



THE MEDIUM AND DAYBREAK.

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

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[PRICE ONE PENNY.]

DEBATE ON SPIRITUALISM AT OXFORD.

On Thursday, June 12, the motion for debate before the Oxford Union Society was, "That Spiritualism is deserving of Scientific Investigation." The mover, Mr. Gould, of Trinity, in an amusing speech, showed that there was a large range of well-authenticated facts which completely defied the present resources of science to furnish an explanation. The next speaker, who probably found suspense of judgment an irksome mental attitude, declared his belief that Spiritualism was "an almighty swindle, originating in the land which was the birthplace of all swindles—America."

Mr. St. George Stock, of Pembroke, then spoke, advocating the claims not only of the facts but of the theory of Spiritualism to most serious attention.

The next speaker took a widely different view. For the word "scientific" in the motion, he proposed to substitute "police." He objected to Spiritualism as more derogatory to human nature than Darwinism itself. There were several other speakers, the prevailing tendency among whom was to believe that a scientific investigation of the phenomena of Spiritualism would lead to the discovery of some new physical force. Mr. Sloman, of Pembroke, and Mr. Milnes, of Lincoln, were distinguished for the liberal tone of their speeches. The motion was carried by a large majority.

We append a report of Mr. Stock's speech on the question—

"THAT SPIRITUALISM IS DESERVING OF SCIENTIFIC INVESTIGATION."

Sir,—I am rejoiced to see this question coming to the front here for public discussion, and I think our best thanks are due to the honourable member who has brought forward the motion. Too long have the startling phenomena of Spiritualism been kept in the background, condemned by the pious as diabolical, embraced "not wisely, but too well," by the superstitious and unreflecting, and pooh-pooh'd by science.

We in England are very much behindhand in the investigation of Spiritualism. Our cousins in America and Australia are in advance of us. It would be superfluous to add, that nowhere has any general agreement been come to on the question.

Three theories are at present before the world, namely, first, the theory of rank imposture and gross delusion; secondly, the so-called scientific theory of psychic force; and, thirdly, Spiritualism Proper, or the so-called supernatural theory.

The first theory I shall take the liberty of passing over in silence. It stands condemned on this ground: that it is held by those who have not seen anything of Spiritualism, and condemned by those who have. Particular instances of imposture—and such there doubtless are—prove nothing. There never was a genuine article yet that did not evoke its spurious counterfeit. After the experience of the Dialectical Society, and the experiments of Professor Crookes, it is not open to a person arguing on this subject to deny point blank the phenomena of Spiritualism. Some, at least, are established beyond a doubt, such as the motion of furniture in a room without contact; and I doubt not there are some of my hearers who will feel that it is not open to them to acquiesce in the denial of still more startling phenomena. Since, then, the facts of Spiritualism are established, enough, at all events, to form a basis, the only question is how to account for them; and here we have to choose between the rival theories of Psychism and Spiritualism Proper, until, at least, some third theory more satisfactory than either of them has been started. My object in rising to-night is to plead the cause of the proper spiritualistic theory: not that I absolutely embrace it, for, if I did, it would be on insufficient evidence. But my conviction is, that the true explanation

of the mysterious facts which have so perplexed the world of late will be found in the direction of this theory rather than in that of psychic force.

Before addressing myself to this task, however, I will plead your patience while I briefly endeavour to remove an objection which lies on the threshold—the objection that this theory involves the supposition of supernatural agency. I cannot hope by force of words to remove a prejudice deeply implanted in the nature of every one of us, and which boasts itself of being the product of the enlightenment of the nineteenth century; but still I may, perhaps, have the good fortune to set your minds in an attitude more favourable to the consideration of what I have to say.

Three centuries have now rolled by since Bacon first pointed out to men that their province was not to determine beforehand what Nature could, would, or should do, but to watch what she actually did. The difficulty of truth in gaining an acceptance is one of the commonplaces of literature; but we flatter ourselves that this oft-told tale applies only to an earlier age or a ruder society than that of the educated modern. It was true of old time, but "we have changed all that." Our minds are open to the fair consideration of any alleged fact, provided sufficient evidence be forthcoming in its favour. If so, whence comes it that there is a certain class of narrations daily attested and daily discredited? I will tell you whence it comes. We do not set bounds to the infinite possibilities of Nature; not we. We know too well that all science and all philosophy are against us. But we have found a convenient loophole, a ready excuse for still cherishing the idols of our own *a priori* conceptions. We define the natural as co-extensive with the material. The possibility of the appearance of a person after death or the operation of an unseen intelligence are not included in our view of Nature. These we relegate to the sphere of the supernatural, which is either another name for the non-existent, or a *Deus ex machina* to be employed in support of a favourite dogma. The position of Hume in his "Essay on Miracles," that it is more credible under any circumstances that witnesses should lie than that a miracle should happen, has gained a signal triumph. It is now the attitude of every mind, even of the minds of those who advocate most strenuously the particular miracles against which that essay was directed; yet it requires little penetration to see that the "Essay on Miracles" is a departure from Hume's own principles. A miracle is an alleged fact of an extraordinary nature inexplicable by any known law. To deny an alleged fact on *a priori* grounds is to give up the philosophy of experience.

But I linger too long. I turn now to a comparison between the two theories of psychic force and Spiritualism. That of psychic force is, confessedly, an attempt to account for part only of the phenomena of Spiritualism—those that can be tested by weighing and measuring—such as changes in the gravity of inanimate bodies and their spontaneous movement. To account for certain observed facts of this kind Serjeant Cox puts forward a theory formed by a combination of two pet theories on other subjects of scientific men of repute. He adopts, in the first place, Dr. Richardson's idea of a nerve-atmosphere enveloping the body and projecting a little way beyond it. This nerve-atmosphere is none other than psychic force. In certain persons—hence called Psychics—it is developed to an unusual extent, and has the power of rapping on walls and tables and throwing things about a room. But, inasmuch as this force exhibits unmistakable signs of intelligence, Dr. Carpenter's theory of "unconscious cerebration" is laid under contribution. The intelligence that directs the force is the intelligence of the medium acting unconsciously to the medium himself. A

Psychic, therefore, is a person who is in the habit of throwing things about a room without touching them and without being conscious of what he is doing. All honour to Professor Crookes and Serjeant Cox and Dr. Huggins for not having been frightened out of a belief in their senses, for having ventured to assert truth in the teeth of ridicule, for having had the hardihood to declare that the testimony of the Committee of the Dialectical Society to the motion of lifeless objects without contact on thirty-four different occasions was a stronger presumption in favour of the fact than anyone's opinion of its impossibility could be against it. All honour to them likewise for being cautious about admitting facts which they have not fairly sifted. Only, in the name of common modesty, let not Serjeant Cox put forth his partial theory as an explanation of the whole; let him not put it forth under the title of "Spiritualism answered by Science." It is not scientific to blink one portion of the facts, and build a theory on the remainder. Spiritualism has not been answered by Science. It has been adopted by one of our foremost scientific men, Alfred Wallace, a naturalist second only to Darwin in renown; but it has never been answered by Science. Again, in the name of common sense, let not Serjeant Cox claim to himself the sounding honours of champion of immortality. If the theories of nerve-atmosphere and unconscious cerebration have severally no force to prove the continued existence of the soul, how, I pray you, do they effect this in conjunction? And are not the acknowledged achievements of the soul as marvellous as the tricks which Serjeant Cox supposes it to play upon its unconscious owner? I walk through the world with eyes sedulously bent to earth, shutting my ears against the whispers of imagination. No; not the all-encompassing genius of a Shakspeare, not the sublimity of a Milton's inspiration, not the far-reaching intellect of a Newton, shall convince me that my soul, which is kindred with theirs, is anything more than a function of the bodily organism. But if I find that this same soul has the power of playing pitiful pranks in the room around me, then I must believe in its immortality. So much for the vaunted scientific theory of psychic force.

I turn now to the thorough-going theory of Spiritualism, of which the psychic force theory is in reality a part. Spiritualists, too, suppose that a force emanates from the body of the medium, and in a less degree from the bodies of the company present in the circle. But what directs this force? Here they differ from Serjeant Cox. They hold that this force is directed by an unseen intelligence distinct from that of any living person present. And to this conclusion they are led by exactly that series of phenomena which Serjeant Cox has not taken into consideration. Now I maintain that until these higher phenomena shall have received due consideration, no one can have any right to deride the theory of the Spiritualists. I have already pointed out that to deny spiritual agency on the ground that such a thing is unnatural, is simply absurd. The question is, Do spirits act on earth? If they do, spiritual agency becomes *ipso facto* natural.

Another *a priori* objection against Spiritualism rests on our ideas of a future state. To such an objection there can of course be but one answer—namely, if the facts alleged are found to be facts, so much the worse for our ideas. We cannot bear to think that there may be vulgar spirits, as there are vulgar men and women; that there may be spirits who are not perfect in their spelling and grammar; that there may be spirits who condescend to play ludicrous antics. We are accustomed to surround the dead with feelings of mysterious awe, and we resent the rudeness of the hand that would drag their drapery from them. Has not Shakspeare spoken of "the bourne from which no traveller returns"? And shall a pack of vile charlatans give the lie to the great dramatist? This is one of the cogent arguments of the *Saturday Review*.

I would not have you mistake me on this point. I do not quarrel with the sanctity that is thrown round the tomb. I would not willingly disturb it. But I will not discard facts, to whatever conclusion they may point; and in justification to myself I need say but this: "*Amici mortui, sed magis amica veritas.*"

To a friend, for whose head and heart I have the greatest respect, I related the appearance of a ghost who conversed in a familiar and commonplace manner with the company. He replied "that he did not believe a word of it; and that if he were sure it was true, he would instantly cut his throat." I ventured to suggest to him that he had allowed his sentiment to run away with his logic. Far better was the mental attitude of honest old Whately, who could not abide the phrase, "I should be sorry to think." Let truth first be established, and sentiment will soon adapt itself to it. For sentiment is but the ivy that twines round the oak of our beliefs. Suppose I do find the unseen to be the haunt of ungrammatical ghosts. What then? It has its high life, I suppose, as well as its low. And after all poetry lies not so much in the thing considered, as in the mind considering it. This world itself is vulgar or poetical according to the light in which we look at it. Deep tragedy is there for some, comedy for others, prosy commonplace for most; for some a fertile field for satire, for others a tearful theme for elegiac woe.

But I hasten to a conclusion. I agree entirely with the honourable mover that this question is one profoundly deserving investigation. Spiritualism, if true, promises to bring our hitherto vague aspirations after a future life within the sphere of positive knowledge. It promises to stem the tide of materialism. I would merely caution the house against limiting the term "scientific." Let us remember that science, according to the definition of one of its most distinguished votaries, is only "educated common-sense," and that it is quite possible to form a sensible opinion of

phenomena even when they cannot be weighed or measured. Do not, I beseech you, reject well-attested narrations merely because they sound grotesque. I confess that, so far as I have seen, Spiritualism is not very elevating, but my experience has been narrow; and he is not a faithful lover of truth who would not go through the dirt to reach her—

"One vision of her snowy feet
Is worth the labour of a life."

Gentlemen, we are on the eve of a grand discovery. A stranger land, a wider world than America, is opening before us. Who shall be our pioneers? Not those, I venture to say, who stolidly assert the untried to be impossible; but those, and only those, who will turn from wallowing in the slough of prejudices to bask in the pure waves of the sunlit sea of truth.

A WAIL FROM VIENNA.

It is misery trying to enjoy one's self at Vienna! My time has been chiefly occupied here in keeping cool, keeping my temper, trying to get something to eat, hunting for reasonably cheap lodgings, and trying to learn German. I live in No. 8, Augartenalbestrasse, a street where on Saturday night every one sings "Die Wacht am Rhein" until daylight Sunday morning, when they commence and order more beer, and sing the same air for the remainder of the day. In order to reach my apartment, I am obliged to pass through three other bedrooms; and I stay out after eleven o'clock at night they charge me ten kreutzers for water, either for washing or drinking. They bring me about a pint daily in a bottle. I haven't been on so short an allowance since I was when, a sailor on board an American clipper, and on the equator, our supply ran short, and they put us on a quart daily. The German beds are dreadfully short. To sleep comfortably, I have to lie diagonally across mine. They put a feather-bed over you, and the upper sheet is sewn to the counterpane. There are fleas, and they stay with one all night. All the windows are furnished with cushions to lean on when you gaze forth, and mine is continually dropping out into the street below, and a man in a brass-mounted cap does a good business by picking it up, and bringing it to me at ten kreutzers a trip. The kreutzer is equivalent to an English farthing. There are pumps in the street, from ten to fifteen feet in height, and they are so constructed as to throw the smallest possible stream with the largest possible amount of labour. It is very difficult to speak German when you don't know it, and every time I ask for anything I get something else. Now, when I go to a restaurant, and the waiter speaks to me, I say, "Ya!" and let him bring what he pleases. Sometimes it is meat, sometimes beer. They call the Exhibition the "Welt Ausstellung." It is dreadfully hot and tiresome inside. German to me seems English slightly tame. The streets are clean. Smells are common in some of the narrower ones. The hand-organs are wonderfully deep in tone. I have seen but one monkey. He had no musical attachment. The emperor lives in an old brick building in the heart of the city—they call it the palace. It doesn't compare at all with the Charing Cross Railway Station. A street runs directly through it. Cabs and carriages rattle past all day. It is as noisy as a California quartz mill. I have seen the empress and her daughter. She was out driving—so was I. The Viennese live principally by smoking and drinking beer and coffee. They make superb coffee, but put rum in their tea! A shave costs fifteen kreutzers. The head barber never touches a razor, he directs his assistants and sleeps. When they finish shaving, they wash what is left of your hair in a basin of water. The drops run down under your collar and on your bare chest, and make you squirm. There are no barber poles; they hang out instead two polished brass plates. Horses here are harnessed to one side of a pole. This conveys the idea to a stranger that there must have been another animal, only he has broken loose and run away. Except those ridden by the military and police, these animals look dejected and broken down mentally and physically. The Prater is the grand drive and walk for the city. It is lined with trees, beer gardens, and the Great Exposition. Coffee, and bread without butter, is the universal breakfast in Vienna. We have no end of trouble getting ours; for the German girl, our attendant, is in love, and consequently absent-minded, and so she brings cups without saucers, and *vice versa*. In the evening her victim comes to see her, and the pair will sit for hours in the kitchen bolt upright, on a wooden bench against the wall, looking happy and stupid, and thinking of the time when they shall marry and become happier and stupider. That's the reason she brings us sour milk and no sugar, and forgets the spoons.

The Viennese expected great things financially from the Exposition, wherein they are somewhat disappointed. You may hire good apartments for five or six pounds per month, though they will commence by asking double that amount; but should you hold out until the end, they will come down as suddenly as American railway stocks after a smash up. Bread is made in small loaves, curved and twisted. They are great artists in gingerbread.

You may see by this letter that my ideas are somewhat mixed. I have tried so hard to learn German, and haven't got much farther than "Ya!" I find myself thinking much of the time in a polyglot of English, French, and Dutch. I would like, however, that the same part of me be remembered to Mr. Ambler of Halifax, Mr. Gill of Huddersfield, Mr. Kilburn of Bishop Auckland, and the brothers Hinde of Darlington.

PRENTICE MURDOCH.

Vienna, July 1st.

In noticing the works of Fénelon, *La Salute* (Bologna) says that the celebrated Archbishop predicted the decease of Pope Clement the Eleventh, and also the results of a war entered into by Louis the Fourteenth. Fénelon's celebrated work *Telemachus* is said to have been dictated while in a state of magnetic ecstasy.

SIGNOR FENZI, of Florence, though fifty years old, and having seven children from ten to twenty-four years of age, does not look older than a man of thirty. He is known throughout Italy as the president of the gymnastic federation of the whole kingdom, having for twenty-five years always written and spoken in favour of physical education. This kind of training he regards as essential to national regeneration and independence. The system is well recommended by his own experience.

"WHY ARE RATIONALISTS MORE LIKELY TO BELIEVE IN SPIRITUALISM THAN OTHER PEOPLE?"

The true Spiritualist is a "truthseeker," and all such will be pleased to meet a brother in the *Truthseeker*, a monthly religious magazine, price 3d., edited by John Page Hopps, Glasgow, and published by Trübner and Co. As a heading to an article in the July number, he asks, "What do Spiritualists believe? and why are Rationalists more likely to believe in Spiritualism than other people?" The article opens thus:—

"A very intelligent writer* has lately set forth 'a summary of views' held, as he says, by 'the more intelligent class of Spiritualists.' As *Truthseekers*, we wish to have no prejudices and no delusions: we therefore reproduce in this place a statement which may assist us to understand a somewhat misunderstood class of fellow-seekers after the truth."

Then follow Mr. Newton's "Principles of Spiritualism," which constitute No. 3 of "Seed Corn," when Mr. Hopps thus proceeds:—

"Now we are not 'Spiritualists' but Truthseekers, who believe that the hundreds of thousands of sober-minded, intelligent, and educated people, who affirm that they have proved the possibility of something they call 'spirit-communion,' are neither insane nor self-deceived. We cannot say with Mr. Huxley that, even though this thing be true, it has no interest for us; we prefer to say with Mr. John Bright that, if true, it is the most stupendous fact of this or any other age. At all events, we cannot and will not treat such writers as Mr. Newton with contempt."

"We have been repeatedly asked how it happens that so many Unitarians and Rationalists of all grades are to be found 'taking up with this superstition.' We might content ourselves with replying that perhaps the 'superstition' has taken them up; but we prefer to give a few simple, plain, and common-sense reasons why freethinking people of all kinds are more likely to believe in Spiritualism than others, *if it be true, and if the evidence of its truth find them out or can be found out.*

"In the first place, the freethinker or rationalist is, above all others, free to 'take up with' whatever can prove itself to be a reality. He is not committed to a theological or scientific creed, and is open to light whencesoever it may come. He is under marching orders, has banished the word *impossible*, and asks only for facts. In so far as this is not so, he is neither rational nor free."

"In the second place, he, above all others, is alive to the fact that every new truth or fresh discovery has had to fight its way from the first against all kinds of prejudices, bigotries, passions, ignorances, foregone conclusions, and majorities; and he is therefore rather inclined to 'entertain strangers' than join the multitude in abusing them. For all he knows, 'Spiritualism' may contain the rudiments of a new science, the germs of a more vital philosophy, the reformatory principles of the religion of the future, and the possibilities of unspeakable consolations. The most cherished and most valuable possessions of modern times were the suspected, derided, laughed-at, or hated novelties of an earlier day. No one knows this better than the genuine rationalist or freethinker, and he acts accordingly."

"In the third place, he puts no limits to the possible discoveries of the future, and is keenly sensitive to the fact that much mischief has been done and much ignorant pride shown by those who have acted as though we already knew everything about God and man, the unseen and the seen. He is therefore inclined to be favourable to new things and to things that promise to open new regions for thought and discovery."

"In the fourth place, he, as a rationalist, must hold that if men and women exist at all after death they must exist as men and women: under new conditions, it is true, and needing new instruments, but still loving or hating, planning or working, rising or falling, as of old;—at all events, that an existence of the human being after what we call *death* can only be conceived of as an existence of a real being, possessed of memory and moved by passions as in this sphere of being; this again involving a desire to remain with the objects of love and interest which gave delight before the change called *death* occurred, and probably a wish to communicate if that were possible. The old idea of heaven and hell as vast receptacles for 'disembodied spirits,' that will need the body back on some future resurrection day, and that can take no manner of interest in anyone left behind or in anything that goes on here, is as unnatural as it is irrational; and the rationalist is bound either to deny continued existence altogether, to say that his mind is an utter blank with regard to it, or affirm that if men and women exist at all after what is called death, they do so as real beings, their starting-point there being their ending-point here. And this is precisely the affirmation of Spiritualism."

"In the fifth place, he is pledged to science, and science is pledged to everything that can be known. He, therefore, does not commit the unscientific heresy of meeting a strange assertion with a preliminary laugh, a final dictum, or a conclusive sneer. The genuine rationalist, like the genuine man of science, is, of all men, the least given to laugh, to shut up a question with a swift and infallible verdict, or to sneer. He waits, he investigates, he does not ask for what he wants, he asks for the thing that is. When he fails to do this, he ceases to be a rationalist and becomes a bigot; he drops his science and takes up with dogmatism."

"And, finally, he is not hampered by the superstition that makes belief in miracles possible, and that associates with miracles the idea of a supernatural revelation of infallible truth. He does not believe in miracles, but he does not limit the powers of nature. He knows that whatever happens, however wonderful and mysterious, must happen in accordance with natural law. The orthodox believer, on the other hand, believes in miracles, but in miracles of the past, as confirming a direct revelation from Heaven: he is therefore indisposed to believe in anything that seems to compete with his peculiar faith, and is too apt to put down to imposture or Satan any phenomenon that bears a resemblance to the wonders of past days, about which, nevertheless, he has no doubt."

"For these and other reasons, rationalists of all kinds are more likely to receive 'Spiritualism,' *if there is any truth in it*, and if the facts and the evidences are forthcoming. We often hear observations like this: 'Ah! what an instance this is of human weakness; the man who begins by denying the miracles of Jesus ends by believing in the degrading

phenomena of a seance, or the healing mediumship of a quack!' But the reason is not far off. The rationalist denies the miracles of Jesus so long as they are supposed to be interferences with the laws of nature, breaks in the established order, and not in harmony with anything now known. But you have only to show him that these events might have happened in harmony with law, and within the limits of the eternal order of the world, to make him a believer in, at all events, their possibility; you have only to still farther show him that events somewhat similar occur now, to make him a believer in their probability. He was a lover of facts and a believer in nature's laws, therefore he disbelieved; he is a lover of facts and a believer in nature's laws, therefore he believes. In other words, the tendency that led him to deny the wonder that broke the law and could not be repeated, leads him to believe the wonder that was in harmony with law, and that can now be performed under suitable conditions."

"All this is, confessedly, a mere plea 'in arrest of judgment,' but as such, it may have its uses; and if what we have written should lead any earnest and truthful spirit to cultivate perfect openness of judgment on this or any other question, our end will be answered."

THE CONTROL OF TRANCE-MEDIUMS.

To the Editor.—Sir,—A few days ago I had the opportunity of being present, in company with a friend, at a seance held at a small town near Halifax, and certain things took place there on which I wish to have the opinions of some experienced Spiritualists, as, to my mind, they present strange anomalies. We presented ourselves at the place of meeting, and were very courteously received. After a short hymn had been sung, operations commenced, and the medium, whose name is celebrated in the neighbourhood, was soon under the influence of the spirits. He then began a lecture, on what he seemed to call "The Two Kingdoms," and I must here notice that he began to speak in a very pompous tone, but gradually, as he warmed with his subject, he relapsed into a more sober tone. As the lecture progressed, I carefully counted up the grammatical mistakes, and found that he made fifteen unpardonable or unjustifiable grammatical mistakes in about three quarters of an hour. When he had finished, a few questions were asked by some of the audience on matters connected more immediately with the lecture, after which I asked him whether his (the spirit's) education had continued after he departed this life, a question which he answered in the affirmative. I then asked how long he had been in the spirit-world. He replied, "Over a hundred years." "From this, then," said I, "we may consider you a well-educated spirit?" "Well, yes, I am a very fairly educated spirit," was his reply. That a being whose education had extended over a hundred years should make fifteen grammatical mistakes in three quarters of an hour, appeared very strange to me, and so I asked the spirit the reason why such had been the case. He replied rather warmly, that he had to use the instrument as he found it, and then went on to abuse grammatical learning. He even seemed to doubt what I said, for he asked me to name two or three mistakes, and on my naming one which he made four times, he attempted to justify it in a most absurd manner, and finished up by very sarcastically asking me if I could speak a hundred words in public without making a grammatical mistake. Here, to myself and to my friend, whom I afterwards questioned on the subject, the man's personality (I refer to the medium) exhibited itself in a most remarkable manner—he spoke in a rather excited and hasty manner, and in a tone which greatly resembled his ordinary tone; and I must say, though I wish to cast no imputation on the man, that the *man* spoke as if he had been nettled at my questions. After his hasty rejoinder, he asked me if I wished to ask any more questions, but having been so severely "sat upon," I declined. In a short time the spirit left the man, and, to my surprise and intense grief, I was told that I had been addressing Lord Bacon. Oh! would that I had known this before! How eagerly would I have caught the words as they fell from his lips! How carefully would I have treasured them up in the inmost recesses of my heart! How bitterly I lamented that any posthumous sayings of the great Elizabethan philosopher should have been lost! How studiously shall I ponder on the only sentence that I remember! The sentence I refer to is, "that we ought to drink hot things in summer, and cold things in winter."

In an after-conversation with the Spiritualists present, I was told that the speaking of spirits by means of mediums resembles the playing of musicians on instruments, and that just as a good musician cannot make a bad instrument sound like a good one, so a spirit cannot speak correct grammar by means of a medium who is a bad grammarian. This analogy will hold to a certain extent, namely, as regards accent or tone, but hardly as regards grammar; for a good musician would play the right notes though the tone might be bad, and therefore a spirit ought to speak the right words, though the *accent or tone* might be bad. This was evidently not the case, for the *tone* was different from the medium's ordinary tone, but the *words* were incorrect.

Unfortunately the spirit's name was not made known to me before the spirit left the man, and so my friend and I had no opportunity of testing the spirit's knowledge of Latin, &c., and of otherwise identifying the spirit *for ourselves*. I wish, if possible, to have the opinions of experienced Spiritualists on this subject, and by inserting this in your next number you will greatly oblige, yours sincerely,

Christ's College, Cambridge.

FREDERIC WOOD.

[To comprehend thoroughly the issues raised by our correspondent, it is absolutely necessary to understand the processes involved in controlling a trance-medium. There are many degrees of such control. In some instances mediums may be controlled so far that they will be prompted to utter certain ideas, and yet not be aware that the process is taking place, but will labour under the conviction that the ideas or thoughts originated with themselves. In other cases the control may be more abnormal. The individuality and consciousness of the medium may be less or more marred, and yet the enunciation of the spirit-message may be much less clear and forcible than in the case first cited. Then, again, the control may be thorough, and the result so satisfactory that the medium, for the time being, is an accurate personification of the spirit who controls. This is sometimes so well realised that the visage of the medium will assume the expressions characteristic of the departed person; and names, dates, incidents, conversations, and

* "A. E. Newton, in the MEDIUM AND DAYBREAK."

multitudes of other tests of individuality will be given as in ordinary life. Between these degrees of controlling there are countless intermediate stages, and the difficulty is to know, in any given instance, what degree of control the spectator is witnessing. The first thing to be certain of is the individuality of the spirit, where that spirit assumes to be an historical personage, or give statements on personal authority. The best test of individuality is when the spirit gives some unmistakable characteristics of personality at each control. This is the case with Mr. Morse's guides, who, though unknown to the present generation while in earth-life, are recognisable by their characteristics, as exhibited through the medium, just as certainly and in the same way as any other human being would be identified who has recently been introduced to us, and whose individuality we observe to be the same each time he is spoken to. In such a case as the one quoted by our correspondent the difficulty is great; and though the circle who are in the habit of sitting with the medium might be well satisfied that the spirit was the one who habitually called himself "Lord Bacon," yet it would be difficult either for the circle or a strange investigator to certify that the spirit was indeed the Lord Bacon of history. In some circles there is much useless attachment to great names, and it would be better if the matter given were judged more by its intrinsic merits than by the source from which it is supposed to come. Now, as to control. The same spirit may, under one set of circumstances, appear very differently from what he will through the same medium under other conditions. We have seen a medium under control, when his voice was scarcely modified in the least, and when the spirit was unable to discuss matters at all removed beyond the capacity and experience of the medium. This was when the control existed in the least degree. Under the most favourable circumstances, however, the same medium would speak for an hour with a well-marked voice, style of delivery, and choice of language infinitely removed from his ordinary conversation, and conveying matter quite new not only to the medium in the normal state, but fresh and different from that given through him or her on previous occasions, and even new to experienced and intellectual sitters. How is this anomaly to be explained? We must remember that these controls are psychological; that is, the spirit relates the fluids of its organism to certain other fluids in the medium's organism, and by the play of will-power across the bridge caused by the union of these fluids the control is maintained. In such a case the cerebral organs of the medium and the functions of expression are excited by this fluid from the spirit, instead of by that which usually proceeds from the will or spirit of the medium. But each member of the circle also exercises a psychological influence upon the medium, and this either accelerates or retards the action of the controlling spirit. If we remember rightly, our correspondent on a former visit to Halifax rather ungraciously characterised the local mediums and Spiritualists in the Halifax papers. Now, the fact that the same gentleman was present on the occasion alluded to, that he was known to be a critic of Spiritualism and mediums, that his college airs and offsettings were unmistakably visible to all present, would be enough of itself to very seriously excite the mind of the medium and his circle of unsophisticated rustics before the control commenced, and thus prevent its complete and satisfactory accomplishment. If certain phrenological organs—approbation, timidity, and cautiousness—were in an excited state before the control commenced, the excitement would not very likely be overcome during the control; and those organs being partially free from the influence of the spirit, would occasion the pomposity referred to; and ultimately, before the control ceased, the personality of the medium would more and more establish itself, till the voice of the medium would be more apparent than the peculiarity of the spirit. Again, when the medium is questioned, the style of interrogation more or less excites one or other of the organs of the medium, by reflex action from the consciousness of the controlling spirit, and thus either have the effect of promoting equanimity, or its opposite. Certain organs—such as combativeness, destructiveness, approbation, timidity, cautiousness, secretiveness, firmness, &c.—being thus excited and released from spirit control, would have the tendency to produce the phenomena pointed out by Mr. Wood. Our correspondent is perhaps aware that if he had to pass an examination, or recite a lesson, his success would very much depend upon his mental composure and the surrounding circumstances conducive thereto. The same laws of thought obtain in spirit control, and, by unbalancing the action of the cerebral organs engaged in formulating a spirit-message, the same confusion, heat, indignity, and even violence, may accrue, as is noticeable in the everyday intercourse of life. As to our correspondent's sneers at the opportunity he has lost in questioning the great philosopher, we think very little practical good can come from indulging in such a vein. We hope, however, that we have indicated a course of thought and investigation which will not only be of use to our correspondent, but to all such as are engaged in the investigation of Spiritualism. What we more particularly need in this science is, not smartness and assumption on the one hand, nor too much fanatical credence on the other; but a more liberal employment of common sense and knowledge, both by Spiritualists and their adversaries the public.—ED. M.]

CAMPANOLOGICAL ENTERTAINMENT.

It would be difficult to pack a place more densely with human beings than were the rooms at the Spiritual Institution on Tuesday evening. The demand for tickets of admission was so great that the space at disposal could have been occupied several times over. It was quite painful to refuse so many kind friends, such as Mrs. Makdougall Gregory, and many others, who applied too late for tickets. It was feared that those who were admitted would be rendered very uncomfortable by the close state of the atmosphere, but, by judicious and plentiful ventilation, very little discomfort was experienced, and the large party separated expressing themselves very much pleased with the entertainment, and the arrangements connected therewith. After the rooms were filled the doors were left open, and the stairs were occupied by spectators, so that upwards of ninety people must have been present. We observed Mrs. Berry and friends, Mrs. Wood and friends, Dr. Dixon and party, Mr. and Mrs. Guppy with a large party of friends, Mr. and Mrs. Pearson and friends, Mr. Cholmondeley Pennel,

Mr. Hockley and party, Mrs. Frushard and party, Mr. Webster, Mr. and Miss Shorter, Mr. and Mrs. Arnold, and other well-known friends. In fact, the company was in every respect a representative one.

Mr. Burns introduced the gentlemen who were to give the entertainment as follows:—"The Royal Osborne Hand-bell Ringers have had the honour of appearing before Her Majesty the Queen. They have now the additional honour of performing at the Spiritual Institution, in the presence of its representatives and friends. I hope the Queen had a more commodious apartment, in which the music would be heard to better advantage. The defects in that respect must be the excuse for any dissatisfaction experienced on the present occasion. I am not here to commend these gentlemen to you, for I have not had the pleasure of hearing them, but as they have been found worthy of receiving favours from royalty, I have no doubt they will also merit your appreciation."

It is needless for us to occupy space with an enumeration of the songs sung, and pieces performed on the bells, but a general description of the performance must suffice. On a long table, padded with blankets, about fifty bells were placed; the smaller ones at one end, and the larger at the other, arranged like the strings in a pianoforte. The performers stood at one side of the table in a line, with the exception of Mr. Kingsley, who occupied that end of the table at which the large bells were placed. Each performer has to ring several bells, which are used when the note which they sound is required in the piece of music. Thus some bells are used very often, and are rung almost incessantly, whereas others have to be picked up rapidly in rotation, requiring great dexterity, and a considerable expenditure of vital power. The most laborious part of the performance seemed to fall to the lot of Mr. Kingsley, who handled the large bells. His dexterity, and the off-handed grace with which he did his work, were the astonishment of all present. He is one of the mediums who is carried about by the spirit, Mr. Hopkins, at the opposite end of the table, being the other medium who is similarly used. Clairvoyants present saw spirits busily employed in aiding Mr. Kingsley in his work. The "Osborne Polka," "Huntsman's Chorus," "March of the Men of Harlech," and a waltz, were beautifully performed and heartily applauded; but the interest of the audience was more particularly centred on the performance of "Home, sweet Home," and the "Blue Bells of Scotland," with variations, as heard by a skilful performer on the piano. All the features usually thus introduced were beautifully rendered on the bells. Mr. Ganney and Mr. Mills sang several songs in a highly finished manner, at which their hearers were much gratified. A part-song was also sung by members of the company. We must not forget to mention a hand-bell duet performed with the greatest rapidity and decision—a rapid movement which they call "Ching-a-ring-a-ring."

There were numerous inquiries as to whether any spiritual phenomena would take place; but as these manifestations would have been an unpleasant intrusion, rather than a satisfactory feature in a musical performance, no special attempt was made to obtain them, nor were they particularly desired. After the audience had dispersed, when only a few friends remained, and when all thoughts of manifestations were abandoned, Mrs. Berry rallied the forces together, and instituted an impromptu seance in the back drawing-room. She placed herself at the head of the table, and, assisted by Mr. Herne, Mr. Ganney, and the other members of the band, produced such conditions as enabled a number of spirits to speak in the direct voice. The sitters were freely touched; the tubes were used in tapping the heads of several; the guitar was manipulated; a chair, the swab of the sofa, and other articles were placed upon the table, all under strict test conditions. Of course Mr. Herne's mediumship must be taken into account; but, in addition to the voice of "Peter" and "Katey King," there was heard that of "James Lombard," and other spirits who are known to be particularly connected with the control of the hand-bell ringers. Altogether the entertainment gave great satisfaction, and it is to be hoped that these gentlemen will soon be heard in London again in a larger room. Should circumstances favour their making a tour in the country, we hope our friends will everywhere find it convenient either to attend their entertainment, or secure them for a special evening.

MR. C. E. WILLIAMS.

To the Editor.—Sir,—I last night witnessed a most gratuitous and malicious onslaught on this medium's good faith by a person whose name I did not ask for. I think it only fair to Mr. Williams to send you an account as a disinterested witness. She sat on the medium's right; a friend of mine, who had never attended a seance before, on his left. Something was clearly wrong, for the manifestations were extremely feeble; in fact, all that occurred was that the ring was passed on to my friend's arm (of course without his having let go of the medium's hand), some persons were touched, I believe, and there were some raps which told the medium to "go into the cabinet."

Then, and then only, the person in question, whom we will call Mrs. A., "thought it her duty to inform the circle" that Mr. Williams had led her left hand up to his own left hand, had collared her little finger with his left thumb, and had thus freed his right hand.

It is very odd indeed if the medium's right hand *was* free that he did not manage to make a better use of it and improve the manifestations a bit. You will observe that the best one—the ring test—could not be assisted by his right hand being free. In fact, it was patent to the whole circle that Mrs. A.'s object was to prove to them how clever she was. In that she failed; but she succeeded most effectually in spoiling our seance (which she may possibly have had in view as a secondary object, provided the other failed). However that may be, you will no doubt be surprised to hear that she neither retired for the rest of the seance, nor volunteered to pay half our contributions all round.

Mrs. A. professed to be a Spiritualist, and was not therefore bound to be *unduly* suspicious. My friend—the only non-Spiritualist present—was perfectly satisfied that she had libelled Mr. Williams. It is impossible to speak too highly of the perfect temper shown both by Mr. Williams and his friend, Mr. Clifford Smith.

In a case of this kind I think it right to give one's name, and therefore remain,—Your obedient servant,
ALGERNON JOY.
17, Parliament Street, Westminster, S.W., July 4, 1873.

FENTON SPIRITUALISTS' INVESTIGATING SOCIETY.

The objects of this Society are to aid and encourage members and inquirers in their investigations of the facts and teachings of Spiritualism, which God has seen fit to extend to mankind in the present age.

RULES.

1. That this Society be governed by a President, Secretary, and Treasurer.
2. That the name of this Society be the Fenton Spiritualists' Investigating Society.
3. That all respectable persons, male or female, may become members on being proposed and seconded by two members of the Society.
4. That a fund be raised by the subscriptions of the members.
5. That each member pay sixpence entrance fee, and one penny per week afterwards. Any member neglecting to pay his or her contributions for one month shall be fined one penny; for two months, twopenny; for three months, threepence; if over three months, shall be supposed to have withdrawn from the Society.
6. That such fund be devoted to the purchase of spiritualistic periodicals, books, &c., for the use of the members; also for presentation to the various literary institutions of the neighbourhood.
7. That, should the funds permit, a majority of the members may, at any meeting, vote a portion of such funds to the engagement of a lecturer or professional medium, or in any other way the meeting may think conducive to the welfare of the cause.
8. That once in three months there shall be a social gathering of the members to hear a report from the secretary as to the financial and general aspects of the Society.
9. That the meetings be open to the members of other Associations on the production of their cards of membership.
10. That no book belonging to the Society be retained by any member longer than two weeks, or periodical more than one week.
11. That the officers retire from office half-yearly, but shall be eligible for re-election.
12. That any proposed alterations of these rules be transmitted to the secretary at least one month before the quarterly meeting, at which they shall be considered.

President—MR. JOHN KAY.

Secretary—MR. ENOCH WEBB.

Treasurer—MR. JOSEPH JACKSON.

July 3rd, 1873.

SPIRITUALISM AND LUNACY REFORM.

The letter of Mrs. Lowe, published in our columns last week, will remind our readers of that lady's case, and of the pamphlets she subsequently published stating her experience of mediumship and madhouses. The facts are briefly these:—Mrs. Lowe, under development as a medium for automatic or passive writing, was incarcerated in lunatic asylums upon the plea of insanity. This is not the only case in which mediums have experienced hardship on account of being the subjects of spirit-influence. Some months ago we published a case communicated by Mr. Clement Pine, in which an amiable and perfectly sane old gentleman was declared a lunatic because he gave expression to the fact that he saw spirit-forms.

This question, then, is one which closely concerns Spiritualists who, because they are possessed of psychical faculties not common to others, may, on sufficient pretext, be subjected to a mode of persecution the most dreadful which can be imagined. Mrs. Lowe is determined to devote herself to the ventilation of such glaring evils, and more particularly with a view to check the power of one or two doctors to incarcerate a victim without any other means of investigation. Accordingly a meeting will be held in the Cavendish Rooms, Mortimer Street, on Thursday evening, July 17th, at eight o'clock. Admission will be free; reserved seats, one shilling. Dr. Sexton has consented to preside; and Dr. Pearce and other well-known philanthropists and reformers will take part in the proceedings. The chief feature of the evening, however, will be the speech of Mrs. Lowe, who will tell the story of her incarceration, and explain her views as to the necessity for agitating reform in the examination and keeping of lunatics. Those who are unable to attend may find the case stated in Mrs. Lowe's pamphlets—"Quis custodiet ipsos custodes?"—Nos. 1, 2, and 3. We hope there will be a good, hearty meeting, to encourage Mrs. Lowe in her benevolent mission.

A NEW MEETING ROOM AT BATLEY CARR.

For some time past the Spiritualists of this place have been very much inconvenienced for want of a room in which to hold their meetings, and have had to avail themselves of the kindness of Messrs. Fenton, who occasionally allowed them the use of their warehouse in which to meet. At last a place has been secured, capable of holding about two hundred people, attached to which is a dwelling house, in which some one will be placed to take charge of the premises. The building is situated in Town Street, opposite the new Wesleyan chapel, and is one of the best situations in the town. The opening services will take place on Saturday and Sunday, July 19 and 20. On Saturday evening there will be a tea-party at five o'clock. Tickets, 1s. each, for which application should be made to Mr. Joseph Armitage, secretary, Town Street. On Sunday there will be two services, at which Mrs. Scattergood will speak in the trance-state. Mrs. Barnes, of Nottingham, is also expected to be present. These ladies will likewise be present at the tea-meeting. On Sunday, service will commence in the afternoon at half-past two, and in the evening at a quarter-past six o'clock. Collections will be made at the close of each service. The place is expected to be crowded on each occasion.

BARBARIC IGNORANCE AT MANCHESTER.

The *Manchester Courier* has opened its columns to "Anti-Humbug," a name which the writer wears well, for his sophistry is too shallow and transparent to "humbug" any less fool than himself. He thinks "any gentleman" should be ashamed to defend the "most ludicrous and contemptible infatuations of the age," but he is "not at all ashamed to plead guilty to an ignorance in respect to such manifestations." When shame and knowledge

are thus put in opposition, we may imagine that the writer is much more developed in the crown of the head than the intellectual faculties, and that empty conceit, rather than facts and reason, characterises his remarks. This point he very soon settles, for he says:—"With regard to the assertion that 'Dr. Sexton, at the Cavendish Rooms, in London, recently exposed all the pretended imitators of spiritual phenomena—Herr Dobler, Messrs. Maskelyne and Cook, and D. Lynn included'—I have only to remark that to ordinary mortals it will be sufficient to know that all the manifestations which mediums are in the habit of attributing to the agency of spirits can be performed by professed conjurers; and Spiritualists must not be surprised if the inference drawn is that paid mediums are themselves simply conjurers, who prey upon the weak-minded and credulous portion of the community by performing tricks of legerdemain and indulging in a little ventriloquism."

It seems almost incredible that any person with sufficient education to handle the pen should write such grotesque nonsense in this present age of enlightenment; but our astonishment is increased when the management of a daily paper is found sufficiently remote in ideas to print it. The only thing commendable in the communication is, that the author was after all ashamed to attach his real name to it.

DR. SEXTON AT BURY, LANCASHIRE.

Last night (Monday) Dr. Sexton gave one of his eloquent and powerful orations on "The Phenomenal, Philosophical, and Scientific Aspects of Spiritualism," in the Happy Home Temperance Hall, Bury, to an audience of about 400 persons. The chair was occupied by John Duckworth, Esq., a gentleman who, in opening the proceedings, intimated that he had come there as a thorough sceptic (in spirit-communication), but also as a friend of free inquiry, and therefore he was quite ready and willing to listen to what the Doctor had to say in support of the subject. He introduced the lecturer, with a desire that he should be attentively and fairly heard, and after the lecture the audience would have an opportunity of asking any questions they liked bearing on the subject of the lecture.

The Doctor, in commencing his lecture, said he was not at all dissatisfied that the Chairman had expressed himself a sceptic. He considered that the man who believed without taking the trouble to investigate was worth very little. He could not forget the fact that he was for some twenty years a sceptic himself; for, something like twelve or thirteen years after he was convinced of the phenomena actually taking place, he could not bring his reason to believe that it was the result of spirit-force. In referring to Dr. Carpenter's lecture on "Epidemic Delusions," he said, that if this was a delusion it would—like every other kind of delusion which had occurred in the world's history—soon cease to exist. They were constantly being told, said he, that the whole thing was insignificant and not worthy of notice. How was it then that it was creating such a widespread interest in the country? The question had been discussed in nearly every paper in the kingdom, from the *Times* downwards, and had been taken up and believed in by many eminent and scientific men. He mentioned Robert Owen, Robert Dale Owen, Robert Chambers, Mr. Wallace, and others, as having investigated and become believers in spirit-communication. The Secularists were dealing with the question Sunday after Sunday as one of the most gigantic enemies they had to cope with. This, he said, at least proved that it was not the insignificant thing which some people termed it.

With regard to the scientific aspect of the question, he maintained that it was thoroughly a scientific question, and worthy of investigation from a scientific point of view. He said that it was the business of the scientific men to investigate and find out the cause of the various phenomena if they were not prepared to accept the theory laid down by Spiritualists.

With reference to the evidence of scientific men on the subject, he referred them to the Dialectical Society's Report, now being published in a cheap edition.

He also dealt with the several questions of electricity, magnetism, and Mr. Crooke's "Psychic Force," which had been advanced to account for the phenomena and gave his views as to their different relationships to the phenomena. He then gave a few of his own personal experiences of spirit-manifestation, and wound up his lecture with a most eloquent and heart-stirring peroration on the higher portion of man's nature and the glorious truths unfolded by Spiritualism.

At the close of the lecture several questions were asked by members of the audience, which were very ably answered. A hearty vote of thanks was moved by Mr. Jenkins, secretary of the Bolton Secular Society. He said he had walked six miles to hear the lecture, and had to walk six miles back; but had been amply repaid for his labour in listening to the magnificent discourse. The vote of thanks was also supported by Mr. Thomas Slater, one of the leading men amongst the secular party. The lecturer, in responding, said he had been much pleased with the sensible questions which had been put to him.

The chairman, in reply to a complimentary vote, said that it was the first time he had heard anything of Spiritualism in his life. Up to that time he had been accustomed to laugh at it as something very silly. What he had heard that night had greatly disturbed his mind, if it had not convinced him. The lecture was the most eloquent he had heard in his life, and he would not lose any opportunity of looking into the subject.

We had some Spiritualist friends from Rochdale, Bolton, and other places in the neighbourhood, and even from Halifax and Brighouse, Yorkshire. Everyone seemed exceedingly well satisfied with the lecture.

CYRUS AINSWORTH.

Bury, July 8th, 1873.

VACCINATION AT KEIGHLEY.—From the local paper we perceive that on the motion of Mr. Wetherhead, at a meeting of the Board of Guardians, it was carried by nine votes against four that sixty-six defaulters reported by the vaccination officer should not be prosecuted for non-compliance with the compulsory vaccination law. Such gentlemen are "guardians" indeed.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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One copy, post free, weekly, 1½d.; per annum,	6s. 6d.
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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.

CONTENTS OF LAST No. OF "THE MEDIUM."

The Philosophy of Spiritualism Compared with the Various other Theories which have been Invented to Account for the Phenomena—A Letter from Mr. Maskelyne—Dr. Sexton and Maskelyne and Cook—Dr. Lynn's Entertainment—Lunacy Reform—Six Months' Work—Dr. Sexton's Lecture on the Conjurers—Mrs. Campbell's Experimental Seance—Successful Domestic Seances—The Campanological Entertainment—National Conference at Liverpool, &c., &c.

SPECIAL NOTICE.

A list of Meetings and Seances at the Spiritual Institution, in London and in the Provinces, may be found on page 308.

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 11, 1873.

SPIRITUALISTS, READ THIS!

During the last few days we have been in receipt of a number of communications respecting means of support for the Spiritual Institution, and the work which it sustains. We gave, two weeks ago, a statement of money received, and last week a very incomplete review of the work that has been done with it. On making a careful calculation it might be made to appear that the whole amount, £168, would be very little more than sufficient to pay the expenses of publishing the MEDIUM during the last six months. In addition to that, there is a considerable expense involved in carrying on the other departments of work; and, while we rejoice that so much has been done with so little help from the public, we are also reminded of the fact that the deficiency of income has placed us in a very uncomfortable position. As already expressed, nothing would afford us more pleasure than to sustain all this work out of our own resources, were these sufficient to do so. As it is, we contribute more than the amounts of all other contributors put together, and even when that is done we are pinched and harassed to a degree almost beyond endurance. We think this is a state of things which should not be permitted to exist. The work done by the Spiritual Institution is seen of all, and needs no amplification of accounts to substantiate its reality and useful existence. Further, our operations are based upon a system of equity with our customers. We have all along endeavoured not only to represent and serve the movement to the fullest extent of our ability, but also to give those who patronise our wares a pennyworth for their penny. It would be possible for us to raise the price of our commodities two or three hundred per cent., and systematically rob our patrons of twopence out of every threepence they spend with us. This would not only be immoral commercially, but would limit the circulation of spiritual literature to the lowest possible extent; and, instead of promoting a knowledge of Spiritualism, would place almost prohibitory restrictions upon its circulation. It would be unjust commercially, for we have no right to demand threepence, fourpence, or sixpence for a pennyworth of reading matter, simply because we cannot afford to give more. What would we think of a person who in giving change for a sixpence tendered three halfpence or twopence, supplemented by the excuse that he was poor and had no more to bestow in return for the silver coin? Such a banker or money-changer would be laughed at as a fool, as well as avoided as a rogue; yet those who attempt to vend a pennyworth of literature on Spiritualism for three or four times the amount of money are just as great recreants as the supposititious person we have instanced.

From such a position it has been our mission to retrieve the literature of Spiritualism. If there is not such a demand for spiritual literature as to make this system of righteous commerce remunerative, then the deficiency must be made up by the voluntary sacrifice of those who are interested in our movement and its sublime truths, and not by forcible exactions made from those who lay out their money for our goods. We believe this principle to be right, and hence have acted upon it. We think that Spiritualism, as a truth, should either do business on this principle or shrink into oblivion till it is able so to do. In carrying out this

programme we have in past years had recourse very considerably to private aid, feeling it more consistent to incur heavy responsibilities than to act upon unsound commercial principles. But, while we have thus been anxious to do justice to others, there is such a thing as justice to oneself. A person may take on more responsibilities than he is able to fulfil, which would also be immoral. Our business is to teach righteousness as well as to practice it, and hence we are anxious that all who call themselves Spiritualists should be actuated by the same liberal sentiments as have been the rule of our individual conduct. We therefore regard all who purchase the MEDIUM and appreciate its contents to the degree of desiring the perpetuation of such a paper as co-partners in our undertaking. As co-partners they are morally liable to their share of the necessary responsibilities incurred; and, to show that they have sufficient moral feeling to lead them to this conviction, it is necessary that they should accept these responsibilities voluntarily. If we, per force, extracted from them double prices for our wares we could never educate this higher moral sentiment, but would rather tend to perpetuate the reign of aggressive selfishness.

To conclude, our position is simply as follows. Our co-partners have failed in sustaining their share of the responsibilities, so that their part of the burden has fallen upon us to the extent of nearly £100 during the last six months. Now we are in the summer season, when but little money is spent in literature, when our well-to-do brethren go on their holidays, and the regular list of annual subscribers nearly all paid-up already. What are we to do for means during the current six months? At present we have had to encroach so much upon our ordinary business resources to support the public part of our operations, that we are positively unable to meet our liabilities. On Monday first we have £50 to pay, and a week later other £50 to pay, and have not one farthing towards doing so. We do not ask for further help from those who have already subscribed during 1873; we only suggest that others should follow their example, and more particularly those who are well able to do so. And this as soon as possible after they read this notice.

For what we are asking we have not only worked honestly, but have really spent freely our means and substance; so that in doing the work of the whole body, we have rendered ourselves unable to meet our own engagements. We name these things frankly, knowing that Spiritualism, as it operates on our own mind, would never permit a community who entertain its principles to allow the chief performer of its public duties to remain in such a disadvantageous position. The remedy is extremely simple, and is solved by Mr. Mylne, who thus writes from India:—

"You may put down my name for £25 per year for the benefit of the Spiritual Institution. Probably more may be sent."

The remedy is indeed to put your hand in your pocket and take out what you can afford, as we do, daily, ourselves. Another correspondent suggests that collecting-boxes, for the benefit of the Spiritual Institution, should be placed in seance rooms. This is already done to a great extent by all kinds of religious and benevolent societies, and by some spirit circles: such as the Leyburn friends, Mr. Egerton, the Bishop Auckland circle, and a few others. But what is wanted is not so much schemes of action as action itself. Let every man and woman, immediately on reading this, ask themselves what they can do for the Spiritual Institution, and let them do it that very day. If only one penny, a sixpence, shilling, two-and-sixpence, or five shillings per annum be contributed, it will in the aggregate meet all requirements; but if only talked about, or passed over without attention, we must suffer, and the work must suffer because others refuse to do their duty. We more particularly ask our well-to-do friends—those who could comfortably subscribe their guinea, £5, £10, or more—to do so, and relieve us from the difficulties which their inactivity has subjected us to. Another favour we have to ask, and that is that our friends use their influence to induce others to contribute. This has been done in various instances by our more humble brethren, such as Mr. Ward of Northampton, Mr. Ashworth of Halifax, and other active workers; but if our rich friends would make some effort amongst their compeers, the effect would be much more visible in the aggregate amount. After all, that which is required is too paltry to make so much talk about. There are but few parishes in which the smallest sect could not raise more annually for the support of their religious operations than the thousands throughout Great Britain and the colonies do to sustain the public advocacy of Spiritualism in this country.

SUBSCRIPTIONS RECEIVED DURING THE HALF-YEAR, COMMENCING JULY 1st, 1873.

	£	s.	d.		£	s.	d.
Mr. J. Lithgow	0	1	0	Mr. Farmer	0	5	3
Mr. Swinburne	1	1	0	Mrs. H.	1	1	0
Mrs. Barnes	0	5	0	Mr. A. F. Egerton, Pro-			
Mr. A. Lamont	1	10	0	ceeds of a Special			
A. T.	0	2	6	Seance	1	1	0
Mr. Cameron, Collected				J. B.	5	0	0
at Leyburn Circle	0	17	0	T. B.	0	5	0

"WHAT OF THE DEAD?" IN WELSH.—We have received no further orders for this translation, of which 700 copies are already ordered, as reported last week. We cannot go to press till 2,000 copies are booked. The price is 6s. per 100.

DR. SEXTON'S ORATION ON SUNDAY EVENING.

The Cavendish Rooms, on Sunday evening, were crowded by an audience which, for intelligence and social position, would not have disgraced any movement. It was, indeed, a manifest improvement upon past Sundays, however gratifying the attendance on those occasions may have been. We observed present, not only a fair sprinkling of the more eminent adherents of Spiritualism, but also a cheering accession of new visitors, evidently desirous of giving a respectful hearing to the statements of the speaker.

In introducing the lecturer, Mr. Burns reviewed the circumstances which brought Dr. Sexton upon that platform. It was found that there was a deficiency in the funds for carrying on these meetings, and when Dr. Sexton was appealed to to give a gratuitous oration, he promptly did so; the success attending which suggesting that the effort should be repeated. Thus, from week to week the series had been extended, though at first there was no intention of engaging Dr. Sexton at all, but simply to have from him one benefit meeting to close the series. The speaker mentioned these facts to disprove the mean innuendoes of the conjurers, who had circulated the report in public print that Dr. Sexton took up their case to put money in his pocket.

Dr. Sexton's oration was in continuation of that reported by us last week; and he commenced by recapitulating the ground which he had passed over on the former occasion. He then addressed himself to a consideration of spiritual phenomena of a psychological character. In doing so, he first discussed the curious assumption entertained in this materialistic age that the science of psychology was an impossibility. He, however, rendered it evident that it was necessary for a man to know of his own existence before he could know of anything around him; and hence the science of psychology, or self-knowledge, was the basis of all other knowledge, or science, of whatever kind. He then pointed out the difficulties to be met with in determining whether the communications given by intellectual mediums were the product of the medium's own mind, of the questioner, of the minds of other sitters, or of a spirit. After admitting that undoubtedly much that was thus given was of a mundane character, he demonstrated the fact, that very much was obtained at the spirit-circle which could only be traced to spiritual sources. He then proceeded at great length to analyse Dr. Carpenter's theory of "unconscious cerebration," and read copious extracts from that physiologist's works, giving instances in which a person, while asleep, was able to get up and do mathematical, poetical, or judicial work, which they were unable to cope with while in their normal state. Dr. Carpenter's theory was, that while asleep the superior, or thinking and conscious brain was dormant, but the inferior ganglia at the base of the brain were alone awake, and thus were able to accomplish that which the superior brain could not do. Dr. Sexton, at great length, exposed the absurdity of this supposition; for, if this were true science, the inferior animals, who had very little cerebrum proper, and some none at all, ought to be far greater poets and philosophers than man, with his extended hemispheres of cerebral matter. And further, Dr. Carpenter, and other philosophers of his type, should perform their greatest feats of intellectual power while asleep, and without the aid of examination, cogitation, or consciousness. Dr. Sexton thought that such facts, instead of proving the case for the unconscious cerebrationist, were entirely on the side of Spiritualism, for it showed there was something in the mind at work of greater power and importance than the brain or physical structure itself. There was either a conscious spirit in man which, when the body was asleep, could do that which the brain was incapable of, or else a disembodied spirit in the passive condition of sleep was able to control the dormant organism and express its own superior thought. The greater part of the evening was occupied in thoroughly analysing these positions, so that there was very little time allowed for discussing the direct action of the spirits, and presenting an answer to the question, Of what use is Spiritualism?

At the close of the lecture it was announced that as Dr. Sexton was disengaged on Sunday next another oration would be given in the same place, which announcement was received with manifest approbation by the large audience. As no previous arrangement had been made with the Doctor as to the subject, and as the matter had never been suggested to him till he sat down after delivering his oration, the conductor of the meeting was not able to state the subject. We are now in a position to announce that the subject of Dr. Sexton's oration on Sunday evening next will be—"Of what Use is Spiritualism?"

Cavendish Rooms are situate in Mortimer Street, Wells Street, Oxford Street, and may be approached from Langham Place, past the side entrance to St. George's Hall. Service commences at 7 o'clock. Admission free; but a collection is taken up to meet expenses.

THE ORATION ON SPIRIT MEDIUMS AND CONJURERS.—Dr. Sexton has been constantly on travel since this oration was in type, so that he has not been able to revise it for the press till to-day. It is now being made ready for the machine, and will be on sale during the early part of next week. This answer must suffice our numerous friends who have favoured us with their orders. We trust many more will avail themselves of this excellent publication for promoting a knowledge of Spiritualism. The price is 2d. per copy, and the work extends to thirty-two pages.

MR. COGMAN'S INSTITUTION.—The lecture on Tuesday evening, at 15, St. Peter's Road, Mile End, was delivered by Mr. J. Burns, of the Spiritual Institution. In future the evening on which the weekly lecture is given will be changed from Tuesday to Wednesday; and on the next occasion Mr. Alsop will deliver another lecture. We understand that a local association has lately been formed, the meetings of which will be held on Tuesday evenings in these rooms.

PROGRESS AT MARYLEBONE.—The Committee of the Marylebone Association of Inquirers into Spiritualism take this opportunity of expressing their gratitude to Mr. Daw, who has so kindly assisted them by the presentation of 4,000 spiritual leaflets for distribution, also for the handsome donation of £1. Mr. Daw is the first to assist this young and struggling association. We hope to meet more such friends. So soon as our funds will warrant it, we wish to open a hall one night a week for the dissemination of Spiritualism. At present we are forming circles, and endeavouring to convince all earnest seekers after truth.—E. WHITE, Hon. Sec.

MR. HERNE'S VISIT TO WALES.

Mr. Herne leaves London to-morrow for his tour in Wales, and it is pleasant to know that he takes with him the good wishes of numerous friends who have recently become acquainted with the extraordinary nature of his mediumship.

On Wednesday afternoon his seance at the Spiritual Institution was unusually successful. The usual physical phenomena took place plentifully. The voices of "Katey," "John King," and "Peter," were heard to great perfection, and "Katey" made an endeavour to exhibit herself, which was successful to nearly all present. Mr. Kingsley, of the Royal Osborne Hand-bell Ringers, said he saw her quite distinctly. Now that Mr. Herne is about to go among strangers it may be well for us to state that he is desirous, in every instance, of sitting under the strictest test conditions. Manifestations may be obtained in the light, but the most powerful display is when the circle sits in darkness. What is meant by *test conditions* is for the sitters to hold each other securely by the hand, including the medium, so that no person is able in any way to impose upon another. Thus seated round the table in a close circle, all hands being held, or the little fingers linked together, the feet may also touch each other, rendering the test absolutely satisfactory. Under such circumstances a chair is generally placed by the spirit on the arm of the person holding the medium's hand. Two chairs are sometimes thus put on, and, indeed, on the arms of sitters on both sides of the medium. This is the "ring test" in a very satisfactory form. Sitters may absolutely satisfy themselves that Mr. Herne does not relinquish his hold of their hands, for the hands may be grasped in such a way that each can hold the other. Under these circumstances the sitters are plentifully touched, the musical instruments are played and carried about, spirit-lights are seen, and the spirits speak in audible voice. Under very favourable circumstances the spirits might also show themselves. These seances have been going on at the Spiritual Institution for some months, giving the greatest possible satisfaction and abundantly testifying to the presence of spiritual existence.

It is not generally known that Mr. Herne is an excellent clairvoyant and test-medium, and while in a favourable circle he describes spirits with astonishing accuracy, and in addition to the usual physical phenomena exhibits all the features of first-class test mediumship.

We hope our friends in the provinces, who may have occasion to invite Mr. Herne, will adopt such precautions as will prevent them from having recourse to any insinuations upon his good faith, in explaining the phenomena behind his back. Some people are either so stupid or malicious that they fail to adopt precautions which are offered to them, and after the seance they coolly begin to defame the medium, after the experiments are over, by advancing hypothetical theories of deception to account for the results witnessed. Mr. Herne places himself absolutely in the hands of investigators; and, if received in the spirit of courtesy and intelligence, he will at all times endeavour to afford his clients satisfaction. Mr. Herne proceeds, in the first place, to Llanelly, under the auspices of Mr. J. F. Young, No. 6, Stepney Street.

DR. SEXTON'S ORATION TO THE NEWSPAPERS.

Last week we intimated that it had been suggested to us that we should raise a fund to send Dr. Sexton's oration on "Conjurers and Mediums," with other matters, to every newspaper in the three kingdoms. In furtherance of that object we have received the following letter:—

"I am very glad to learn from this week's issue of the MEDIUM that it is proposed to send to every newspaper in the three kingdoms Dr. Sexton's *exposé* of the tricks of the conjurers who are making a living by trading on Spiritualism, and thereby not only deliberately insulting the most intelligent part of the community, but positively blaspheming the truth. After the thorough explanation of their tricks, which would thus be spread throughout the land, it would be next to impossible for them again to appear in public with any chance of profit, and they would then very soon learn to their cost how short-sighted they had been in thus deliberately opposing the advancement of truth for their own interest.

"I willingly contribute my guinea to this laudable object, and trust that the whole amount required will be immediately forthcoming.

"J. W. G."

A sum of at least £12 will be required for this purpose, which we shall be glad to receive at once, as Dr. Sexton's oration will be ready for delivery in a few days. We have already received the following subscriptions:—Mr. Joy, 10s.; J. W. G., £1 ls.

DR. SEXTON WILL SPEAK AGAIN AT THE CAVENDISH ROOMS

on Sunday evening; subject: "Of what Use is Spiritualism?" To commence at 7 o'clock; admission free. A collection to meet expenses.

THE "JOHN KING" NUMBER.

In answer to numerous inquiries, we have to state that the subscription list for this number is not closed, but that orders come in daily. Till the machine is near completion, we prefer to let the matter rest, so as not to weary our readers. While the machine is being prepared the time may be occupied profitably in enlarging the list of subscribers, which is now nearly as large as the quantity of paper prepared will admit.

MR. MORSE'S engagements and addresses will be as under:—Darlington, care of Mr. G. R. Hinde, Bright Street, Eastbourne, on July 13th and 14th.—West Hartlepool, care of Mr. T. Hull, auctioneer, Adelaide Street, July 15th.—Newcastle-on-Tyne, care of Mr. E. J. Blake, 49, Grainger Street, July 16th.—Seghill, care of Mr. George Forster, Seghill *via* Dudley, Northumberland, July 17th.—Preston, on and after the 18th, care of Mr. Foster, 50, Friargate.

MADAME LOUISE AT LIVERPOOL.—This medium writes to say that she will give seances at 6, Stafford Street, London Road, Liverpool, on Saturday, Monday, and Wednesday evenings next, July 12th, 14th, and 16th, at eight o'clock. Admission 2s. 6d. to each seance.

MR. THOMAS KERSHAW, Oldham, says he does not stand alone in the work of Spiritualism; there are many investigators in that town.

MRS. CAMPBELL'S EXPERIMENTAL SEANCES.

(Mr. C. E. Williams, medium).

The phenomena of Spiritualism are subject to vicissitudes which the progress of science at present renders inexplicable. When atmospheric conditions seem to be everything that can be desired, the condition of the medium, or of various members of the circle, may frustrate the results. At other times, again, when the medium and sitters are in good condition, atmospheric causes may operate unfavourably to the production of phenomena. But the difficulty becomes more involved when one class of mediumship seems to fail for the time being, and another class assumes unwonted ascendancy. On Friday evening this was the case. It was the sixth seance of the series, and decided progress had been gained from week to week. This last one, however, was scarcely equal to the first in the matter of physical manifestations, and yet the mediumistic conditions of the circle were particularly good. We think that this degree of success is somewhat better than the average, and certainly very much beyond the results obtained when there is a considerable change in the sitters at each succeeding seance. On the evening to which we allude there were several persons present who had, more or less, a clear view of the spirit-light, or psychical conditions of the circle. Almost as soon as the gaslight was put out, and hands held all round—which is the one and only condition in which the circle sits—a spirit was seen to pass round behind the sitters, as if driving the "power" or influence emanating from the circle into a mass on the centre of the table. This operation seemed to be the work of a special functionary connected with the operating spirits. As he continued his rounds, a mass of light was observed by the seers to collect in the middle of the table, after which the voices of the spirits were heard addressing the company in the direct voice. Physical manifestations were, however, withheld, apparently in order that seers present might exercise another form of mediumship, and thus vary the usual course of the proceedings. A curious phenomenon presented itself to one of the clairvoyants. The sitters were seen in double—first, in the physical state in their proper position around the table; and secondly, in a spiritual state, somewhat elevated, and behind their physical position. This spiritual circle was described as much more beautiful and refined in tone of organism than the physical circle, of which it was an exact counterpart. Numerous spirit-friends were rapidly described as standing behind the sitters, many of which descriptions were promptly recognised. A little girl in spirit-life was felt to touch about one-half of the circle, and the touches were in many cases anticipated by the seers describing her proximity to persons thus touched; these phenomena were of a highly interesting character, and in a very satisfactory manner brought home to the consciousness even of those who did not see the spirit-forms the intense reality of spirit-life, and the guardian attentions of departed friends. "John King" saluted the circle, and then "Peter" came and distributed the roses on the table to the ladies present. He placed one rose neatly on a lady's breast, as it was found afterwards, just where her clothing met at a point. Another rose was put into this lady's hand, and other ladies were similarly treated. These actions unmistakably demonstrated that an intelligent being was at work who could see without physical light, because he performed acts for which light of some kind was absolutely necessary. Indeed, "Peter" held a fragrant rose to the nose of at least one sitter, as it could have been done only in light of some kind, and which spiritual or psychical light is as useful to clairvoyants as physical light is to those possessed of ordinary vision. "Peter" then took some scent from a bottle on the sideboard, and sprinkled it over the sitters. The musical boxes were again wound up, started, and carried about. In bringing one of the boxes near to Mr. Burns's head, it slipped a few inches, and struck him rather sharply on the brow. "Peter" immediately chafed the part with his hand, and expressed his regret at the accident, which was caused by some weakness in the power which he could not control. He afterwards placed the box gently on Mr. Burns's head, to show that he could manipulate it with safety. The cabinet seance was almost a complete failure. "John King" showed his light at the aperture, but found it impossible to materialise himself. The condition of the medium was such that he had to defer that manifestation. He said the series of seances had been most successful, and that it was impossible to have the same success every time. A certain proportion of failures were inevitable, and at all times he would endeavour to do his best.

In conclusion, it may be remarked that such failures are not to be regretted. If these phenomena were the result of trick or imposture, there would be no failures. On Friday evening the conditions favouring such imposture, if it existed, were as good, or even better, than they had been on previous occasions, because the sitters had become more familiar with the phenomena, and therefore, if anything, less guarded. The fact however remains, that these manifestations are obtained in accordance with natural conditions which are governed by immutable laws, and unless all circumstances are favourable the results must suffer accordingly.

THE PIMLICO ASSOCIATION FOR THE INVESTIGATION OF SPIRITUALISM.

To the Editor.—Dear Sir,—Many of your readers will, no doubt, be glad to know that the efforts lately made towards organisation in this part of London have been successful, and that an association has been formed under the above name. A preliminary meeting was held on July 6th, when it was resolved: That the persons present (twelve) being too few in number to form rules, &c., we should postpone business of that nature until more names had been received. This will afford those who are purposing to give their co-operation an opportunity of taking a share in the ultimate organisation of the association. An invitation is hereby given to all who are interested in the furtherance of the principles of Spiritualism to co-operate with us in this work. Applications for membership, or information respecting the society, should be addressed to the Hon. Secretary, at the Rooms of the Association, 47, Charlwood Street, Belgrave Road, S.W. With many thanks for the insertion of my last letter in the MEDIUM,—I remain, yours, very truly,

GEORGE S. FARMER,

Hon. Sec. pro tem.

PROGRESS AT BIRMINGHAM.

To the Editor.—Dear Sir,—My friend Perks, with his boy-medium, whose Sunday seances you have kindly noticed in the MEDIUM, hold religious opinions strictly orthodox, and nothing can more clearly show the correctness of the theory of like attracting like as the intelligences generally manifesting themselves at his circle—his and wife's deceased relatives—endorsing in the main those opinions; but there is one remarkable exception to the rule, and that is, when asked if Jesus of Nazareth was God as well as man, most emphatically by one loud rap—answer "No"—and this is no singularity confined to his seances, for at the circles at which I have sat—which have been many—the like answer has been returned, notwithstanding the majority of the sitters have been Trinitarians. One other uniformity of opinion characterises (contrary to orthodoxy) the assertions of our spirit-friends, on which they are unanimous—that man is not eternally punished for the violation of nature's laws when in the flesh, but that his punishment will be corrective in its nature and reasoning from analogy—be like the purifying process that base gold is subject to when placed in the crucible, come out of the ordeal purified from the base alloy, and fitted to take its place as a circulating medium with the current coin of the realm.

The sublime philosophy of Modern Spiritualism completely exonerates to the mind of man our common Father (who is truthfully held up by the occupiers of the pulpits of the different denominations as a God of love) from the charge of being a capricious, angry, and vindictive being, possessed of omniscience, and yet creating sentient beings for eternal torments which his foreknowledge could have prevented. The individualities, eccentricities, and idiosyncrasies of these denizens of another sphere present the same features as when on the earth-plane of existence. I have sat at a circle at which the majority of the sitters has been *bon vivants*, and when the Bacchanalian song of "We won't go home till morning," &c., has been sung, the table kept time to the tune with the precision of a conductor of an orchestra. Although it is my wont to approach the table in a reverential spirit to witness the phenomena elicited by our friends in the summer-land, yet I found my risible muscles sensibly relaxed when sitting at Mr. Perks's circle on the 29th of June last. His little boy Arthur, ten years of age, while sitting at the table, fell off to sleep; "John the Sailor's"—who changed his habitation by going down with the "London" on her late foundering at sea—attention being called to the circumstance and asked to use means to wake him, immediately advanced the table from beneath our hands, and gave him (the boy) several forcible punchings in the stomach, at which the boy was so irritated as to fight at the table in return, which was responded to by "John" in so ludicrous a manner as to set the sitters in a roar. "You would not hurt him, would you, 'John'?" Thump gave the table—"No." "Now, then, let us see how gently you can touch him;" the table, then approaching silently, so softly touched him as scarcely to disturb a fly.

Spiritualism in this town is spreading, and many private circles are being formed, but such reticence observed, for fearing "what Mrs. Grundy will say," as to be known to but few.—I remain, dear Sir, yours fraternally,

JAMES JUDS.

310, Icknield Street West, Birmingham, July 7th, 1873.

MADAME LOUISE UNDER TEST CONDITIONS.

PHYSICAL PHENOMENA, SPIRIT-FORMS, AND DIRECT WRITING.

To the Editor.—Sir,—Having just returned from a satisfactory seance with Madame Louise and her son, I feel it my duty to testify in its favour, viz., that after the usual table movements, floating musical instruments, bell, &c., a trial was proposed for spirit-faces, one face only being seen, but that appeared not less than six to nine times, and, when desired, came so close to the opening that the face seemed to be more forward than the curtain. Madame Louise was tied with a strong cord round her waist to the chair on which she sat, then round the lowest spindle of the chair, and held by a gentleman, a sceptic, in the middle of the room. No theory of imposition I have heard of, or that I can suggest, will account for this appearance. A candle on the floor in one corner of the room gave plenty of light to see distinctly the movements of every person in the room, except the medium behind the curtain, who was held by the cord. The seance now broke up, and some of the company left, ten remaining. A seance was proposed, and agreed to, in full gaslight, and after ten minutes' conversation, by means of clear and distinct raps on the table, I placed the bell under the table in the most satisfactory position I could devise, and we soon heard it ringing, as promised by raps. Direct writing was then asked for. A clean slate, and on it a minute pencil-point about an eighth of an inch long, were then put on the table, and after about five minutes' conversation among the company five clear raps for a light, and on the slate was found a message of 104 words, small and well written, for one of the sitters present, containing two predictions about family matters. Exclusive of "Dear aunt, good night," and name, ninety-nine words were in ten lines, less than six inches long, and less than three inches from top to bottom.

Two other persons, in addition to Madame Louise and her son, are said to be mediumistic in the company then present, and several of the sitters had also been at the seance described by Mr. R. Harper a few weeks ago. Madame Louise and her son have been subject to much persecution from the Manchester Spiritualists, but whether rightly or wrongly I cannot say. It is to be hoped, however, that for the future they will be quite sure of imposition before making such charges. I only testify to what I have witnessed in their presence.

215, Brunswick Street, Manchester,

T. C. DAVIES.

July 1st, 1873.

Another correspondent gives the following account of the same seance:—

"Before beginning, Madame Louise was thoroughly searched by two ladies; her son was also searched; and when we were satisfied that no apparatus, no magnet, no hammer, no galvanic battery, or steam engine, &c., was found concealed, they took their seats among the sitters, all hands joined around a table some feet (our legs' length) distant from it. After some time the power began to play, and the various musical instruments were more or less acted upon, until the rather heavy table began to move and tilt about in surprising force. The conditions, I may simply state, were such that no explanation by way of trickery

could be offered; but one gentleman came out with the question (quite new, I guess), 'Why must it be in the dark?' I proposed to give an explanation if he would favour me with pointing out the *modus operandi* even in the dark. Silence was the result, and so we were left in the dark. After that, Madame Louise sat for faces, being tied with thin rope round the waist, and then to the rail of the chair, and the long ends of the rope let out from under the curtain along the floor, and held by a sceptical gentleman. I myself assisted in tying, and must confess, considered Madame Louise well secured. I may here particularly draw attention to the fact that she sat with her back to the aperture, and could not turn the chair without being at once detected. We sat all in a semicircle before the curtain, and sufficient light was allowed to see distinctly all present, and detect the slightest move. After a lapse of about ten minutes a face with much drapery and a kind of veil appeared several times, but, moving about, the features could not be seen very plainly; once I saw a beautifully formed face (and so did another lady near me) beneath the somewhat bulky drapery or turban.

"When Madame Louise came out of the trance we found the ropes, &c., exactly as before, but a discussion about the nature of the appearance in the aperture naturally followed. Most of the sitters were placed too far off to see distinctly, and therefore the impression was not, as it might have been, conclusive. But, setting aside the shape or material of the appearance, it occurs to me that the showing of anything at the aperture at all in the helpless condition the medium was placed in, is quite enough to set one's brain a-thinking. After some of the visitors left we sat again for an after seance (dark), and soon it was rapped out (after several amusing and startling incidents) that direct writing would be given, and a slate with a bit of pencil were so placed on the table that it was impossible to tamper with them in any way by the sitters, they never loosing hands. After a while we heard scribbling, and to our delight found a long message in very small letters, and in straight lines. The message referred to one of the ladies present, and being of a private character, need not be copied here. This we considered the most convincing test of the evening; and I believe if inquirers would form a circle for a series of seances with Madame Louise, who would gladly come to their own residences, if preferred, the cause would soon be in a healthy state of advance. The controversy on Spiritualism in the *Manchester Examiner* and *Times* was, I am sorry to say, suddenly closed with an abusive article, and a letter signed 'Sigma' attacking, as usual, without proof, the seances of Madame Louise, thereby damaging the name of this lady considerably. We leave it to your readers to judge of such a line of conduct. If we divide the groups of opponents according to the various fashionable theories afloat, we find foremost those who explain all by conjuring and trickery, and I hope Dr. Sexton will soon stop the noise of this numerous lot. Then we have the unconscious cerebration men, who demonstrate more quietly and talk more or less in an unconscious state of mind; and finally, some psychic-force advocates, who give a more refined tone to their arguments. In conclusion, I may venture to say, in many cases, one seance may be convincing enough to any novice to turn his views, but it is a sad mistake to expect from one investigation the full effect in any direction. But there are many sceptics so furnished with opposition, that the only test for them would be if a winged angel with a letter of recommendation in hand, signed by the Lord himself, would descend and ask for kind reception. For those, the ordinary seances, often void of more elegant, finished, fashionable surroundings, will be of no value.

"Having myself lately tasted enough of bitter abuses and annoyances when standing up for the cause, I sign myself for the present only with the initial of my name, and hope we may soon arrive at such a progress that such restriction would be of no import.—Yours truly,

"Manchester, July 4th, 1873."

"R."

[We are glad to hear that Madame Louise has resorted to test experiments. While in London the character of the faces in numerous instances testified to their genuineness; but all mediums should protect themselves from suspicion by sitting under test conditions in every instance. Any persecution which they may sustain is well merited while this precaution is neglected; and, if such criticism drives them to test arrangements, it is valuable service to the cause. Had Madame Louise on every occasion adopted the above-described method it would have been impossible to have annoyed her in any way. Our readers may place the utmost reliance both on the testimony and ability of our correspondents. Mr. Davies is known to be one of the most critical and penetrative men in Manchester, and a very large proportion of the inhabitants of that city would succumb to evidence before it conquered him. From his letter it will be seen that he is at the same time exceedingly fair and impartial. This is the kind of attitude which should be maintained in the investigation of these phenomena. Our other correspondent is a gentleman of great intelligence and discrimination, difficult to satisfy, and more disposed to enter upon an extended series of experiments than arrive at rash conclusions.—Ed. M.]

Dear Sir,—Since my last report we have had another remarkable seance at Madame Louise's, and I hope a few lines thereon may be acceptable. I resolved on having a sitting with a few friends, Spiritualists only, to see what effect under such conditions (which could not be obtained at real public seances) would result. We were only five, including the two mediums, and sat round the table, joining hands. The spirit "Mike" soon announced himself, and seemed perfectly at ease, and for the first time attempted his voice. Touches, slaps, and strongly pulling the hair, sometimes from behind, evinced his increasing good humour, so much so that we had to request him to be a little less tangible at times. Another spirit (female) played most beautifully "Home, sweet home," on the mouth-organ, to the great delight of us all, and particular surprise to the owner of the instrument, which had disappeared for some time. The whispering of this spirit in German, nobody but myself speaking or knowing the language, seemed quite extraordinary.

Then we sat for faces, and two different faces, one representing "Mike," were seen most distinctly. Here I must point out that these faces often look like imitations, and rarely realise what one would expect from a spirit-form. This easily gives rise to discussion and suspicion, in which I myself would feel inclined to join, if I had not witnessed (with non-professional medium), under conditions positively reliable, similar

results, which, however, seem in repeated sittings to improve towards perfection. Investigators might take this as a hint not to rush hastily into unjust conclusions, as has been done in this case even with outspoken Spiritualists. I must complain in finding this medium not fairly protected by brother Spiritualists; and I may state that I consider it a solemn duty to support by testing the medium, and in the meantime the cause, and finding the medium genuine offer all advantages possible, if found the contrary—nay, even suspicious only—let the doors be shut to him or her at once. I am sorry to see people who profess to take real interest in the matter turn selfishly away when some slight difficulties have to be removed, and a powerful medium could be made of immense use to strengthen the lines of new investigators. To return to and conclude my account of this very interesting seance, we had in a little after sitting the chair and ring tests. The chair was found on the arm of the medium, and a wooden tambourine-ring and a hoop on my arm, whilst holding firmly our hands. Hoping that we may soon have to write some more on this point, I remain, dear Sir, yours truly,

Manchester, July 7, 1873.

R.

MRS. OLIVE'S SEANCE.

(Spirit-Guide, Marie Stuart.—July 2nd.)

The pleasure of this seance was sadly marred by the presence of one very positive mind, who, in his anxiety to investigate, as he expressed it, contrived to break many of the rules necessary to be observed at these meetings, such as not speaking when the control is changing, not forcing a question after the spirit has declined to answer it, and, above all, treating the spirits with at least as much politeness as would be shown in ordinary intercourse with fellow mortals. In consequence, he did not get any satisfactory tests for himself, but was the cause of much pain to others, several present being either mediums or in course of development, and who felt terribly jarred by his ungentlemanly conduct. "Hambo" came first, but only for the purpose of harmonising the medium for the following controls. "Sunshine" did her best to please all, and one lady received a highly satisfactory and unexpected test, a message from her relative, of whose existence she was positive the medium could not have been aware. "Dr. Forbes" observed that his work as a spirit ran in the same groove it had done on earth, namely, the true diagnosing of disease, and prescribing the means of cure or alleviation. He should be happy to place his medical knowledge at the disposal of those present. This kind offer was the cause of some impertinent questions from the above-mentioned investigator, who coolly asked the "Doctor" if he knew the meaning of the words he was using,—such as diagnose, what were its roots, &c. It is needless to say the "Doctor" declined to explain or be tested in such a way, though it is highly probable he would have done so had the question been civilly put, for he immediately answered another as to the exciting cause of hay fever, that it was due to constitutional weakness; especially weakness of the heart, aggravated by the sudden accession of heat that usually comes at the time folks are cutting their hay, whence it has received its false and misleading name. "Marie Stuart" came to relieve her medium from the bad effects of these inharmonious conditions, and in a very sweet and gentle speech recommended investigator to "seek and he should find, ask and it should be given him," in the privacy of his own home, the evidences of that truth for which he was searching.

SUNRISE ROUND THE WORLD.

The following beautiful description of the course of the rising sun in every quarter of and around the world, is extracted from a little volume of two "Lighthouse Discourses," by the Rev. D. W. Morris, Librarian to the United Presbyterian Church, Edinburgh; published by Andrew Elliot, 17, Princes Street, Edinburgh:—

"Morning dawns on the isles of the Pacific, where the palm grove, the coral reef, and the lagoon are to be seen. Westward it moves, irradiating at once Australia and Japan, the gold-diggings of the Briton and the preserves of the Tycoon. Next, Java seas and Chinese waters reflect the morn—the one studded with spicy isles, the other teeming with ships of antique form. On it goes, lighting up the populous cities of China, the shrines of Siam, and the temples of Burmah, until the tops of the Himalayas reflect the first rays of coming day. Brighter grows the light upon its lasting snows, and wide it spreads on either hand, o'er ocean's waves and Tartar land,

'O'er many an ancient river,
'O'er many a palmy plain,'

until jungle and city, deep defile and heathen temple, are flooded with the light of day. Onward still it moves over Afghanistan and Persia, until the snows of Ararat are suffused with a crimson glow. Brighter, and yet brighter, grows the light, until surrounding seas reflect the day—until the camel's shadow is projected on the sand, and the mosque and the minaret revealed on Zion hill. Onward still it advances in its ceaseless march, illumining the classic shores of the Mediterranean, and spreading far away to Caffre hut and Lapland burrow, embracing at once Zambesi and Nile valleys, Grecian isles and Russian steppes. At length the Alps are all aglow, and the shadows of night chased from the valleys. Darkness retires from the scene, and reveals the rolling Rhine, the plains of France, and the hills of Spain. The British Isles, too, are all in view—the greenswards of England, and Scotia's rugged strand. Having lighted up the old world, westward it moves to seek a new. The waves of the Atlantic are irradiated from pole to pole. Ten thousand sails mirrored on the deep, or rocked by the tempest, reflect the day. A new world comes in view, from the shores of the Amazon to Labrador: wide savannahs, emerald isles, populous cities, mighty rivers, and pine-clad hills embrace the day. On marches the morn over fertile plains and dark primeval forests—over the banks of the Amazon, the windings of the Mississippi, and the waters of the great lakes, until beyond green savannah and rolling prairie it glows on the snows of the Andes and the tops of the Rocky Mountains, where the condor trims his plumage, and the grizzly bear skulks to his lair. Down the mountain-sides it pours, until Chilian cities and Californian sands are mirrored in the waters of the Pacific. Again its march is o'er the deep until, amid the beautiful isles where day began, it resumes its glorious course of sunrise round the world."

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 title 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.—Conversations.

DAVID B. RAMSAY.

Corresponding and Recording Secretary
to the Conference Committee.

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

NOTTINGHAM LYCEUM ANNIVERSARY AND PIC-NIC.

The anniversary services will be held in the new meeting-place, Churchgate, Low Pavement, on Sunday, July 13th. There will be a lecture in the morning; in the afternoon the Lyceum children will go through their exercises, recitations will be given, and special melodies sung. In the evening, addresses will be delivered by the officers and leaders of the Lyceum, and any stranger present who desires to speak will be gladly received. The object of the day will be to exhibit the principles and practices of the Lyceum as much as possible. The committee regret that the low state of their resources will not permit of their importing any foreign talent for the day. Collections will be made at the various meetings to aid the funds, which assistance the society richly deserves, as it is a pioneer and the oldest association of the kind in this country. On Monday the pic-nic will take place at Wilford, about three miles from Nottingham, on the banks of the Trent, overlooking the far-famed Clifton Woods. It is a beautiful spot; and the day will be devoted to rural recreation. All who want a nice holiday and a peep at Spiritualism in its most practical workings should make a point of being present at Nottingham on both days.

We hear that a committee has been formed at Bowling to erect a lecture hall for the promotion of Spiritualism.

HALIFAX.—Mrs. Scattergood, of Bradford, will deliver two addresses, in the trance state, on Spiritualism, in the Hall of Freedom, on Sunday, July 13th, commencing in the afternoon at 2.30, and in the evening at 6.30 o'clock.

FARNWORTH, NEAR BOLTON.—On Sunday, July 27th, Mrs. Scattergood will deliver two addresses in the trance state, in the Liberal Association Room. Service to commence in the afternoon at 2.30, and in the evening at 6 o'clock.

A SET OF DAVIS'S WORKS FOR SALE.—Mr. R. H. Fryar, 10, Russell Place, Piccadilly, Stoke's Croft, Bristol, has for sale a complete new set of A. J. Davis's works; twenty-five vols., in box, with lock and key, price £5. We need not say that this is a great bargain, and will be at once accepted. Mr. Fryar desires to find employment as photographic printer or assistant in the studio.

LIVERPOOL.—Friend Burns.—I feel it my duty to inform you of a simple yet remarkable communication received here last week at a circle of young believers. The message received was from a spirit who died young to her sister, Hannah ——. It was given in writing through a young medium thirteen years of age, and was to this effect: That Hannah —— was to look after her umbrella, or she would lose it, for it was pawned. This umbrella was lent by Hannah —— to a young friend of hers, and nothing was thought as to when it might be returned, but to prove the truth of this message, Hannah —— and her friends went to see this friend, to get the article back again. The excuse was she had left it at her sister's house. There being doubt about her statement, she was closely pressed as to the pawning, which she strongly denied, but when told they had been informed that it was pawned, she at last admitted it was so, and told them where to find the ticket, which they obtained. This communication has so convinced the whole of that family of the truth of spirit-communication that no less than five mediums are found in the house for healing, trance, and writing; also, they have received some good advice from various spirits, who have promised that if they sit regularly and faithfully without doubt on their minds, they shall see and hear something more to convince them of the truth of Spiritualism. These communications, simple as they may seem, ought to convince all earnest inquirers that their departed relatives are continually watching and guarding their actions in earth-life, and warning them of any injury or annoyance. May this be a lesson to all family circles! Spiritual progression is making great strides in Liverpool quietly and extensively, by the many hard-working pioneers in the cause. The attendance at the rooms is cheering.—Remaining faithfully yours, T. WEEKS. July 8, 1873.

BISHOP AUCKLAND.

On Sunday evening last Mr. J. J. Morse addressed an audience of about one hundred persons, in the large room attached to Mr. H. H. Lingford's new hydropathic establishment, kindly lent for the occasion. The subject, which was treated with much logical skill, and most impressively delivered, was entitled "Religion, Rationalism, and Spiritualism."

The relation of each to the needs of humanity, and their bearings on another, were most felicitously explained. Spiritualism, whereas it embraced within itself all true religion, gave a distinct and emphatic denial to the claims of rationalism, so called, by the production of facts which demonstrated the reality of the after life.

This was the first Sunday service connected with Spiritualism ever held in Bishop Auckland, and has created unusual interest both in and out the ranks of the cause. Mr. Morse speaks again at the same place on Tuesday and Thursday, July 8th and 10th.

The Rochdale Spiritualists are about to form a library.

The Dialectical Report is just upon ready, and will be delivered to subscribers in succession, beginning with the first on the list.

SOUTHAMPTON.—A correspondent, writing from Southampton, says:—"I find, in daily conversation with one and another, that most people believe in Spiritualism, but are ashamed to confess it."

Mrs. Scattergood spoke at Rochdale on Sunday. About a dozen attended her lecture from Oldham alone. In Yorkshire and Lancashire Spiritualists think nothing of going a few miles to hear a favourite speaker.

MR. HOME'S "INCIDENTS" WITH *Human Nature*.—We have now received stock of the remainder of Mr. Home's second volume of "Incidents in My Life," for the purpose of offering it as a premium volume with *Human Nature* for August. It is a very handsome volume in bevelled cloth boards, of the finest quality, with a richly-gilt back, and containing about 380 pages. The work has been sold at 10s. 6d., and many of our readers now possess it. Mr. Home is desirous, however, that the readers of *Human Nature* should have it at a very moderate price; hence it will be offered with the August number of that journal at 3s. 6d., post free, 3s. 11d. As there is only a strictly limited number remaining, orders for it should be sent in at once to prevent disappointment. We have already received some orders, so that there is a likelihood of there being a great demand for the work.

MR. JOHN NEVIL MASKELYNE sends us a letter, from which we offer the following extract, the remainder being more adapted to the *habitudes* of the "Egyptian Large Hall" than the readers of the *Medium*:—"During our recent engagement at the Crystal Palace, Dr. Speer wrote to me respecting a seance. Several letters passed between us, which I unfortunately cannot lay my hands upon just now. But I distinctly remember that we broke off the correspondence for the time by saying he was going from home for some weeks. I consequently put his letter on one side, and, being exceedingly busy, forgot all about it. To say I never wrote is untrue. The correspondence was not completed, I admit, and if I can find his letter I will at once reply to it; if not, I shall be pleased to answer any other communication he may send me, and also arrange to give him a seance in his own study."

EDINBURGH.—We extract the following from a letter just received:—"I may mention that the rigid gentility and exclusiveness of the Psychological Society here render it a matter of some difficulty for investigators to pursue their inquiries, who are rather sensitive about the formalities of proposing strict scrutiny into moral character, which here means position and circumstances, balloting and publicity, before being convinced of the truth and utility of the facts and philosophy of Spiritualism. However laudable their aim may be, their mode of procedure, in my humble opinion, is scarcely wise." Our comment is very simple. The Edinburgh Psychological Society have a perfect right to amuse themselves in any way they think proper; but that need prove no hindrance to investigators, who should, in company with sympathetic coadjutors, form a circle and investigate for themselves—a work which cannot be performed so well in the membership of a society as in the private circle.

LECTURES AT OLDHAM.—On Sunday afternoon and evening lectures on Spiritualism were delivered in the Temperance Seminary, Prince Albert Street, by Mr. Watson, of Manchester. Mr. Thomas Kershaw presided in the afternoon, when there was a fair attendance. The subject of the lecture was "Spiritualism; its Claims to Popular Attention." The lecturer urged that it was possible for the spirits of the dead to communicate with the living, provided there were proper means of intercourse, and argued that such were provided by Spiritualism. He advocated the claim to attention possessed by "spirit-writing" and "spirit-painting." Several questions were put at the conclusion of the lecture. At night Mr. Robert Allen presided, and the subject of Mr. Watson's address was "Spiritualism in Relation to Modern Thought." Questions were put at the termination of his remarks, and a somewhat lengthy discussion took place between the lecturer and Mr. Wells. The usual votes of thanks terminated the proceedings.—*Oldham Standard*.

PAPERS TO BE READ AT THE CONFERENCE.—There may be many Spiritualists who cannot attend the National Conference who would like to say something upon the topics to be discussed, as announced in another column. Can there be any objection to persons writing papers and sending them to be read at the conference if deemed right or acceptable. I personally would advocate such a course, as many things might be well thought of and said by persons who are well able to give advice, and which could appear in the report; bearing in mind that any one sending papers would not be able to reply to any objections that might be made to them. At the same time the subjects could be discussed and appear in the report, so as to be publicly ventilated. By adopting the above suggestion a greater variety of expression might be arrived at and opinions gained that would not be otherwise.—J. CHAPMAN. P.S. Mr. Jackson, of Newton, near Hyde, Manchester, spoke twice on Sunday in the Assembly Rooms, Islington, Liverpool, in the trance state. The teachings that came through him were of a very high and exalted character.

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WEDNESDAY, JULY 16. Mrs. Olive, Test and Trance-medium, at 8 o'clock. Admission, 2s. 6d.

SEANCES IN LONDON DURING THE WEEK.

SATURDAY, JULY 12. Mr. Williams. See advt.

SUNDAY, JULY 13, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

MONDAY, JULY 14, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advertisement.

TUESDAY, JULY 15, 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 17, 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.

Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JULY 13, 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.

SOEWBY 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, 10.50 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.

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

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

MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.

COWMS, at George Holdroyd's, at 8 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. Baires's, Town End.

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

NOTTINGHAM, 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. Fawcett'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's, 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).

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

MONDAY, JULY 14, HULL, 42, New King Street, at 7.30.

TUESDAY, JULY 15, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, JULY 16, 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 17, BOWLING, Hall Lane, 7.30 p.m.

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

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

BISHOP AUCKLAND, at Mr. Fawcett'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 18, 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.

"The proper study of mankind is man."—POPE.

"There is a natural body and there is a spiritual body."—PAUL.

"WHAT IS SPIRIT." Being an Essay on the Origin, Development, Attributes, and Destiny of the Human Spirit. By CLEMENT PINE, Bridgwater.

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"EXAMINATION of the Claims of Modern Spiritualism," by G. H. REDDALLS, and Report of recent DEBATE between Mr. J. BURNS and Mr. REDDALLS—See Nos. 7, 8, 9, 10, 11, and 12 of the *Secular Chronicle*. One Penny each. The whole sent post-free on receipt of 8d. in stamps by the Publisher.

G. H. REDDALLS, 30, Newhall Street, Birmingham.

A PUBLIC MEETING will be held at CAVENDISH ROOMS, Mortimer Street, Cavendish Square, on THURSDAY, July 17th, 1873, to Consider the LUNACY LAWS, and the Action of the Judges in connection therewith. Chair to be taken at 8 p.m. Admission Free. Reserved Seats, 1s.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

THE members of the above Association will hold their QUARTERLY MEETING on Monday Evening, July 14th, at Hall of Progress, 90, Church Street, Paddington. Members are entitled to introduce a friend. On this occasion will be discussed the advisability of a picnic in the country, when we hope friends will come prepared to give their opinions on the subject. The Secretary will be present with rules, &c., and will be pleased to enrol fresh members. Meeting to commence at Eight o'clock, p.m.

11, Little Marylebone Street.

C. WHITE, Hon. Sec.

SPIRITUAL CONFERENCE OF 1873.

THE Committee beg to call attention to the PROGRAMME of the coming CONFERENCE, which appears in this week's issue of the MEDIUM; and all those interested in advancing the cause of Spiritualism or investigating these questions are earnestly requested to aid the Conference by forwarding Subscriptions to defray the expenses necessary for carrying out the project, to Mr. JOHN CHAPMAN, 10, Dunkeld Street, off West Derby Road, Liverpool. Receipt of the subscriptions will appear in the next issue of this paper.

16, South Castle Street, Liverpool,

30th June, 1873.

DAVID B. RAMSAY,
Secretary to 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.

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 9 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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MRS. M. A. WILSON, MEDIUM, Diagnoses and Prescribes for Diseases under Spirit Influence. She has prescribed for the medical profession with great success for many years. Cures every case of Paralysis, Shrunken Limbs, Chronic Rheumatism, and Brain Affections, on moderate terms.—103, Caledonian Road, King's Cross.

R. WORTLEY (the well-known Medium), UNDERTAKER, provides Special Funerals for Spiritualists in any part of London, at moderate terms. Telegrams allowed for. 27, Victoria Dock Road, E.

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