	5	0	Mr. Manfield	...	0
Mr. Lander	...	1	1	0	Mrs. Gubbins	...	0
Mr. Walters	...	0	5	3	Mrs. Hill	...	0
Mr. Cross	...	0	9	0	Mr. Arledge	...	0
Mr. W. M. Wilkinson	...	1	1	0	Mrs. Arledge	...	0
Mr. De Cruz	...	1	10	0	A Friend	...	0
Mr. E. Cammeron, Ley-							
burn: "Proceeds volun-							
						1	6
						0	2
						0	0

Mrs. Dewsberry ... 0 2 0

DR. SEXTON AGAIN AT CAVENDISH ROOMS.

A request has been sent to Dr. Sexton urging him to re-deliver at Cavendish Rooms the two orations which he gave at the Crystal Palace on Wednesday and Friday, April 2nd and 4th, that Spiritualists might more particularly hear what were the Doctor's views on the department of the questions treated on these occasions. We have, therefore, to announce that Dr. Sexton has consented to appear again at the Sunday Services on Sunday evening next, and will deliver the first of the two orations already alluded to, entitled, "The Philosophy of Spiritualism, compared with the various other Theories which have been invented to account for the Phenomena." It will be remembered that the delivery of these lectures at the Crystal Palace was attended with the most gratifying success. Large and intelligent audiences paid a high price to be admitted, and listened with profound attention. The Press took up the matter, and recorded the circumstances respectfully, as the following extract will show:—"Spiritualism in the Crystal Palace—and in the very hall where Maskelyne and Cook only the week before had been exposing the whole thing—fairly took away the breath of the opponents of the movement. The courage of the lecturer in advocating Spiritualism in such a place and under such circumstances, and the boldness of the directors in not only allowing the thing to be done, but paying for it, became for a time topics of general conversation. Steady-going old people shook their heads, and wondered whether the world was coming to an end; and scientific and theological sceptics asked what next they were to look for. Large audiences attended, although a high price was charged for admission, and at the close of each lecture an interesting discussion ensued." We hope to see Cavendish Rooms again crowded. The price of admission will be—reserved seats, 1s.; and body of the hall, 6d. The rooms are situate in Mortimer Street, at the top of Wells Street, Oxford Street, and the hour at which service begins is seven o'clock.

DR. J. W. VAN NAMEE AT CAVENDISH ROOMS.

This gentleman, well known in America as a writer and inspirational medium, is at present in London for a few days, and will be present at Cavendish Rooms on Sunday evening, and take part in the service. After Dr. Sexton's lecture, Dr. Van Namee will be controlled by his spirit-guides, and recite inspirational poetry on any subjects presented to him from the audience. We recommend that a few subjects be prepared beforehand, and written on paper ready for the occasion.

SPIRITUAL LITERATURE IN THE WELSH LANGUAGE.

Correspondence which has already been printed in the MEDIUM has suggested the desirability of publishing forthwith a reprint in the Welsh language of Mr. Morse's address, "What of the Dead?" given in the trance state at Liverpool. We have received from Mr. J. Reginald Owen the Welsh manuscript, and only require sufficient encouragement in the form of orders for the work when printed, to put it in hand and get it ready for publication immediately. We propose to sell it at the same price as the English edition, namely, one penny per copy; for, why should our Welsh brother pay more than the Englishman? We therefore make this offer to supply the above-named address in the Welsh language, printed in a neat form at the rate of six shillings per hundred, carriage or postage extra. To head the list, our Port-Madoc friends have intimated their intention of taking one hundred copies, and we hope that before our next number appears orders will have so far increased as to enable us to promise the address ready for circulation in a few days after.

BEFORE the next number of the MEDIUM is published we hope to have commenced the distribution of the Dialectical Report.

Mrs. BULLOCK WEBSTER, author of "Spiritualism and Scepticism," is at present at Florence.

NATIONAL CONFERENCE AT LIVERPOOL.

At a meeting of the Conference Committee of the Psychological Society of Liverpool, held on Monday, June 23rd, Mr. D. Gay in the chair, the following programme was considered and adopted as the business of the forthcoming conference, and while the Committee earnestly desire delegates to prepare papers on these questions, they are anxious to receive the titles of any other papers which the delegates may wish to read, providing that the substance of such papers is forwarded to the secretary on or before the 18th July, so that the reading may be arranged for in a business-like way.

ORGANISATION.

National: 1st.—The advisability and practicability (financial, &c.), of a national union.

2nd.—The best means of securing in future annual national conferences.

Local: 1st.—The advisability of Sunday services and week-day meetings.

2nd.—The advantages of special buildings for Spiritual meetings.

SPIRITUALISM IN ITS RELIGIOUS AND SCIENTIFIC ASPECTS.

1st.—The harmony existing between the Bible and the teachings of Spiritualism.

2nd.—Spiritualism in accordance with natural laws.

3rd.—The benefit of physical manifestations to the community.

MEDIUMSHIP.

1st.—The peculiar temperaments of different mediums.

2nd.—The arrangement of different mediums in a given circle for the production of desired results.

3rd.—The duality of mediums.

4th.—Can any tests be applied to distinguish genuine mediumship

5th.—The best method of developing mediums.

6th.—The utility of private circles.

EVENINGS.

1st.—Seance. 2nd.—Lecture. 3rd.—Conversazione.

DAVID B. RAMSAY.

Corresponding and Recording Secretary
to the Conference Committee.

16, South Castle Street, Liverpool, June 24, 1873.

THE EFFECT OF DR. SEXTON'S ORATIONS.

We are receiving showers of letters from all parts of the country expressing the warmest approval and appreciation of Dr. Sexton's conduct and ability in the recent orations at the Cavendish Rooms. One correspondent says:—

"I am delighted with Dr. Sexton on Spiritualism and conjuring. It has lifted quite a weight from my mind, as these tricks were a mystery and so many people have thrown them in my face as even more wonderful than the manifestations. Now all is cleared up, and the phenomena stand out with an enhanced value. Our much-abused mediums are exalted above suspicion or impeachment, and Spiritualists have indeed had a feather put in their cap. My opinion is that Dr. Sexton deserves, ay, richly deserves, the warmest thanks that every Spiritualist can pay him, for I know he has carried joy and consolation to many a doubting one. I say, God bless him!"

These are ardent expressions; but not more so than are uttered by thousands of lips up and down the land. The effrontery of the conjurers has indeed been a galling draught for Spiritualists to swallow, and though the intelligence of the friends of the movement guides them to a due appreciation of the phenomena, and the worthlessness of tricks compared to them, yet it was the continual cry of the public and the press that these jugglers far exceeded in their operations the work of the spirits through modern mediums. Now the tables are turned, and numerous demands come up from the provinces urging Dr. Sexton to visit them, re-deliver the lectures, and expose the whole thing locally. This is most valuable service, and it should be taken advantage of promptly. By so doing the lectures will be reported in the local press, the pretensions of the tricksters will be exploded, and the facts of Spiritualism established almost universally.

We may also remark that in a few days the oration itself will be published, price 2d., and we hope its circulation will receive due attention from all who desire to do a special service for Spiritualism.

MRS. OLIVE'S SEANCE.

(Spirit-guide, Marie Stuart.)

The circle this evening consisted mostly of old friends, who came for advice or to receive messages from the spirit-world. "Hambo" assured a lady he had been with her one evening last week at a public meeting, when she had least expected him, and gave a humorous description of a friend who had on that occasion held a few minutes' conversation with her. "Sunshine" gave messages and tests, and a rather painful account of the state of mind of an old lady lately passed away, who while here had been a strong Sectarian, and used to be very scornful over Spiritualism. "Sunshine" said she still refused either to believe or to investigate the subject, even though she had received messages from a relative here, thus curiously showing there are none so blind as those who won't see, and how little death changes the individuality, those who were narrow and bigoted here remaining for a time the same there. "Dr. Forbes" gave medical advice, and "Mesmer" came to magnetise and relieve a lady of her neuralgia.

June 18.

MR. MORSE'S TRANCE ORATION.

A valuable addition to our literature is presented in this number. Theology has long occupied the ground upon which man is said to be redeemed from misdirection and its consequences. The address referred to contends with theology, and that successfully, for this stronghold of human interest. Its main point is to show that Spiritualism explains the contradictions and shortcomings in human life and provides a remedy. The theories of human depravity and salvation are thus given in a nutshell.

MISS HUDSON, after Monday next, may be found at her new address, 46, Great Russell Street, directly opposite to the British Museum.

MRS. CAMPBELL'S WEEKLY SEANCE.

On Friday evening last the circle again met at No. 41, Wimpole Street, Mr. C. E. Williams, medium. The conditions were more harmonious than hitherto, and two hours passed away without the flight of time being observed, so pleasant and instructive were the proceedings. The power of seeing spirit-forms and the psychical light appear to be developing amongst the sitters. One seeing medium describes various spirits, and gives tests and communications from spirit-friends to sitters on each occasion. Mrs. Campbell provided a new musical-box, to save Mr. Williams the trouble of bringing his every evening. In due course the spirits approached the new box upon the table, and magnetised it. Then they were enabled to handle it, and afterwards set it in motion. They were soon heard to wind it up, and perform with it as freely as with the former instrument, which was also on the table. In the course of the evening the spirit "Peter" started both boxes, one of which he removed to the top of the cabinet, at some distance behind the circle. He then carried the other up into the air, and they were both heard playing in opposite directions, and at a considerable distance from the sitters, who sat holding each other's hands firmly. This was one of the grandest tests of spirit-power that has been observed at the circle. The other physical manifestations were not very remarkable. During the cabinet seance, "John King" made great efforts to develop his spirit-light, about which a few words may be said. It varies considerably in colour, size, shape and brilliancy. Sometimes it appears like a fragment from a flat cake of luminous ice. The edge exhibits a distinct fracture, and the colour is something like that of the full moon, but with a greenish tint. On other occasions the edge is smooth and round, as if a fractured cake of ice were melted down so as to smooth and round the edges. At other times the light appears like a solid mass, flat on the top and convex towards the spirit's hand, something like a piece of luminous wax that had been moulded in the bottom of a large cup or small basin. On one occasion we observed a large and irregular fissure on the flat top surface, as if it had cracked during consolidation. "John King" again persisted in showing the medium while he was himself visible, and desired Mr. Burns to approach the cabinet for that purpose. While Mr. Burns looked through the middle aperture, "John King" stood opposite to him inside and held the light towards Mr. Williams's face, who lay in a deep trance on a chair in the left hand corner of the cabinet. The light, however, shone on Mr. Burns's eyes so that he could only see a mass as if it were of clothing lying in the chair, but no distinct lineaments of face or person. "John King" made another attempt, and crouched down on the floor of the cabinet close to Mr. Williams's chair, holding the light aloft, and thus enabled Mr. Burns to distinguish the features of the medium quite clearly. Mrs. Campbell was then called up, and was equally successful in seeing the medium by the aid of the spirit-light while the spirit held it, thus showing indisputably that Mr. Williams did not produce the phenomena. After that the power was too much exhausted to attempt any further experiments.

A TEST SEANCE WITH MR. EGERTON.

To the Editor.—Dear Sir,—I should be glad if you can spare room to give insertion to a brief account of a very interesting evening with Mr. Fegan-Egerton in my house on Monday, May 26th. We had two seances, the first in the light, the circle being composed of nine friends, including Mrs. Butterfield, the celebrated inspirational medium, and Mr. Egerton. I locked the door, and pocketed the key, fastened the window, and as I determined that the sitting should be held under strict test conditions I respectfully requested the medium to allow me to search his person, with which request he readily complied. I then examined him thoroughly from head to boots, pockets included. We now formed a circle round the table, our hands lying lightly on it, and sang "Shall we gather?" The table now gently rose, and floated, and kept regular time to the music, without once coming in contact with the floor. The hymn being finished, a lady present became entranced, and instructed the circle to sit back from the table, fold their arms on their breasts, and remain passive. Immediately on assuming this attitude the guitar lying on the table was audibly thrummed and played, all looking on, for this was in the light, bear in mind, and not one of the circle within half a yard of the table. Whilst still in the same position, questions were freely answered by clear and distinct raps on all parts of the table. During this time eight pairs of eyes were watching the medium, who, like the rest, was sitting back from the table.

Having now been requested by raps to form a circle again, and join hands, we did so, and sat in the dark. And here, let me observe, the strictest precautions were taken to prevent the possibility of trickery, the whole circle firmly joining hands. Lying on the table were a ring, guitar, and banjo. We now began to sing, when the spirit-voice, clearly and distinctly, joined in deep bass, and continued to do so during the singing of the piece, shifting the position of the voice all round the circle. The music ended, we were addressed in the spirit-voice from different parts of the room. We were all touched and stroked on the face repeatedly. One lady being unwell had taken an easy-chair in one corner of the room, was softly patted on the face several times, as if loving ones were soothing her. The chair on which Mr. Egerton sat was now taken from under him. I felt it drawn gradually up between him and me, passed round the circle, touching, as it were, each one, and was set on the floor some distance from the table, the medium during this time necessarily standing, but firmly held by both hands. On his complaining of being tired his chair was placed under him, and at this point he became deeply entranced, and in that condition requested all hands to be lifted from the table except his own and mine. Having gently touched the table with the tips of the fingers, his hands being still held by me, the table rose, when we gently withdrew our contact of hands, and the table remained thus suspended for several seconds. At this point, all inquiring if hands were joined, I felt a hard substance pressed between the joints of my two fingers of the hand furthest from the medium. On the light being struck, this proved to be a gardener's knife, which was brought out of the adjoining room; another instance of bringing matter through matter—a fact which the spirits so often effect. Now let me repeat that this and much more, such as taking up the guitar and banjo and

playing them round the ceiling, was all accomplished under strict test conditions, collusion being impossible. Results:—1. Table with contact of hands oscillating in the air, keeping time with music. 2. Guitar played before our eyes in the light, all being away from the table. 3. The spirit-voice joining in the music, and afterwards speaking. 4. Spirit touches. 5. Chair taken round the circle. 6. The table suspended without contact. 7. A knife brought from adjoining room; and lastly, the ring was taken off the table and placed on the leg of a lady in the circle.

Now, Mr. Editor, I have only stated facts which all the parties present are prepared to attest. Such phenomena as here stated ought surely to be sufficient to lead thinking minds to investigate this matter carefully, for there is a power in our midst with which even our most advanced scientific minds are yet little acquainted.—Yours truly,
Liverpool. JOHN LAMONT.

REMARKABLE PHENOMENA IN NEWCASTLE.

A TOOTH EXTRACTED BY SPIRIT-POWER.

DEAR MR. BURNS,—Knowing that the columns of the MEDIUM AND DAYBREAK are at all times open for the publication of anything in reference to the advancement of Spiritualism, I may mention in preface the following that we have, with Mrs. Morrison (a local lady) as medium, held several seances lately in my house, at which we have obtained phenomena of the most remarkable character. The medium's power was discovered in a very simple manner, and has been, during the last three or four months, gradually but steadily developed at our weekly or fortnightly seances. If any evidence is to be accepted as genuine and reliable, you yourself and your readers may place the utmost reliance upon the thorough truthfulness of everything set forth in this account of our last sitting held here on June 17th.

The number of persons present in the room was seven, and the interesting proceedings lasted from shortly after eight till half-past ten o'clock. The usual noises on Mrs. Morrison's chair were heard as soon as the circle was fairly formed.* Everything was done, from beginning to end, precisely as directed by the controlling spirit—hymns sung, the gas lowered, turned out, or again lighted, and the positions of the various sitters arranged. In about ten minutes after the seance commenced Mrs. Morrison became entranced. She presented all the appearance of a person in a deep mesmeric sleep, and in this condition her controlling spirit announced that he was favoured with the company of a spirit-guide on the occasion, but that the conditions were very bad. He explained that the thick state of the atmosphere that evening made it specially difficult for him to communicate, and that the medium was suffering so much pain as greatly to increase that difficulty. Nevertheless, he hoped we would have a pleasant and profitable meeting. He then directed that two of the sitters should place their hands on the medium's head, which was accordingly done; and the circle, as thus reduced, was again made perfect. Another minute or so, and all were astonished to see a tooth extracted and thrown on to the table, from which Mrs. Morrison had been in great agony for five days, the operation being performed without causing her any pain whatever or the slightest loss of blood, this, so far as those present knew, being one of the most wonderful feats of healing ever performed by spirit-power. All the persons present then resumed their places in the circle, and after, as instructed, the medium's mouth had been wiped by one of the sitters, she commenced, chiefly in answer to questions, to dilate, with the utmost readiness and ease, as well as with much originality and eloquence, upon several abstruse questions, chiefly of a moral, religious, and curative character. The spirit stated that he had found it impossible to proceed without removing the cause of the medium's toothache. Strangely condemning the use of mineral medicines, he said all diseases were curable, except those of the lungs and heart, by the skilful use of herbs, of which the Indians knew far more than Englishmen did. After explaining and prescribing for the diseases from which some of the sitters and their friends were suffering, he went on, in reply to questions, to describe the experience of persons while dying, to show that there was no intermediate state, and to portray the sufferings of those spirits who occupied the lowest spheres in the unseen world, and the joys of such as have attained to more enviable positions in the better land. At present, he said, society was hollow and rotten, and the so-called churches were, in many ways, very far indeed from the truth. The errors of the Roman Catholic Church, in especial, were exposed; and that passage (Matt. xvi.) wherein Christ said he would build his church upon "this rock," was explained to mean *this rock* of direct revelation from God, such as that which Peter then obtained, and *this rock* of Christ being "the son of the living God." The divinity of Christ was again and again insisted upon, and the holy Scriptures appealed to as the only safe guide to happiness and truth. The churches, however, would soon be reformed, for Malachi had declared: "I will send you Elijah the prophet before the coming of the great and terrible day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." We should then again have apostles, prophets, evangelists, pastors, and teachers as spoken of in the epistle to the Galatians; and men would begin to understand that fine sermons were useless in the worship of God unless they had the presence of the Holy Spirit. What James had said would again be true: "Is any sick among you? Let him call for the elders of the Church; and let him pray over him, anoint him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." Not only could spirits communicate with us, but they were most anxious to do so; although, as in other matters, it was for us to test the spirits and ascertain whether they were good or bad spirits, seeking our well or our woe. "Wherefore I give you to understand," we are assured, as is written in 1 Cor. xii. 3, "that no man speaking by the spirit of

* With reference to the noises, I may here explain that almost immediately the medium is seated in the seance-room and the question asked, "Is there a spirit present?" we receive distinct raps on the back and other parts of her chair; and, what is very remarkable, they continue after the seance is over, and while sitting in broad daylight. Often in this way we hold an interesting conversation with the spirits, whether sitting in seance or not; and some time ago the rappings in the medium's house were becoming so frequent that she herself, her husband, and the whole of her family got positively alarmed. However, there was an object in this, which I may refer to on another occasion.

God calleth Jesus accursed; and that no man can say that Jesus is the Lord but by the Holy Ghost." It was impossible for us fully to comprehend the difficulties which a spirit encountered in trying to communicate with men still in the flesh; but lessons of the highest importance would be given to us soon as to the way in which we should conduct our seances, so that we might obtain as much benefit and comfort, and that the spirits should experience as little difficulty as possible. Before the sitting terminated, the controlling spirit showed himself to the medium (a most sensitive, upright, and reliable lady), who was not aware, until she came out of the trance, that her kind spirit-friend had so speedily and skilfully extracted her decayed tooth.

JOHN IRVINE.

373, Westgate Road, Newcastle-on-Tyne.

VERSES IN DIRECT SPIRIT-WRITING.

Mr. Foster, Preston, writes in the newspapers respecting some verses given by the spirits direct at his circle in letters of black and gold. The following is a copy:—

"A few short years—and then
The dream of life will be
Like shadows or a morning cloud
In its reality.
A few short years—and then
The idols loved the best
Will pass in all their pride away,
As sinks the sun to rest.
A few short years—and then
Our young hearts may be reft
Of every hope, and find no gleam
Of childhood's sunshine left.
A few short years—and then,
Impatient of its bliss,
The weary soul shall seek on high
A better home than this.—D. C. LURUS.

Good-night; more another time.—D. C. L."

Mr. Foster adds: "When the above was executed, the signal, eight raps, was given for a light, when we were agreeably surprised to find it, as already stated, written in black and gold, the verses being enclosed in a wavy border of gold, and the dash which separates each stanza is of gold and black also, while the words 'Good-night,' &c., are all in gold. Whence the gold fluid and pen were obtained we are unable to determine. Let it suffice to state that neither one nor the other was in the room. We sat for a little more than ten minutes examining the writing and endeavouring to decipher a word in the third line of the first stanza, about which there existed among us a diversity of opinion; but, being unable to do so satisfactorily, I inquired of brother Tom when under control, 'Could our friend ascertain from the writer what the word is about which we disagree?' and he replied, 'I don't know, he is very high, but I will go and see.' We waited a few moments for his (the spirit's) return, when he spoke as follows: 'He says it is "or a," but if you think it will make better sense "on a," then read it so. But he will come and correct it himself.' This he has done already; for after placing the document inside my reporting-book last night before closing the seance, I found on going to fetch it this morning to read it by daylight that it had been removed by our spirit-friend himself, for, on discovering it, I found to my surprise and delight that the correction had been made in letters of gold."

THE UBIQUITY OF SPIRITS.

To the Editor.—Dear Sir,—The MEDIUM for June 13 has only come to hand to-day; and after reading Dr. Sexton's admirable oration as to how he became a Spiritualist, I decided to lend the number to a sceptical friend, with whom I had an earnest conversation yesterday.

Turning to other minor paragraphs in the same number, I find reports of two most interesting seances. The first is reported as taking place on "Tuesday evening," at Mrs. Makdougall Gregory's, 21, Green Street, Grosvenor Square, Mr. Williams being the medium. And the writer of the report says: "As the perfume permeated the room, the soft, cool fingers of 'Katey,' 'John King,' and 'Peter' touched every one present several times." In the next column I find Mr. Herne at Mrs. Berry's. Mrs. Berry begins her account of the proceedings in a thorough business style, thus: "I had a seance last night which I think worth reporting," and then goes on to describe the doings of "Mr. Peter" at her seance on Tuesday, June 10th.

After reading these two reports, the thought came to me, did the manifestations here recorded occur at both places on one and the same Tuesday evening, and, if so, how was it possible for "Peter the Funny" to be touching every one present, through the mediumship of Mr. Williams, at Mrs. Gregory's seance, and also to be entertaining Mrs. Berry and her friends from eight until eleven o'clock on the same evening? As I have yet to learn that even spirits can be in two places at one and the same time, perhaps some of the persons present at these seances will afford some further explanation.

It would have been unnecessary to have made such an inquiry through your columns if the friend who favoured you with the account of the doings at Mrs. Gregory's had dated the letter; for I may say, Sir, behind this simple inquiry lies the far more important one—Can a spirit be in two places at once? and, if so, how is it done? Waiting for reply, I am, truly yours,

JOSEPH OGDEN.

Hyde, near Manchester, June 21st, 1873.

[A spirit may influence a number of people mentally at the same time, just as a mesmerist may in like manner operate upon a row of sitters. But the presence of a spirit in the materialised form is a very different matter. Then the spirit is limited by the laws of matter, the same as mortals are. When seances are held simultaneously by Herne and Williams it is found that if the spirits are at one circle they are for the time being absent from the other. The phenomena are rarely continuous. There are lulls and breaks in the proceedings, when the spirits rush off and communicate at the other circle. We have had to wait a considerable time for phenomena sometimes when the operating spirit has been engaged at the other circle. Instances have been frequently recorded in these columns. We invite observers to give more close attention to this matter.—ED. M.]

LIVERPOOL.

Miss Barlow, of Rhodes, near Manchester, has been with us two Sundays. The first time she occupied the Islington platform her control was not very good, owing to her state of health, which was not at all in such a condition as to give her power to appear to advantage before the audience. Last Sunday, however, her health seemed all that could be desired, and in the afternoon perhaps one of the most remarkable addresses came through her that the audience had ever listened to. She described the various states into which man enters when he leaves this world. The first was the spiritual world, a condition into which every one entered before any progress was made to the first heaven. It was from this condition that false communions came to the spirit circles. Many were living on the same plane there as they did here; and where a circle was formed of low, grovelling minds, full of sensual thoughts and dishonest dispositions, the law of attraction could do no other than draw the like influences or spirits. In this spiritual world, which was so nearly allied to earth, and so real that it was difficult for spirits, when they got there, to know whether it was a natural or spiritual world, before they could rise to the first heaven they had to die again, or cast off all their earthly desires. Some refused to do so, and good spirits, who were permitted to minister to their spiritual wants, were by some derided who refused to be exalted. These lived a long time in that state of what might be called hell; but it was not a final state, for out of its tribulation the divine germ of their spiritual nature arose, refined and purified of the earth dross which had surrounded it, and from this second birth emerged a bright spirit ready to enter into the first heaven. Sympathy, either from higher spirits or those yet on earth, was generally the chord which reached those souls, and helped them to find light, and their way to a higher life. This feeling or law of sympathy was strongly urged upon the audience, and examples were referred to, as in the case of Chatterton, who had spoken through the medium the Sunday previous, and whose child-sister had been the means, through sympathy, of drawing his spirit to the light and love of God. In the first heaven there was no impurity or anything that maketh a lie. False or deceptive communications could not possibly emanate or be given to the spirit-circles therefrom. But without the circle was *en rapport* with this higher plane of life and being, they need not expect communications pure and truthful. The spirit pressed upon circles the importance of making their bodies as well as their minds pure, to abstain or never take intoxicating liquors or tobacco, or any ingredient that would defile the system; to hold no frivolous conversation that would deprave the mind or stimulate thoughts of impurity. This was of great importance to the spirit-circle, in order to have high and exalted communications. The second heaven was still higher, and more exalted, in which were youth and beauty, innocence and infancy, work and activity, no death—no darkness, but rest to the spirit when weary. Life, light, and love were the elements that pervaded it; and God was all, and in all. And higher still was the third heaven, but this was not described. The spirit who influenced these communications purported to be Swedenborg.

SPIRITUAL LITERATURE.

I think a great deal more might be done in effecting the sale of spiritual literature. A very little effort can bring about great results when it is properly applied. Spiritualism, it is said, has thousands of volumes and not a few periodicals, but how little does the world know of those rich treasures of knowledge! Few are sold compared to the great bulk of other publications. And why is all this? Because few know that there are such publications. In the Spiritual Institution there are books which may have been lying for years upon its shelves that ought to have been sold, and others filling their places. These were my impressions a few months ago, and I wrote up to Mr. Burns, and said, "I saw no use of letting his books rust on the shelves of the Institution," and asked him to send a good large parcel down to Liverpool, and we would try and see what we could do in the way of selling his literature. He sent us about five pounds' worth, and in the course of four or five months we have had to pay him upwards of £40. These books and publications are chiefly sold at our Sunday services at weekly meetings. Manchester has adopted the same plan, and I see a report in the last week's MEDIUM of their sale amounting to near three pounds' worth a week. I think wherever there is a Sunday service or a public meeting there should be a bookstall, and this can easily be done if societies would organise. I am sure Mr. Burns would be glad to send a good parcel of books on credit, as he did here, and wait a while till the books were sold, or take them back in due time; but there would be no need of that if a regular bookstall were kept at every place where public meetings are held. These are suggestions which I have no doubt will have their effect upon the minds of good and zealous Spiritualists. We can always sell a greater quantity of those books when they have been recommended or referred to by any public speaker, and it would be well if they would oftener refer to the authors from whom they are indebted for some of their ideas; and such acknowledgment of the author is mostly appreciated by the public. More might be said upon this subject, but we will let this suffice, as time and space are precious.

JOHN CHAPMAN.

SUNDAY SERVICES AT THE EAST END.

To the Editor.—Dear Sir,—Will you allow me a small space in your work of progression to corroborate the statement made last week by Mr. Whitby, concerning the sermons which are delivered by Mr. Alsop, at Alpha Hall, 207, Roman Road, Old Ford, every Sunday morning at 11, and in the evening at 6.30 p.m. I have attended the above addresses and found them both enlightening and instructive, tending towards the main object—promoting Spiritualism. In such a densely populated neighbourhood I think the lectures an advantage, as being the means of enlightening many who hitherto have not yet known the blessings of Spiritualism, and interesting to those accustomed to the perusal of your valuable work, the MEDIUM. I therefore have a great desire that it should be made known to those who would be pleased to uphold the same by their attendance at the above, which are kindly given void of any pecuniary views, all seats being free and no collection made.—I am, dear Sir, yours earnestly.

H. A. C.

Upper Norwood, June 24, 1873.

SPIRITUALISM AT WEST HARTLEPOOL.

To the Editor.—Sir,—Last night (June 23rd) Mr. W. Crisp gave an address on the above subject in the Workman's Institute to a large and intelligent audience. He commenced by reviewing at great length the different phases of phenomena which usually occur at spirit-circles, quoting a good deal from the lecture lately delivered by Dr. Sexton, and gave the testimony of many of the leading Spiritualists of the present day, also his own experiences. At the invitation of the meeting, T. H. a well-known member of the cause, gave a somewhat lengthy address, speaking more particularly of his own personal experiences and the phenomena which he had witnessed in his own house and at his circle, and invited all who disbelieved to "try the spirits," and "prove all things." He offered to instruct all who might desire how to form and conduct spirit-circles.

Mr. Birks, a person of no small pretensions, led the opposition, and put many questions of little weight in a sneering and sarcastic manner, which to a great extent seemed to be his forte, and all of which, I think, were answered, if not to his, to the satisfaction of the majority of those present. One of his questions I think deserves recording, "That all table-turning and rapping proceeds from muscular action;" but was answered, "That tables often move without mortal contact, and do rise some feet from the floor, are turned in mid-air, and beyond the reach of any person present;" and many declared that they never heard of such a thing, but desired very much to see these things. "Could the table near not rise to give them proof of what had been asserted?" This is the kind of reasoning often met with amongst those who do not understand the conditions. Altogether the subject was discussed in a manner at once creditable to the upholders and the opponents of the cause. The following was put to the meeting: "Does Spiritualism deserve to be investigated?" and carried unanimously. A hearty vote of thanks to Mr. Crisp brought to a close one of the keenest discussions ever held in the Institute. I believe it is the intention of the few Spiritualists of the town to arrange for Mrs. Butterfield and other mediums to give public seances at an early date.—Yours obediently, PROGRESS.

CAMP MEETING AT HALIFAX.

To the Editor.—Dear Sir,—Our choir, which includes nearly all the Lyceum scholars, with a few of the Committee, and some ladies belonging to the society, went out early on Sunday morning, taking with them their "spiritual harps," that they might enjoy themselves with their melodious vocal exercises. We went down to pay John Blackburn and John Wilkinson a visit, according to promise. The choir sang most beautifully upon the hill side, over against John Blackburn's house, drawing together a considerable number of people, among them a few veteran Spiritualists—some that had borne the burden in the heat of the day. We talked of camp meetings held fifteen years ago, when the streets of Halifax, Bradford, Huddersfield, and Keighley were placarded with bills, and 10,000 people attended the meetings at Halifax. After the singing and conversation, our hosts provided us with breakfast, after which we went out into the fields and woods, upon the top of the mountains, and sat down upon the grass, and there sang, and breathed the pure atmosphere. The singing charmed lots of people who followed us wherever we went; yea, even some of the roughest of the rough that had in former years persecuted the Spiritualists. I should like to see a monster camp meeting at Halifax on Skircoat Moor some Sunday before long, when all the Spiritualists in Yorkshire and Lancashire could muster up and meet together. It would do much good both to ourselves and others. Will some one suggest time and place?—Yours, ROBERT ASHWORTH.

6, North Street, June 23rd, 1873.

MEDIUMSHIP IN BIRMINGHAM.—We have received several intimations of the remarkable mediumship of Master Perks, of Birmingham, a youth through whom is evinced some of the more notable and useful phases of mediumship. We congratulate our friends on such an accession to their power, as the grand lever for promoting Spiritualism is, after all, the means whereby the spirit-world can manifest itself amongst us. We hope great care will be taken of this power, which should not be used indiscriminately till after it has been thoroughly well established. It is an excellent plan in all such cases to be guided by the advice of the controlling spirits, and especially not to over-work any medium, particularly when the vital powers are required for the development of a youthful organism.

BEESTON, NEAR LEEDS.—Mr. Robinson reports an improvement in the attitude of the public towards Spiritualism, but as yet the number who take part in the movement is exceedingly limited. We hope the developing circle now established will secure an accession of mediumistic power, which is wanted in the village. Mr. Robinson deserves much credit for his pertinacious adherence to the cause in the "day of small things."

J. WASON, Esq., President of the Liverpool Psychological Society, writes from Volo, in Greece, where he sojourned a few days on his way to Constantinople, having taken a trip up the Mediterranean for the benefit of his health. The change has not done him so much good as he expected. Spiritualism is scarcely known in Greece, but he hopes to profit by our introductions at Constantinople.

SPIRITUAL PHILOSOPHY, &c.—Dr. William Hitchman, F.R.S. &c., of Liverpool, will deliver an address on "Medical Psychology; or the Spiritual nature of Man, and its Relations to Physician and Patient," in the Cutler's Hall, Sheffield, on Thursday, July 3rd, 1873, at eight o'clock in the evening. Admission free, and no collection.

MR. ALSOP spoke at Mr. Cogman's weekly meeting on Tuesday evening. A party of the Royal Osborne Bell Ringers were present, and some phenomena through their mediumship were elicited. Mr. Alsop will again address the meeting on Tuesday evening next, on which occasion he will deliver a lecture on Spiritualism.

LIVERPOOL.—Mr. Fegan-Egerton has been prevented by indisposition from giving his seance for the benefit of the Spiritual Institution, which has, therefore, been postponed to Monday evening, the 30th inst. It will take place at No. 6, Stafford Street, London Road.

CAMPANOLOGICAL ENTERTAINMENT.

In another column will be found some account of the remarkable mediumship of certain members of the company of Royal Osborne Bell Ringers. To give Spiritualists an opportunity of becoming better acquainted with them, they have consented to give one of their refined musical entertainments at the Spiritual Institution, 15, Southampton Row, on Monday evening, July 7th, at 8 o'clock.

In addition to the ordinary features of a good concert, they produce beautiful music from about fifty sweetly-toned bells. So much for the musical entertainment. But it is expected that their spirit-friends may be able to give some manifestation of their power. We have sat down with three of them, and through their mediumship conversed with "Katey King," and had physical manifestations. Since then more powerful phenomena have been observed in their presence at other places. The tickets of admission are fixed at 1s. each; and as the space is strictly limited, and as all admittances will be refused when the room are comfortably filled, we recommend those who desire to be present to apply for tickets early. The following is the programme:—

PART I.

Hand Bells	...	"Medley Waltz."
Vocal Solo	...	Mr. A. Keaton.
Hand Bells	...	"Osborne Polka."
Reading	...	Mr. R. B. Hopkins.
Hand Bells	...	"Village Bells and Chimes."
Vocal Solo	...	Mr. A. F. Mills.
Dialogue	...	{ Messrs. R. B. Hopkins, and W. Skingsley.
Hand Bells	...	"Ah che la morte" (<i>Il Trovatore</i>).
Vocal Solo	...	Mr. H. Ganney (Of the National Ballad Concerts).
Hand Bells	...	"March of the Men of Harlech."

INTERVAL OF FIVE MINUTES.

PART II.

Hand Bells	...	"Gipsy Waltz."
Vocal Solo	...	Mr. A. Keaton.
Hand Bells	...	"Mandolinata."
Vocal Solo	...	Mr. A. F. Mills.
Hand Bells	...	"March from Norma."
Humorous Dialogue	...	{ Messrs. R. B. Hopkins, and W. Skingsley.
Hand Bells	...	"Huntsman's Chorus" (<i>Der Frieschutz</i>).
Vocal Solo	...	Mr. H. Ganney (Of the National Ballad Concerts).

Illustration of Campanology

Quartett	...	"Softly falls the Shades of Evening."
Hand Bells	...	"Blue Bells of Scotland," with variations.

NATIONAL ANTHEM.

MRS. OLIVE AT MANCHESTER.

To the Editor.—Sir,—Will you do me the favour to publish the following notice in your next issue of the MEDIUM:—

To Manchester Spiritualists.—A number of investigators wish to make arrangements for Mrs. Olive, trance and test medium, to visit Manchester. Those who are willing to join in forming circles or having private seances during her short visit to this place are requested to communicate with the writer as soon as possible.—I am, Sir, yours truly, RICHARD FITTON.

34, Walnut Street, Cheetham, June 24, 1873.

SOWERBY BRIDGE.—A meeting will be held on Tuesday, July 1st, at the Sowerby Bridge Progressive Lyceum, Causeway Head, when a lecture will be given by Edward Wood, of Halifax, in the trance state; subject: "The Signs of the Times." A collection will be made in aid of the above institution.

OLDHAM.—Two lectures will be delivered on Spiritualism in the Temperance Seminary, Prince Albert Street, Oldham, by Mr. Aaron Watson, of Manchester, on Sunday, June 29, 1873. In the afternoon, at 2.30 p.m., subject: "Modern Spiritualism; its claims to popular attention." In the evening, at 6.30 p.m., subject: "Spiritualism in Relation to Modern Thought."

BURY.—On Sunday next, June 29th, two addresses will be delivered in a trance state, by Mr. Wood, of Halifax, in Parker Street Hall, off Lord Street, Rochdale Road, Bury. Afternoon at half-past two o'clock; in the evening at six o'clock. All denominations are earnestly invited to attend.

THE Nottingham Lyceum anniversary and picnic is postponed to July 13 and 14. The speaking will be performed by the officers of the Lyceum and such visitors as have aught to impart. Arrangements are being made for a day's thorough enjoyment on the Monday at Wilford—a most charming spot on the banks of the Trent—over against Clifton Woods. We hope the postponement will give many more an opportunity of being present.

MR. COGMAN'S Quarterly Tea Meeting and Soirée which took place on Sunday evening last was one of the happiest gatherings it has been our good fortune to witness. After partaking of an excellent tea, the company adjourned to the lecture-room, when some advanced views, submitted by one of the number, were received with strong marks of approval. Mr. S. Owen having been called upon to preside, and the hymn "Catch the Sunshine" having been sung, referred to the kindly greeting he had received from "Sunshine," one of the spirit-guides of Mrs. Olive, which had fallen as a ray of sunshine on his spirit. Within a short space of time many others were in a position to bear similar testimony, not omitting an exceedingly witty and poetical spirit attendant upon Mr. Cogman, who punned on the name of the medium, and spoke of "Olive" oil as having caused the faces of so many to shine. It is matter of regret that, for want of a reporter, we failed to "catch" and reproduce the clever puns on the names of Webster, Maltby, and others. Both Mrs. Olive and Mr. Webster were in their happiest mood, and gave wonderful tests. One gentleman was heard to say he would not for fifty pounds have missed so great a treat.

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

SUNDAY, JUNE 29. Service at Cavendish Rooms, Mortimer Street, Langham Place, at 7 o'clock. Dr. Sexton will deliver an oration on "The Philosophy of Spiritualism."

MONDAY, JUNE 30. Seance by Mr. Herne. Medium for Physical Phenomena, at 8 o'clock. Admission, 2s. 6d. See advertisement.

WEDNESDAY, JULY 2. Afternoon Seance at 3 o'clock, by Mr. Herne. Admission 2s. 6d. See advertisement.

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

THURSDAY, JULY 3. Dark Seance by Mr. Herne, at 8. Admission, 2s. 6d. See advertisement.

SEANCES IN LONDON DURING THE WEEK.

FRIDAY, JUNE 27. 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, JUNE 28. Mr. Williams. See advt.

SUNDAY, JUNE 29. at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

MONDAY, JUNE 30. 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. Admission Free.

Brixton, at Mr. Rouse's, 48, Bramah Road, Mostyn Road, on Monday, Wednesday, and Friday, at 8.

TUESDAY, JULY 1. Seance at the Temperance Hall, Tyssen Street, Bethnal Green Road, at 8.

Weekly Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8.30.

THURSDAY, JULY 3. 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, JUNE 29. 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.

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

NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.

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

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

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, 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.

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

ROCHDALE, River Street Hall, afternoon and evening.

BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, Well Street, Hockley, for Spiritualists only, at 7 p.m. Physical and Incipient Trance-Medium, Columbus Perks (boy medium, twelve years of age).

MONDAY, JUNE 30. HULL, 42, New King Street, at 7.30.

TUESDAY, JULY 1. 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, JULY 2. BOWLING, Spiritualists' Meeting Room, 8 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, JULY 3. BOWLING, Hall Lane, 7.30 p.m.

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

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

BISHOP AUCKLAND, at Mr. Fancitt'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 6, Stafford Street, at 8 p.m. Admission by ticket only, which may be obtained at 6, Stafford Street.

FRIDAY, JULY 4. LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7 p.m.

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

FOR SALE.—A few COPIES of a rare and instructive work on Spiritualism.—EVIDENCES OF MODERN SPIRITUALISM, being a Debate held at Decatur, Michigan, between Mr. A. B. Whitely and the Rev. Jos. Jones, upon the question—"That the Origin of Modern Spiritual Phenomena is entirely hypothetical, and therefore the Revelations from that source are not at all reliable." Price 2s. each.

FOR SALE.—Three COPIES of a Letter to the Chisnot Street Congregational Church, Chelsea (Mass.), in reply to its charge of having become a reproach to the cause of truth, in consequence of change of religious belief. By JOHN S. ADAMS. Price 1s. 4d. London: J. Burns, 15, Southampton Row, W.C.

THE ANNUAL NATIONAL CONFERENCE.

AT a GENERAL MEETING of the LIVERPOOL PSYCHOLOGICAL SOCIETY held on the 29th May last, it was decided to hold the Annual National Conference of Spiritualists in the above town this year, on the 5th, 6th, and 7th of August; and in order to facilitate the operations of the Committee appointed to carry out the project I should be glad if the Secretaries of Societies would communicate with me at their earliest convenience, in order that some idea may be formed as to the number of Delegates likely to be present. 16, South Castle Street, Liverpool. DAVID B. RAMSAY, Secretary of the Conference Committee.

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.

MRS. MARSHALL, PROPHETICAL AND CLAIRVOYANT MEDIUM, RECEIVES at her residence, 29, Shirland Road, Maida Hill, W.—Private Seances, 10s. and 5s. each.

MISS HUDSON, NORMAL, CLAIRVOYANT, AND PROPHETIC MEDIUM, is at home daily (Sundays excepted), between 12 and 6 o'clock, to hold Private Seances. Terms, 5s. each visitor.—46, Great Russell Street, Bloomsbury (directly opposite the British Museum).

MRS. OLIVE, TRANCE MEDIUM for Test Communications from Spirit Relatives and Friends; also for the Cure of various Diseases by Spirit-Magnetism and Prescriptions.—49, Belmont Street, Chalk Farm Road, London, N.W.

MISS GODFREY, CURATIVE MESMERIST AND RUBBER. Clairvoyant Examination and complete Diagnosis, 21s.; Mesmerising and Rubbing, One Guinea per Week and Travelling Expenses.—Miss GODFREY may be seen by appointment only, at 161, Hampstead Road, N.W.

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