



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

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CUI BONO?—WHAT GOOD IS SPIRITUALISM?

AN ORATION DELIVERED BY DR. SEXTON, AT CAVENDISH ROOMS,
 ON SUNDAY EVENING, JULY 13, 1873.

The question that is put to us more frequently than any other in reference to Spiritualism is, "What is the good of it?" On all hands, whenever the subject is spoken of, people cry out, "*Cui bono?*" Admitting for the sake of argument, say they, that it is true, still I don't see the use of it. The whole affair of tilting tables and rapping on articles of furniture is both trivial in its character and useless in its result; and I don't therefore see why I should trouble myself about it. This is certainly not a rational mode of argument, but still it is so common that it requires to be dealt with. "When," says William Howitt, "people beginning to believe the fact ask us what is its use, they ask a platitude, because a fact has essentially its use, though we may not be able to detect it. Who has yet discovered the use of a flea, a musquito, a lion, or a deadly serpent? yet undoubtedly they have each their uses in the divine ordination of things. Let us satisfy ourselves that anything is a fact, and we may rest satisfied that it has its pre-ordained use." The real question that should first be discussed in connection with the subject is, Is Spiritualism true? and that settled, its utility may be left to take care of itself. It can hardly be worth while to argue about the utility of a thing unless it has been first shown to be true. The facts of Spiritualism should be considered before anything else; if these cannot be established, then the matter ends, and the whole thing may be allowed to drop; but if the facts can be proved beyond the possibility of doubt, their utility will some day, depend upon it, be made clear and plain.

This cry of *Cui bono?* that is heard whenever and wherever a new discovery is brought to light, is one of the natural results of the utilitarian spirit of the age. We have ceased to seek for truth; what we now look for most earnestly is utility. We ask not what is true, but what is useful. The *summum bonum* of modern society is something that can be turned to profitable account—that is, something that can be made to realise wealth. Money is the be-all and end-all of human existence in the nineteenth century, and whatever cannot be made subservient to this purpose is held to be of no value. The materialistic philosophy has crushed out all vitality from our national existence, and the love of gold has destroyed every noble aspiration, every act of self-sacrifice for the good of others, and everything like real disinterested benevolence for the benefit of one's fellows. A great discovery in science, a new truth in philosophy, a splendid work of genius, a mighty achievement in mechanical art, are all judged of as to their commercial value, and prized in proportion to their power to bring wealth to their owner. This is indicative of a terribly low order of mind, yet the fact is, alas! too common. Utilitarianism is the supreme philosophy of the age, and its influence is felt in all the affairs of life. By utilitarianism I do not mean simply the ethical system known by that name, as enunciated by Jeremy Bentham, and so ably elaborated by the late John Stuart Mill, but the more commonplace habit of testing all things by their usefulness, using that term in its very lowest and most materialistic sense. Not that I have any sympathy with the utilitarianism of Mill. It appears to me to be false in theory, and objectionable in practice. It completely ignores God, soul, and conscience, and passing over the dictates and promptings of one's inner nature, seeks to establish a system of morality based upon the external results of one's actions, the consequence of which would be that what is moral in one age may be immoral in another, and that an act which would be virtuous in one place may be vicious elsewhere. No, there is a standard of morals far

higher than this, a principle springing out of the operation of soul, and which shows that the moral laws are laws of God, and as such are eternal and unchanging. Besides, to say that the morality of an act should be tested by its results on society is to propose a philosophy which is useless because impossible to be acted upon, since the consequences of an act cannot be known until after the act has been committed, whereas the moral law to be of any value must be in operation before, so as to prompt to do or restrain from doing, according to the nature of the act under consideration. The utilitarianism of the age, however, that shouts *Cui bono?* whenever a new truth is brought to light, and bawls itself hoarse in crying out, "What's the good of it?" whenever it sees something not recognised in the commonplace philosophy of the multitude, is of a far lower order than that of Bentham and Mill. The one is simply a phase of the materialistic, money-grubbing spirit of the times, that cares for nought that cannot be made subservient to the accumulation of wealth and the increase of selfishness; whilst the other does put forth at least some pretensions to being a philosophical system, and dealing with principles in the abstract.

Spiritualism is declared to be not only useless but absurd, in consequence of the puerile character of the phenomena connected with it. Nothing can be more preposterous, say its opponents, than the idea that spirits should come from the other world for the purpose of knocking over our chairs, rapping on our tables, smashing our crockery, tearing our clothes, pulling our hair, throwing about articles of furniture, and occasionally floating human beings in the air. What can possibly be the good of all this? they ask, with a curl of contempt upon the lip, and a look of defiant scorn upon the countenance. Surely departed spirits have some better occupation than engaging in such puerilities; and if not, the prospect of the next world being an improvement upon this is a very poor one. These people always overlook the fact that departed spirits are human beings, with human feelings, human passions, human dispositions, and human habits. No one denies that there are many persons in the present state who do constantly engage—and feel a pleasure in doing so—in occupations and pursuits of a not very exalted character. Now suppose these persons die, to use the ordinary language of every-day life, is it to be imagined that the mere act of dying, which probably does not occupy more than a few seconds, will change their entire character and make them new beings? Most certainly it will not. They will find themselves on the other side of the great river unchanged in all save that the material body, which never was a part of the real man, has been left behind, and the consequence will be that they will still enjoy the doing of that which gave them pleasure before, and should an opportunity present itself will unquestionably gratify their tastes in so doing, whether the acts thus indulged in are virtuous or vicious, simple or sublime. But after all, these so-called trivial acts of the spirits should be judged of, not by the mode employed to convey the message, but by the value of the message itself. Of what possible consequence can it be what agents are made use of for the purpose of transmitting a communication, so long as the communication itself is just what was wanted? We have to do not so much with the mere raps on the table, as with the message which comes through the raps, and the agents by whom they are produced. If a friend at a distance send to me a communication by telegraph of a most important nature, I never stop to complain of the childish character of the tapping caused by the motion of the instrument, and if I did everyone would consider me a fool, but I look at once at the message brought, and this I welcome for the news which it imparts to me. Yet to a man who saw for the first time an

electric or magnetic telegraph at work, the whole thing would appear equally absurd with the rappings of spirits on a table to those who have taken no trouble to investigate the phenomena.

¶ This same question of *Cui bono?* has been proposed in the past in reference to almost every discovery that has been made in the various branches of science. In reference to natural history these utilitarians might inquire with some apparent reason on their side, What can be the use of dissecting butterflies and arranging beetles? What's the good of it all? Why should one waste one's time in so absurd a pursuit? Fortunately, however, those who are devoted to science take no heed of such dull money-grubbing pieces of mechanism—men with no soul above a cash-box, and with no aspirations higher than a banker's draft. Could anything be more absurd from the point of view taken by such persons than to see a man of education, of culture and refinement, sitting down on the grass breaking stones with a hammer, for the purpose of looking inside them? "Why, the man's surely mad," they would exclaim; "what can possibly be his object in digging down into the earth, collecting stones and old pieces of broken bones, and carrying them away as though they were nuggets of gold? What an occupation, to be sure, for an intelligent man!" Yet what has been the result of the labours of scientific geologists—men who have not considered it beneath them to break stones, hunt up fossils, and walk about with the implements in their hands or pockets by which they have carried on their work. They have penetrated into the interior of the earth, examined the various strata, and thus discovered the fossil remains of animals and plants that existed in the ages that rolled by when no human historian lived to pen the mighty transactions of nature and creation, and hand them down to future generations. By this means Nature was seen to have been her own historian, unfolding by geological science the wondrous changes that took place on the earth we inhabit millions of ages before man appeared upon the scene, and concerning which, therefore, we must have for ever remained in ignorance but for the men whose pursuit was so contemptible in the eyes of those who are continually shouting *Cui bono?* The same remarks would apply to chemistry, and to almost every other branch of science. More than five hundred years before the commencement of the Christian era there lived at Miletus, one of the most flourishing of the Greek colonies, a philosopher named Thales, who, in addition to founding one of the schools of Greek philosophy, elevated himself into a position second to none of the great speculative minds of ancient times. He stands out in bold relief to the myriads of men who were his contemporaries, or who have come after him, and hence he justly became classified with the sages of Greece, and considered one of the seven wise men to whom that title has been applied. This man was a metaphysician, a moralist, and the father of Greek philosophy, and therefore a man of no ordinary intellect. On one occasion he accidentally discovered that on rubbing a piece of amber it became possessed of the power of attracting towards it feathers or other light bodies. Now what could be more contemptible to our *cui-bono* philosophers than the sight of one of Greece's foremost men engaged in the childish occupation of rubbing pieces of amber for the purpose of watching afterwards how they would attract feathers? What puerile tomfoolery, to be sure! Why, table-rapping is sublime compared with it. Yet this very trivial amusement laid the foundation for a science that few men will now underrate; a science that owes its very name to this circumstance, electricity being derived from *ἤλεκτρον*, the Greek word for amber. Many centuries afterwards we came across another man, also one of the few of whom humanity must feel proud, having elevated himself from the position of a journeyman printer into one of the foremost men of his time, Benjamin Franklin. How do we find this man engaged? Why, in flying kites during a thunderstorm, with a view to establish, as he averred, the identity of lightning and electricity. Could anything be more absurd? Why didn't he play at marbles, or trundle a hoop, or engage in some other childish sport? the utilitarians exclaimed. But, said the philosopher, I may perhaps be able to prove the identity of electricity and lightning. The utilitarians only laughed, and exclaimed *Cui bono?* just as do the representatives of the same genus to-day in reference to table-turning. Suppose you do, what's the good of it all? Ay, what has been the good of it all? Thales attracting feathers with a piece of amber, and Franklin flying his electric kite—what have these puerilities resulted in? I need not answer, since you are all perfectly well aware. They were the means of making known one of the grandest sciences that man up to the present time has become acquainted with, a science by means of which we can communicate almost instantaneously with our friends in the remotest parts of the earth, and by means of which the dream of Shakespeare's Puck has been more than realised—

"I'll put a girdle round about the earth
In forty minutes."

Let us therefore hear no more talk about the puerilities of table-turning or spirit-rapping. The movement is still in its infancy, the end cannot yet be foreseen. The greatest results ever known to man will, in all probability, hereafter spring from it, and even at the present it has accomplished far more than its opponents imagine. If, however, the question of *cui bono?* be still pressed, as it doubtless will be by many who are greater adepts in sneering than in investigating, who care more for utility than for truth, and who have no eyes for anything but the present in its plainest and most matter-of-fact garb, I will endeavour to show of what use Spiritualism has already been. In doing this I shall divide the results of the movement into two—

I. Speculative; II. Practical.

The Doctor now entered at great length upon the speculative results of Spiritualism, which he classified as follows:—

1. *It teaches that the one absolute existence is spirit.*

Under this head he enlarged upon modern atheism, and showed its unphilosophic character. Heraclitus had said long since, and this philosophy seemed fashionable to-day, "The universe containing all that exists has been created neither by a God nor by a man, but has always existed and will ever remain a vivifying fire, being kindled and extinguished according to definite laws." Whether this was true or not depended on what was meant by the universe. If material nature were meant, the statement was a monstrous absurdity, for spirit underlied all, and without spirit matter had never been; nay, if spirit were withdrawn, matter would cease to be.

2. *It demonstrates the immortality of man.*

All theological works on the evidences of the immortality of the soul were shown to be totally incompetent to meet the case of the modern sceptic. Drew's book, at one time prized so highly, all unbelievers of to-day laughed at because its arguments were obsolete. Atheism demanded demonstration, and the evidence of sense and Spiritualism had furnished that very class of evidence. Atheism was therefore strangled with its own implements of warfare. The state of the mind of the unbeliever was largely dwelt upon. A most able author had thus put it:—"Even the hardest unbelief has those doubts and misgivings which come from the angel-voices that will not quite be driven out, or from that Divine Word which shineth in the darkness, though the darkness comprehendeth it not. Those who thought they had convinced themselves that the eternal Past and the eternal Future were regions of blank nothingness, and the questions Whence? and Whither? no other than if you shouted into a chasm, have found that some new experience opened unknown depths within them, and brought new faculties into exercise, and then beyond the chasm the Delectable Mountains rise clearly on the sight. Unbelief is seldom satisfied with its creed of denials, so that through its regions of desolation the pilgrim often travels to the most unshaken ground of his faith. How could this be, unless a spiritual world were already acting upon his spiritual nature? How could the spiritual faculties awake, whether they would or no, and give out the Memnon sounds, unless smitten with beams from other worlds, and made responsive to unearthly melodies? If the light comes not to bless and to save, it will come at awful intervals, like flashes of lightning at midnight, to make the darkness visible. Perhaps there is not a more significant passage in religious literature than the suppressed passage of Mr. Hume, where he describes the influence of his speculations. He surveys the habitation which, with infinite logical skill, he has builded about him, and he starts with horror at sight of the gloomy and vacant chambers. 'I am astonished and affrighted at the forlorn solitude in which I am placed by my philosophy. When I look about, I see on every side dispute, contradiction, and distraction. When I turn my eyes inward I find nothing but doubt and ignorance. Where am I, and what? From what causes do I derive existence, and to what condition do I return? I am confounded with these questions, and I begin to fancy myself in the most deplorable condition imaginable, environed in the deepest darkness.' The desolation and the emptiness are seen and felt, but they could not have been except in contrast with a light too early lost, or by some star not yet gone down in the sky." The longing for immortality is so great in most men's minds that in our toils, our troubles, and misfortunes we seem always inclined to cry out.

"I'd rather be a pagan suckled in a creed outworn,
So that, standing on some pleasant lea,
I might have glimpses that would make me less forlorn."

3. *Spirit Communion.*

This was the noblest, grandest truth of all, and superior to all that had ever been taught beside it. Under the head of "Practical Results of Spiritualism" the lecturer spoke of—i. *The influence of a belief in Spiritualism on society*, (a) with regard to our eternal future, (b) spirit surroundings, (c) the moral elevation produced by a belief in spirit; ii. *The direct influence of the spirits themselves in supra-mundane affairs.* The lecturer here read several most interesting extracts from his own diary of two years ago, in which the spirits had promised him the power of healing, which power he had frequently exercised. This he was always reluctant to speak of, because he shrank from everything that savoured of egotism. The assistance of the spirits in aiding us in doing right was also dwelt upon. A long and eloquent peroration, dealing with the broad unsectarian character of Spiritualism and its superiority therefore to the dogmas of what was absurdly enough called orthodox theology, was closed with the following lines:—

"But should the bold usurping spirit dare
Still higher climb, and sit in Moses' chair,
Power o'er my faith and conscience to maintain,
Shall I submit and suffer it to reign,—
Call it the church, and darkness put for light,
Falsehood with truth confound, and wrong with right?
No; I dispute the spirit's haughty claim:
The spirit of the world be still its name!
Whatever called by man 'tis purely evil;
'Tis Babel, Anti-Christ—'tis Pope and Devil."

The entire oration will be printed in due course, uniform with the others that have been already published.

THE CAMPANOLOGICAL PHYSICAL MEDIUMS.

In response to an invitation for an experimental seance by Mr. Desmond Fitzgerald, we met at the residence of his mother, Cambridge Terrace, on Thursday evening. The usual phenomena of powerful table-moving, raps, and materialised hands, lights, &c., were given. In addition, the spirit "James Lombard," who seems to have the chief control, of which he appears very proud, and anxious to give every satisfaction to sitters, brought some cherries on to the table, none being in the house and no fruiters in the neighbourhood. The power was too great, and needed the presence of some negative and sceptical influence to moderate it. Mr. Kingsley was floated, as well as the musical-box, and fearing damage to the sitters as well as the many things which were carried about, we broke up several times to diminish the power. The spirits seem to be new to this sort of thing, and in their desire to manifest and show their delight indulge in a deal of noise. One named "George Austin" described himself as an actor fifty years ago, but became reduced to travelling with a Punch-and-Judy show. After leaving for home we were all touched and slapped by the spirits as we walked through the streets, who noted any points in the conversation and joined in any joke by hearty raps and approving touches, not forgetting a loud rap or two when passing any convenient wooden hoarding.

On Friday evening we met at the house of Signor C—, in Newman Street, and adjourned for a seance to the chambers of one of the family higher up the street. After sitting some time, "James" asked the Signor if he would like, as a test, something brought from the house in which his mother and sister were; and, directly after telling us to keep all hands joined, a book was thrown on the table. On a light being struck, it was recognised as being a vocal exercise book which is constantly used by his sister, who is a star artist at the Italian Opera. "James" entered into conversation very freely with Signor C—, and asked him many questions that surprised him and the rest of the circle, showing an acquaintance with their business and private affairs that astonished them. It was evident that "James" had profited by remarks made by Mr. Fitzgerald the previous evening in respect to our spirit-friends giving no tests though possessing enormous physical power, for he asked the Signor, who, with his two brothers and one sister, were at the table, if he would like to see his brother who had been in the spirit-world ten years. An eager response came from all, and after an indistinct whispering sound, "James" suggested that the mediums should be put in a corner, which was done. Having arranged things to "James's" satisfaction, we had the voice of Signor C—'s brother very plainly recognised speaking both English and Italian. All in the circle were touched, and the spirit promised to do more next time, as his emotion and those of his brothers and sister were so great at their reunion as to prevent him using the power available to its full extent.

The mental improvement of "James" since I first met him at Mrs. Bassett's is very remarkable. He talks about bringing out a book—"James's Book of Puns." "Austin," in reply to Madame C—, who asked him to fetch her reticule from the other house, said it was *reticulous*, at which "James" chaffed him for making an atrocious pun, though on someone complimenting him on his being so logical, he exclaimed "zoological," a pun which he characterised as very "beastly." "James" can hold his own in a contest of wit. He is really clever, and worth cultivating. He seems proud of our mediums, and on my asking him what I should do to get them properly developed, triumphantly declared they wanted no developing; he could do anything with these mediums, and took down the sheet and threw it at us without thereby diminishing the manifestations. His care of the mediums was very remarkable. He promised punishment to any one who broke the conditions. The rapidity with which he detected any loosing of hands was itself a most powerful test. After bidding us good night, he told us to wait for the word from him before getting a light. The mediums exhibited no signs of distress, and appeared quite fresh and lively. The previous evening they complained of headache; altogether the seance was the most pleasant I have had.—Yours truly,

1A, Clifton Road, Maida Vale.

H. GANNEY.

P.S.—A violin was floated and its one string played during the seance, and the pianoforte was handled in a really musician-like style several times during the evening.

[We regret that our space has necessitated a considerable abridgment of Mr. Ganney's interesting letter.—Ed. M.]

LISSON GROVE CIRCLE.

I have just concluded a most interesting seance with Mrs. Olive. The tests and information given to-night were really of a most startling character. Mr. B— had that said to him in relation to his daughter that was indeed marvellous, by "Sunshine." Doctor Forbes gave a number of prescriptions, and diagnosed the complaints of several of the sitters correctly. We have had convincing proofs of the genuineness of her mediumship. We had a supplementary sitting, at which Mr. Feaver was most violently shaken by "Sunshine," as was predicted through Mrs. Olive. No one in their normal state could possibly have been so exercised. Mrs. Olive will be with us again on Tuesday next, for the last time, at present, and I would advise all who have an opportunity to avail themselves of it.

J. MAYNARD.

103, Lisson Grove, July 15, 1873.

SALVATION ACCORDING TO SPIRITUALISM.

To the Editor.—Sir,—I, together with other friends from Bradford, had the pleasure of journeying to Bingley on Sunday last, to meet a few persons who are beginning to search into the spiritual science, and I think we were instrumental in strengthening their faith, and helping them to more comprehensive views on the subject. The spirits gave some excellent proofs of their presence amongst us. They also gave communications through our mediums, which, if put in practice, would, in my opinion, raise us a step higher in the endless ladder of progress. An exposure of the popular errors of the day formed a part of their addresses; they struck the pillars, and let down the whole fabric of orthodoxy, laying the whole theological structure in ruins. The most striking or convincing part of our seance, to a sceptical mind, was when one of our mediums was entranced by a very low spirit,

but one who was wishful to begin to progress, for the most distressing symptoms of misery and wretchedness were manifested by the trembling and moanings of the medium while delivering the communication, which will not soon be forgotten; misery in its most direful form was fully represented. The spirit stated that it had been in darkness ever since its departure from this mortal life, and that it had beheld the light of God for the first time that day. It went on in a most lamentable strain, exhorting us to lead righteous lives, that we may escape that horrible place in which it had wandered. One of our number wished the spirit to ask God to send a good spirit to instruct it how to proceed to gain a place of happiness, when it replied—"I have already got one, and will strive to do as it tells me. I will now look to my heavenly Father in earnest, and ask him to have mercy on me and forgive me the sins I have committed. The spirit who has led me to your circle tells me I shall receive a little benefit by communicating with you mortal beings, and confessing my guilt to you as well as to God in the heavens." After the spirit had left, the medium said he felt very queer; that a chilly, sorrowful, and deadening sensation had come over him; but he was soon entranced by one of our spirit-friends, who said it would take that unwelcome feeling away from him. These facts show what a trying ordeal it is for a low spirit to take the first step up the ladder of progress, for then is the time (as we are informed) that their wrong-doing is made visible before them like a panorama on which is depicted their past ill-spent life. Our spirit-friends have brought several of those degenerate souls by times to our circle, and we are willing to do our part in assisting them to get into the road which leads to happiness. Here, Mr. Editor, are facts among the many which have been and can be produced, that scatter to the winds that heterogeneous mixture of theological quackery with which millions have been gulled.—I am, fraternally, yours,

J. PITT.

THE PICNIC FOR LONDON SPIRITUALISTS.

To the Editor.—Dear Sir,—As a member of the committee appointed last night at the Marylebone Meeting, "with power to add to their number," I have the following suggestions to offer. First, It would, I think, be a convenient way of realising a generally satisfactory programme if each of the several London societies would depute one of its officials to join the above committee, and to meet with it at the house of Mr. White, 4, Grey Street, Manchester Square, on Fridays, at eight o'clock, p.m., as arranged. Next, any persons possessing special knowledge of suitable localities round London, or specially cheap and convenient modes of transit, communicating with Mr. White, would confer a favour; also, volunteers to get up any form of rational entertainment for the party would be highly-valued coadjutors. Suggestions of any kind likely to be of use to the committee will be thankfully received. And, lastly, any persons willing to guarantee the committee against loss (say £1, or any other sum) would be considered highly exemplary people. The committee, of course, expect to make a profit, to be given to the Spiritual Institution, or otherwise, as may be agreed upon.—I am, respectfully,

R. HARPER.

5, South Street, Finsbury, E.C., July 14, 1873.

A NEW WORK BY MR. S. C. HALL.

An illustrated temperance tale in verse, entitled "The Trial of Sir Jasper," is announced by our co-worker in the cause of Spiritualism, Mr. S. C. Hall, F.S.A. The book is designed to answer this appeal:—"Laws will not do the work which has to be done. We want men for that, and these men must see their work before they do it. Among all the writers, all the talkers, all the preachers, all the workers, all the names we see daily blazoned in the English roll of fame, are there none that will set about to abate this nuisance and scandal—our national drunkenness?"—*Times* (Leading Article, August 9, 1872).

It is illustrated by the following great and justly popular artists, who respond to that appeal:—E. M. Ward, R.A.; Mrs. E. M. Ward; Alfred Elmore, R.A.; Thomas Faed, R.A.; W. C. T. Dobson, R.A.; Sir Noel Paton, R.S.A.; Sir John Gilbert, A.R.A.; George Cruikshank; John Tenniel; W. Cave Thomas; Gustave Doré; Birket Foster; G. H. Boughton; P. R. Morris; N. Chevalier; Walter J. Allen; H. R. Robertson; E. Sherard Kennedy; John Morgan; James Orrock; H. Anelay; F. D. Hardy.

The engravings (twenty-five in number) are produced as *chefs d'œuvre* of their art, by the following eminent engravers:—Dalziel Brothers; J. & G. P. Nicholls; J. D. Cooper; Butterworth and Heath; R. S. Marriott; William Ballingall; C. M. Jenkin; W. J. Palmer; Jewitt and Keates; F. Wentworth.

The book is printed on fine paper, and with great care, by Messrs. Virtue & Co., and published at the price of One Shilling.

We heartily repeat Mr. Hall's appeal for co-operation to circulate this work, which, by aid of poetry and pictures, twin arts so beneficent in their power to elevate and refine mankind, will present a new and effective aid in promoting the grand work of temperance reformation.

We ask—and have—the aid of Art, to show
The height and depth of this—the country's curse;
To tell with emphasis what all should know:
For Art can give a living force to Verse.
Here are the Artist-aids; impressive Teachers;
Social Reformers; high and holy Preachers,
Whose pointed sermons he who runs may read;
Who speak the tongue of all mankind indeed.
Blessed be they who use God-given powers
To till the soil—to plant the pregnant seed
That lends the moral desert fruit and flowers.

We shall gladly receive subscribers' names; or, if sent for in dozens by the representatives of the Spiritual Institution, they will be supplied at 9s. per dozen.

A WELL-KNOWN SPIRITUALIST WRITES: "I feel almost spell-bound by the remarkable mediumship of my private medium, who will be a second Miss Cook. Wonderful seances we have had with her lately. The spirit-face came out not only of the front aperture, but also from the sides. The spirit promised in due course to show her full form."

MR. COGMAN'S INSTITUTION.—On Wednesday evening the weekly lecture was delivered at this place, No. 15, St. Peter's Road, Mile End, by Mr. Alsop.

SPIRIT-PHOTOGRAPHY.

The following leading article, and letter from Mr. Beattie, appear in the *British Journal of Photography* for last week. The editor remarks:—

In another column Mr. Beattie has described some photographic experiments of an extraordinary nature which have been conducted in his presence, and has hinted at others which have been conducted by himself under other circumstances. Everyone who knows Mr. Beattie will give him ample credit for being a thoughtful, skilful, and intelligent photographer—one of the last men in the world to be easily deceived, at least in matters relating to photography, and one quite incapable of deceiving others; and yet Mr. Beattie comes forward with a statement resulting from experiments performed by himself or in his presence, which, if it mean anything at all, means that there is, after all, really something in spirit-photography—at any rate, that figures and forms which were not visible to those in the studio, and which were not produced by the operator, have been developed upon the plate with quite as much, and in some instances more, vigour than the visible sitter. The main facts once admitted, the question arises—By what means are these figures formed upon the collodion film? The first impulse is to attribute it to a double exposure on the part of Mr. Hudson, the photographer. But here a difficulty interposes—Mr. Hudson need not be present at all; indeed it is but an act of justice to that gentleman to say that, when we were trying experiments in his studio to determine the truth of the so-called "spirit"-photography, we obtained entire possession of his dark room, employed our own collodion and plates, and at no time during the preparation, exposure, or development of the pictures was Mr. Hudson within ten feet of the camera or dark room. Appearances of an abnormal kind did certainly appear on several plates, but by whatever means they were caused—and on this we do not intend at present to speak—the photographer had nothing whatever to do with their production. Neither will the "previously-used-plate" theory apply in this case, for the plates were quite new, and were obtained from Messrs. Rouch and Co. a few hours before they were used; and, apart from the fact of their never having been out of our possession, the package was only undone just before the operations were commenced. A step—and a very sensible one—towards endeavouring to elucidate the mystery has, during the present week, been taken by Sir Charles Isham—a gentleman who takes a very strong interest in this subject. He has provided a binocular camera for the purpose of carrying on the experiments; so that if any "appearances" are visible on the plates in future their exact relationship to the sitter will be more readily apparent than heretofore. We shall report the results of the experiments with Sir Charles's camera.

Here is Mr. Beattie's communication:—

"And rays of truth you cannot see
Are flashing through eternity."—E. A. Poe.

If our senses perceive any phenomenon we do not understand, and so strange that our reason at first refuses to inquire into the likely causes of it, it is, in such a case, manifestly our duty to see, first, that the new appearance is not opposed to the known and clearly-demonstrated truth we are already acquainted with; and, secondly, to make careful note of all relating to such appearance, in order that if it re-occur a sufficient number of times, and at the same time under the observation of a strict and free mind, facts will become plentiful enough to point the way to the law or laws upon which the strange phenomenon depends. It must be obvious that if we refuse to sift and record appearances which take place, on the ground that they seem to go against our experience, then little fresh ground will ever be broken. But what have the brains of our scientific men been employed in doing during this century? Why, they have been making revelations, bringing to light, and reducing to law and usefulness, principles that seemed opposed to all past experience and knowledge. As, for instance, look at the deep-sea soundings: the men so employed have brought to light facts that have completely upset the notions held of organic life in the sea even a few years ago.

I make these remarks as an introduction to some statements I am about to make relating to some experiments in a new branch of photography, namely, the power or possibility of photographing forms invisible to ordinary eyesight, and that these forms indicate the presence of unseen intelligent beings of some sort controlling the forms so photographed.

Last year, at this time, I made a long series of experiments of the same kind. The results of these experiments have astonished many scientific men both in this and other countries. Many smiled, and said I was self-deceived; all gave me credit for truth, but few for brains. I can assure my readers that one thing is true of me—I always look right into everything. I am pledged to nothing but truth; and if I see a thing is straight I will not say it is crooked. Similar experiments have been made by many men in various parts of America and Europe. Some have been successful, some have failed, and some, I believe, were guilty of deceiving in the matter. My last year's experiments I recorded at the time. I will now give briefly an account of my first experiment this year.

I, accompanied by a friend, called to see a professional man, whom we did not find at home. Being disappointed, I observed, "I have long wished to see Mr. Hudson, who is said to have produced 'spirit-photographs.'" My friend agreed to accompany me, and in a minute's time we were in a cab, on our way for Holloway Road. I fully instructed my friend as to keeping my name unknown to Mr. Hudson. My companion being an amateur photographer he was easily "coached up" on that point. In a short time we were at our destination, and, cabby discharged, we entered a respectable-looking house. The reception-room seemed as usual in ordinary establishments. A lady, remarkable in appearance, attended to us. She was most civil, modest, and unassuming in her bearing. The head was broad set, indicating considerable balance of character. After some talk I asked if her father ever made experiments in spirit-photography. She replied, "Yes; sometimes." Was he successful? "Only occasionally." She had just taken from a drawer some samples to show us when Mr. Hudson came into the room. I scanned him over from head to foot. He seemed about fifty-six years of age, of a sanguine-nervous temperament, much

like a retired actor; he possessed a good frontal brain, but low in all the executive organs, self-esteem, firmness, and the instinct of persistence being all defective—a man you would not take for a deceiver, yet one you would suppose might be easily led.

But I find I must be brief. After sufficient conversation for us to understand each other, he said, "Do you know my terms?" I answered, "No." He replied, "They are one guinea, and I make these experiments. If nothing comes on the plates I cannot help it." The daughter had told us that Mr. Young had tried, and had a complete failure.

I then said, "I suppose you will allow me a full chance, along with my friend, of investigating the experiments as they proceed?" He answered "Yes," freely. We then went out to a garden and into a common glass room as any I have been in for years. It had an A-shaped roof, with light on both sides. The side and roof lights were curtained with what once had been white, but were now yellow, curtains. At one end was a background painted seemingly in oil, colour, of the usual tint. This stood about two feet from the wall, leaving room for a person to sit or stand, in a partially dark state, behind it. At the other end was the usual operating room, freely lighted with yellow light. The bath was a common one, made of porcelain, without case or lid. The camera was a well-worn bellows one, about 10 by 8, drawn in to suit a portrait lens of about six inches back focus. All the machinery I most scrupulously examined, and at the same time had the use of my friend's eyes and other senses. I asked for the glass to be used, and I secretly marked it. We saw it coated and prepared.

The daughter was to sit as the medium. I said I would rather she would stand by me than sit behind the ground, which was agreed to. All being ready, I sat profile to the background, in order that I might see it, my friend at the same time controlling the exposure. The sitting occupied about one minute. The result was a failure, no ghost being then in attendance.

In the next experiment all was the same, except that the medium sat behind the background. On the picture being developed a sitting figure besides myself came out in front of me, and between the background and myself. I am sitting profile in the picture; the figure is in three-quarter position, in front of me, but altogether between me and the background. The figure is draped in black, with a white-coloured plaid over the head, and is like both a brother and a nephew of mine. This last point I do not press, because the face is like the face of a dead person, and is under-lighted.

In my last trial—all, if possible, being more strictly attended to than before, and in the same place, relative to me—there came out a standing female figure, clothed with a black skirt, and having a white-coloured, thin, linen drapery, something like a shawl in pattern, upon her shoulders, over which a profuse mass of black hair loosely hung. The figure is in front of me, and, as it were, partially between me and the camera.

A fourth experiment was tried, in which I did all the work and my friend sat, but there was no result.

I wish, if this business be all deception, some one would "make a hole" through it for me. Mr. Hudson was exceedingly careless as to my doings. He left me in the dark room many minutes together, and there was nothing I left unexamined. Besides, in my own town, on Tuesday last, in making a series of experiments, I got results of a singular character, but which I will not publish until they are a little farther advanced.

Now to conclude: if the figures standing by me in the pictures were not produced as I have suggested (remembering their possibility has been otherwise proved), I do not know how they were there; but I must state a few ways by which they were *not* made. They were not made by double exposure, nor by figures being projected in space in any way; they were not the result of mirrors; they were not produced by any machinery in the background, behind it, above it, or below it, nor by any contrivance connected with the bath, the camera, or the camera slide.

I apologise for taking up so much space with this matter, but I hope the inquiry will interest some of your readers. It may not appear to be capable of commercial application at once; but surely we are not to measure all knowledge by that standard. If there be truth in this matter, there is no truth so important to our race.

JOHN BEATTIE.

MRS. HOLMES'S MEDIUMSHIP.

A correspondent calls our attention to a letter in last week's *Examiner*, written by a person who says he struck a light at one of Mrs. Holmes's seances, and discovered Holmes and his wife imposing upon the audience. We are asked whether this account be true or not. Our answer is that we were not present, and hence cannot tell. We alluded to an instance of the kind in the *Medium* at the time it occurred, but the statements of those present were so contradictory that we did not see the propriety of opening our columns to them. The account in the *Examiner* also differs materially from the witnesses against Mrs. Holmes on the occasion to which we refer. We can only say that we attended those seances dozens of times, and at the very height of the accusations against these mediums, and yet we detected no indications of imposture. Indeed, such conduct was rendered impossible by the test conditions under which we sat. We think that any person who places mediums at liberty in a dark room for the purpose of springing a light upon them is equally guilty with the erring medium, and both should be held responsible for the results. If mankind were as desirous of strengthening each other, and preventing error, as they are in accelerating the downfall of their weaker brethren, the world would certainly be happier and better for such a course. We feel absolutely certain that everything which was reported of Mrs. Holmes's mediumship was capable of being obtained any number of times under the strictest test conditions. We, however, do not mean to say that she was or was not an honest person. We defend her in no shape nor form whatever, only we are absolutely certain that her mediumship was genuine; and, if any persons permitted themselves to be imposed upon, they have got themselves to blame in the first place.

THE NOTTINGHAM LYCEUM ANNIVERSARY.

We have received the following correspondence relative to the anniversary at Nottingham:—

To the Editor.—Dear Sir,—On Sunday last I visited Nottingham, and, for the first time, saw the most splendid criterion for a Sunday school, the "Lyceum," and also heard Nottingham's veteran (Mrs. Hitchcock's) beautiful mediumistic powers as a trance-speaker. I can assure you, and all friends of Spiritualism, that I never in the course of my life and experience spent a more happy day, or saw a more beautiful sight—either for old or young—than the "Lyceum;" and I think it a very great pity that there are not in this our country of boasted enlightenment and advancement a far larger number of such splendid and perfect schools of progress. Their teachings do not merely embrace the mind, but comprise the other requisite parts of human nature—the physical and spiritual development; and to see and hear the children go through their various parts in recitations, singing, and musical gymnastics, is to witness a sight the most beautiful that any spectator could wish for. Then how much more gratifying and pleasing to a parent in seeing his child taking part in such an edifying and heaven-like programme! I feel perfectly certain that few parents (after casting aside for a time their preconceived opinions) could witness such a scene unmoved, and without being convinced that the Lyceum system of education is, without doubt, the most beautiful and perfect school of progress at the present time; and if, as I wish, all parents could witness the same sight as I did on Sunday, there would be a far greater number of Lyceums in this country. Then would England be able to say, without boast, that she was the most advanced and progressive nation under the sun. What a step it would be from the present yoke of Church and Popery!

I should have liked to give you full particulars of the day's proceedings, but am afraid I have already encroached too much upon your valuable *Medium*. I will therefore simply give an outline.

The morning was occupied by Mr. Jas. Ashworth giving a lecture on "The Progressive Lyceum: What is it and what are its objects?" The substance of the address was very good, and given in a far superior manner than I expected.

The afternoon was devoted to the children and ladies of the Lyceum in their reciting, singing, and musical gymnastic entertainment, and it gives me great pleasure to state that each little bud acquitted itself in a most creditable manner, and far superior to anything seen in an orthodox school.

In the evening, Mr. Moreton was commencing by giving a lecture on "Cultivation," when he was influenced by his father, and although it put an end to the lecture, the phenomena were very interesting. Mr. Geo. Ashworth then took his stand, and chose for his text "Modern Religion." This speaker surpassed all my expectations, and I could not, even if I tried, find words to express the praise due to him. I shall therefore merely say that his lecture was a masterpiece; and I wish some of the Church parsons, &c., could have heard it. I think it would have made them blush. Two other gentlemen then gave their experience of and conversion to Spiritualism, which was very interesting. A few minutes afterwards Mrs. Hitchcock was influenced, and delivered a most beautiful lecture upon the "Lyceum System," earnestly pressing the leaders and upholders to continue in their work, stating that they would be rewarded, and meet with success; and also wished all others present who were not connected with the Lyceum to put forth their hands and assist in the noble work. I should have liked to give greater and chief points of address, but time and space will not allow.

On Mrs. Hitchcock finishing, I was obliged to leave on account of train, feeling only too sorry that I could not stop over Monday with them. Thus ended the most pleasant day it has ever been my lot to enjoy. I may, however, mention that next Sunday is the day upon which the children choose their leaders, &c., and if any outside Spiritualists in Nottingham would like to assist in this most noble work, let them go forward and put themselves to the note, and I feel confident that in a short time they will wish they had commenced such a pleasant duty before.—I am, dear sir, yours most faithfully, JOHN AUSTICK.

19, Noel Street, Derby, July 15, 1873.

We also give the following nice letter received from one of the promising Lyceum "buds":—

Dear Mr. Burns,—I thought I would write to you. This being the first letter I have ever written to you, I will begin with the anniversary on Sunday. It was very wet. There were a great many present, and it went off very well, but it would have been better still if you had been with us. We had some very nice singing, and marching, and reciting. I learnt my piece out of the book you gave me for a prize; the title of it was "The real Prayer." At night there was a very nice meeting; it was more speaking than anything. Mr. Moreton was entranced, and then afterwards Mamma spoke in trance, and on Monday the picnic came. We had a nice ride there, and had begun to play when there was a thunderstorm. It upset all our enjoyment for the afternoon. We had a nice tea; they all wished you were present. The children were very disappointed that you were not there. After tea we had to play indoors; it would have gone off so much better if you had been there, but I hope you will be able to come next year if all's well. It is all over now; Tuesday morning is here. I shall have to be thinking of school very soon again, but for all that I should not like to have holidays always, for what should I be when I grow up to be a woman? nothing but a mere dunce, and I do not want to be that. Dear Mr. Burns, I hope your health will be better than it was. All the Lyceum members send their best love to you, hoping you are well. This is the first picnic we have had without you, and there seemed something wanting to complete the thing. Mr. George Ashworth is here, and wishes to be kindly remembered to you, and now I think I have said all that is necessary to let you see how we went on. We all unite in love to you, Mrs. Burns, and the children, and tell them I should like to see them.—Your affectionate friend,

CHRISTINA HITCHCOCK.

64, Marple Street, Nottingham, July 15, 1873.

We can assure our dear friends, young and old, that our heart

was with them in their play, that is, as much of it as was not at the time eaten up by the rude cares of life. All our dear brothers and sisters in this great family of Spiritualism in Nottingham and elsewhere must remember that there are many burdens and hardships connected with the beautiful work of Spiritualism—the most divine movement which has ever stirred the minds of mankind. In all such movements in the past there have been martyrs and sufferers. The best of men and women have been starved, imprisoned, or put to a violent and painful death because of their love for God's truth, and his dear human family. In this age reformers are not done to death just in the same manner as in past times, but those who are governed by the impulses which come from the base of the brain at all times try to afflict and impede those who struggle to inaugurate the day of truth and principle. And so it is that when many of you, dear friends, sleep soundly and sweetly on your pillows, other eyes are sleepless for long nights together, and brains are racked with care and anxiety that the cause of Spiritualism may be sustained. Joyful faces become grim with continued hardship, the iron constitution gives way under years of overwork and worry, and the impress of approaching age and gray hairs tell of grievous burdens borne. On Monday, when all was so joyous with the happy groups at Nottingham, we were driven well nigh to despair to sustain the credit of the Spiritual Institution. Last week we said we did not receive from our brethren the amount of money which the working of the cause costs us, and that on two Mondays we had a great deal of money to pay, and which we did not possess because of the fact that others did not bear their share of the burden. Well, very few responded to our appeal. Possibly the greatest number of those who read it thought it was only another scheme to get money out of folks, and therefore thanked their stars that they could avoid the imposition. How unjust men, even Spiritualists, can be! How unthinking, too, and ignorant of the matters upon which they decide so harshly! But the Spiritual Institution has been projected and developed so far by good people in the spirit-world—good men and women who delight to think nobly rather than think meanly, and who can see the heart and judge truthfully of the motives and abilities of those they work with. How glorious it is to be the servant of such noble beings! There are but few in the flesh equal to them; but if you desire to follow truth and right, you can always be the associate and helper of such grand characters. There are, however, good, kind Spiritualists who do not look on their fellows in the dim light of envy and prejudice; and to these worthy brothers of the angel-world the great body of Spiritualists are much more indebted than they shall ever know of on this side the river. Such was our painful duty on Monday, but the bitter draught was rendered sweet by the thought that it was taken to secure good to so many thousands now and in the future. So our young friends and all friends may know that though absent from Nottingham we were none the less devoted to their interests. At last anniversary we had the impression that we should not be present this year. The impression was true as an almanac, and not without reason, for had we been out of London on Monday there would have been no *Medium* for our readers this week. What makes people enjoy themselves so much when they visit Nottingham Lyceum? It is because the members of the groups and their leaders are actuated by an unsophisticated and mutual love which, like a magnet, attracts all to it, and causes the visitor to revel in a flood of pure affectional delight. If all the Spiritualists were so practical in their way of working there would be no hardship in the promulgation of Spiritualism. They are not ashamed to own that they are poor, working people, and yet by the methodical devotedness of their practice they do much for the cause and injure themselves not at all.

THE VOICE OF ONE CRYING IN THE WILDERNESS.

To the Editor.—Sir,—The Spiritualists of Leicester—where are they? I wonder if there be any in this large and growing town of over one hundred thousand inhabitants. Of churches and chapels, parsons and people, saints and sinners there be many I know; but amongst this large community are there none who have espoused what "I am inclined to believe" to be this grand and true philosophy of Spiritualism? Are there no progressive minds amongst us, who on the one hand are repulsed by the hard, dry and lifeless negations of atheism, and on the other hand are sickened and disgusted with the old, worn-out, rusty-fusty, musty creeds of the churches; surely it is not so; there must be those who are hungering and thirsting for more light—more light, and ever asking that oft-repeated question, "Who will show us any good?"

Would that some able-minded and warm-hearted citizen unfurl the banner of Spiritualism in Leicester, and see if there be not many flock to its standard. How long shall we wait; who will try the experiment? Candour needs no apology. I therefore remain yours respectfully,

QUERIST.

Leicester, June 4, 1873.

[We wish "Querist" had a little more self-confidence, and would come forward in response to his own appeal. There are Spiritualists in Leicester. Who will deem himself worthy to unfurl the banner?—Ed. M.]

The *Spiritual Magazine* thus notices Dr. Sexton's oration on "God and Immortality":—"A thoughtful, earnest, eloquent discourse on a theme of the highest importance, and by one who has special claims on the attention of the Sceptic and Secularist—to whom this lecture was more especially addressed. It deserves, and will doubtless receive, an extensive circulation."

THE CIRCULATION OF THE MEDIUM. AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 1d.; per annum, 6s. 6d.	
Two copies " " 2½d. " 10s. 10d.	
Three " " 4d. " 17s. 4d.	
Four " " 4½d. " 19s. 6d.	
Five " " 5½d. " £1 3s. 10d.	

Six copies and upwards, in one wrapper, post free, 1d. each per week or 4s. 4d. per year.

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

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E.C.; Curcio and Co., 13, Catherine Street, Strand, London, W.C. John Haywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

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

SPECIAL NOTICE.

A list of Meetings and Seances at the Spiritual Institution, in London and in the Provinces, may be found on page 320.

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 18, 1873.

THE "JOHN KING" NUMBER.

We can now promise that this long-looked-for issue will constitute No. 174 of the MEDIUM, and appear on August 8th. The paper is already in stock forming a pile of nearly a ton in weight, and costing about £50. The "John King" number will consist of sixteen pages, or double the usual size without the four-page supplement as given this week. It will therefore be an extremely cheap pennyworth, and command the largest circulation of any publication devoted to Spiritualism which has appeared in this country. A proportion of the space will be devoted to advertisements of matters of interest to Spiritualists. That portion of the space is already occupied. Matter intended to appear in this number should be received not later than Friday, August 1st. Orders at the rate of twenty copies for 1s., 100 copies for 5s., or £2 10s. per 1000, will be received up to August 1st. The new machine, so long delayed on account of the difficulty in getting castings of cylinders, is promised in time to print the "John King" number.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

To meet necessary expenses £500 at least is required annually. Hitherto nothing like that sum has been subscribed, so that much responsibility and hardship has fallen on a few. Every Spiritualist is now purposing to do "something for the Spiritual Institution." The following sums have been received since last week:—

	£	s.	d.		£	s.	d.
Captain Fawcett	1	0	0	Inquirer, Egypt	1	0	0
Mr. Clark	1	1	0	Mr. C. Blackburn	2	0	0
Captain Falconer	1	1	0	Marylebone Association	1	5	0
Dr. Richardson	1	0	0	Mrs. Frushard	1	1	0
Mrs. Robinson	0	10	0	Wellwisher, Glasgow ...	0	5	0
Sir Charles Isham	3	0	0	Mr. Routh	1	1	0
Mr. J. Raine	1	0	0	Mr. Barkas	1	0	0
E. S. T.	0	3	0				

MR. GERALD MASSEY has kindly consented to act as adjudicator in respect to the prize tales on Spiritualism.

Our friend, Mr. W. A. Bulmer, a student at the Physical College of Science, Newcastle-on-Tyne, has carried off the first prize in geology.

MR. PEEBLES will surely be with us soon. We are receiving many letters for him both from America and Australia.

No SUBSCRIPTIONS for the Welsh edition of Mr. Morse's trance address, "What of the Dead?" have been received since last week.

THE PUBLICATION OF THE DIALECTICAL REPORT is now being proceeded with, and as quickly as ever the binder can deliver the copies will they be sent to the subscribers.

OUR NEXT NUMBER will contain important articles awaiting space to give them publicity. An extra supply of next week's MEDIUM will be printed. Look out for it.

DR. SEXTON'S ORATION TO THE NEWSPAPERS.—Over £12 required for this purpose. The following subscriptions have been received:—Mr. Joy, 10s.; J. W. G., £1 1s.; J. F. C., 5s.

"WHAT IS SPIRIT?" Answer: Life in a higher, fuller, brighter, and more beautiful manifestation, minus the molecular elements of mortality.—Dr. Hitchman.

THOSE who could not attend Cavendish Rooms last evening may have a full statement of Mrs. Lowe's case in "Quis custodiet ipsos custodes," advertised in another column.

On Sunday evening next, July 19th, a lecture will be delivered in the Sowerby Bridge Progressive Lyceum, Causeway Head, Sowerby Bridge, by Mr. Edward Wood, trance-medium, of Halifax, subject: "Time." A collection will be made at the close in aid of the institution.

RULES FOR PUBLIC MEDIUMS AND INSTRUCTIONS TO INVESTIGATORS.

The following paragraphs are published suggestively. Amendments will be gladly received:—

The object of the seance is to impart some knowledge of and experience in psychological or spiritual phenomena.

When a fee is expected, no special phenomenon, or indeed manifestation of any kind, is promised in return. The fee is to pay for the medium's time, and for accommodation and other expenses, and not for results of any kind.

Success depends upon conditions which are entirely beyond the control of the medium, who is simply a passive instrument or condition necessary to obtain manifestations.

Failure may in most cases be attributed to the visitors, whose physical temperaments or mental dispositions are generally the impediment in the way of success.

Every seance with strangers is an experiment with untried materials. The presence of one particular person may sometimes prevent the occurrence of any phenomena.

The seance, then, is not an exhibition for amusement, but an attempt to gain a knowledge of agencies at present very little understood by the public.

Therefore it is necessary that visitors comport themselves as intelligent investigators, paying due deference to necessary conditions, otherwise they not only lose their own time, but intrude upon the studies of others.

Every genuine medium is anxious that sitters should have the means of thoroughly satisfying themselves as to the reality of the phenomena witnessed. Severe test arrangements are universally resorted to.

In the dark seance the medium's hands should be held by a stranger on each side. All the sitters should hold hands in a continuous circle. If under these conditions objects are moved or persons touched, it is certain that these effects could not be produced by any person present.

Tying, if done efficiently with fine string, is effective; but it is best that the medium should be fully under the control of the sitters. Spirits can sometimes unloose the medium, however securely tied.

The genuineness of test mediums, intellectual, trance, and clairvoyant mediums, is proved by results. The character of no medium should be determined by the results of one seance, as the conditions in that one case might be unfavourable.

Sitters should on no account urge the production of phenomena, or reproach the medium for the absence of manifestations. It oftentimes injures the medium more to sit in an unsuccessful circle than in one which is propitious, so that it is to his interest in every way for phenomena to occur. To make any demand upon the medium is to put a premium on deception, if the conditions are such as to allow it to be accomplished.

No one seance or manifestation is intended to convince the inquirer. What will satisfy one mind, will not another. Conviction is the work of the individual himself, over which no person desires to exercise any control.

THE CONJURERS.

To the Editor.—Sir,—The two enclosed advertisements appeared in yesterday's *Daily Telegraph* (last page). By a remarkable coincidence an answer from Dr. Lynn to my note of the 28th ultimo was delivered at my office in the course of the day. I need not say that Dr. Lynn's answer was not an acceptance of my challenge, but merely a request for more definite information as to what it was that I challenged him to do.—Your obedient servant, IOTA.

Junior United Service Club, London, S.W.,
Thursday, July 17th, 1873.

"MASKELYNE AND COOKE.—£1000 Reward was offered these gentlemen by me on the 30th ultimo, in writing, if they could produce, under the same conditions as those under which mediums produce them, the spiritual manifestations which they (Maskelyne and Cooke) profess to expose. The challenge has not been accepted.—IOTA."

"DR. LYNN.—£1000 Reward was offered this gentleman by me if he could produce Foster's spiritual manifestations (as he professes to do), under the same conditions as those under which Foster produces them. Dr. Lynn received my letter on the 28th ultimo, but has not yet sent me any answer whatever.—IOTA."

RESPECTING THE CONJURERS, of whom much has lately been said, a remark, to be found in "Owen's Footfalls" may be appropriate. Speaking of the great powers he had seen of Houdin, the author says: "But this was in his own theatre, with months or years to prepare its hidden machinery and manufacture its magical apparatus, with the practice of a long lifetime too, to perfect his sleight of hand. There is little analogy between such professional performances and phenomena presenting themselves spontaneously, or at least without calculated preparation in the privacy of a dwelling-house, or in the open air, often to persons who neither expect nor desire them." Spirit-manifestations of the most powerful kind are frequently obtained through the mediumship of mere children.—Yours, &c., A. B., July 11, 1873.

"ONE of my children," writes a gentleman, "is a great medium, and she and the rest have occasional sittings *en famille*, and obtain messages from their sweet mother, who left me four years ago. They speak with her as if she were one of us still, yet they look upon it more as a pastime than a serious matter. The fact is one portion of my family is adverse to Spiritualism, and influence their minds so that they feel bewildered, and although they cannot deny the genuineness of the phenomena, yet they have got it into their heads somehow that it is folly to think we hold communion with our dear departed, and that the explanation will some day be given in quite a different manner to what people are nowadays led to believe. The fact is, I am rather glad they do not give it the importance it deserves, as else it might possibly injure their nervous systems and their minds."

We have received a card, "In affectionate remembrance of Letitia the beloved wife of John Templeton, Tempé Villa, New Hampton," who passed on to the better land on June 21, aged 71.

MR. WILLIAMS'S SEANCES.

On Saturday evening the manifestations were of a very powerful and satisfactory character, and the test arrangements were all that the greatest sceptic could desire. The ring was thought to be placed on, and then was taken off, a lady's arm who sat next to Mr. Williams and held his hand. Then it was placed on the arm of a gentleman on the left of the medium, where it remained till a light was struck. "John King" and "Peter" spoke freely, and touched the heads of all round. We sat in an outer circle along with two gentlemen from the Treasury Department, Washington, friends of Mr. Lyman, who visited London some time ago. Two members of the Royal Osborne Handbell Ringers were also in this outer circle. The manifestations were just as forcible where we sat as over the centre of the table. The spirit-lights were particularly visible, and the musical-box was handled by the spirits very cleverly.

The circle for the cabinet seance extended into the front room. Mr. Williams was tied, to the satisfaction of all, by Mr. Hoskins. Soon "John King" appeared with his light, and several times walked out into the room some distance. Those who sat near saw him very distinctly; even we, who sat at the outer bend of the circle, saw the figure in a very satisfactory manner.

It is interesting to note that all mediums, Mr. Williams included, now sit under far stricter test conditions than they did a year ago, and yet the phenomena are of a far more decided character. How does such a fact coincide with the theory of imposture? The arrangements now in force are such that if an investigator is imposed on he has no one but himself to blame.

MRS. OLIVE'S SEANCE.

(Spirit-Guide, Marie Stuart.—July 9th.)

The special feature of this evening's meeting, which was both large and harmonious, consisted in the manifestation of a spirit making statements respecting the Tichborne trial now going on, but which we do not publish as it might subject us to judicial censure. The control was taken and preserved with great difficulty, the spirit panting for breath; the voice so weak and faint only those quite close could understand what was said. The spirit explained he had been told his return would do Spiritualism great good. He promised to try to come again another time, when probably more particulars will be given. The spirit on returning apparently suffered from a feeling of suffocation, the gasping for breath of the medium being most painful to witness.

MR. HOME'S DEPARTURE FOR THE CONTINENT.

Mr. D. D. Home, so well known as a medium for spiritual phenomena in European courts, has just left London for Paris and Switzerland, from whence he will again return to London, in September, accompanied by his cousin Alexander Aksakof, a Russian nobleman, whose interest in Spiritualism is not confined to his own country. Mr. Home's health is yet, we regret to say, far from being sound, but his ability to undertake a journey is an indication of improvement. Correspondence from Mr. Aksakof informs us that he has already left St. Petersburg on his tour through Europe.

DR. SEXTON'S APPOINTMENTS.

Dr. Sexton is engaged to lecture at Birmingham on the 21st, 23rd, and 24th inst., the subjects being as follows:—21st, "Mediums and Conjurors" (illustrated); 23rd, "How I Became a Spiritualist;" 24th, "The Claims of Modern Spiritualism on Public Attention." Also at Worcester, in the Music Hall, on Tuesday, July 22nd; subject, "Spiritualism versus Conjurings," with illustrations by Mr. Ogan. Admission 2s., 1s., and 6d.

DR. SEXTON'S NEXT ORATION.

On Sunday evening Dr. Sexton will deliver an oration on "The Philosophy of Trance as elucidatory of Modern Spiritualism," at Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, and Langham Place, Regent Street, to commence at 7 o'clock; admission free. A collection to defray expenses.

ANOTHER MEDIUM IN LONDON.

Mr. A. Fegan-Egerton, the Liverpool trance and physical medium, is now in London, and is prepared to give seances. Letters, &c., should be addressed to the Spiritual Institution. Mr. Egerton's present stay in town is for a short time only, and intended seances with him should be arranged at once. We have had various applications for a medium for special experiments; now is the time to secure such assistance.

"AMERICAN SOCIETY," writes a well-known author, "more especially the spiritualistic, is now in great agitation on the Social Question and its kindred reforms. Many mediums prophesy a revolution. The very air is full of the war element in some localities."

A MILITIA BAND accompanied the organ at St. Paul's Church, Finsbury, on Sunday evening. The effect is described in the newspapers as "very grand." The Church is evidently taking a leaf out of the book of the National Sunday League anent musical entertainment on Sunday evening.

MR. MORSE'S address for next week will be care of Mr. J. B. Stones, Pleasington, near Blackburn, after which he will visit Preston before returning to London. We hear that he intends spending his summer holiday again in Paris. Mr. Morse's labours at Darlington were rewarded with the usual success.

MRS. HICKS, to whom we have referred on previous occasions as leading the singing at the Sunday Services in London, has, we regret to say, left town to travel with Birrell's "Great Diorama of Scotland." That exhibition will leave Chatham on Monday for Maidstone. Those of our readers who visit that entertainment will be much delighted with Mrs. Hicks's singing of Scottish melodies. She is a devoted Spiritualist, and will be glad to meet those who entertain similar views. The exhibition will be in Brighton during September.

"THE PROPER USE OF A GHOST."

"Unbelievers in Spiritualism have often tauntingly asked the believers what good the raps and noises, and other 'carryings on,' have ever done, and the answer has not been quite satisfactory. Bennington, Vermont, very nearly supplied an answer the other day. A family in a house there were nightly disturbed by spiritual manifestations of the most pronounced kind, so that they could not get 'a wink of sleep.' They owed a considerable amount of rent, and they had a friend who wanted the house cheap. The ghosts almost scared them a removal rent-free, together with the sale of the haunted mansion at a nominal figure. But, unfortunately, a committee investigated the business, and found the ghosts not genuine. Nevertheless, if the ghosts had been genuine, their function in life—if we may use the expression—is clearly discovered. It is that of lowering rents and moderating the value of house property for their friends. We expect soon to see Spiritualists speculating in bricks and mortar."—*Fun*.

[This "proper use" has been fulfilled by ghosts oftentimes, as the owners of such depreciated property know, and Spiritualists don't care how often, if they can get hold of such places cheap. When we visited Portsmouth eighteen months ago we heard of a house and plot that were obtained for a trifle because they were "haunted." Disturbances ensued as soon as the new occupants entered, but having lived in a haunted house before they were happily ghost-proof. One day the good wife was repapering the wall over the fireplace when she discovered a loose brick, on removing which she found a cavity in which was secreted a considerable sum of money. After that the disturbances ceased. This is a fact, and we can give names to substantiate it. Spiritualists have laid ghosts by asking them what they wanted, and granting the request.—*Ed. M.*]

HOPE IN DEATH.

As in bleak March a balmy breeze at times
Comes murm'ring o'er the sea,
And whispers gently to the leafless bines
Of summer yet to be,
So from a land long dreamt, yet unrevealed,
There comes a low, sweet voice:
The echoes of loved lips that death has sealed,
Awake, and cry "Rejoice!"

LAST WEEK we commented on and quoted part of a letter against Spiritualism which appeared in the *Manchester Courier*. That letter was answered in the same paper by various correspondents, one of whom quoted the "Principles of Modern Spiritualism," by A. E. Newton, which forms No. 3 of "Seed Corn," and which formerly appeared in the *MEDIUM*, *Spiritual Magazine*, and in last month's *Truthseeker*.

MESSERS. MASKELYNE AND COOKE pretend that they do all that was done by the Davenportes at a large number of seances which Maskelyne witnessed at Cheltenham, Bath, and Leeds, before the Davenportes went to the Continent. Will any of our readers kindly lend us, or tell us where to find any accounts by non-Spiritualists (at the time), of any of the seances referred to?

MR. P. R. HARRISON, Cradley, Malvern, asks where Professor Rayes may be, as he has sent money for books which have not come to hand, and recent letters have been returned from the dead letter office. We have heard that a letter addressed to him at Post Office, Brighton, would find him, but no doubt he will see this notice. There are others who would be glad to hear from him.

THE following appears in the *West London Observer* as a letter from Mr. Crookes:—"DEAR SIR,—In reply to your note, asking me if the phenomena which present themselves during my investigations on 'Psychic Forces' are, in my opinion, due to natural causes, I have no hesitation in saying that the phenomena in question are due to natural causes. Truly yours (Signed), W. CROOKES. J. Hind, Esq., Maida Hill."

WE have had the pleasure of a call from Mr. Esmore Jones. He feels all right, only weak physically. He may be almost regarded as a messenger from the life beyond, so dire was the nature of his sufferings. The whole circumstances attending this illness have been of the most interesting character. Mr. Jones is even more determined than ever to do his work in the world as an exponent of Spiritualism, than whom there is no one more earnest.

THAT ancient investigator of the "blasphemous principles enunciated by Spiritualists," "John Hind,"—by the way, evil communications seem to have corrupted the good manners of our meek fellow-creature—writes in a newspaper on the "veracity of psychics," a topic which his article entirely overlooks. It would, therefore, be no wonder if "psychics"—we suppose they are human beings—were not altogether consistent, seeing that, zoologically, they belong to the *genus* which claims "John Hind."

BLESSED ARE THE PURE IN HEART.

They shall see God; they know that God is love,
And love with all their hearts what He has made;
So God is with them here, and yet above;
For love, and truth, and good can never fade.

They shall see God: their God is everywhere;
They worship not earth's idols, books, or stone;
The pure in heart all purity must share;
They do see God, and only they alone.

The pure in heart, these are the pure in life;
You'll find them in the cottage and the hall,
Unscathed, unquelled by the world's rude strife;
They pass straight onward, through and midst it all.

Unconscious of their influence, their power,
Yet love-flowers spring where'er their footsteps come;
They do see God each day, each passing hour:
In God they live, and move, and have their home.

Manchester.

ALICE WILSON.

MR. MORSE AT BISHOP AUCKLAND.

The recent visit of this medium to Bishop Auckland has created considerable stir, as well amongst the Spiritualists as those more or less remote from the subject.

During the past week Mr. Morse, under control, has delivered in all seven addresses, and the writer of this, having heard the entire series, can truthfully attest that, while treating on the same subject—Spiritualism—they were remarkably dissimilar in character, the matter uttered each evening being singularly fresh.

The calm and dignified bearing of the medium while under the control of "Tien" has excited on all hands the highest regard, while the humorous, though not less intelligent and useful, control of the "Strolling Player" compelled the respect alike of friend and foe. One episode of this visit is perhaps worthy of record. To one of the private seances a number of clergymen were invited. Only one accepted the opportunity, and he, after hearing the addresses, while doubting the spiritual theory, candidly admitted the ability of the statements and arguments set forth. The following letters were received from two others:—

"Dear Sir,—It is very kind of you to invite me up to your house to witness a private seance. As, however, the present phase of Spiritualism carries with it a denial of the divine authority of the Bible, I feel that I must decline it.—Yours truly, "—"

"Dear Sir,—I thank you for your kind invitation to the private seance at your house last night. I am sorry I could not accept it, as I could see no good end to be gained by it. I am not able to explain or detect the tricks of professed wizards and such like, and inasmuch as the alleged phenomena of Spiritualism can, to say the least, be closely counterfeited by such, in my inability to distinguish the genuine from the counterfeit, or even to detect what is openly declared to be merely a trick, I feel I am not competent to decide on such a matter, and therefore have no business to attempt it. Thanking you for your courtesy.—I am, yours truly, "—"

These were subsequently submitted to the "Strolling Player." To No. 1, he suggested, that as Spiritualism, according to his letter, denied the Divine authority of the Bible, was it not the duty of a defender of the faith to combat error by attending the seance and refuting the statements advanced? No. 2 abandoned reason and judgment in a wholesale manner, for how was anything in existence to be understood if one remained afar off, for fear of our inability to comprehend it or because discrimination was required in its investigation? Supposing we asserted that the devil, who is reputedly a consummate deceiver, is the author and upholder of all the obscure and incomprehensible dogmas of the reverend gentlemen, would he not at once have recourse to reason and arguments to upset our assertion? and yet on a matter which contains such momentous issues as Spiritualism, judgment is to be abandoned because the matter requires the exercise of common sense and discrimination.—*Cor.*

MRS. CAMPBELL'S SEANCE.

On Friday evening last the seance at 41, Wimpole Street, was attended by the same sitters as on the previous week, with the exception that Mr. Gerald Massey and a clergyman occupied the places of Major Owen and Mr. Daw. The conditions were felt to be exceedingly favourable, and almost immediately on sitting down under test conditions, and the light extinguished, the operation of the spirits was perceived. Several attendant spirits were observed passing round the circle, and driving the "power" from the sitters into a mass on the centre of the table. Those who are mediumistic were visited by violent shiverings, as the spirits excited the nervous system with the view, apparently, of extracting the necessary elements to enable the phenomena to take place. Very soon the voice of "Katey" was heard saluting Mrs. Campbell and a few others present. The heads of all were touched repeatedly with the tube, and particular attention was paid to the clerical gentleman, who sat on the left of Mr. Williams. "John King" addressed him, and said, "I hope you will introduce a little of this into your service. Of course you can't exhibit phenomena, but you may make some mention of the principles." The gentleman very warmly replied, "I have been thinking for some time of doing so, and shall embrace every opportunity." During the evening the reverend gentleman displayed a most intelligent and liberal appreciation of the proceedings. The little spirit-girl alluded to last week came and touched the sitters in the vicinity of the medium. "Katey" distributed roses, and held one to the noses of several sitters. "John King" and "Peter" spoke very little. It was evident that they were reserving their power for another purpose. Water and perfume were sprinkled on those at the table. The various minute and delicate manipulations which are the charm of Mr. Williams's quiet mediumship were of the most interesting and convincing description. Amongst other things "Peter" took the tongue out of the hand-bell on the table, and performed other feats of the kind.

The cabinet seance was most successful, "John King" appearing right behind the circle, standing or floating perpendicularly high up in the air, and showing himself with his light. "John King" moved behind Mr. Massey, and showed himself repeatedly. Then he appeared in the door of the cabinet; after which he conversed with the sitters. All being over, "Peter" asked in his peculiar apologetic tone, "Did you see the boss?" when all confessed they did so very satisfactorily. Two strangers present were said to interfere somewhat with the power of the cabinet manifestation.

MR. HERNE IN WALES.

Dear Sir,—Just a line to say we have had three successful seances with Mr. Herne, of which you shall receive particulars for next MEDIUM. We are much pleased with him. He affords all investigators every facility to see that everything is done in a straightforward manner—in fact, is anxious that all should feel that Spiritualism is a truth. We can earnestly recommend him to all truthseekers. He will leave Llanelly for Merthyr. Mr. Hulbert has engaged him for several seances. We were in Swansea last night with Mr. Beilski, and gave a seance.—Yours faithfully, J. F. YOUNG.

6, Stepney Street, Llanelly, July 15th, 1873.

SPIRITUALISM AT CORFU.

To the Editor.—Dear Sir,—I think it is to the interest of our holy cause to follow spiritual development wherever it is to be met with, and to endeavour to unite by a kind encouragement all those who labour in its propagation. I lately made our English brothers acquainted, in MEDIUM 163, with the remarkable works of the eminent and modest director of the museum of Parma, Mr. Scaramuzza. To-day I have received a letter from Corfu, which I think merits a place in the MEDIUM. Permit me to give you the pith of it. Spiritualism has for a long time been known at Corfu. I have alluded to it in the "History of a Spiritualist," published in *Human Nature*.

Two clever doctors who inhabit this island, and who are at the same time firm Spiritualists and men of high honour, for which I will vouch, Drs. Pasco and Comitopoulo, inform me that for some time past they have obtained the following satisfactory manifestations. Phenomena in darkness, raps loud and often at the same time upon different objects of wooden furniture, noises similar in sound to the bounding of kids upon the ground, two cabinets violently shaken with Herculean force, violent blows simultaneously upon two window-panes, a small organ wound up by the spirits and floated in the air while playing, and thus going round the room, a bell ringing with great violence, imitations of the noise made by the saw and plane, scrapings as of strong finger-nails, blows on the furniture as if struck sometimes by a cane and sometimes by a bar of iron, sudden and complete opening of a locked door, appearance of a bright light in the next room, transport of a picture from the seance-room, a pan weighing sixty pounds are held and carried about to different places, and then placed upon a marble-topped table, when the pan and table, weighing together 200 pounds, were thrown to a distance of ten feet towards the medium, who was leaving the room with his wife. You may imagine their terror; the marble was broken into several pieces. After the seance the spirit-guide of M. Maeri (at whose house the seance was held) was asked who was the author of such an act. The answer was that a bad spirit, invoked by one of the persons present, had thrown the table in order to kill the medium, who frequently feels a force pulling him by the feet. Upon this he gets frightened, and is obliged to have recourse to his friends to resist this influence. Many persons, as well as the medium, have been touched by the spirit on the face, and often they feel an agreeable wind pass across them. The spirit-guide mentioned above at different times shows star-like lights crossing the room, and often they hear loud applause. Dr. Pasco adds that at two consecutive seances he felt upon his shoulder a hand that seemed to have a hairy palm; he was also rubbed upon the arms and legs, one of the latter being also placed by the spirit across the other leg. What, however, astonished them the most was the violence with which the spirit blew into their faces; they heard the noise made by the mouth, and the effort of lungs violently expelling the air.

There is nothing in all these phenomena that will surprise your readers, accustomed to experiences still more remarkable; but the similarity of action has this great advantage, that its continuance may put us upon the track to discover the cause of this effect. It also seems to me that giving publicity to these experiences at Corfu will create a vivifying current between your readers and the groups in question. We must bear in mind that everywhere we find brothers who agree with us in thought, and in the sentiment of love which is the foundation of our union. The more our sympathy is extended the greater will be our power. The diffusion of our belief will be always extending thanks to the efforts of each one of us, and will create at last that universal harmony towards which humanity is now tending.

Trieste.

F. CLAVAIROL.

THE UBIQUITY OF SPIRITS.

To the Editor.—Dear Sir,—Perhaps the following translation from Allen Kardec's "Book of Mediums," respecting the ubiquity of spirits, may throw a little light upon that question now under discussion.

"Can a spirit evoked at the same time in several places reply simultaneously to questions addressed to him?"

"Yes; if he be an elevated spirit."

"In that case has the spirit the gift of ubiquity?"

"The sun is one, and yet his rays shine upon many points at the same time without subdivision. It is the same with spirits. The thought of a spirit is like a ray of light whose brilliancy can be perceived from every point of the horizon. The purer the spirit, the more his thought shines and extends itself like light. Inferior spirits are too material. They can reply to but one person at a time, and can appear in but one place at a time. A superior spirit called at the same time to two different places will reply to both calls or evocations, if they be both of equal importance; in the contrary case he gives preference to the most important. A man on earth, without changing place, can transmit his thought by signals seen from different places."

At a seance held by a spiritual society in Paris, when the question of ubiquity had been discussed, a spirit spontaneously dictated the following communication:—

"You were discussing to-night the ubiquity of spirits. Compare us to an aeronaut who elevates himself little by little in the air. Whilst his balloon still grazes, as it were, the earth, a very small circle perceives him. As he elevates himself the circle of observers enlarges; and when he has attained a certain height he appears to an infinite number of people. It is the same with us. An unprogressed spirit, still attached to the earth, has but a narrow circle with which he can communicate; but as he ascends and his condition becomes ameliorated, he can confer with a larger number. And when he becomes a superior spirit he will shine like the sun, showing himself to many persons and in many places at the same time."—Yours truly, C. W.

Braintree, July 7.

[This is substantially the same as the answer given in our first note, when the question was raised by Mr. Ogden a few weeks ago.—Ed. M.]

PIMLICO ASSOCIATION.—About twenty persons attended the opening meeting at 41, Claverton Street, on Monday evening. The honorary secretary, Mr. Farmer, is sanguine of success.

THE DIVINITY OF CHRIST.

To the Editor.—Dear Sir,—I find in my daily experience that the spirits coming through those persons which are called mediums are quite as liable to lead us astray as the so-called Gospel preachers of the day; for while one spirit upholds and teaches that Christ is or was divine, another spirit denies his divinity altogether, so that I find we are as much at sea under spirit-guidance as we were under the teachings of the priesthood respecting this all-important subject. If you will turn to the 280th page of the MEDIUM (No. 169), you will find the following words:—"The divinity of Christ was again and again insisted upon, and the Holy Scriptures appealed to as the *only safe guide* to happiness and truth." Now, if such information be correct, I wish to know where is the utility of Spiritualism? I also want to know *what* Christ the above words of the spirit have reference to. For I find, according to interpretation, that Christ means the Anointed, and the Anointed means the Messiah. Now Saul was the anointed of the Lord; also the Lord anointed Isaiah, besides other persons. Therefore, if the word Christ means the Anointed, and the Anointed means the Messiah, I want to know how many Christs there are, or which of the lot is divine, or are they all divine? Again, I cannot see how Christ can be the divine; neither can I find anything in the Scriptures to prove his divinity.

Yet, in days gone by, I did contend that the *works* he did *proved* his divinity. But my views on the subject have undergone a change; for I find, by referring to the Bible, that other persons *did* and *have* done the same works that he did. Therefore, if these were a proof of his divinity, they must also prove the divinity of those persons who did the same works.

Here I would ask a question. What must we think, or what conclusion must we come to respecting those persons whom he himself said should do *greater* works than he did? Must we say that they are or will be something more than divine? God forbid.

This I consider to be a subject of very great importance, because of the words spoken by St. Paul in the 2nd chapter to the Philippians, verses 6th and 7th, (namely): "Who, being in the *form of God*, thought it not robbery to be *equal with God*, and took upon him the form of a servant, and was *made in the likeness of men*." If these words be true, and we do not worship him as God, I say, then we do not give unto him that homage which is his due. But, on the other hand, if we have done or do worship him as God, and he is not equal to God, *but inferior*, which he must be if not equal, then I should like to know if we are not guilty of idolatry?

Again, I cannot understand why or how the scriptures can be proved to be the only safe guide to happiness and truth, when we find so many discrepancies and contradictions in them. Where does the truth lie, or how must we apply them to our use so that they may prove to us a safe guide? Can either you or us understand the following to be true:—"Thou shalt know no God but me: for there is no saviour beside me."—Hosea xiii. 4. Yet Obadiah says in the last verse, "And saviours shall come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." Again, see Romans, ix. 13—"Jacob have I loved, but Esau have I hated." Compare the foregoing with the following quotation—Romans ii. 11:—"For there is no respect of persons with God." Yet Paul has it that "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Scores of passages might be brought forward like the above, but time will not permit. Nevertheless, if any spirit, either in the flesh or out of the flesh, can prove the scriptures to be the only safe guide to happiness and truth without hopping over such passages as the above, I shall consider that I shall not be obliged only, but benefited as well.—From yours truly in the cause of truth,

WM. AVERY.

A SCIENTIFIC DEFENCE OF SPIRITUALISM.

To the Editor.—Dear Sir,—I have searched through the columns of the MEDIUM for July 11th for a notice of the very able scientific lecture delivered on the 3rd inst., at Sheffield, by the learned Dr. Hitchman, F.R.S., President of the British Medical Reform Association. It is so seldom that real scientists dare grapple with the facts and principles of spiritual philosophy that one does not like such able productions as that I have alluded to passed over without notice by a journal devoted to the advocacy of Spiritualism. It is sincerely to be wished that Dr. Hitchman will publish his lecture, so that the world may see that there are some scientists who have examined spiritual philosophy, and who have the courage to publish their reflections.

It will doubtless be an excellent index to the character of the lecturer when I state that neither of the Sheffield dailies made any attempt to report the lecture, *on dit*, because they—well, did not forget their own interests.

Whatever views inquirers may entertain respecting Spiritualism they ought by all means to give their very best attention to that portion of Dr. Hitchman's lecture which bears directly on Spiritualism.

I may add that the lecture deals with other important topics, and if those who read it should reap the benefit from it that I who heard it did, it will be money well spent to purchase it.

I enclose my card, and remain yours truly,

KAPPA.

Cumberland, July 14th, 1873.

[We were not fortunate enough to secure a report of this discourse, but we understand it will appear in the *New Era* for August, edited by Dr. Sexton. Next week we shall publish a long communication on the "Philosophy of Spirit," addressed by Dr. Hitchman to the *Liverpool Mercury*, but it was too good for that print.—Ed. M.]

DR. SPEER IN REPLY TO MR. MASKELYNE.

To the Editor.—Sir,—In your last issue I find an extract of a letter purporting to have been sent to the MEDIUM by J. N. Maskelyne. Now, Sir, so far as I am concerned, the only observation requiring notice is this. Mr. Maskelyne says, speaking of myself, doubtless, "To say I never wrote is untrue." This, I presume, means that, Dr. Speer says, I, Mr. Maskelyne, never wrote, and Dr. Speer, in saying so, tells a falsehood. Thank you, Mr. Maskelyne, for this second specimen of politeness.

Now, Mr. Editor, if Mr. Maskelyne will refer to my letter in the MEDIUM, July 4th, he will find that I did not, and never have, said,

"that he had never written." My expressions at the Cavendish Rooms have no reference to the correspondence that had already passed between us, but to the fact that no letter had been received by me, in answer to the letter containing the challenge. As I have already stated, it may have been written; but assuredly it has never come to hand.

I am no adept at twisting and distorting expressions, and have no inclination for dealing with those who do so. The principle worked in all conjuring, may, it appears, be carried out in words, as well as in deeds.—I am, Sir, yours truly,

STANHOPE T. SPEER, M.D., EDIN.

Douglas House, 13, Alexandra Road, Finchley Road, N.W., July 14.

THE SPIRITUAL EVIDENCE ASSOCIATION.

This is the title of an organisation established 18th June, 1873, and which meets at Mr. Cogman's rooms, 15, St. Peter's Road, Mile End. President: Mr. G. F. Snelling; Council: Mr. John Norris, Mr. W. Gummer, Mr. James Young, Mr. George Parsons; Secretary and Treasurer: Mr. Charles Wadsworth; Librarian: Mr. Cogman. In view of the many objections that have recently been urged against modern Spiritualism as presented by professional or paid mediums, and the difficulties necessarily incurred in gaining sufficient experience to enable persons to judge correctly of the reality of the various phenomena that occur, it has been thought advisable by a few earnest inquirers, that an association should be formed for the purpose of collecting the most reliable evidence on the subject within their power, either at private seances or otherwise. Accordingly a preliminary meeting was held on Wednesday, the 18th June, and it was decided to establish an association in this district, which shall have for its object:—

I.—The formation of a Library of works on Spiritualism, to be circulated amongst the members only.

II.—To obtain the best evidence possible of the truth of Spiritualism amongst the members and their friends only, eschewing at all times the services of professional or paid mediums.

The seances of the Association will be held every Tuesday evening, and will commence at eight o'clock. On the last Tuesday in the month each member will have the privilege of introducing a friend upon giving to the secretary one week's notice to that effect. Occasional special seances, lectures, &c., will be given, to which strangers will be admitted upon payment of the fee fixed by the Council. All communications to be addressed to the Secretary, 15, St. Peter's Road, Mile End. The first meeting of the Association was held on Tuesday evening. Extract from the rules:—

The Subscription of members to be 2s. 6d. per quarter, payable in advance. The subscriptions to be due on the first Tuesday in July, October, January, and April. When subscriptions are more than one quarter in arrear, the Council shall be empowered to cancel such membership.

The Library shall be for the use of members only; application for books must be made to the Librarian at the rooms. No book shall be retained longer than one month; any damage or loss to be made good by the borrower to the satisfaction of the Council.

A seance will be held each Tuesday evening at eight o'clock. Members are requested to attend at a quarter to eight o'clock; as after the circle has been formed, no person will be admitted under any consideration.

Any proposed revision of these Rules to be considered at a General Meeting. Notice of any proposed alteration to be sent to the Secretary, in writing, one week prior to date of Meeting.

Members of similar Associations shall be admitted to the ordinary seances of the Association upon producing their Cards of Membership.

MARYLEBONE ASSOCIATION.

The quarterly meeting was held in the Hall of Progress on Monday evening, July 14. Mr. J. Burns of the Spiritual Institution in the chair. A committee, consisting of Mr. Cowper, Mr. Harper, Mr. Maynard, Mr. White, Mr. Botting, Mrs. Maltby, and Mrs. Claxton was appointed to arrange for a picnic of London Spiritualists. The first meeting of the committee is to-night, at Mr. White's, 4, Grey Street, Manchester Square. After refreshments and collection of subscriptions the meeting resumed, and the propriety of engaging Dr. Sexton to lecture was discussed. "Historicus," in an eloquent address, said, the conjurers' tricks depended for point on the fact that Spiritualism was the question of the day. Dr. Sexton's exposure of them would do the cause great service.

The chairman remarked that by a proper use of the helm a seemingly contrary wind might be made to propel a ship in the right direction. The conjurers had filled their sails with our wind; now was our time to expand our canvas with their breezes. Mr. Rhodes spoke encouragingly of the progress of Spiritualism in Kilburn. Mr. Hoeker said they held two seances weekly in St. John's Wood, one of them for investigators; powerful phenomena had been obtained. A gentleman had also developed as a good writing-medium. The handbell ringers had interested many in the subject. Mr. Harper said he had been in a seance with Dr. Lynn and the bellringers, and the famous conjurer seemed convinced of the genuine nature of the phenomena. The association is in a healthy and hopeful condition.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

The attendance on Monday evening last, at the sixth half-yearly general meeting of this association, at 74, Navarino Road, was somewhat sparse, though the other meetings are generally well attended. A little after eight o'clock the chair was taken by the president, Mr. Thomas Wilks, and Mr. Thomas Blyton, the secretary, produced the report. The minutes of the last meeting were read and confirmed. The items of the report showed a decided improvement on the previous half-year. The number of members was now forty-one, being an increase of six. Great encouragement had been received from various quarters. The accounts, audited by Mr. G. R. Tapp and Mr. R. Pomeroy, certified a cash balance of £2 4s. 2½d., and a credit balance of £14 2s. 9d. in favour of the association, the latter item having been more than doubled during the half-year. The receipts were £23 13s. 7d., and the expenditure £21 9s. 4½d. As to membership,

the addition of fourteen and the resignation of eight had taken place, and the figures now stood—life members, 2; honorary, 5; ordinary, 34. There had been held twenty-three sances, of which five were special, and the average attendance was fourteen. Excellent tests of spirit-identity had been obtained, but the circle was not yet well developed, from the fact that the same members seldom observed regularity in attendance; the battery was thus weak, through the disseveration of the magnetic chain. The third annual public lecture was delivered, under the auspices of the association, by Dr. Sexton, at the Luxembourg Hall. Many interesting additions had been made to the library and on the reading-room table lay all the English spiritual periodicals and the *Banner of Light*. The report was adopted.

Some alteration as to officers took place. On the resignation of Mr. Wilks, Mr. A. E. Lovell was nominated to the chair, and a few changes took place in council membership. A few emendations were made in the rules, and the point as to excluding members from sittings who were not punctual was not well received. The association is greatly indebted to the energy of the Secretary, Mr. Thomas Blyton, who seems indomitable in persevering in the work of truth.

MR. WOOD AT OLDHAM.

The meetings last Sunday were successful, the room, supposed to hold 400 people, was crowded, and the door had to be locked to prevent others from coming in. The spirit that controlled Mr. Wood gave his name as "Theodore Parker," and he said that the people could choose the subject, but it was to be a scriptural one. The subject that was selected by a committee of six persons from the audience was, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, and if I go to prepare a place for you I will come again." At the close of the discourse the spirit allowed the audience to ask questions, and many questions were asked and answered. In the evening the controlling spirit gave his name as "Isaac Newton." The subject was a general one, but principally scriptural passages—such as Joshua commanding the sun to stand still, and Moses striking the rock, and other passages of scripture. The spirit said he left himself in their hands, and many questions were put and answered. A good many pamphlets were sold and "Seed Corns" distributed amongst the people. The chair was occupied by Mr. Thomas Kershaw afternoon and evening, and at the close of the meetings the people stood in groups discussing the matter, it was with difficulty we could get them out of the room.

Mr. Wood will be here again on Sunday, the 3rd of August, 1873, and speak in the Temperance Seminary, Prince Albert, Oldham. We are preparing the way for Dr. Sexton, and hope also to have a deputation from the Spiritual Institution.

THOS. KERSHAW.

6, High Street, Oldham, July 15th, 1873.

MR. HOME'S "Incidents in My Life," vol. ii., published at 10s. 6d., and offered at 3s. 6d., post free 3s. 11d., with August number of *Human Nature*, is selling rapidly. Order at once, and send 4s. 6d. for *Human Nature* and the book, both post free.

NEW SHILDON.—Mr. G. Metcalf writes: "With pleasure I inform you that our amiable friend, Mrs. Butterfield, has favoured us with two addresses here. She had somewhere about 100 hearers each night. Our excellent friend, Mr. G. R. Hinde, gave his valuable services as chairman. The control on Thursday night was not so good as on Friday night. Our orthodox friends got something to think about. Questions were asked, but of such a frivolous character as not to be worth repetition.

MR. GEO. L. MILLER, 8, St. Albans, Everton, Liverpool, writes:—"On looking over a copy of the 'Spiritual Lyre' last night, I was agreeably surprised to find in it a poem written by my mother when eighteen years of age, and published in the *Dunfermline Advertiser*. I refer to the hymn, No. 67—'She passed in beauty'; originally 'She died in beauty.' We should be glad to know from what source you obtained the above." We found it in the "Psalms of Life," published in Boston, but no author's name is there given. A thing of truth and beauty cannot be lost, as this case is an instance.

SPIRITUALISM AT WEST HARTLEPOOL.—An address on this delightful subject was delivered by Mrs. Butterfield, of Darlington, to an intelligent audience in the Temperance Hall, on Tuesday evening last, and was listened to with great interest by all who embraced the opportunity of such a treat, it being a continuous flow of beautiful language and fine ideas. To some, especially those outside of the ranks of Spiritual progress, it might be too radical, but take it all in all it was such an intellectual feast as the people of this town seldom or never have the chance of listening to. Mr. G. R. Hinde in the chair. It is arranged that another such meeting will be addressed by Mr. J. J. Morse next week in the same place.—Progress, *West Hartlepool*, July 10th, 1873.

MR. CLEMENT PINE, author of "What is Spirit?" writes:—"There is a tremendous revolution approaching in the social, religious, and political world. America will take the precedence. The signs of the times are very ominous. Labour and capital, freedom and despotism, freethought and dominant theology, are making preparations for a terrible conflict, tenfold more awful than was the downfall of chattel slavery. The elevation of woman to an equality with the male portion of the race will be very prominent in the great struggle. The revolution is inevitable within the present century, and very probably within the present decade. The millionaires, the bulls, and the bears must succumb; for the truth will ever be uppermost, and ever will justice be done. In that day England, and the whole of Europe, will be convulsed to their very centres. I have an opportunity of obtaining information on this head which but few enjoy." [That changes are impending is the opinion of numberless leading minds in the spirit-world, as communicated through mediums to mankind on the earth-plane. These changes, though in some respects painful, will be on the whole salutary, and, like an attack of disease, the causes of which already exist, are inevitable. The true friends of humanity are those who have their lamps trimmed with knowledge, that they may give forth the light of wisdom to guide their fellows. Towards this end we recommend for perusal the July number of *Human Nature*, containing Mr. Volkman's able work on "Progressional Economy" and the prevention of poverty.—ED. M.]

ANTI-COMPULSORY VACCINATION MOVEMENT.

The Mothers' Anti-Compulsory Vaccination League have now elegant and commodious rooms at 64, Berners Street, London, under the superintendence of Mrs. Gibbs. On Thursday evening last week a meeting was there held, at which the quarterly report of the Anti-Compulsory and Mutual Protection Society was read. This excellent organisation we have noticed before, and we were glad to perceive that eighty-seven new members had been added during the quarter, and over £20 paid in fines and costs since January. Amongst other business transacted, the propriety of establishing a periodical was discussed, and a committee was appointed to report upon the same to a meeting on the 24th instant.

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.—Conversazione.

DAVID B. RAMSAY.

Corresponding and Recording Secretary
to the Conference Committee.

South Castle Street, Liverpool.

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INFORMATION FOR INVESTIGATORS.

WHAT IS DEATH? By Judge Edmonds. 1d.

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MEDIUMS AND MEDIUMSHIP, by Thomas Hazard, a work reprinted from the *Banner of Light*, is an excellent guide to the development and use of mediums. Price 2d.

WHAT OF THE DEAD? An Address delivered in the Trance, by J. J. Morse. 1d. A SCIENTIFIC VIEW OF MODERN SPIRITUALISM, by T. Grant. 6d.

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

SUNDAY, JULY 20, Service at Cavendish Rooms, Mortimer Street, Langham Place, at 7 o'clock. Dr. Sexton will deliver an oration on "The Philosophy of Trance."

WEDNESDAY, JULY 23, Mrs. Olive, Test and Trance-medium, at 8 o'clock. Admission, 2s. 6d.

SEANCES IN LONDON DURING THE WEEK.

SATURDAY, JULY 19, Mr. Williams. See advt.

SUNDAY, JULY 20, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

MONDAY, JULY 21, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Williams. See advertisement.

TUESDAY, JULY 22, Seance at the Temperance Hall, Tyssen Street, Bethnal Green Road, at 8.

WEDNESDAY, JULY 23, Weekly Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8.30.

THURSDAY, JULY 24, 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 20, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.

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

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

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

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

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

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

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

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

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

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

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

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

ROCHDALE, River Street Hall, afternoon and evening.

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

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

MONDAY, JULY 21, HULL, 42, New King Street, at 7.30.

TUESDAY, JULY 22, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, JULY 23, 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 24, 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. Fancitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.

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

FRIDAY, JULY 25, 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.

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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, DAVID B. RAMSAY, Secretary to the Conference Committee.

NATIONAL CONFERENCE OF SPIRITUALISTS.

ACCORDING to a resolution passed on the 9th instant, the Committee beg that Societies that may not be able to send Delegates will be good enough to send to the Secretary a concise report of their respective Societies or Circles, with number of members or Spiritualists in their districts, copy of rules, the number of their local mediums with their respective classifications, &c.

16, South Castle Street, Liverpool, 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, Maids Hill, W.—Private Seances, 10s. and 5s. each.

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