



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

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REMARKABLE MEDIUMSHIP OF A BABY.

*I love this little Child
 God Bless him advise
 His father to go back
 to London on Monday
 by all means
 Susan*

The above sentence was written through the hand of the infant boy of Mrs. and Mr. JENCKEN, aged 5 months and 15 days, on the 6th day of March, 1874, at Lansdowne Terrace East, Western Road, Brighton, by an invisible agency, in our presence, the pencil used having been placed in the right hand of the infant by invisible means.

Witness the hands of the parties present, March 6, 1874.

J. WASON.

K. F. JENCKEN.

The X mark of Mrs. McCarthy, the nurse who held the child.

*Wason
 K. F. Jencken
 The*

*X mark of
 Mrs. McCarthy
 the nurse
 who held
 the child*

MEDIUMSHIP OF A BABY.

A brief account, for which we are indebted to Mrs. and Mr. Jencken, of the progress of their infant boy, may not be uninteresting to the spiritualistic public. We hence render it *ipsissima verba* as received by us.

The baby medium, whose writing we have had engraved, was born on the 19th September, 1873. Of a sensitive and delicate organisation, great difficulty was felt in preventing the life-cord snapping during the first few weeks of his existence. Care and a good nurse, however, saved the little fellow, who is now a healthy, blue-eyed baby, with a singularly well-formed head and large forehead.

* Six weeks after his advent, the wet nurse complained of constant noises, resembling gentle knocks or taps. These were at first ascribed to rats or mice; finally, the truth could not be resisted, and the gentle rappings on the doors of the wardrobe, on the iron head-rail of the bedstead, were admitted to be by unseen beings. On the 16th November last, Mr. Jencken, desirous of testing the fact of the medial powers of his boy, obtained distinct raps and messages, holding his little boy near to a small round pedestal table. Soon afterwards the alarmed nurse related how luminous hands had been seen by her making passes over the baby; the rappings increasing in intensity; shadowy forms had likewise been seen moving from the hearth to the bed. A whistling sound then attracted attention; whispered words and other mysterious manifestations were observed. On one occasion, during the absence of Mrs. Jencken, a spirit-form opened the door of the nursery, entered, and left the room all but immediately, quietly gazing at the little boy with luminous eyes.

During the month of December, small articles were frequently taken from the nurse; on one occasion a shadowy form appeared bending over the bed on which the nurse and baby were lying. Terribly frightened, the nurse grasped the child to leave the room; soft echoes, however, warned her not to fear. On the 16th Dec., shortly after Mrs. Jencken's arrival at Brighton, the little fellow uttered his first spoken words—"Ma-ma, darling ma-ma"—much to the alarm of the nurse. On the 2nd February, the little fellow was carried by a spirit-form from the nursery, on the same landing, to the door of the drawing-room, where Mrs. Jencken, who had been impressed to go to the door, received him into her arms.* A half-suppressed cry of anguish from her informed Mr. J. Wason and Mr. Jencken what had happened. On entering the bedroom the nurse was found asleep on the bed. During the whole of this time the rappings continued. On one occasion a halo of light was observed to surround the baby's head, finally enveloping his whole form. On other occasions clear luminous rays of light were noticed to stream from the eyes of the baby. On the 6th March, he wrote for the first time. This was done in the presence of Mr. Wason, whose account is now published. A few days subsequently, two sentences were written by the baby medium, under the following circumstances: Mr. and Mrs. Jencken were seated at the dinner table, the nurse with the baby occupying an arm chair some eight or ten feet off. Suddenly a pencil was seen between the fingers of his hand. "Ah, he is going to write," exclaimed Mrs. Jencken, and placed a sheet of paper on the nurse's knee; his little tiny hand then moved rapidly, and wrote the words:

"I love this little boy, God bless
his Mama. J. B. T.

I am happy."

Shortly afterwards the pencil was again placed in his hand by an invisible agency, a sheet of paper fluttered through the room and settled on the nurse's knee; the little fellow then wrote:

"I love my Grandmama,"

signing the paper with a mark the late Dr. Jencken used to employ when on earth. The paper and pencil were then jerked into the middle of the room. Since then, owing to Mr. Jencken's strong objection to any tests being applied, no further writings have been obtained. The rappings, however, continue, so also that strange luminosity of the eyes, so intense at times as to alarm his mother and the nurse. Numerous letters have been received by Mr. Jencken from different parts of England, Holland, Russia, and other places, asking him to test this marvellous power of his little boy, who, not six months old, has written messages; but to all these applications the answer has been a polite refusal, the medical gentleman attendant having warned the parents against any trial of strength of this singularly-gifted child.

In conclusion, we may repeat the prophecy respecting this boy which prediction was spelt out at the house of Mr. H. P. Townsend, New York, some five years ago, the message received then being to this effect: that Kate Fox would go to Europe, marry, give birth to a child, whose medial powers would be unexcelled; so great indeed would they be, that compared to her child the mother would be a mere cipher. Jocosely, for years afterwards, Kate Fox was called the cipher in the house of Mr. Townsend. Thus far this prediction has been verified. If this little fellow be allowed by Providence to attain to years of maturity, he may perhaps verify all that the spiritual beings, who foretold his birth within ten hours of its occurrence, have foreshadowed.

Dear Mr. Burns,—The sentence signed "Susan," photographed [and now reproduced in our engraving.—Ed. M.] was written through the hand of the infant boy, aged five months and fifteen days, of Mr. and Mrs. Jencken, on the 6th of March last, at No. 5,

Lansdowne Terrace East, Brighton, by invisible agency, in my presence and that of Mrs. Jencken and her nurse, the pencil having been placed in the baby's right hand by invisible agency, when I caused a memorandum of the fact to be written at once as a record, and afterwards had the writing by the baby's hand and the memorandum with the signatures of the witnesses photographed, and I send you a copy of the whole, which you are at liberty to publish in the MEDIUM, together with this letter, if you think fit. The circumstances under which the photographed document was written are as follows:—

Mr. and Mrs. Jencken and the child were taken from London to Brighton for the benefit of Mrs. Jencken's and the baby's health, and they had been on the 6th of March, before mentioned, at Brighton over three months; and I was at this time their guest, or rather sharing their lodgings with them. Mrs. Jencken's and the baby's health improved, but Mr. Jencken became seriously ill at Brighton; violent nervous headaches with neuralgia and a general derangement of stomach and digestive organs. I told him I thought his travelling from his chambers in the Temple to the lodgings in Brighton—105 miles daily, which, by calculation, showed he had travelled over 8,000 miles whilst at Brighton within four months—was the probable cause of his illness; but he took a different view, and consulted his friend, a German physician of note, who agreed with him that these rapid journeys daily were not the cause of his ill health. I contended that a German M.D., however able, had no experience as to the effect on health of daily long journeys by cab, omnibus, and railway, but I could make no change in Mr. Jencken's view. On the day in question, viz. 6th of March last, baby's nurse was holding baby on her lap in the parlour by the fire about 1.30 p.m. I was writing at a table near. Mrs. Jencken was in a room adjoining, and opening into the parlour, the door between being half open. Suddenly the nurse exclaimed, "Baby has a pencil in his hand!" She did not say that the pencil had been put into baby's hand by invisible agency, and I having had experience of babies clutching my finger pretty tightly took no notice, but continued my writing. Nurse almost immediately after exclaimed, "Baby is writing!" in a still more excited voice, which drew Mrs. Jencken's attention, and she rushed into the parlour to the nurse and baby, and this roused me, when I got up and walked to the nurse, and looking over Mrs. Jencken's shoulder, I saw the pencil in the child's hand and the paper under it with the writing as photographed.

I may add that "Susan" was the name of my departed wife, who was remarkably fond of children, and her spirit (as is believed) had on several occasions previously manifested itself by writing and by raps through Mrs. Jencken, who, before her marriage, as most of your readers are aware, was the celebrated American medium, through whose family at Rochester, U.S., the truths of Spiritualism (now so stupendous) were first manifested.

The value will now be seen of the advice given by "Susan" to Mr. Jencken "to go back to London," which Mr. Jencken did, and almost immediately recovered his usual health and strength, which are those of a strong, healthy man.

Hoping your readers may take the same interest in this anecdote that you do, and that it may conduce to increase the interest felt in Spiritualism, believe me, sincerely yours,

Wason Buildings, Liverpool.

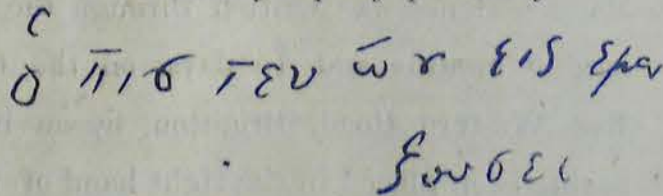
J. WASON, Solicitor.

SPIRIT-WRITING.

Photograph of a sentence written in Greek character by Direct Spirit-Agency, without the intervention of a human hand, at H. D. Jencken, Esq.'s, Rooms in Brighton, the 28th February, 1874.

Paper (marked by a sceptic with his initials) and a pencil were placed on the table, all the circle (one sceptic and five Spiritualists) joining hands; lights extinguished, a scratching noise, as of a pencil writing on paper, was heard. On the candles being relighted, the sentence, as photographed below from the original writing, was found written on the initialed paper. Time occupied, about five minutes. Present—One sceptic, Mr. and Mrs. Jencken, Mr. James Wason (of Liverpool), and two other parties of respectability who were for Spiritualism "when in her silver slippers and walking abroad with applause, but not when in rags and tatters;" they did not wish their names to appear.

Facsimile of the photographed writing.



Translation: "WHO BELIEVES IN ME SHALL LIVE."

We hear encouraging reports of Mr. Morse's progress. When he visits a new district the results are an invitation to return, not only to the place visited, but to others within an easy distance. Mrs. Morse has left London to enjoy the summer's travel with her husband.

MR. WALLACE's article in the *Fortnightly Review*, being a reply to Lord Amberley, is exciting considerable interest throughout the Press. The *Nottingham Journal* devotes to it a *résumé* in the form of a leading article, which extends to nearly two columns. Of course the editor's opinion is not spiritual, but what does that weigh against the facts?

* See MEDIUM 206, page 167.

MRS. TAPPAN AT CLEVELAND HALL,

SUNDAY, MAY 3, 1874.

Mr. Ivimey in the chair.

Lesson: Psalm civ.

Our Father, Thou infinite Source of life! Thou divine Beneficence! Thou everlasting Father! Thou perfect Truth! Thou eternal and final Soul! All spirits bask in the light of Thy presence; all space is fraught with the majesty of Thy law; all atoms are governed by the wonderful purpose of Thy life. Majestic and immovable, Thou seemest to sit in space while worlds and systems perform their wondrous evolutions; calm in the midst of Thine infinite contemplation! The universe is fraught with change and fiery orbs, and living forms of beauty pass and re-appear again; but Thou art always the same. Unchanging because infinite; potent and all-powerful because fraught with the essence of all life. O Thou loving Soul, we praise Thee! Not more glorious and divine are the songs of the angels than are our aspirations to know more of Thee. Not more fraught with beauty and excellence are the loving deeds and words of exalted souls than are our thoughts and prayers, as we would seek to find and know more of Thee. Truth is Thine, love is Thine, all goodness and beauty are Thine. We are seeking for these. In the earth and in the heavens, in every form of beauty which exists, and in every creature that abides, we know there is some mystery—some link of life that binds them unto Thee. We would find that life; we would seek that perfection; we would uplift our souls on the wings of prayer; we would penetrate beyond time and space, beyond death, beyond all things finite and mortal, even to the infinite, where Thou dost sit enthroned, calm as Thy worlds. O Thou loving presence! near unto us is Thy Spirit even as our hearts strive to find Thee. Thou dost beckon us; Thou dost win us with Thy lovingkindness; Thou dost overshadow us with Thy wings that we may not be afraid; even as our hearts aspire to Thee, even as we seek to know all truth and would strive to penetrate to the origin of life. O Thou loving soul, let us find the blessings Thou hast given! We ask not for life: that is ours. We ask not for riches: they already adorn and beautify the earth. We ask for naught but the attributes of Thy wondrous love and the blessings Thou hast already given. Do we seek for knowledge? Behold Thou hast shown the way. Do we ask for truth? Behold it is there like a bright and shining star, set in the midst of space for us to follow. Do we strive for love? Behold Thou hast implanted it in us, and for evermore it struggles to make itself manifest. Do we seek to know beyond death? Behold the ministering angels and spirits of Thy care are for ever near whispering words of peace and love. Let us strive to know of them—of their loving life, of the wants of our fellow-creatures that are made in the image of Thy spirits, those that are allied to them through the Infinite. God! Spirit! Life! we drink Thy breath; we are filled with Thy glory; we are fraught anew with the divine harmony of Thy love! We see the angels that stand upon the verge of time and are not afraid; for behold the vistas of eternity open out before us, and there are loving hands waiting to welcome us. God! our Father! let us be near to Thee every hour! Let those whom Thou hast appointed the ministering spirits of life so stand close behind Thy children that they may walk in the ways of darkness and not be afraid; that they may grow strong in temptation, and in the conflict of material life, grow in Thy sight and power, and we will praise Thee for evermore!

FURTHER CONSIDERATION OF THE METHODS OF SPIRITUAL LIFE.

It will be remembered that two weeks ago we gave an address answering some questions concerning the nature of spiritual existence, the substance of which spirit-forms is made, and the qualities and powers of spiritual life as differing from those of material life. To-night we shall consider, first, spirit itself, its form of expression, its action upon material life. It is usually customary to begin with earthly existence, and to measure therefrom all other forms of life. But the astronomer knows that he cannot calculate any of the forms, distances, or offices of the planets by making the earth the central point. He is obliged, mathematically, to place himself upon the sun, and from that central point measure all distances, making that, as it really is, the central point of his investigations. With man spiritually he is accustomed to make the individual, the soul, the individual mind here upon earth the central point instead of the soul of deity, or the central Sun of spiritual existence.

The immeasurable barriers that lie between the human understanding and the solution of spiritual problems may be overcome if, in the beginning, and as the central point, the Deity be made the starting point of creation. Matter diffused throughout space, arranged in planets and worlds, constituting various strata of existence, and forming the habitations you inhabit, can no more become the central starting point for spirit than can the earth, or moon, or any of the satellites of the planets be the starting point of the great system of astronomy that prevails in the world to-day. The central abode of spiritual power must be the infinite; from that the soul may predicate its existence; may develop into an immortal being immeasurable in its strides to infinite progress; may mark out its greater aim, discover the laws that govern it, and measure the absolute heights it may reach—immeasurable to the material but not to the spiritual sense.

We have been asked many times if spirit originates with the material body on earth, and at the time of the formation of the body. We answer, No. Spirit must be infinite in its origin, or

it is not immortal in its destiny. It must have had no beginning, or it cannot be without ending. The substance of which your mind is composed, and the exact expression of that mind in your present form, may constitute with you what you call yourself to-day; but the essence of that soul, the secret source of that life, the power of that infinite progression, must belong to the Infinite Mind. You cannot start a line here and expect it to continue for ever; for wherever there is a starting point there must be an ending point. Mathematics presents you no power to judge of the beginning without judging of the end. The soul of man is immortal only by being allied to the infinite existence, not by being allied to and connected with matter. If, as a sentient spirit, a comprehensive individual identity, you expect to have future existence, so also must you expect that the substance of that existence, or the soul, has lived for ever. Someone has wished to know if souls are born, therefore, in spiritual life. We answer, They are not born at all. Spirit takes on the various forms of its existence in the past and in the future according to the growth of matter, and according to its own requirements; and the phase of life that you now call human existence is no more a measure of man's spiritual life than is a single cutting from a tree a measure of the full crop, than is a small leaf of its entire foliage, the full measure of its branches. You break a fragment in this way from life, and call it yourselves. You make of yourselves the grosser being that is to-day immured in a temporal instead of an immortal and infinite form, that only wears this casement for a time.

There are some truths connected with spiritual existence it would be well to explain. Any spirit that enters earthly existence has spiritual parents, or what might be termed sponsors, who receive that spirit as their charge, they being the guarding and attendant angels of that soul during its earthly pilgrimage. They have received it from its preceding state of existence—a state which you, with your material consciousness, can no more understand than the leaf of the tree can comprehend the forces and laws that have governed its existence. Previously to the state of spiritual life it must have been, or that spiritual life could not continue after the body is dissolved. The materialist begins his fabric with the earthly structure; the Spiritualist begins the fabric with the spiritual life itself. When you enter again into spiritual life, you will of necessity know more of your past spiritual existence than you know to-day, because of your present form of being. You look through the faculties, through the organs, through the senses of the material body, and you cannot possibly measure more with that brain and thought and mind and eye than its capacity will permit you to measure. But there are thoughts within you, there are spiritual powers and attributes that you know not, which, when the will is free from its earthly form, will burst out anew into power and loveliness. Unexpressed here, they will there find utterance. Scarcely known or considered here, there they will become prominent; and the germs of knowledge that are here considered to be intimately connected with matter, will be found to be wholly connected with spirit, with the life that is spiritual, with the soul-senses.

We have been asked many times, If the spirit-form so nearly resembles the physical form, and if there be no need of physical sight in the spiritual world, where is the necessity of the organ of sight? We answer, the spiritual form expresses something that the sensual form does not. You may be aware that there are other offices for the eye than sight. They may give expression to thought; for oftentimes persons who are in sympathy, by looking at one another, may read the thought expressed in the eye or upon the countenance. The eye is an expression of mind, as well as an organ of receptivity; and when you merge your present existence into spiritual life, the perception of the spirit is enhanced in spiritual life, just as the perception of the body is enhanced here; but it is enhanced from within, not so much from what is received from without, and it expresses every attribute of the soul. Where there is harmony of thought, culture of spirit, grace and adornment of mind, the spiritual form in its outline, its lineaments, its concord and harmony, expresses that. Hence the form is the outgrowth of the soul, as the shape of the flower is the natural outgrowth of the germ that is within it.

Furthermore, the spiritual senses being concentrated in one, which, for want of a better name, we have termed Perception, it does not therefore follow that it would not have divisions. The rays of light that you perceive in the primal colours, when concentrated, make one pure ray of white light; so the senses, when concentrated in spirit, become as one, but may be divided into various shades that you term light and colour, or that you term sensation, by the power or wish of the Spirit. Hence, sensation to the spirit is what thought is to you. The power of one mind to reach another mind is only limited by the medium of communication, or the will of the spirit desiring so to express itself. The means of communication between your minds are very gross. First, thought itself has no distinct form; secondly, you are dependent upon arbitrary sounds for utterance that oftentimes convey an entirely different meaning; thirdly, you are dependent upon the conception and comprehension of your hearer, who must rely upon the sense of hearing and upon his power to comprehend before your thought can reach. Take away the gross form that encases you and make a perfect expression of thought, and it does not therefore follow that the spirit may not express thought through language; but it is not the form of earthly language; it is not the shape of human speech; it is the power of thought that goes out like a wave of harmony which you hear but do not perceive. If, however, you had the spiritual state, you could also see that sound. Spirits have these refined senses, these blossoms of physical sense, these fruit-

tions of earthly life, and they are embodied in the various sensations of spiritual existence.

It has been asked also, If spirits do not partake of nutriment, if they are not nourished in the usual manner of physical beings, wherefore then do they possess forms of organisation at all? But you must remember that the nourishment that human beings require, and that which they partake of, differs very widely; that the spirit in its spiritual habitation takes such sustenance only as is requisite, while mortals in their material habitations make gods of their physical requirements. You must remember that the actual necessities of your life are so small that if you only partook of the necessary food to sustain your bodies, you would not expend one-eighth—one twentieth part of the time you now do for their nourishment; and if your minds were not fully and actually under the control of other portions of your bodies, you would require so much finer sustenance than you now do, that it would almost seem like not partaking of food at all. In spiritual life the body is under the control of the mind; it partakes of the atmosphere, of the substances that surround it, only as they are required for nourishment; and when the mind is so far advanced that its spiritual body is composed of such substances as you have no name for, it would seem like subsisting upon thought and upon every idea that now you have no comprehension of. We say all these subjects must be judged from the standpoint of the spirit, and not from the standpoint of the senses. Consider this, that you cannot judge of any position, or any attribute, or any power of any other human being, without striving to place yourself in the position of that person; so you cannot judge of your spiritual nature without first placing yourself to comprehend that there is a spiritual nature, and that it must have laws as clearly and as well-defined as yours.

What are the means spirits have of influencing one another? How do they reach one another in their abodes? and what may be their methods and forms of instruction? If, as you say, there be no verbal utterance, no vocal expression or speech, how is it that one mind can convey to another that is not in their own sphere of thought their wishes and instructions? You must remember that the loftier the mind, the more potent the will, and that will or power of clear thinking determines the power and influence of one spirit over another. Those who are the least developed and unholy have vague, shadowy thoughts, while those who are high in development have thoughts and minds that are large and that influence others. And here we will pause to show why you need have no great fear of evil or undeveloped spirits.

The potency of the undeveloped mind is very small. Their thoughts are not sufficiently well formed and shaped. They do not have weight and control in the world of mind, and it is only upon material senses or material organisations that such spirits can work, while the more exalted of soul or enlarged of mind exerts a more potent and powerful influence, as it has will. Else God could not be omnipotent; else the power of goodness could not prevail over all other powers in the universe; else all mind must yield to the influence of matter, since matter alone obscures the Infinite, since the material form alone obscures the soul. Spirits, therefore, who are higher in development than yourself are more potent and powerful than you, while those who are lower than yourself have not so much potency, and therefore cannot control you. It is only the weak will, only the understanding that is enfeebled, only the mind that has become crippled and dwarfed by material surroundings, only the undeveloped spirit, that is susceptible to undeveloped influences; while, if your own will, volition, and mental power be clear and accurate and precise, there is no mind in the universe, except it be a greater mind than your own, that can sway or control you in the least degree. The laws of nature illustrate this. The power of one atom over another, the power of chemical forces, the laws that control our movements of the finite bodies, all prove there must be to overcome one force a greater power and a more positive force. So in the world of mind: the loftiest spirits instruct those that are beneath them by the power of will; and, in the influence of spirits over mortals, they also control you by the power of will; and those minds have the greatest influence over human destinies that are more advanced than human minds, that are greater than yourselves, that have achieved more spiritual knowledge, that have gained vaster spiritual conquests, that in the spiritual world are most potent and powerful, and that therefore have a right to govern, control, and direct you. There come spirits to you sometimes to aid and sometimes to give you instruction; but you may sway and move only those minds that are less than yours; you cannot sway and move those that are greater than yours; but you will be their subjects, and they will reach you.

It has been asked whether the manifestations of mesmerism, magnetism, or what has been termed psychology, are analogous to spiritual control. We answer: these may be termed, in some degree, the stepping stones to a knowledge of spiritual control. But we would not have you confuse terms. Mesmerism is simply the name applied to the discovery of the principle of one mind in the human body controlling and governing another mind in the human body, and that which is termed animal magnetism has nothing to do with mind; it is simply the aura or expression of the physical body that you inhabit, though it may be employed by the mind to perform the functions of magnetism, and to aid in mesmerising a subject. But spirits have no such magnetism. It is an involuntary aura that surrounds your physical bodies, and that even without your will acts upon other bodies with whom you come in contact. If you are in the presence of another, it takes from or adds to their vitality. If you have a vacuum, directly

you remove the impediment the atmospheric air will rush to fill it up. The magnetism that surrounds you is or is not beneficial to your fellow-beings, just in proportion as that magnetism does or does not supply a need in their physical organisms. If you are weak and your neighbour is strong, you will take from his strength. If you are ill and your friend is strong, he will take on somewhat of your illness. You have felt an exhaustion from sitting with one friend; you visit another, and you immediately feel completely restored. These are laws of physical life. You injure or benefit one another, or you are interesting or indifferent to one another, according to the physical aura you give forth; and whenever those laws are understood you will have a stepping stone to the comprehension of this subject. But remember, this magnetism you are accustomed to speak of vaguely as the medium of spiritual control has nothing whatever to do with the world of mind or spirit, or with that which spirits employ to influence your minds. Mesmerism is also thought to be a part of spiritual science. It is so only in this degree, that one mind, say the mesmerist's, influences another mind, say the subject, through the power of the will and through this physical aura that surrounds the two bodies, the power of will in this case employing that aura for that control.

Now, the spirit-control is quite different, as we shall presently proceed to show. Mr. Serjeant Cox and Professor Crookes have given some popularity to the name of "psychic force." If this force is intended to apply, as its derivation would show, to the power of the soul, it is a most admirable term, and should be adopted by Spiritualists in their vocabulary to express the particular kind of force that spirits do employ when they act upon mortals. Finer than magnetism, finer than the nerve force, for which psychic force may be mistaken, finer than any fluid that has yet been discovered even in the light of mental science—if you will so employ the term psychic force, applied to that particular mental atmosphere that spirits employ when they approach you, it will then be a most fitting term in the most suitable place. But if it were to be applied to any more physical force than that, then it is not a fitting term. It should not be applied to that force by which spirits move tables, or any physical and tangible object, but only to that force that spirits employ when they move minds. Every mind has its aura just as every body has, and the quality of that aura determines the power of the spirit. If that aura be potent and powerful, if the mind that generates that aura be clear and distinct, you will perceive that it will work upon all other minds within the radius of its influence. A person might enter this room with very commanding, physical presence; but if he had not also a certain amount of mental power, he could not claim your attention. Another person, with insignificant physical presence, might enter this room, and by speech and look command silent attention; this is the power of mind employing psychic force.

No force is in itself intelligent unless employed by intelligence, and it does not do away with the difficulty that the scientific mind encounters in endeavouring to explain Spiritualism by removing it from one thing to another; for it is known that the forces of nature unguided have no intelligence. Psychic force is not an exception to this rule; but it happens to be a force that originates in mind itself, and mind guiding that force directs its influence only upon mind. Therefore, when a spirit controls an earthly mind or a mind embodied in earthly form, it is not by magnetism, it is not by mesmerism, it is not by psychology in the usual acceptation of that term, but it is by a direct expression of soul force. Entrancement, exaltation, inspiration, the powers that are given of expression by various spiritual gifts, are all forms of this control, and it would be well if investigators would remove their thoughts from the mere material methods and forms of expression to those that are more spiritual and that apply more expressly to the soul itself. The power of emotion, of human sympathy, of gladness, of sorrow, of great rejoicing, are illustrations of how waves of thought may pass over multitudes of people; great thanksgiving, great glee, transports of rejoicing and of sorrow, are governed by those subtle laws that control these mental and spiritual forces that spirits employ; and when in the history of the church, or in the records of saints and seers, you read that those who were in attendance were struck down as with the will or power or the presence of the spirits of glory, it was only the force and power of that spiritual atmosphere of which we speak, that does not in any degree correspond to your material atmosphere, but is of the soul and spirit utterly.

The rays go out from the mind according to the thoughts of the mind. Every thought that you think has greater or less vibration upon the mental atmosphere that surrounds you; and you cannot think an envious or unkind thought that does not in some degree disturb this mental atmosphere, and reach the one for whom it is thought; and a kind feeling, a kind and gracious thought, these do in their vibrations also reach the object for whom they were meant, even though that object may be far away. So subtle and potent are the powers of sympathy, so positive is the force of mind, that with a thought, even, human beings have been struck down. When you sit in melancholy it may oftentimes be caused by the disturbed waves of some suffering soul that reach out to you for comfort. In the solemn hours of your solitude, in the silent moments of meditation, there comes sometimes a sadness so profound that you wonder what great evil hangs upon you. Oh, could you but know of the laws that govern this spiritual and this unseen world, you would see that somewhere on the earth, or somewhere in the world of souls, a spirit was asking for sympathy, and the great waves of that anguish roll out to you. When that sadness overtakes you, remember and give sympathy in return, for be sure it is needed somewhere.

How often has the traveller, in the lone solitude of the desert, or

in the deep wilderness, far away from home, with deep yearning sent his thoughts homewards; and how often the dear ones at the fireside send out their thoughts far across the ocean to him—the absent one; and how often do these thoughts thus journeying, midway, perchance, find greeting, and the heart of the wanderer is cheered by the wave of sympathy that silently has gone out from his fireside! You do not think these things are probable. How is it, then, that when a mother's son is slain upon the battle-field she sometimes is pierced with the very pain of the bullet that has sent his life out? At the instant, at the moment, without any other warning than her own soul, she is aware that he is slain. How is it, then, that souls passing suddenly from earthly life visit a kindred soul, that may be thousands of miles away, with a sudden pang and thought that that one is dead? So potent and so still is this force! more potent than the lightning shaft, more subtle than the lightning's breath, because it is life, soul, mind, power; and the heart that is most nearly allied to yourself, the spirit that is nearest in sympathy with you, feels at last every vibration of your mind, every intense thought and feeling of your souls.

In the world of souls there is no need for touch. In that wonderful world, removed from the bondage of the flesh, there is no need for the dull hearing that we now depend upon for thought. We say there is more potency in a single thought than in the combined mechanical forces of the world; for your thought reaches the source for which it is intended—fails not, falters not, until it fills its absolute and ultimate purpose, while the mechanism of time fades, wears away, rusts, becomes obscured, and does not fill the highest purpose, because it does not rise. We say to you that one evil thought is more potent and powerful to harm than all the unthinking deeds that men call crime; for the thought is a reality, while the careless deeds of men vanish like a dream. He who thinks murder, though he does it not, is a thousand times more a murderer in spirit than the one who, in a moment of impulse, takes away human life. Beware of your thoughts; they are subtle shafts, that go out from your minds, you fancy, into nothingness. Like an arrow that is sent forth at full speed, you may find it, perhaps, in the heart of a friend. Take heed of your thoughts that they be good ones. With winged and potent power they go out from the spirit, and rise somewhere in the world of souls. If they be bad, how shall they sting! If they be unkind, how shall they hurt! If they be ill, how shall they demean you in the eyes of your own spirit, when you meet them as realities, and face to face, in the world of souls!

We say to you that mind is all-powerful, not matter; that spirit is the controlling force of the universe; that all other laws and forces are but the agencies by which mind works in and through matter, and fills the ultimate purposes of life. God, the great essential soul, even as a shining shaft, even as a potent sword, cleaves in twain the dull dross of matter, and gives to every atom its potent breath, and to every flower its living form of loveliness. That mind makes the crystal that you cleave beneath the rock, giving its many points and glittering flame, and its exact lines and proportions; that mind shapes the leaf, the tree, and the flowers. You have no existence without mind, the one bright point cleaving all space.

How, then, shall it be with the soul, that representative in a small degree of that which God is in the infinite? How, then, shall it be with the soul when it stands free and disenthralled, even when it is encumbered with the flesh? Is it not a giant? Does not man really govern the seas? Does he not delve the very heart of the earth and find out its secrets? Does he not hold with a single thought the potent power of many nations? And when higher knowledge shall have taken the place of the present ignorance, when loftier purposes and loftier pursuits shall have removed the present state of degradation, shall he not sit like a god enthroned in the midst of matter and space, perchance searching and finding out the very subtle essences and laws whereby worlds, systems, and suns move in their places?

How know you but what giant men that go out from the earth and have solved so many known problems, shall sit, like the fabled Jupiter, and with the will, with the very might and power of their foreheads, control the lightning, govern the waves, make the fields red with their breath, and move souls by the majesty of their power and will? How know you but what the battle-fields, the dungeon-cells, the great revolutions of the earth itself are governed by those mighty minds that see the end and aim of the infinite purpose? And there is no limit to this power; there is no boundary to the soul. There is only God, who controls all, encircles all worlds with the majesty of his infinite power—those purposes of which human souls, as lesser lights, form suns and planets and atoms in space.

Thus one feeble thought is greater than all worlds; one power of soul is more majestic than suns and systems, and the least of those enshrouded and complaining minds that fill the earth with groans and sufferings is greater than the proudest orb that gleams in space, if it but possesses all the thoughts we have pictured and painted. Study, then, the soul. Let its attributes be the entire theme of your thought; let matter become its handmaiden merely; let these misshapen and deformed bodies and the misshapen and deformed power of the soul express more fully and entirely the radiant outlines, the full form of the spirit itself; let deeds and thoughts so array and adorn your spirits that the atmosphere upon which the angels approach shall not be dim and filled with discord as it now is, but radiant with welcome lights, fraught round with harmony, filled with lovely sounds and the rejoicings of souls that stretch out their hands even from your earth to reach the utter soul of God who lives for ever.

After the conclusion of this discourse, and before delivering the inspirational poem, Mrs. Tappan announced that on Sunday evening next she would deliver a discourse under the influence of Theodore Parker, in commemoration of the death of Judge Edmonds.

POEM.

One utter spirit moves in the very heart of things;
One being for ever broods with voiceless and silent wings;
One power alone—even God—from him all power springs.

One soul is the central light round which all souls revolve;
One pure and absolute mind doth your thoughts absolve
In the power of that great life, that all other life doth dissolve.

One heart beats in the flower and throbs in the brightest sun,
Giveth the mind its power and beckoneth for ever on
The footsteps of the world—even to the Infinite One.

And the great sea of life floweth on through the utter seas of space,
And the worlds above are moved each one in its perfect place;
And God with his heart of love doth illumine all with his face.

That heart whose pulses beat in the great deep form of time,
Hear ye not the mighty tone, how its throbbings all sublime
Surge up with the sea of soul and break on the shores of time?

O God, Thou Spirit of love, Thou moveless and voiceless soul,
Brood Thou like tenderest dove and all our wishes control,
Even that we all may be, as Thou art, complete and whole.

LILLY'S TESTIMONY.

Dear Mr. Burns,—In last week's MEDIUM I find a letter signed George Barlow, in which the writer comments upon a communication of mine which appeared in your issue of April 3. In reply to his strictures I have to say, I know I am not a poet, I may not be an analytical thinker, and I am quite certain if I tried for a month I could not write anything equal to the first sixty lines of Mr. Barlow's letter; but I thank God my senses are lively, and I know how to use them, and further, I take very good care that, in the investigation of Spiritualism, as in every other important matter where their office is required, I do not permit anything else to do duty for them; those who know me can testify that, in the investigation of Spiritualism, nothing but solid incontrovertible fact will satisfy me, and that during the term of my investigation I have spared neither time nor money in order to acquire a knowledge of facts connected with the new science. But the opinion of those who have read that portion of Mr. Barlow's letter which refers to my communication, taken in connection with its context, without having previously read that communication, must necessarily be, that I, and those with whom I have the pleasure to work, are in the habit of conducting our experiments in a loose, slipshod fashion; that we are given to over-hasty induction; and are fond of proving an hypothesis from an hypothesis. Now I take the liberty to say that nothing can be more incorrect; if we have erred at all, it has been on the side of scepticism; it is with us, and ever has been, a rule, not to refer anything to spiritual agency which can be accounted for on other grounds; and in proof that this was our practice on the occasion in question, I beg to refer to my letter, MEDIUM No. 209, article "Bells, Bells, Bells." In that letter I make the statement that certain phenomena had occurred under severe test conditions, and I now ask if that statement be borne out by the facts given or not? I affirm that it is. In the first place I state that the medium having entered the cabinet, her hands and feet were securely tied to the chair on which she sat, and a stout leather strap was passed round her body and the upper part of her arms, and buckled behind; I then describe the phenomena which occurred, and toward the end, say, "We were now instructed to close the seance; we did so, and on opening the cabinet door, found the bell hanging from the top, and the medium still entranced, with her hands and feet securely tied to the chair;" it was at this point the work of demonstration began, not one of our number ever dreamt of demonstration before; the question now was, Had we proved our facts? We felt we could honestly declare we had; I therefore go on to say, in reference to the phenomena, that we were as certain of its genuineness as we can be about anything in reference to which the senses are permitted to pass judgment.

In presence of this fact, what becomes of the charge of "mental feebleness," "transparent absurdity," and "over-hasty induction?" if on opening the cabinet-door, we had found the medium unbound, the seance, as a test seance, would not have counted for anything, and the report of it would never have appeared in the pages of your valuable journal.

Mr. Barlow says, "the medium was bound in order to prove the appearance of Lilly, yet we have Lilly called in to prove that the medium were bound," wishing it to appear that our test conditions had resolved themselves into "Lilly's" testimony; the medium was bound for no such purpose, she was bound in order that we might be able to say, if we found her in the same condition at the close of the seance, that any manifestations which might take place inside the cabinet actually occurred independent of any human agency.

If we had been prepared to accept "Lilly's" testimony as the test of their genuineness, why bind the medium at all? why not content ourselves with "Lilly's" simple affirmation that "Nathaniel" had rung the bells, and knocked the tube about. But why ask three times if the medium was bound? not much credulity in that; the fact is, "Lilly's" testimony formed no part of our test conditions, and is to be looked at from a different standpoint.

The seance in question, for us at least, served a double purpose; it proved to us not only the genuineness of physical manifestations, but the trustworthiness of trance mediumship—a phase of spiritualism which we were well pleased to have so completely and satisfactorily demonstrated as was then done, and to which fact I referred in my letter; for while "Nathaniel" was working, "Lilly" was making statements in reference to matters which, in a condition of darkness, could not possibly have been known either to the medium or those outside the cabinet, and which were subsequently proved to be quite correct; for instance, I asked "Lilly" if "Nathaniel" would use the pendant bell as he had the others, she immediately replied, "Nathaniel says he will use it, and then as a test will leave it hanging."

According to Mr. Barlow it was most unscientific to seek for information in such a quarter, but what came of it? precisely the result we wished for. On receiving "Lilly's" answer we said, "If the bell is rung and left hanging, and we find the medium bound, we shall have a splendid proof of the truthfulness of trance mediumship;" for the medium in her normal state could neither ring the bell herself nor know that anyone else would do so. I have learned in a great many respects to treat spirits as I do human beings, if I find them worthy of belief I believe them; now, the spirit named "Lilly" has been in constant communication with our circle for some months past, and during that time we have had many opportunities of testing her veracity, and are prepared to say that in no single instance has she deceived us, so that the measure of belief accorded to her statements during the continuance of the above seance was just so much and no more than that with which her statements were usually received, not as being absolutely true, but which, when viewed in the light of the past, were very probably so; for instance, when "Lilly" told me that "Nathaniel" had made a finger and thumb, I received that statement, startling as it was, as being probably true, but unlike the credulous creature Mr. Barlow tries to make me out, I remarked, "Will it be corroborated?" in that remark you have the key to our method: we do not accept, and never have accepted, the uncorroborated testimony of a spirit as sufficient proof of any kind of phenomenon; we attach to every communication just the importance we think it merits, and make such use of it as circumstances may suggest; so, when "Lilly," in answer to my question "Is the medium bound?" replied, "Oh, yes, Chief, I have her fast enough," every member of the circle felt he could trust her, knowing, as far as our test conditions were concerned, there was nothing risked in doing so, as at the close of the seance, at the very latest, the statement would receive either confirmation or refutation. This method may be peculiar to ourselves as investigators, but while we do not allow questioning the controlling spirit in any sense or degree to interfere with the arbitrary demands of the law of evidence, we find it convenient to be thus advised; for if "Lilly" had informed us that the medium was loose, we should at once have suspended operations, and if the statement had proved correct, have either rebound the medium or written the seance off *nil*.

If in taking the spirits into our confidence, and using the information they give in the above legitimate way, we have sinned against any of the canons of science, I am pleased to think we have done so in most excellent company; for a short time ago I had the honour to meet a distinguished man of science at the residence of one of the best mediums in England, and felt deep interest in listening to the scientist taking the opinion, or rather, receiving the explanation from a most intelligent spirit, of a part of the phenomena which he—the spirit—was then producing, and at many first-class seances since then. I have heard well-known spirits questioned in relation to matters of which they had knowledge, and found their opinions were received with as much respect and confidence as we had ever extended to our favourite spirit, "Lilly." This also may appear to Mr. Barlow to be reasoning in a circle, but when he knows as much about Spiritualism as some of those he professes to instruct, he may feel inclined to "go and do likewise."

Referring again for a moment to the charges of mental feebleness and over-hasty induction which have been brought against me, I may remind you that you have in your possession two newspapers, containing about four columns of matter written by me, descriptive of two test seances I attended in London, and in which I took a leading part, and say I think in your candour you will admit that my words and acts as there given are not those of a man who did not know a fact from an hypothesis, or, knowing the difference, was quite content, "to prove an hypothesis from an hypothesis."

It is just possible there are Spiritualists to be found who, notwithstanding the very flattering terms in which he has spoken of them as investigators, may feel obliged to Mr. Barlow for his hints. For myself, while feeling I have nothing to learn from him, I have to say in conclusion, there is at least one thing about which we are agreed, namely, "Facts are what we want, and not hasty hypotheses."

Belper, May 5, 1874.

INVESTIGATOR.

MATERIALIZATION.

To the Editor.—Sir,—I enclose a letter which I sent to the *Spiritualist*, but which the editor declined to insert, alleging that one experiment did not suffice, and that the spectators might have been mistaken.

There was no mistake. I was witness to the whole, and so were four other spectators. I admit that one or half-a-dozen experiments do not suffice to prove that certain phenomena do not occur. But this was not that case. The medium and the spirit were shown to be the same, beyond all doubt. Many questions lie behind this as to possible trance action and probable unconsciousness on the part of the medium. But it was proved that in this instance the form was that of the medium, and not that of an independent spirit, and if it were so when an accident had made the revelation, is it not a strong presumption that the like presentation of the medium's body may be made on other occasions? And does not one such incident show the necessity for some better tests than have been yet applied? Doubtless the medium was unconscious of what she was doing; but that is not the question. The fact for science and truth to ascertain is, if the walking and talking form is the medium or "a spirit." That is the question which investigators are bound to determine by unequivocal tests and conclusive evidence. I ask you, therefore, to give a place to this communication,—Yours, &c.,

May 4th.

EDWARD W. COX,

MATERIALIZATION.

To the Editor of the *SPIRITUALIST*.—Sir,—The phenomenon of materialisation of the entire human form is so astounding, so utterly at variance with all our conceptions alike of spirit and of matter, and so entirely inexplicable by any theory, however wild, that it can be accepted as a fact only upon the most conclusive evidence.

Fortunately this evidence can be readily obtained. The alleged fact is not something in itself incapable of positive proof, or of which the proof is difficult, or upon which, when proof is given, there can be a difference of opinion. Its solution needs to be left in no doubt whatever. It is to be determined by the senses—by the eye, or the hand.

Science has a right to ask, Why is not such proof given? Why is a fact of such overwhelming importance left to be determined by complicated machinery, invitations upon which suspicious conditions are imposed; dubious lights, and such like, when it could be settled in a moment by simply putting forth the hand and drawing a curtain, or by walking into the room where the medium sits, or, best of all, by a patch of burnt cork upon the medium's cheek? I am aware that the answer made to such reasonable and sufficient tests is, that a sudden influx of light, or the holding of the alleged "form," &c., would be dangerous to the health or even to the life of the medium. What proof is there of this? Has any medium ever been killed by it? But it is an assertion which of itself excites the gravest suspicion, for if trickery were designed this would be precisely the condition to facilitate it. But the assertion is not true, as I shall presently show. At all events, no positive harm could come of a letter written on the forehead with a bit of cork.

I have seen the forms of "Katie" and "Florence" together in the full light, coming out from the room in which Miss Cook and Miss Showers were placed, walking about, talking, playing girlish tricks, patting us and pushing us. They were solid flesh and blood and bone. They breathed, and perspired, and ate, and wore a white head-dress and a white robe from neck to foot, made of cotton and woven by a loom. Not merely did they resemble their respective mediums, they were facsimiles of them—alike in face, hair, complexion, teeth, eyes, hands, and movements of the body. Unless he had been otherwise so informed, no person would have doubted for a moment that the two girls who had been placed behind the curtain were now standing in *proprio personis* before the curtain playing very prettily the character of ghost.

On that occasion there was nothing to avoid this conclusion but the bare assertion of the forms in white that they were not what they appeared to be, but two other beings in the likeness of Miss Cook and Miss Showers; and that the real ladies were at that moment asleep on the sofa behind the curtain. But of this their assertion no proof whatever was given or offered or permitted. The fact might have been established in a moment beyond all doubts by the simple process of opening the curtain and exhibiting the two ladies then and there upon the sofa, wearing their black gowns. But this only certain evidence was not proffered, nor indeed was it allowed us—the conditions exacted from us being that we should do nothing by which, if it were a trick, we should be enabled to discover it.

This and similar exhibitions have been advanced as proofs of positive materialisation, and it is said, "You have seen, heard, touched the spirit-forms." True, I have seen two forms, and they were material forms beyond all question. But they exactly resembled the ladies, and not the slightest proof was given or allowed to me that they were not the ladies themselves, as they appeared to all of us to be.

But I have had one piece of evidence that goes far to throw a doubt over the whole. At a sitting with Miss Showers, a few days ago, the curtain, behind which the form of "Florence" was exhibiting her face, was opened by a spectator ignorant of the conditions, and a peep behind the scenes was afforded to those present. I am bound, in the interests of truth and science, to say, that I, as well as all the others, beheld revealed to us, not a form in front and a lady in the chair, but the chair empty, and the lady herself at the curtain wearing the ghost head-dress, and dressed in her own black gown! Nor was she lying on the floor as some have surmised. When the head was thrust out between the curtain the eyes were turned up with the fixed stare which has been observed in the supposed "Florence," but the eyes rapidly assumed their natural position when the exposure was made, and the hands were forthwith actively employed in trying to close the curtain, and in the struggle with the inspecting lady the spirit-head-dress fell off. I was witness to it all, and to the extraordinary scene that followed—the voice crying out "You have killed my medium!"—an alarm which, by the by, was quite needless, for she was neither killed nor injured beyond the vexation of the discovery. She said in excuse that she was unconscious of what she had done, being in a state of trance. Doubtless it was so, and I impute no blame nor deliberate trick to her. But the fact was completely established that, on this occasion at least "Florence" was Miss Showers herself. It established also another fact, that the throwing of light and touching of the spirit does not kill nor injure the medium, as was proved also by the rude seizure of "Katie." Investigators need therefore feel no alarm in the application of rational tests—and the only rational test is that which common sense prescribes—a *view*. If, while the form is without in white, the medium be shown behind the curtain in black, plain to the eyes of all the spectators, the greatest marvel the world has ever known will be proved beyond further controversy. Until this is done, the presumption will be, as it ought to be, that the forms are in fact what they appear, and as all the evidence goes to prove them to be, the veritable mediums, and neither their doubles nor other spirits assuming their likeness.

I must not be understood as assuming that because in one instance the medium was playing "spirit" she has done so in all cases, or that others have done the like, and still less do I accuse her of deliberate imposture. I know that in the mesmeric condition patients are often unconscious actors, obeying merely the strong desire of those about them, and I readily accept the excuses she made. But such an incident certainly calls for much more perfect tests than any that have been yet applied before the fact of materialisation can be accepted.

I am no advocate for unconditional tests. All experimental science must be conducted in accordance with certain conditions. But there are tests not inconsistent with the production of the phenomena, and science and truth may fairly demand their application. I can understand objection to a test that would or might prevent the occurrence of the phenomenon, such as light during the process of materialisation, if that be a reality. But the test now demanded is a trial if the phenomenon, *after it is produced*, is real or pretended. The act of materialisation being completed, no subsequent test to try if it be real or pretended could affect that result. The only objection that has been raised is that of possible injury to the medium. But in the only two instances in which touch has been tried no harm came of it to either medium, and therefore the alleged danger is purely imaginary, as proved by actual experience.

I write in hope that these considerations will induce honest truth-seekers to apply the only tests admissible in a matter of such over-

whelming interest, and to be content with nothing less than a plain unquestionable view of both spirit and medium at the same moment, or by making some mark upon either medium or spirit, or both, which shall at once establish their identity or difference. What would be said of any disputed great discovery in science if a piece of burnt cork would determine it and the experimentalist refused to try it?—Yours, &c.,
April 23rd, 1874. EDWARD W. COX.

[Mrs. Showers promises her account of the circumstances for our next issue.—Ed. M.]

PHYSICAL MANIFESTATIONS IN SCEPTICISM.

To the Editor.—Dear Sir, I think it my duty to intimate in a prefatory way at the outset that I am a sceptic in all matters pertaining to Spiritualism or spiritual phenomena. It is, however, only justice to the science, or whatever name it may be known by, to recount what transpired at a dark seance to which I had the privilege of being invited. The room wherein the following manifestations took place was in the Caledonia Hotel, Stafford Street, Liverpool, and the gentlemen present included the medium (Mr. A. Egerton), Messrs. J. and A. Lamont, Mr. J. Davidson and brother, Mr. Chatham, Mr. Bretherton, and a number of strangers.

After the gentlemen had been seated, and the circle formed satisfactorily, the light was turned out, a small drum and sticks, two paper tubes or speaking-trumpets, and a few iron rings having previously been placed on the table. In my position of sceptic and stranger I wished all hands to be joined, but this was a needless device, for the sitters were only too eager that it should be done. Nothing transpired for the first few minutes, and a lively air was suggested as a means of diverting the mind from any anticipated manifestations. No sooner had the singing commenced, and the mind thereby released from any engrossing expectation, than a slight rumbling on the drum was heard, followed by a stentorian shout through one of the paper tubes, and these were in turn followed by the animated movements of the aforesaid iron rings. On the subsidence of these—to me—strange phenomena, the medium (whose hand I held tightly in my own) seemed to be gliding noiselessly and mysteriously in his chair from the table, and at that moment I was almost petrified by feeling the largest ring on my arm. Soon afterwards the light was turned on, and I am compelled to admit that the ring completely encircled my arm. How it got there is a mystery, as I can confidently say, after a very severe scrutiny, that the ring was in one piece, and of a substantial thickness. I can quite as confidently assert that I never from the commencement of the sitting loosened my tight hold or grip of the medium's hand, and this was at least sufficient to make my scepticism waver. I confess, however, to a pardonable dissatisfaction even then. Soon after, in accordance with the rappings or movements of the table, which were discovered to indicate that a manifestation in the cabinet (which was placed in one corner of the room) might be attempted, the medium took a chair in the interior of the cabinet. As a special favour, and at the request of some of the strangers present, I was allowed to tie the medium to the chair with about eighteen or twenty feet of stout rope; and ignoring altogether the fact of the compression of the rope causing indentations in the flesh of his arms and body, I secured him in a manner which I was positive would render an unaided escape impossible. Soon after the doors had been closed, a phosphoric light became visible at the oval windows, and this in a few minutes was followed by the facsimile of a human form of more than ordinary height, with a quiet pale face inclined to melancholy, and a head seemingly covered with a wig or white cloth. Of the presence of the apparition or spirit I was sure, and after the first blush of my timidity had worn away, I was only too conscious that it was anything but an optical illusion, from the fact of the others seeing it simultaneously with myself. The eyes of the figure seemed to be cast downwards and sad, the mouth was slightly compressed and rigid, the nose inclined to the aquiline, and the general expression and pose was calmness itself. The effect on me was to cause me to remove my eyes to the darkness, for an uneasy feeling pervaded me. When I glanced again at the cabinet the figure had gone, and the atmosphere became heavy with most beautiful scent, which lent its fragrance for some time. The medium was shortly afterwards examined by myself, and I need hardly say that I found the rope in precisely the same condition in which I had left it, a peculiarity in one of the knots which I made designedly proving that it had not been undone. I had scarcely retaken my seat when a noise as of rope being drawn against woodwork was followed by the ropes themselves being thrown violently in the face of one of the gentlemen present.

The seance was shortly afterwards brought to a close, and I wended my way home with a consciousness of my scepticism evincing a tendency to disappear, and above all with an insatiable desire to search into a matter which, if I at any time ridiculed, I am now at least willing to inquire into. It is not to my interest or advantage to pervert the truth, and I conclude by recapitulating the incidents of the seance—first, as to the rumbling of the drum, the sticks of which lay loosely on the top; second, the shout through the tube; third, the encircling of my arm with a ring perfectly whole, and without a single fracture or joint; fourth, the figure, which has since then given me a fund of thought; and lastly, the minute incidents which I have failed to notice, as in my opinion they were utterly annihilated by the more conspicuous occurrences which I have attempted to enumerate.—Yours respectfully,
Liverpool, April 28th, 1874. J. EATON GRIFFITHS.

AN APPEAL FOR HARMONY.

To the Editor, and all whom it may concern.—In reading the MEDIUM AND DAYBREAK for some time past, together with many other papers professing Liberal and Progressive opinions, I have almost come to the conclusion that we are verging back again into the old times of envy, hatred, and malice, together with all uncharitableness, and I have determined, no matter what may be the result, to try at least to put in a word or two to bring back the minds of all such professors of advanced thought, that we should live, move, and profess less. I am fully aware that all new movements are new openings for advanced professors of all kinds to step in for a pull at the loaves and the fishes. It has ever been so, but that it should be tried amongst Spiritualists is almost beyond my comprehension, seeing that we have such subjects amongst

us as clairvoyants, who can see the thoughts of men, past, present, and future; and spirits, who are watching our every action; and, more than all, a soul within us, upon which is photographed our every thought, our every action, and our every movement, for which we alone, in the great and long hereafter, will have to be responsible. I very often hear it said that the great bulk of the ministers of the present Christianity do not believe in immortality, from the fact of their lives being in the practice of envy and not goodwill to men. Now, I write to remind our own friends that the same may be said of our own body, judging from the many strange articles lately printed in our publications. And I most earnestly beg to call the attention of all wishful to improve their lives to the advice given in the "Great Harmonia," vol. 2, page 174, where the question is asked, "Is it possible to render the human spirit harmonious?" The following rules are all important. Says the Spirit:—

"1. In the morning arise, resolved to do nothing against, but everything for, the kingdom of heaven on earth.

"2. Happiness being the object, let every action during the day be preceded by such well-conceived and well-developed thoughts as tend to its attainment.

"3. At night retire, at peace with yourself, at peace with all the world."

The Spirit also says:—

"1. Be content with the past, and with all it has brought you.

"2. Be thankful for the present, and for all you have.

"3. Be patient for the future, and for all it promises to bring you."

These rules you should study, says the same teacher—and you must practise them, no milk-and-water and no sham—"Live thus, and every morning the spirit will feel as pure and as new as an infant. Live thus, and your companions will grow into your likeness, and discord will not enter your midst. If discord comes in, do not speak or act impetuously. Be simple-minded, willing to be taught, willing to forgive."

Do not, my friends, let us grow into creeds and dogmas and followers of men. Let us remember we are all men, and that the best of us are but very feeble, and know very little compared to the vast unknown realm of beauty which the newly-clothed Spiritualism is able and willing to teach us. No wonder we have more discord amongst us than is pleasant, when we forget the first principle of our philosophy. Were the earth chemist to forget the elements, could he find the poison? Were the mathematician to forget the first rules of arithmetic, could he calculate the distances of the stars, or by forgetting the first laws of natural philosophy weigh them in their orbits? No, my friends, no more can we follow out the great progressive law of life if we forget the practice of the first rules. I want you to remember that there are spirits in the flesh—clairvoyants—who are not publicly known, who can turn their wonderful telescopes upon every public character amongst us, as there are spirits who are watching every movement, and will, sooner or later, turn out the money-changers from the temple. Trusting we shall progress in knowledge and goodness, I am, my dear friends,

SPIRITUOSO.

ORIGIN OF LORD LYTTON'S "COMING RACE."

The "Special Commissioner" of the *Brighton Daily News* has the following passages in his letter published on May 5. We have heard Mr. Herne give expression to the same statements:—"Where did the author of 'The Coming Race' get the material for his singular and in every way remarkable book? A story has just come to my knowledge on this point with which I may as well at once acquaint your readers. When first published, the critics were sorely puzzled as to who the author of this work could be. All sorts of guesses were put forward, most of which were ridiculously wide of the mark. Only after the death of the late Lord Lytton was the mystery cleared up; and then, of course, everybody admitted that only the author of 'The Caxtons' could have penned such a volume. Those who have read it need not to be reminded of the peculiar and original vein which characterises it; it is, in fact, a work by itself. Will your readers be surprised to learn that it is now claimed to be a communication from the unseen world? Such, however, is, I learn, the fact. According to the statement of Mr. Frank Herne, the physical and trance medium, who has lately been giving seances at Brighton, the facts—or, as some people may prefer to regard it, fiction—contained in the book were given to the noble author through his mediumship. His story is that some years ago he was retained as medium by a colonel in the Life Guards, who was at the time investigating Spiritualism. The seances were of a private character, and were only attended by two other gentlemen besides the officer and the medium, one of whom was Lord Lytton, whose name, however, was never mentioned, and who thought, though wrongly, that he was unknown to the medium. These seances extended over a considerable period, a spirit—so Mr. Herne avers—communicating through him, while in the trance state, matter of unusual novelty and importance. So impressed were the sitters with this fact that at each seance they took copious notes. One day the sittings came to an abrupt termination. A fifth person was introduced, who unwittingly accosted Lord Lytton by name, after which his lordship never came again. Some time afterwards 'The Coming Race' appeared. Mr. Herne, I am informed, affirms that the book is carried up to this last seance, and that it abruptly breaks off where the sittings terminated. If true, this is a fact which should be known; if, on the other hand, the statement is without foundation, it should be at once refuted. Who were the other gentlemen? If, as Mr. Herne says, they took notes, they would be able to verify his assertions. In any event the public would like to hear what they have to say about the matter. There is one point which I should like to see explained. As far as I understand it, the theory of trance-speaking is that the medium is perfectly unconscious at the time of what is transpiring, and that when he returns to his normal condition he is equally ignorant of what has taken place. How, then, is Mr. Herne able to speak so confidently as to the contents of 'The Coming Race' having been communicated through him?"

"Still on Spiritualism, I may mention that there is some talk of bringing Mrs. Cora L. V. Tappan, the celebrated American trance-medium, to Brighton again. This time the special object will be to make converts from the multitude, for which purpose they will be invited to hear this mysterious lady 'orate' in the Concert Hall on a Sunday evening, free of charge."

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " 4d. " 17s. 4d.
Three " " 5½d. " £1 3s. 10d.

Four copies and upwards, in one wrapper, post free, 1½d. each per week, or 6s. 6d. 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. Curtrice and Co., 13, Catherine Street, Strand, London, W. C.; John Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 8, 1874.



A MEMORIAL EDITION OF THE TRACTS AND LETTERS OF JUDGE EDMONDS.

We now know the cause of delay in the publication of our English edition of the "Tracts and Letters." The plates have been for months in the works, ready to put to press, but that step could not be taken till a reply was obtained from the author, as to whether he desired us to print him, at the same time, an edition at a price named by us. His last illness, no doubt, prevented his replying, and we shall now proceed immediately to carry out the purpose for which Judge Edmonds sent the stereo-plates to this country. We are more particularly inclined to push forward this last request to us of our departed friend, inasmuch as Miss Laura Edmonds has written, "Will you be so good as to send me, at earliest date, the plates of the Spiritual Tracts that belonged to my father, Judge Edmonds?" With this request it is our desire to comply in the promptest manner possible under the circumstances. The engagement with which we aforesaid had entered must be fulfilled, an engagement not only with the author of the work, but with the cause of Spiritualism and its numerous friends in this country, who are eagerly expecting the promised volume. We must also endeavour to realise the cost of carrying the plates to London, and the heavy expense incurred in correcting them. Judge Edmonds, with his own hands, marked a copy, observing on a scrap of paper enclosed with it, "I see that the printer of this edition omitted to mend the plates as I had directed him to. In this copy I have marked where the errors are." The book has been carefully gone through, and many other faults made good, involving a considerable expense, but putting the typographical department into a very perfect state. Several pages have also been added, as directed by the Judge, and a copious index will be appended, rendering the work invaluable for reference.

The "Tracts and Letters" constitute a book which is not alone useful for the investigator, but may be read with profit by experienced Spiritualists. The author was a practical Spiritualist and medium of the greatest experience, and his "Tracts and Letters" were specially written to meet public objections and demands for information on technical points. Many of the papers were penned in response to queries from eminent persons, which lends a peculiar dignity and importance to the inquiry. The work is, therefore, in the highest degree instructive to all, whether Spiritualists, inquirers, or sceptics. We are besieged with numerous questions daily, all of which are answered in the volume in question. We frequently hear of discussions and doubts amongst Spiritualists, all of which could be settled and cleared away by recourse to the ripe experience of Judge Edmonds.

That the movement in this country should lose such a boon as the possession of an edition of this work, is what should not be tolerated. It is also a fine opportunity for expressing respect for its distinguished author, to whom Spiritualism owes so much. His words, written to us last autumn, were, "Your publishing that work, so that it could be afforded cheaply to the world, would be to me the most acceptable memorial that could be devised." How unwittingly our dear friend used the word "Memorial," which will be the term whereby the forthcoming edition of his volume will be known amongst us!

Now let us to work immediately, that justice and honour may be done to the departed, that a powerful impetus may be imparted to Spiritualism, and that Miss Edmonds may soon have the plates returned, very much improved from their sojourn in our factory.

This is what we propose to do. We shall produce a volume of about 350 pages, in artistic wrapper, and containing a portrait of the author, for the nominal charge to subscribers of 1s. 3d., post free, or six copies for 5s., carriage to be paid by the subscriber. We know that this is an offer quite unprecedented in the history of our literature, and we must print thousands that our expenses for freight, corrections, &c., may be reimbursed. But our object is not to make a "job" of this transaction, but strictly to carry out the wishes of our ever-present brother in spirit the author, that these works may be "afforded cheaply to the world." And we hope

every Spiritualist in great Britain will unite with us in helping "the world" to a good supply of them.

We shall also provide an edition on superior paper, and bound in cloth appropriately ornamented. The cost of this edition to subscribers will be 2s., post free, or four copies for 6s., carriage extra. A subscriber of 5s. for six copies of the cheaper edition will be entitled to order any number of copies of the superior edition at 1s. 6d. each copy.

This is our part of the contract; and now, kind reader, what may we expect from you? The grand object is to provide every Spiritualist with a Memorial Edition of this volume, and place as many copies in the hands of non-Spiritualists as possible. The most practical plan is, for Spiritualists to club together and have down large parcels at the rate of six copies for 5s. Any quantity above six copies can be had at this rate, and the same rule holds good in respect to the fine edition. Every Spiritualist may thus have the work at 10d. per copy with a fraction added for carriage. This is a much cheaper volume than the Dialectical Report, favourable to the purchaser as that transaction was. Those who have the welfare of Spiritualism at heart, and can afford it, would do well to secure a good parcel to be ready to present to libraries and inquirers as they may be required.

Whatever our friends intend doing we hope they will set about quickly. We expect the entire edition to be subscribed for next week. We should go to press at once, but this we cannot do until we know how many copies will be wanted. Every order must be accompanied by the amount, as the price of the books will be all expended in their production as the work goes on.

This done as thoroughly as it might be will be a testimonial to the memory of Judge Edmonds from the great body of Spiritualists in Great Britain, and the most extended form of action which has ever occurred in the history of our movement. May we rely on every brother and sister in the cause of Spiritualism doing his and her part in realising this desirable end?

INTRODUCTION OF A NEW MEDIUM.

To meet the present demand for phenomenal mediumship, we are pleased in being able to direct the public to the powers evinced by Mr. Joseph Beales, of whose seances several reports have already appeared in our columns. We recently had a private seance with him, and the results gave all present great satisfaction. Almost immediately the instruments were moved, and shortly every person was touched, which was repeated many times during the seance; objects were placed upon the various sitters, taken from the hands of one sitter and given to the other. These things occurred while the lady sitting close to Mr. Beales was engaged in conversation with him. The spirits "Dick" and "Rosy" conversed in the audible voice with the sitters, and promised to evince much greater power when the medium has had more experience. Spirit-lights were also seen. To give the friends of Spiritualism a special opportunity of becoming acquainted with his mediumship, Mr. Beales has kindly offered to give a select seance, to Spiritualists only, on Wednesday evening, the 13th May. The price charged for admission will be 2s. 6d., and the proceeds will be devoted to the benefit of the Spiritual Institution. The seance will commence at eight o'clock, and all who are acquainted with these manifestations will know that no person can be admitted after the hour of meeting.

MRS. TAPPAN ON JUDGE EDMONDS.

Mr. Glynes has desired us to make the following announcements:—Mrs. Tappan will deliver, on Sunday evening next, at Cleveland Hall, a memorial address on the life and works of the late Judge Edmonds, under the inspiration of Theodore Parker. A committee is being formed for organising a new series of thirty-five lectures by Mrs. Tappan, commencing on the 4th October, and extending to the 31st May, 1875. Tickets to be had at the doors. Application for tickets to be made as soon as possible to the Secretary, Mr. Webster Glynes, 4, Gray's Inn Square, W.C.

MRS. CORA L. V. TAPPAN'S INSPIRATIONAL DISCOURSES.

The Committee, encouraged by the support given to their former course, have much pleasure in announcing that they have made arrangements for the delivery of a further course of six lectures, extending from the 5th of April to the 17th of May, to be held at Cleveland Hall as heretofore, at 7 p.m., Sunday evenings. Tickets for the reserved benches will be 12s. each for the course, and for the chairs 6s. each for the course. Applications for tickets to be made to Mrs. Honeywood, 52, Warwick Square, enclosing post-office orders. The Committee hope that some friends of the movement will feel disposed to assist by forwarding small donations at the same time. Single tickets of admission, or tickets for the course, can be purchased at the doors. A large portion of the hall is reserved for the free admission of inquirers and the general public.

Mr. CROOKES'S Paper on Spiritualism, which rendered the *Quarterly Journal of Science* for January so famous, has now been published in a separate form, price One Shilling. It is entitled "Notes of an Inquiry into the Phenomena called Spiritualism during the years 1870-73." This important testimony will now be rendered more extensively useful. The work will be hailed with pleasure by many of our readers. We can send copies post-free on receipt of one shilling.

TO THE SUBSCRIBERS FOR THE CHEAP EDITION ON THE
DIALECTICAL REPORT, AND THE FRIENDS OF
SPIRITUALISM GENERALLY.

The plan of publication adopted last year in issuing the Popular Edition of the "Report on Spiritualism of the Committee of the London Dialectical Society" was so unprecedentedly successful, and gave such universal satisfaction, that I have resolved to follow the same course in respect to several other valuable works which I have obtained the privilege of publishing for the promotion of Spiritualism.

The first work of the series is now ready for delivery, and already a large number have been subscribed for. The work to which I allude is

"RESEARCHES IN THE PHENOMENA OF
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BY WILLIAM CROOKES, F.R.S., &c.

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Now that the public mind is so fully occupied with the assumed exposure of Spiritualism by conjurers, a favourable opportunity exists for giving wide and useful circulation to these works. The demonstrations are so clearly described and fully illustrated that no doubt can exist in the mind of the reader as to the reality of the phenomena; and the conditions under which Mr. Crookes experimented are so different from those adopted by the conjurers that no comparison exists between the two methods.

Specimen copies are supplied to the purchasers of *Human Nature* for May at 6d. each, post free, 7d.; *Human Nature* and one of the Parts, post free, 1s. 2d.; *Human Nature* and both Parts, post free, 1s. 9d.

J. BURNS, Publisher.

MRS. BUTTERFIELD'S address is Gisburn House, Queen Street, Morley, near Leeds.

MRS. TAPPAN had a very encouraging meeting at Bradford on Tuesday evening.

MR. GERALD MASSEY is on the eve of departing from America, and may be expected home again in a few weeks.

SARAH SPENCER, the beloved wife of E. Spencer, formerly of Leyburn, Yorkshire, passed on to the higher life on the 2nd inst., aged fifty-nine years, at 22, Park Square, Lancaster.

NEWCASTLE.—We have not tried the powers of the persons you name, but the achievement of the results to which you allude are not by any means rare in mediumship.

MR. WILLIAMS writes from Paris to say that he has been persuaded to prolong his stay in the French capital. His seances have been very successful. He hopes to arrive in London about the 15th instant, but will not resume his public seances till Thursday, May 21st.

MR. HERNE is about to return to London, and will commence a series of seances at the Spiritual Institution, on Wednesday afternoon each week, at 3 o'clock, and Thursday evening at 8 o'clock. Admission 2s. 6d. to each seance.

MRS. DICKINSON leaves London in the midst of a busy practice. She will proceed to Liverpool on Monday, and remain till she finally sails for America. Mrs. Dickinson has performed some of her most successful cures in Liverpool, and no doubt the credit which she has won will find her a cordial welcome and much usefulness during the remainder of her stay in this country. Mrs. Dickinson may be found at 6, Stafford Street, Liverpool.

THE first issue of our new edition of "Researches in the Phenomena of Spiritualism," by W. Crookes, F.R.S., has come in from the printer, and been entirely exhausted. Before we can fill all the orders on hand we must wait for another supply. The purchasers of *Human Nature* for May may procure specimen copies at half-price. Ten copies are supplied for 5s. till May 15, after which the price will be 1s. per copy. We hope our friends will not delay sending in their orders in time to secure parcels at half-price.

THE PHRENOLOGICAL SEANCES.—The meeting on Tuesday evening was again favourably attended, and the proceedings seemed to give great interest to those present. A delineation of Dr. Livingstone was given, and some of the points were corroborated by a gentleman who had seen him at Cambridge. The examination of a perfect stranger, who was present, was testified to by a friend, who said that the sketch then offered by the phrenologist was in every respect characteristic of the gentleman. On Tuesday evening next Mr. Burns will make some remarks on the phrenological characteristics of Mrs. Tappan, and inspirational mediumship. The hour of attendance is eight o'clock. Admission, One Shilling.

PHRENOLOGICAL AND MUSICAL ENTERTAINMENT

The St. John's Association of Spiritualists are about £10 in debt. This is not to be wondered at, seeing the amount of work they have done, and the unfavourable circumstances under which they have done it. For five years they have kept on a series of free meetings and seances which have quietly done an immense amount of good for Spiritualism. Their labours have been situated in a poor part of London, and their membership has been but small, and composed almost exclusively of what may be called the working classes who have very little to spare when day and way are paid. Notwithstanding these facts, the society has done what no other body in London has ever attempted.

On the same Sunday on which Mrs. Tappan commenced her labours in St. George's Hall the St. John's Association also inaugurated a series of Sunday meetings at Goswell Hall, Dr. Sexton being speaker. Both St. George's and Goswell Hall were crowded. The Goswell Hall meetings have been continued ever since. All the meetings have been good, but the hall has been repeatedly filled to overflowing, the admission being free, with a voluntary contribution in passing out. Speakers have nearly all given their services gratuitously, some of them not even accepting omnibus fare. A very intelligent and interesting association of inquirers has thus been brought together; and, when we consider the utter absence of means, we cannot marvel that the committee is only about £10 in debt, part of which was carried forward from previous operations. Indeed, many of the meetings have been equal to those held in the West End, but the latter have been supported by tickets of admission at the door, and donations and subscriptions for seats. Is it at all proper that a West End committee should be liberally supported by funds derived from all parts of London and the country, while the claims of an East End committee are entirely ignored? I hope my brother Spiritualists will answer in the negative, and will warmly support the proposition which I have now to place before them. I have offered to give a phrenological and musical entertainment at Goswell Hall on Thursday evening, May 21st. My part in the proceedings will be to declare the character of entire strangers, selected from the audience, by an examination of their head phrenologically. This is a very amusing form of entertainment, and generally draws a good audience. Between the examinations vocal and instrumental music will be rendered by a party of efficient artistes who have kindly promised their services. All that is wanted to make the matter a success is the patronage of the friends of Spiritualism. The tickets will be ready soon at the following prices:—2s. 6d., 1s., and 6d. I hope a large quantity of the 2s. 6d. tickets will be bought up by those who can afford to help this deserving society, and yet who may not be able to be present; and that the hall will be crowded by the purchasers of sixpenny and shilling tickets. If half-a-dozen ladies in various parts of London would take this matter up and induce their friends to take the 2s. 6d. tickets, the work would be done without further trouble. I shall be glad to have communications from such helpers, and assistance may also be offered to Mr. R. Pearce, secretary, at the committee rooms, 30, Parkfield Street, Islington, N.

J. BURNS.

TUNING THE SPIRITUAL FIDDLE.

It is said that Handel, the great composer, was so sensitive to inharmonies that it was impossible for him to maintain equanimity if he were present while the instruments of the orchestra were being tuned. An arrangement had to be adopted which provided that all instruments were carefully tuned before the great *maestro* entered, that the recitals might take place without any preliminary discords. On one occasion, it is said, a wag found admittance to the orchestra just before practice began; he put the instruments out of tune, and when a commencement was made the jarring inharmonies roused Handel to the highest pitch of rage; and he threw kettledrums about in a manner very much opposed to our conceptions of the beatitudes we might suppose accompany the celestial art. Some people will, no doubt, blame Handel for his sharp temper, and flatter themselves that they occupy a much higher moral sphere because of their ability to come through an ordeal unruffled, which would drive the great musician into ecstasies of rage. Might we be permitted to take a different view of the matter? Those who could endure the discordant sounds did not do so because of their moral purity, but rather on account of their obtuseness and want of sensibility. No intelligent person would take credit to himself for being able to stand the lash of a whip without suffering pain inflicted by the blow; yet, if the rhinoceros could speak he would probably plume himself upon the fact that his thick hide entitled him to higher moral consideration than the sensitive and exquisitely organised human being. Instead of denouncing this sensitiveness which readily discovers pain or inharmony, and revolts against them with all its might, we should rather encourage it as an evidence of high spiritual attributes. If all human beings were so exquisitely sensible of inharmony as Handel was it would be impossible for it to exist. It is the dull, stolid mass who have not sufficient consciousness of the beautiful who are answerable for discord in its myriad forms. The same law holds good in the moral world. How often do we hear the advice given that injustice, meanness, and cruelty should be disregarded as conditions of which it is no use taking notice? Some argue that it does not pay to oppose the unjust, the liar, or the tyrant. You only make enemies by so doing, they exclaim, and their practice is to meet injustice by

According to Mr. Barlow it was most unscientific to seek for information in such a quarter, but what came of it? precisely the result we wished for. On receiving "Lilly's" answer we said, "If the bell is rung and left hanging, and we find the medium bound, we shall have a splendid proof of the truthfulness of trance mediumship;" for the medium in her normal state could neither ring the bell herself nor know that anyone else would do so. I have learned in a great many respects to treat spirits as I do human beings, if I find them worthy of belief I believe them; now, the spirit named "Lilly" has been in constant communication with our circle for some months past, and during that time we have had many opportunities of testing her veracity, and are prepared to say that in no single instance has she deceived us, so that the measure of belief accorded to her statements during the continuance of the above seance was just so much and no more than that with which her statements were usually received, not as being absolutely true, but which, when viewed in the light of the past, were very probably so; for instance, when "Lilly" told me that "Nathaniel" had made a finger and thumb, I received that statement, startling as it was, as being probably true, but unlike the credulous creature Mr. Barlow tries to make me out, I remarked, "Will it be corroborated?" in that remark you have the key to our method: we do not accept, and never have accepted, the uncorroborated testimony of a spirit as sufficient proof of any kind of phenomenon; we attach to every communication just the importance we think it merits, and make such use of it as circumstances may suggest; so, when "Lilly," in answer to my question "Is the medium bound?" replied, "Oh, yes, Chief, I have her fast enough," every member of the circle felt he could trust her, knowing, as far as our test conditions were concerned, there was nothing risked in doing so, as at the close of the seance, at the very latest, the statement would receive either confirmation or refutation. This method may be peculiar to ourselves as investigators, but while we do not allow questioning the controlling spirit in any sense or degree to interfere with the arbitrary demands of the law of evidence, we find it convenient to be thus advised; for if "Lilly" had informed us that the medium was loose, we should at once have suspended operations, and if the statement had proved correct, have either rebound the medium or written the seance off *nil*.

If in taking the spirits into our confidence, and using the information they give in the above legitimate way, we have sinned against any of the canons of science, I am pleased to think we have done so in most excellent company; for a short time ago I had the honour to meet a distinguished man of science at the residence of one of the best mediums in England, and felt deep interest in listening to the scientist taking the opinion, or rather, receiving the explanation from a most intelligent spirit, of a part of the phenomena which he—the spirit—was then producing, and at many first-class seances since then. I have heard well-known spirits questioned in relation to matters of which they had knowledge, and found their opinions were received with as much respect and confidence as we had ever extended to our favourite spirit, "Lilly." This also may appear to Mr. Barlow to be reasoning in a circle, but when he knows as much about Spiritualism as some of those he professes to instruct, he may feel inclined to "go and do likewise."

Referring again for a moment to the charges of mental feebleness and over-busy induction which have been brought against me, I may remind you that you have in your possession two newspapers, containing about four columns of matter written by me, descriptive of two test seances I attended in London, and in which I took a leading part, and say I think in your candour you will admit that my words and acts as there given are not those of a man who did not know a fact from an hypothesis, or, knowing the difference, was quite content, "to prove an hypothesis from an hypothesis."

It is just possible there are Spiritualists to be found who, notwithstanding the very flattering terms in which he has spoken of them as investigators, may feel obliged to Mr. Barlow for his hints. For myself, while feeling I have nothing to learn from him, I have to say in conclusion, there is at least one thing about which we are agreed, namely, "Facts are what we want, and not hasty hypotheses."

Belper, May 5, 1874.

INVESTIGATOR.

MATERIALISATION.

To the Editor.—Sir,—I enclose a letter which I sent to the *Spiritualist*, but which the editor declined to insert, alleging that one experiment did not suffice, and that the spectators might have been mistaken.

There was no mistake. I was witness to the whole, and so were four other spectators. I admit that one or half-a-dozen experiments do not suffice to prove that certain phenomena do not occur. But this was not that case. The medium and the spirit were shown to be the same, beyond all doubt. Many questions lie behind this as to possible trance action and probable unconsciousness on the part of the medium. But it was proved that in this instance the form was that of the medium, and not that of an independent spirit, and if it were so when an accident had made the revelation, is it not a strong presumption that the like presentation of the medium's body may be made on other occasions? And does not one such incident show the necessity for some better tests than have been yet applied? Doubtless the medium was unconscious of what she was doing; but that is not the question. The fact for science and truth to ascertain is, if the walking and talking form is the medium or "a spirit." That is the question which investigators are bound to determine by unequivocal tests and conclusive evidence. I ask you, therefore, to give a place to this communication,—Yours, &c.,

May 4th.

EDWARD W. COX.

MATERIALISATION.

To the Editor of the *SPIRITUALIST*.—Sir,—The phenomenon of materialisation of the entire human form is so astounding, so utterly at variance with all our conceptions alike of spirit and of matter, and so entirely inexplicable by any theory, however wild, that it can be accepted as a fact only upon the most conclusive evidence.

Fortunately this evidence can be readily obtained. The alleged fact is not something in itself incapable of positive proof, or of which the proof is difficult, or upon which, when proof is given, there can be a difference of opinion. Its solution needs to be left in no doubt whatever. It is to be determined by the senses—by the eye, or the hand.

Science has a right to ask, Why is not such proof given? Why is a fact of such overwhelming importance left to be determined by complicated machinery, invitations upon which suspicious conditions are imposed; dubious lights, and such like, when it could be settled in a moment by simply putting forth the hand and drawing a curtain, or by walking into the room where the medium sits, or, best of all, by a patch of burnt cork upon the medium's cheek? I am aware that the answer made to such reasonable and sufficient tests is, that a sudden influx of light, or the holding of the alleged "form," &c., would be dangerous to the health or even to the life of the medium. What proof is there of this? Has any medium ever been killed by it? But it is an assertion which of itself excites the gravest suspicion, for if trickery were designed this would be precisely the condition to facilitate it. But the assertion is not true, as I shall presently show. At all events, no positive harm could come of a letter written on the forehead with a bit of cork.

I have seen the forms of "Katie" and "Florence" together in the full light, coming out from the room in which Miss Cook and Miss Showers were placed, walking about, talking, playing girlish tricks, patting us and pushing us. They were solid flesh and blood and bone. They breathed, and perspired, and ate, and wore a white head-dress and a white robe from neck to foot, made of cotton and woven by a loom. Not merely did they resemble their respective mediums, they were facsimiles of them—alike in face, hair, complexion, teeth, eyes, hands, and movements of the body. Unless he had been otherwise so informed, no person would have doubted for a moment that the two girls who had been placed behind the curtain were now standing in *propria persona* before the curtain playing very prettily the character of ghost.

On that occasion there was nothing to avoid this conclusion but the bare assertion of the forms in white that they were not what they appeared to be, but two other beings in the likeness of Miss Cook and Miss Showers; and that the real ladies were at that moment asleep on the sofa behind the curtain. But of this their assertion no proof whatever was given or offered or permitted. The fact might have been established in a moment beyond all doubts by the simple process of opening the curtain and exhibiting the two ladies then and there upon the sofa, wearing their black gowns. But this only certain evidence was not proffered, nor indeed was it allowed us—the conditions exacted from us being that we should do nothing by which, if it were a trick, we should be enabled to discover it.

This and similar exhibitions have been advanced as "proofs of positive materialisation," and it is said, "You have seen, heard, touched the spirit-forms." True, I have seen two forms, and they were material forms beyond all question. But they exactly resembled the ladies, and not the slightest proof was given or allowed to me that they were not the ladies themselves, as they appeared to all of us to be.

But I have had one piece of evidence that goes far to throw a doubt over the whole. At a sitting with Miss Showers, a few days ago, the curtain, behind which the form of "Florence" was exhibiting her face, was opened by a spectator ignorant of the conditions, and a peep behind the scenes was afforded to those present. I am bound, in the interests of truth and science, to say, that I, as well as all the others, beheld revealed to us, not a form in front and a lady in the chair, but the chair empty, and the lady herself at the curtain wearing the ghost head-dress, and dressed in her own black gown! Nor was she lying on the floor as some have surmised. When the head was thrust out between the curtain the eyes were turned up with the fixed stare which has been observed in the supposed "Florence," but the eyes rapidly assumed their natural position when the exposure was made, and the hands were forthwith actively employed in trying to close the curtain, and in the struggle with the inspecting lady the spirit-head-dress fell off. I was witness to it all, and to the extraordinary scene that followed—the voice crying out "You have killed my medium!"—an alarm which, by the by, was quite needless, for she was neither killed nor injured beyond the vexation of the discovery. She said in excuse that she was unconscious of what she had done, being in a state of trance. Doubtless it was so, and I impute no blame nor deliberate trick to her. But the fact was completely established that, on this occasion at least "Florence" was Miss Showers herself. It established also another fact, that the throwing of light and touching of the spirit does not kill nor injure the medium, as was proved also by the rude seizure of "Katie." Investigators need therefore feel no alarm in the application of rational tests—and the only rational test is that which common sense prescribes—a *view*. If, while the form is without in white, the medium be shown behind the curtain in black, plain to the eyes of all the spectators, the greatest marvel the world has ever known will be proved beyond further controversy. Until this is done, the presumption will be, as it ought to be, that the forms are in fact what they appear, and as all the evidence goes to prove them to be, the veritable mediums, and neither their doubles nor other spirits assuming their likeness.

I must not be understood as assuming that because in one instance the medium was playing "spirit" she has done so in all cases, or that others have done the like, and still less do I accuse her of deliberate imposture. I know that in the mesmeric condition patients are often unconscious actors, obeying merely the strong desire of those about them, and I readily accept the excuses she made. But such an incident certainly calls for much more perfect tests than any that have been yet applied before the fact of materialisation can be accepted.

I am no advocate for unconditional tests. All experimental science must be conducted in accordance with certain conditions. But there are tests not inconsistent with the production of the phenomena, and science and truth may fairly demand their application. I can understand objection to a test that would or might prevent the occurrence of the phenomenon, such as light during the process of materialisation, if that be a reality. But the test now demanded is a trial if the phenomenon, after it is produced, is real or pretended. The act of materialisation being completed, no subsequent test to try if it be real or pretended could affect that result. The only objection that has been raised is that of possible injury to the medium. But in the only two instances in which touch has been tried no harm came of it to either medium, and therefore the alleged danger is purely imaginary, as proved by actual experience.

I write in hope that these considerations will induce honest truth-seekers to apply the only tests admissible in a matter of such over-

whelming interest, and to be content with nothing less than a plain unquestionable view of both spirit and medium at the same moment, or by making some mark upon either medium or spirit, or both, which shall at once establish their identity or difference. What would be said of any disputed great discovery in science if a piece of burnt cork would determine it and the experimentalist refused to try it?—Yours, &c.,
April 23rd, 1874.
EDWARD W. COX.

[Mrs. Showers promises her account of the circumstances for our next issue.—Ed. M.]

PHYSICAL MANIFESTATIONS I. SCEPTICISM.

To the Editor.—Dear Sir,—I think it my duty to intimate in a prefatory way at the outset that I am a sceptic in all matters pertaining to Spiritualism or spiritual phenomena. It is, however, only justice to the science, or whatever name it may be known by, to recount what transpired at a dark seance to which I had the privilege of being invited. The room wherein the following manifestations took place was in the Caledonia Hotel, Stafford Street, Liverpool, and the gentlemen present included the medium (Mr. A. Egerton), Messrs. J. and A. Lamont, Mr. J. Davidson and brother, Mr. Chatham, Mr. Bretherton, and a number of strangers.

After the gentlemen had been seated, and the circle formed satisfactorily, the light was turned out, a small drum and sticks, two paper tubes or speaking-trumpets, and a few iron rings having previously been placed on the table. In my position of sceptic and stranger I wished all hands to be joined, but this was a needless device, for the sitters were only too eager that it should be done. Nothing transpired for the first few minutes, and a lively air was suggested as a means of diverting the mind from any anticipated manifestations. No sooner had the singing commenced, and the mind thereby released from any engrossing expectation, than a slight rumbling on the drum was heard, followed by a stentorian shout through one of the paper tubes, and these were in turn followed by the animated movements of the aforesaid iron rings. On the subsidence of these—to me—strange phenomena, the medium (whose hand I held tightly in my own) seemed to be gliding noiselessly and mysteriously in his chair from the table, and at that moment I was almost petrified by feeling the largest ring on my arm. Soon afterwards the light was turned on, and I am compelled to admit that the ring completely encircled my arm. How it got there is a mystery, as I can confidently say, after a very severe scrutiny, that the ring was in one piece, and of a substantial thickness. I can quite as confidently assert that I never from the commencement of the sitting loosened my tight hold or grip of the medium's hand, and this was at least sufficient to make my scepticism waver. I confess, however, to a pardonable dissatisfaction even then. Soon after, in accordance with the rappings or movements of the table, which were discovered to indicate that a manifestation in the cabinet (which was placed in one corner of the room) might be attempted, the medium took a chair in the interior of the cabinet. As a special favour, and at the request of some of the strangers present, I was allowed to tie the medium to the chair with about eighteen or twenty feet of stout rope; and ignoring altogether the fact of the compression of the rope causing indentations in the flesh of his arms and body, I secured him in a manner which I was positive would render an unaided escape impossible. Soon after the doors had been closed, a phosphoric light became visible at the oval windows, and this in a few minutes was followed by the facsimile of a human form of more than ordinary height, with a quiet pale face inclined to melancholy, and a head seemingly covered with a wig or white cloth. Of the presence of the apparition or spirit I was sure, and after the first blush of my timidity had worn away, I was only too conscious that it was anything but an optical illusion, from the fact of the others seeing it simultaneously with myself. The eyes of the figure seemed to be cast downwards and sad, the mouth was slightly compressed and rigid, the nose inclined to the aquiline, and the general expression and pose was calmness itself. The effect on me was to cause me to remove my eyes to the darkness, for an uneasy feeling pervaded me. When I glanced again at the cabinet the figure had gone, and the atmosphere became heavy with most beautiful scent, which lent its fragrance for some time. The medium was shortly afterwards examined by myself, and I need hardly say that I found the rope in precisely the same condition in which I had left it, a peculiarity in one of the knots which I made designedly proving that it had not been undone. I had scarcely retaken my seat when a noise as of rope being drawn against woodwork was followed by the ropes themselves being thrown violently in the face of one of the gentlemen present.

The seance was shortly afterwards brought to a close, and I wended my way home with a consciousness of my scepticism evincing a tendency to disappear, and above all with an insatiable desire to search into a matter which, if I at any time ridiculed, I am now at least willing to inquire into. It is not to my interest or advantage to pervert the truth, and I conclude by recapitulating the incidents of the seance—first, as to the rumbling of the drum, the sticks of which lay loosely on the top; second, the shout through the tube; third, the encircling of my arm with a ring perfectly whole, and without a single fracture or joint; fourth, the figure, which has since then given me a fund of thought; and lastly, the minute incidents which I have failed to notice, as in my opinion they were utterly annihilated by the more conspicuous occurrences which I have attempted to enumerate.—Yours respectfully,

Liverpool, April 28th, 1874.

J. EATON GRIFFITHS.

AN APPEAL FOR HARMONY.

To the Editor, and all whom it may concern.—In reading the MEDIUM AND DAYBREAK for some time past, together with many other papers professing Liberal and Progressive opinions, I have almost come to the conclusion that we are verging back again into the old times of envy, hatred, and malice, together with all uncharitableness, and I have determined, no matter what may be the result, to try at least to put in a word or two to bring back the minds of all such professors of advanced thought, that we should live, move, and profess less. I am fully aware that all new movements are new openings for advanced professors of all kinds to step in for a pull at the loaves and the fishes. It has ever been so, but that it should be tried amongst Spiritualists is almost beyond my comprehension, seeing that we have such subjects amongst

us as clairvoyants, who can see the thoughts of men, past, present, and future; and spirits, who are watching our every action; and, more than all, a soul within us, upon which is photographed our every thought, our every action, and our every movement, for which we alone, in the great and long hereafter, will have to be responsible. I very often hear it said that the great bulk of the ministers of the present Christianity do not believe in immortality, from the fact of their lives being in the practice of envy and not goodwill to men. Now, I write to remind our own friends that the same may be said of our own body, judging from the many strange articles lately printed in our publications. And I most earnestly beg to call the attention of all wishful to improve their lives to the advice given in the "Great Harmonia," vol. 2, page 174, where the question is asked, "Is it possible to render the human spirit harmonious?" The following rules are all important. Says the Spirit:—

"1. In the morning arise, resolved to do nothing against, but everything for, the kingdom of heaven on earth.

"2. Happiness being the object, let every action during the day be preceded by such well-conceived and well-developed thoughts as tend to its attainment.

"3. At night retire, at peace with yourself, at peace with all the world."

The Spirit also says:—

"1. Be content with the past, and with all it has brought you.

"2. Be thankful for the present, and for all you have.

"3. Be patient for the future, and for all it promises to bring you."

These rules you should study, says the same teacher—and you must practise them, no milk-and-water and no sham—"Live thus, and every morning the spirit will feel as pure and as new as an infant. Live thus, and your companions will grow into your likeness, and discord will not enter your midst. If discord comes in, do not speak or act impetuously. Be simple-minded, willing to be taught, willing to forgive."

Do not, my friends, let us grow into creeds and dogmas and followers of men. Let us remember we are all men, and that the best of us are but very feeble, and know very little compared to the vast unknown realm of beauty which the newly-clothed Spiritualism is able and willing to teach us. No wonder we have more discord amongst us than is pleasant, when we forget the first principle of our philosophy. Were the earth chemist to forget the elements, could he find the poison? Were the mathematician to forget the first rules of arithmetic, could he calculate the distances of the stars, or by forgetting the first laws of natural philosophy weigh them in their orbits? No, my friends, no more can we follow out the great progressive law of life if we forget the practice of the first rules. I want you to remember that there are spirits in the flesh—clairvoyants—who are not publicly known, who can turn their wonderful telescopes upon every public character amongst us, as there are spirits who are watching every movement, and will, sooner or later, turn out the money-changers from the temple. Trusting we shall progress in knowledge and goodness, I am, my dear friends,
SPIRITUOSO.

ORIGIN OF LORD LYTON'S "COMING RACE."

The "Special Commissioner" of the *Brighton Daily News* has the following passages in his letter published on May 5. We have heard Mr. Herne give expression to the same statements:—"Where did the author of 'The Coming Race' get the material for his singular and in every way remarkable book? A story has just come to my knowledge on this point with which I may as well at once acquaint your readers. When first published, the critics were sorely puzzled as to who the author of this work could be. All sorts of guesses were put forward, most of which were ridiculously wide of the mark. Only after the death of the late Lord Lytton was the mystery cleared up; and then, of course, everybody admitted that only the author of 'The Caxtons' could have penned such a volume. Those who have read it need not be reminded of the peculiar and original vein which characterises it; it is, in fact, a work by itself. Will your readers be surprised to learn that it is now claimed to be a communication from the unseen world? Such, however, is, I learn, the fact. According to the statement of Mr. Frank Herne, the physical and trance medium, who has lately been giving seances at Brighton, the facts—or, as some people may prefer to regard it, fiction—contained in the book were given to the noble author through his mediumship. His story is that some years ago he was retained as medium by a colonel in the Life Guards, who was at the time investigating Spiritualism. The seances were of a private character, and were only attended by two other gentlemen besides the officer and the medium, one of whom was Lord Lytton, whose name, however, was never mentioned, and who thought, though wrongly, that he was unknown to the medium. These seances extended over a considerable period, a spirit—so Mr. Herne avers—communicating through him, while in the trance state, matter of unusual novelty and importance. So impressed were the sitters with this fact that at each seance they took copious notes. One day the sittings came to an abrupt termination. A fifth person was introduced, who unwittingly accosted Lord Lytton by name, after which his lordship never came again. Some time afterwards that the book is carried up to this last seance, and that it abruptly breaks off where the sittings terminated. If true, this is a fact which should be known; if, on the other hand, the statement is without foundation, it should be at once refuted. Who were the other gentlemen? If, as Mr. Herne says, they took notes, they would be able to verify his assertions. In any event the public would like to hear what they have to say about the matter. There is one point which I should like to see explained. As far as I understand it, the theory of trance-speaking is that the medium is perfectly unconscious at the time of what is transpiring, and that when he returns to his normal condition he is equally ignorant of what has taken place. How, then, is Mr. Herne able to speak so confidently as to the contents of 'The Coming Race' having been communicated through him?"

"Still on Spiritualism, I may mention that there is some talk of bringing Mrs. Cora L. V. Tappan, the celebrated American trance-medium, to Brighton again. This time the special object will be to make converts from the multitude, for which purpose they will be invited to hear this mysterious lady 'orate' in the Concert Hall on a Sunday evening, free of charge."

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.	
Two copies " " 4d. " 17s. 4d.	
Three " " 5½d. " £1 3s. 10d.	

Four copies and upwards, in one wrapper, post free, 1½d. each per week, or 6s. 6d. 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 Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 8, 1874.

A MEMORIAL EDITION OF THE TRACTS AND LETTERS OF JUDGE EDMONDS.

We now know the cause of delay in the publication of our English edition of the "Tracts and Letters." The plates have been for months in the works, ready to put to press, but that step could not be taken till a reply was obtained from the author, as to whether he desired us to print him, at the same time, an edition at a price named by us. His last illness, no doubt, prevented his replying, and we shall now proceed immediately to carry out the purpose for which Judge Edmonds sent the stereo-plates to this country. We are more particularly inclined to push forward this last request to us of our departed friend, inasmuch as Miss Laura Edmonds has written, "Will you be so good as to send me, at earliest date, the plates of the Spiritual Tracts that belonged to my father, Judge Edmonds?" With this request it is our desire to comply in the promptest manner possible under the circumstances. The engagement with which we aforesaid had entered must be fulfilled, an engagement not only with the author of the work, but with the cause of Spiritualism and its numerous friends in this country, who are eagerly expecting the promised volume. We must also endeavour to realise the cost of carrying the plates to London, and the heavy expense incurred in correcting them. Judge Edmonds, with his own hands, marked a copy, observing on a scrap of paper enclosed with it, "I see that the printer of this edition omitted to mend the plates as I had directed him to. In this copy I have marked where the errors are." The book has been carefully gone through, and many other faults made good, involving a considerable expense, but putting the typographical department into a very perfect state. Several pages have also been added, as directed by the Judge, and a copious index will be appended, rendering the work invaluable for reference.

The "Tracts and Letters" constitute a book which is not alone useful for the investigator, but may be read with profit by experienced Spiritualists. The author was a practical Spiritualist and medium of the greatest experience, and his "Tracts and Letters" were specially written to meet public objections and demands for information on technical points. Many of the papers were penned in response to queries from eminent persons, which lends a peculiar dignity and importance to the inquiry. The work is, therefore, in the highest degree instructive to all, whether Spiritualists, inquirers, or sceptics. We are besieged with numerous questions daily, all of which are answered in the volume in question. We frequently hear of discussions and doubts amongst Spiritualists, all of which could be settled and cleared away by recourse to the ripe experience of Judge Edmonds.

That the movement in this country should lose such a boon as the possession of an edition of this work, is what should not be tolerated. It is also a fine opportunity for expressing respect for its distinguished author, to whom Spiritualism owes so much. His words, written to us last autumn, were, "Your publishing that work, so that it could be afforded cheaply to the world, would be to me the most acceptable memorial that could be devised." How unwittingly our dear friend used the word "Memorial," which will be the term whereby the forthcoming edition of his volume will be known amongst us!

Now let us to work immediately, that justice and honour may be done to the departed, that a powerful impetus may be imparted to Spiritualism, and that Miss Edmonds may soon have the plates returned, very much improved from their sojourn in our factory.

This is what we propose to do. We shall produce a volume of about 350 pages, in artistic wrapper, and containing a portrait of the author, for the nominal charge to subscribers of 1s. 3d., post free, or six copies for 5s., carriage to be paid by the subscriber. We know that this is an offer quite unprecedented in the history of our literature, and we must print thousands that our expenses for freight, corrections, &c., may be reimbursed. But our object is not to make a "job" of this transaction, but strictly to carry out the wishes of our ever-present brother in spirit the author, that these works may be "afforded cheaply to the world." And we hope

every Spiritualist in great Britain will unite with us in helping "the world" to a good supply of them.

We shall also provide an edition on superior paper, and bound in cloth appropriately ornamented. The cost of this edition to subscribers will be 2s., post free, or four copies for 6s., carriage extra. A subscriber of 5s. for six copies of the cheaper edition will be entitled to order any number of copies of the superior edition at 1s. 6d. each copy.

This is our part of the contract; and now, kind reader, what may we expect from you? The grand object is to provide every Spiritualist with a Memorial Edition of this volume, and place as many copies in the hands of non-Spiritualists as possible. The most practical plan is, for Spiritualists to club together and have down large parcels at the rate of six copies for 5s. Any quantity above six copies can be had at this rate, and the same rule holds good in respect to the fine edition. Every Spiritualist may thus have the work at 10d. per copy with a fraction added for carriage. This is a much cheaper volume than the Dialectical Report, favourable to the purchaser as that transaction was. Those who have the welfare of Spiritualism at heart, and can afford it, would do well to secure a good parcel to be ready to present to libraries and inquirers as they may be required.

Whatever our friends intend doing we hope they will set about quickly. We expect the entire edition to be subscribed for next week. We should go to press at once, but this we cannot do until we know how many copies will be wanted. Every order must be accompanied by the amount, as the price of the books will be all expended in their production as the work goes on.

This done as thoroughly as it might be will be a testimonial to the memory of Judge Edmonds from the great body of Spiritualists in Great Britain, and the most extended form of action which has ever occurred in the history of our movement. May we rely on every brother and sister in the cause of Spiritualism doing his and her part in realising this desirable end?

INTRODUCTION OF A NEW MEDIUM.

To meet the present demand for phenomenal mediumship, we are pleased in being able to direct the public to the powers evinced by Mr. Joseph Beales, of whose seances several reports have already appeared in our columns. We recently had a private seance with him, and the results gave all present great satisfaction. Almost immediately the instruments were moved, and shortly every person was touched, which was repeated many times during the seance; objects were placed upon the various sitters, taken from the hands of one sitter and given to the other. These things occurred while the lady sitting close to Mr. Beales was engaged in conversation with him. The spirits "Dick" and "Rosy" conversed in the audible voice with the sitters, and promised to evince much greater power when the medium has had more experience. Spirit-lights were also seen. To give the friends of Spiritualism a special opportunity of becoming acquainted with his mediumship, Mr. Beales has kindly offered to give a select seance, to Spiritualists only, on Wednesday evening, the 13th May. The price charged for admission will be 2s. 6d., and the proceeds will be devoted to the benefit of the Spiritual Institution. The seance will commence at eight o'clock, and all who are acquainted with these manifestations will know that no person can be admitted after the hour of meeting.

MRS. TAPPAN ON JUDGE EDMONDS.

Mr. Glynes has desired us to make the following announcements:—Mrs. Tappan will deliver, on Sunday evening next, at Cleveland Hall, a memorial address on the life and works of the late Judge Edmonds, under the inspiration of Theodore Parker. A committee is being formed for organising a new series of thirty-five lectures by Mrs. Tappan, commencing on the 4th October, and extending to the 31st May, 1875. Tickets to be had at the doors. Application for tickets to be made as soon as possible to the Secretary, Mr. Webster Glynes, 4, Gray's Inn Square, W.C.

MRS. CORA L. V. TAPPAN'S INSPIRATIONAL DISCOURSES.

The Committee, encouraged by the support given to their former course, have much pleasure in announcing that they have made arrangements for the delivery of a further course of six lectures, extending from the 5th of April to the 17th of May, to be held at Cleveland Hall as heretofore, at 7 p.m., Sunday evenings. Tickets for the reserved benches will be 12s. each for the course, and for the chairs 6s. each for the course. Applications for tickets to be made to Mrs. Honeywood, 52, Warwick Square, enclosing post-office orders. The Committee hope that some friends of the movement will feel disposed to assist by forwarding small donations at the same time. Single tickets of admission, or tickets for the course, can be purchased at the doors. A large portion of the hall is reserved for the free admission of inquirers and the general public.

Mr. CROOKES'S Paper on Spiritualism, which rendered the *Quarterly Journal of Science* for January so famous, has now been published in a separate form, price One Shilling. It is entitled "Notes of an Inquiry into the Phenomena called Spiritualism during the years 1870-73." This important testimony will now be rendered more extensively useful. The work will be hailed with pleasure by many of our readers. We can send copies post-free on receipt of one shilling.

TO THE SUBSCRIBERS FOR THE CHEAP EDITION ON THE
DIALECTICAL REPORT, AND THE FRIENDS OF
SPIRITUALISM GENERALLY.

The plan of publication adopted last year in issuing the Popular Edition of the "Report on Spiritualism of the Committee of the London Dialectical Society" was so unprecedentedly successful, and gave such universal satisfaction, that I have resolved to follow the same course in respect to several other valuable works which I have obtained the privilege of publishing for the promotion of Spiritualism.

The first work of the series is now ready for delivery, and already a large number have been subscribed for. The work to which I allude is

"RESEARCHES IN THE PHENOMENA OF
SPIRITUALISM."

BY WILLIAM CROOKES, F.R.S., &c.

Now Ready in Two Parts, at 1s. each, and embodying the following Treatises, reprinted from the *Quarterly Journal of Science* :—

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Now that the public mind is so fully occupied with the assumed exposure of Spiritualism by conjurers, a favourable opportunity exists for giving wide and useful circulation to these works. The demonstrations are so clearly described and fully illustrated that no doubt can exist in the mind of the reader as to the reality of the phenomena; and the conditions under which Mr. Crookes experimented are so different from those adopted by the conjurers that no comparison exists between the two methods.

Specimen copies are supplied to the purchasers of *Human Nature* for May at 6d. each, post free, 7d.; *Human Nature* and one of the Parts, post free, 1s. 2d.; *Human Nature* and both Parts, post free, 1s. 9d.

J. BURNS, Publisher.

MRS. BUTTERFIELD's address is Gisburn House, Queen Street, Morley, near Leeds.

MRS. TAPPAN had a very encouraging meeting at Bradford on Tuesday evening.

MR. GERALD MASSEY is on the eve of departing from America, and may be expected home again in a few weeks.

SARAH SPENCER, the beloved wife of E. Spencer, formerly of Leyburn, Yorkshire, passed on to the higher life on the 2nd inst., aged fifty-nine years, at 22, Park Square, Lancaster.

NEWCASTLE.—We have not tried the powers of the persons you name, but the achievement of the results to which you allude are not by any means rare in mediumship.

MR. WILLIAMS writes from Paris to say that he has been persuaded to prolong his stay in the French capital. His seances have been very successful. He hopes to arrive in London about the 15th instant, but will not resume his public seances till Thursday, May 21st.

MR. HERNE is about to return to London, and will commence a series of seances at the Spiritual Institution, on Wednesday afternoon each week, at 3 o'clock, and Thursday evening at 8 o'clock. Admission 2s. 6d. to each seance.

MRS. DICKINSON leaves London in the midst of a busy practice. She will proceed to Liverpool on Monday, and remain till she finally sails for America. Mrs. Dickinson has performed some of her most successful cures in Liverpool, and no doubt the credit which she has won will find her a cordial welcome and much usefulness during the remainder of her stay in this country. Mrs. Dickinson may be found at 6, Stafford Street, Liverpool.

THE first issue of our new edition of "Researches in the Phenomena of Spiritualism," by W. Crookes, F.R.S., has come in from the printer, and been entirely exhausted. Before we can fill all the orders on hand we must wait for another supply. The purchasers of *Human Nature* for May may procure specimen copies at half-price. Ten copies are supplied for 5s. till May 15, after which the price will be 1s. per copy. We hope our friends will not delay sending in their orders in time to secure parcels at half-price.

THE PHRENOLOGICAL SEANCES.—The meeting on Tuesday evening was again favourably attended, and the proceedings seemed to give great interest to those present. A delineation of Dr. Livingstone was given, and some of the points were corroborated by a gentleman who had seen him at Cambridge. The examination of a perfect stranger, who was present, was testified to by a friend, who said that the sketch then offered by the phrenologist was in every respect characteristic of the gentleman. On Tuesday evening next Mr. Burns will make some remarks on the phrenological characteristics of Mrs. Tappan, and in inspirational mediumship. The hour of attendance is eight o'clock. Admission, One Shilling.

PHRENOLOGICAL AND MUSICAL ENTERTAINMENT

The St. John's Association of Spiritualists are about £10 in debt. This is not to be wondered at, seeing the amount of work they have done, and the unfavourable circumstances under which they have done it. For five years they have kept on a series of free meetings and seances which have quietly done an immense amount of good for Spiritualism. Their labours have been situated in a poor part of London, and their membership has been but small, and composed almost exclusively of what may be called the working classes who have very little to spare when day and way are paid. Notwithstanding these facts, the society has done what no other body in London has ever attempted.

On the same Sunday on which Mrs. Tappan commenced her labours in St. George's Hall the St. John's Association also inaugurated a series of Sunday meetings at Goswell Hall, Dr. Sexton being speaker. Both St. George's and Goswell Hall were crowded. The Goswell Hall meetings have been continued ever since. All the meetings have been good, but the hall has been repeatedly filled to overflowing, the admission being free, with a voluntary contribution in passing out. Speakers have nearly all given their services gratuitously, some of them not even accepting omnibus fare. A very intelligent and interesting association of inquirers has thus been brought together; and, when we consider the utter absence of means, we cannot marvel that the committee is only about £10 in debt, part of which was carried forward from previous operations. Indeed, many of the meetings have been equal to those held in the West End, but the latter have been supported by tickets of admission at the door, and donations and subscriptions for seats. Is it at all proper that a West End committee should be liberally supported by funds derived from all parts of London and the country, while the claims of an East End committee are entirely ignored? I hope my brother Spiritualists will answer in the negative, and will warmly support the proposition which I have now to place before them. I have offered to give a phrenological and musical entertainment at Goswell Hall on Thursday evening, May 21st. My part in the proceedings will be to declare the character of entire strangers, selected from the audience, by an examination of their head phrenologically. This is a very amusing form of entertainment, and generally draws a good audience. Between the examinations vocal and instrumental music will be rendered by a party of efficient artistes who have kindly promised their services. All that is wanted to make the matter a success is the patronage of the friends of Spiritualism. The tickets will be ready soon at the following prices :—2s. 6d., 1s., and 6d. I hope a large quantity of the 2s. 6d. tickets will be bought up by those who can afford to help this deserving society, and yet who may not be able to be present; and that the hall will be crowded by the purchasers of sixpenny and shilling tickets. If half-a-dozen ladies in various parts of London would take this matter up and induce their friends to take the 2s. 6d. tickets, the work would be done without further trouble. I shall be glad to have communications from such helpers, and assistance may also be offered to Mr. R. Pearce, secretary, at the committee rooms, 30, Parkfield Street, Islington, N.

J. BURNS.

TUNING THE SPIRITUAL FIDDLE.

It is said that Handel, the great composer, was so sensitive to inharmonies that it was impossible for him to maintain equanimity if he were present while the instruments of the orchestra were being tuned. An arrangement had to be adopted which provided that all instruments were carefully tuned before the great *maestro* entered, that the recitals might take place without any preliminary discordances. On one occasion, it is said, a wag found admittance to the orchestra just before practice begun; he put the instruments out of tune, and when a commencement was made the jarring inharmonies roused Handel to the highest pitch of rage; and he threw kettledrums about in a manner very much opposed to our conceptions of the beatitudes we might suppose accompany the celestial art. Some people will, no doubt, blame Handel for his sharp temper, and flatter themselves that they occupy a much higher moral sphere because of their ability to come through an ordeal unruffled, which would drive the great musician into ecstasies of rage. Might we be permitted to take a different view of the matter? Those who could endure the discordant sounds did not do so because of their moral purity, but rather on account of their obtuseness and want of sensibility. No intelligent person would take credit to himself for being able to stand the lash of a whip without suffering pain inflicted by the blow; yet, if the rhinoceros could speak he would probably plume himself upon the fact that his thick hide entitled him to higher moral consideration than the sensitive and exquisitely organised human being. Instead of denouncing this sensitiveness which readily discovers pain or inharmony, and revolts against them with all its might, we should rather encourage it as an evidence of high spiritual attributes. If all human beings were so exquisitely sensible of inharmony as Handel was it would be impossible for it to exist. It is the dull, stolid mass who have not sufficient consciousness of the beautiful who are answerable for discord in its myriad forms. The same law holds good in the moral world. How often do we hear the advice given that injustice, meanness, and cruelty should be disregarded as conditions of which it is no use taking notice? Some argue that it does not pay to oppose the unjust, the liar, or the tyrant. You only make enemies by so doing, they exclaim, and their practice is to meet injustice by

policy; to retaliate for the open attacks of others by private scandal circulated in secret, and to succumb to tyranny by abject cringing, if thereby any personal advantage can be gained. These people are worldly-wise, and are ready to air themselves in their self-assumed graces, comparing themselves very favourably with the harsh eccentricities of the Handels of justice, truthfulness, and manly independence, whose high-toned organism and real spiritual superiority will not permit them to condone the evils which the great mass live in, as if it were their native element.

With these introductory considerations we approach the practical question that much inharmonious prevails in Spiritualism. Its adherents are not by any means its children; they are a miscellaneous assemblage collected from families innumerable, and all wearing the characteristic marks of their origin. Not only are they diversified educationally and socially, but also organically. There is no harmony whatever prevailing in these constituent diversities, and how is it possible that harmony is to be expected? The only means of ensuring harmony is by a universal adherence to principle. With all who love justice, goodness, and truth, there must be harmony. To those who ignore the claims of this trinity, in any one or any number of respects, then there must be corresponding inharmonious. How, then, is the spiritual fiddle to be tuned? We must answer—Like all other instruments, by the manifestation of inharmonious. The road from inharmonious to harmony is necessarily more or less an inharmonious path. How horrid are the sounds caused by the tuning process! So it is amongst human beings. One Spiritualist attuned to the principle of justice, goodness, and truth, sounds the perfect note. All those who are similarly attuned respond in unison with him, and their souls, voices, and actions, blend as one, borne forward as they are upon the omnipresent harmonies of the universe. But straightway, one or more inharmonious individuals endeavour to sound their responses; they either disregard the truth, ignore goodness, or oppose justice; and what is the result? Inharmonious. But these, nevertheless, think they are right; and it is only after the discordant string has been sounded, time after time, in comparison with the perfect note of the normal string, that the actual degree of discord is determined, and judgment is taken as to how to remedy the evil. One other string has been tightened to the proper pitch, and harmony with the law of justice has been regained. The balance due on the Sunday meetings has been paid, but more requires to be done before all the strings vibrate in unison with that act of equity. A kind of receipt slightly out of tune has been given in certain London prints by a secretarial individual who has attached thereto his moral signet. This impress assumes the form of saying that Mr. Burns told seventeen lies in his recent history of Mrs. Tappan's meetings, which appeared in our columns! This dexterity at vulgar fractions would, no doubt, be laudable in an arithmetical class; but what are we to think of the man who publishes as widely as he can to the world that another in a public position, in which truthfulness is his chief and necessary qualification, is a consummate liar? Every person knows how disastrous such a report would be were it made by anyone having the slightest claim on public attention or confidence; or if it were made against one whose reputation had to depend upon the statement of an unknown individual. Happily, in this case the discordant string confesses itself at fault, by the universal recognition of reliability extended to the other against whom he jars. Possibly the reckless individual who has published himself as reviler has no character to lose, or he would not have made the statement he did. For, while it can do Mr. Burns no harm, it is certain to raise a grave suspicion respecting its utterer. But Mr. Grim is a representative individual, a self-important strand in the chord of "national" Spiritualism, which has failed to sound in unison with the music which has hitherto led the onward march of the movement. The only way to get into tune is to sound all the strings again and again, and finally decide which it is that jars upon the ear. The conduct of some men in Spiritualism reminds us of an observation we once made in a well-known city. A builder had erected a stately mansion of snowy whiteness, the perfect embodiment of the architect's design. The scaffolding had been removed, its surroundings were cleared of all incongruities, and the approach to the building was thrown open to the public. Amongst the admiring multitude a very small boy—a mere "iota" in the alphabet of humanity—quite unconscious of the beauty before him, carried in his dirty fingers a piece of charcoal, and on every pure and polished block he could reach he traced uncouth black scrawls, the symbol of his own chaotic mind. How often since have we seen a repetition of this conduct amongst children of a larger growth physically, but spiritual compasses of the misdirected and undeveloped child observed in our travels.

C. T. S. H.—Will you send on your address, that we may forward you a proof?

THE ARRIVAL OF MRS. FAY.—We have just received a letter from this medium stating that she intends sailing for England, accompanied by her husband, on the 16th instant. She says:—"We would be pleased to correspond with different societies throughout England, so that we could visit them for sittings during our stay in your country. We wish, however, to hold them in London for some time before visiting provincial towns. We are having fine success in New York, through the influence of Brother Andrew Jackson Davis and many leading friends." Mrs. Fay enclosed one of her photographs, which may be seen at the Spiritual Institution. This lady is quite a stranger to us, and we know nothing of her mediumship or moral character. In thus announcing her visit we are not in a position to afford her any recommendation, but, with others, must take her as we find her on her arrival amongst us.

DEBATE AT NOTTINGHAM.

To the Editor.—Dear Sir,—As announced in your columns last week, a discussion took place at the room, Church Gate, between Mr. Ashworth and Mr. Judd, secularist; subject, "The certainty of a future life proven by Spiritualism."

On the first evening, April 20th, Mr. Ashworth opened the debate with a speech of three-quarters of an hour's length. Mr. Taplin, secularist, in the chair. Mr. Ashworth commenced by quoting the first paragraph of Mr. Foote's opening speech in London on the subject of a future state. He agreed with that gentleman that it was a subject of great importance, and it was through this conviction that he had taken the position he had that night. He went on to say that "he believed Spiritualism to be the only religion or science that can give us that positive and undeniable evidence, which every human being earnestly desires to possess, of the continued conscious existence of their inward individuality or spirit. It alone is capable of giving a demonstrative answer to that all-important question—which has been asked many thousands of times by philosophers, scientists, and teachers, as well as all classes of the people—'If a man die, shall he live again?' After quoting from Dr. Sexton's opening speech in his late debate with Mr. Foote, Mr. Ashworth went on to say that he fully believed in the truthfulness of the old adage, that "an ounce of fact was worth more than a bushel of theory." "Spiritualism dealt with facts, and he should require, as did Dr. Sexton of Mr. Foote, that they be dealt with in the same way precisely as are the facts in connection with any other branch of science." He said it argued much in our favour when those who urge reasons against our cause are so universally those who have not investigated, and are, therefore, totally unfit to give an opinion. He asked, "Who could be so able to give an opinion concerning the facts of chemistry, physiology, phrenology, &c., &c., as those who had given long years of study, investigation, and experiment?" The same, he contended, held good with the facts of Spiritualism. To admit the testimony of such men as W. Howitt, Professor Varley, Mr. Crookes, and many others concerning other subjects, and to deny their reliability when speaking of the facts of Spiritualism, was so glaring a piece of absurdity that the most uncultured minds could not fail to detect it. The statements of such men, he maintained, cannot be simply pooh-poohed. The facts he should bring before his opponent would be from the "Report of the Dialectical Society," not because they were any more astounding than are constantly occurring in the houses of Spiritualists, but because many of the members—four-fifths—were hard-headed sceptics, and also because their testimony goes to prove the thorough sanity and truthfulness of Spiritualists, inasmuch as they are perfectly convinced of the possibility and reality of phenomena of a startling nature when conditions are adhered to. Each of the six sub-committees were also agreed that the cause of these phenomena (in many cases without physical contact) manifested intelligence beyond those who were at the table. He then mentioned several instances of these committees, and read extracts from their report. He concluded by reading the twelve propositions of Dr. Sexton's masterly speech. Mr. Judd, for half-an-hour, then replied, or rather talked, for very little reference indeed was made to Mr. Ashworth's speech. He thought Mr. Ashworth's apology for this, his first attempt at public speaking, out of place, as he ought, being a believer, to have the help of all the spirits on his side, in fact he could not see why he came at all; why not send his spirit, then they would have had a manifestation worth talking about? Mr. Foote declined answering the Doctor's speech because he wrote it, and Mr. Judd said "it was not Mr. Ashworth but Dr. Sexton and the Dialectical Society that he had to reply to." Your readers will not fail to see the characteristic weakness of these lame and absurd excuses. He then objected to numbers as being of any evidence, forgetting it was palpable facts, capable of being produced any number of times, that were testified to, not anybody's peculiar whims or doctrines. He also denied that Dr. Sexton had ever been a materialist, or that a dozen of such have been convinced. What say your readers to this? A materialist number of the Minutes would do a good work I venture to think. "He should do his best to investigate, and if convinced, he was prepared to vindicate Spiritualism as he now does materialism." Because some spirits tell lies (embodied ones do not) we should be as well without them. He then—apparently having exhausted his powers of argument—commenced reading Mrs. Harding's "Rules," saying that they confirmed his belief that it was all magnetism, and that all these rules appear quite ridiculous. What was spirit composed of? When came it into existence? &c., &c., and a host of such like irrelevant questions, poured forth in a stream from this modern Samson. The climax of his ignorance was reached when he asked, with the vulgar sarcasm so conspicuous in his party, "whether spirits fed upon the spirits of dead donkeys and horses." Mr. Ashworth, in reply, said he was utterly disappointed and disgusted with the course taken by his opponent. His outward expressions of his indignation were unmistakable, and certainly aroused his utmost energies, for he spoke with a force and warmth quite unlike his previous speech. He said that he fully believed that his friend was incapable of treating his hearers with such disgusting buffoonery and ridicule. Mr. Judd had not attacked one of his arguments; and that was what he expected of him; neither had he shown just reasons for our non-belief of the phenomena; no, he had wasted his time by such contemptible rubbish as wondering he (Mr. Ashworth) had come himself; why did he not get the spirits to carry him round the room? &c. He had put up magnetism as the cause of these phenomena, and inferred that he (Mr. Ashworth) had admitted as much, when the fact was that he stated, as did the "rules," that it was only the medium or connecting link by which spirits, being of so much more refined a nature, could get in contact with our grosser objects. He challenged Mr. Judd to demonstrate to the audience or to him, that a table, without contact of human beings or apparatus, could be moved one inch by animal magnetism. It was windy stuff, without logic or reason. To want spirits to act against conditions was as absurd as to expect him to rise to the ceiling without any assistance; gravitation would not allow it, and he was therefore bound by conditions.

Mr. Judd, in reply, said he had dealt with the subject in his own particular way and to the best of his ability. He again repeated several of his former questions, and, in answer to Mr. Ashworth, informed us that he had attended sittings at Northampton, at the

house of a healing medium (so called). He didn't see anything to prove to him it was spirits. If we think the "report" is true, then we have a right to believe in Spiritualism. The meeting was ended about ten o'clock, and all invited to attend on the Friday evening, May 1st, when Mr. Judd opened the debate with half-an-hour's speech. It was suggested by Mr. Ashworth, that as Mr. Judd only intended to criticise more fully the statements he had made, perhaps he would be able to do so in the time suggested, so that each speaker could have an extra quarter of an hour at the latter end. Mr. Judd fully agreed to this, but some of the committee of both disputants disagreeing, it was put to the vote and carried with a large majority. Mr. Judd then proceeded to comment further upon the statements made by Mr. Ashworth, and repeated several assertions that he had advanced before. He said that it appeared that the Dialectical Society produced certain phenomena, but they had not proved it to be the result of spirit agency. He believed they could be accounted for without that theory. It was the duty of Mr. Ashworth to prove by demonstrative proof that we are possessed of a spirit. Man, he said, was possessed of intellectual faculties. Intelligence was not an entity, but an attribute, something gained by experience. Man consisted of mind and matter. He couldn't conceive of mind disconnected with organisation. He asked how it was a man's mind was so impaired when old age came on? Was the mind or spirit less intelligent? Man was the most intelligent of animals. Did animals also exist hereafter? It will be clearly apparent that Mr. Judd had improved in his treating of the subject that night.

Mr. Ashworth complimented the last speaker on the improved manner of treating the subject. To him it was a subject of vast importance. He was glad to hear more argument and less abuse. He was glad to hear Mr. Judd intended to investigate. If he would only do so in a proper spirit he had no fear of the result. The facts were there for everyone. He thought his opponent was going too far to say there was nothing but matter. Matter was not intelligent, neither could it move itself from one place to another. That glass (one on the table) could not move itself, it required a force to move it. Then again force is dependent upon will. Force is not a condition of matter, but that by which matter is conditioned. It is the cause of material phenomena, and therefore not itself one of those phenomena. He argued that force was dependent upon will. To move the glass he must use force, and that required the action of his will. Will implied a conscious intelligence. To move a table, without contact, proved to him that the cause of the movement was a "conscious intelligence." It was not his place to show what spirits were composed of, but to prove that they exist and manifest themselves.

Mr. Judd quite agreed with the speaker that Spiritualism was one of the most important topics of the day, yet fully believed it to be a delusion and superstition. Numbers were no proof, or you could prove the most absurd things by them. If he (Mr. Ashworth) had felt a spirit-hand he ought to have kept it and shown it. We might think we felt such things, but he believed we were in a state of semi-consciousness at such times. He then went on to say that "that which exists cannot be destroyed," but denied that mind or intelligence was an entity. Attributes can be destroyed. We saw things in the paper and believed them. He didn't believe all he read. He thought there were as good men in the lower ranks, and as able to form judgments as the big-named persons.

Mr. Ashworth quite agreed with the last remark, if he meant to say that they were able to testify to facts witnessed; but what he contended was that a practical chemist should know more than a ploughboy about chemistry. He, too, did not believe all he read, or he would not be where he now stood. He contended that intelligence or spirit was in existence, an entity, and could not be destroyed. This body was necessary to this plane of existence, and the spiritual one was equally so there in spirit-world. The hand felt by him was material or solid for the time being, but was under the control of the spirit who produced it. He said it was an insult to common sense to say we *think* we feel, &c. His senses were to be relied on equally as much as Mr. Judd's. He was as much awake then as now. Mr. Judd said this was his last speech, and he felt he had little to say. He believed no harm had been done, but even good, by this debate; though not convinced, he was more than ever inclined to investigate. He thought we jumped at conclusions, and that it (Spiritualism) was a delusion. Professor Huxley didn't believe it, and he was inclined to believe, with him, that it was not supernatural.

Mr. Ashworth, in conclusion, said he did not regret the debate taking place. He hoped a little light had been thrown out. He could not think that men who had been ten or twelve years investigating could be said to have "jumped to a conclusion." As to Professor Huxley, he thought there was no credit to a man when he said that "if even it (Spiritualism) were true, it did not interest him." His friend was quite welcome to such a man. In closing he desired to state that a desire for a future life was a natural one, and secularists, like other people, sometimes expressed it. He had heard Charles Watts, within a few yards of that room, say that "he should be glad to find a hereafter; that it would be a pleasure could he meet those passed on; but he did not desire a heaven of the kind pictured by the Christians, where deserving and undeserving were all together." "Spiritualism," said Mr. Ashworth, "gives you a more rational idea. It teaches that men will be attracted or drawn into just that company in the spirit-world for which they are fitted—philosophers with philosophers, philanthropists with philanthropists, and so on. Nothing can be more terrible than the thought of annihilation at death—that is, so far as it can be realised. If atheism were true, it would be a fearful truth, one to weep over in sackcloth and only to be mentioned in fearful sorrow and heartfelt grief. He should ask them to quietly listen to one of their own men, one of their best men, Mr. G. J. Holyoake, in one of the most beautiful passages in his writings, in which he admits his strong yearning after another life, where he could again enjoy the society of his daughter, lost to him, according to his idea, for ever. His words were, 'My dada's coming to see me!' Madeline exclaimed on the night of her death, with that full, pure, and thrilling tone which marked her when in health. 'I am sure he is coming to-night, mamma;' and then, remembering that that could not be, she said, 'Write to him, mamma: he will come to see me;' and these were her last words, and all that remains now is the memory of that cheerless, fireless room, and the midnight reverberation of that voice

which I would give a new world to hear again. Yes, though I neither hope for (that would be presumption) nor expect it, seeing no foundation, I shall be pleased to find a life after this—a future life where none sit but those whom human service and endurance have purified and entitled to that high company. Madeline would be a Hebe. Yes, a future life, bringing with it the admission to such companionship, would be a noble joy to contemplate.* Rapt attention was given to this as well as to the following verse from S. Cooper's "Purgatory of Suicides," with which Mr. Ashworth concluded:—

"Farewell, grand sun! How my weak heart revolts
At that appalling thought—that my last look
At thy great light must come! Oh, I could brook
The dungeon, though eternal!—the priest's own hell,
Ay, or a thousand hells, in thought, unshook,
Rather than nothingness! And yet the knell,
I fear, is near that sounds. So consciousness, farewell."

Mr. Ashworth took his seat amidst the applause of his friends. A vote of thanks to the chairman, and also to the speakers for the interesting and instructive debate that had been given, closed the meeting. Some literature was disposed of. Room filled both nights.—*Communicated.*

Nottingham, May 4th.

ODDS AND ENDS.

REINCARNATION.—Some time ago, in a mediumistic communication, mention was made of the existence of a world so constituted that its inhabitants could do no evil, know nothing of it, and the inference was drawn that when they died and entered the spirit-world, only then, unfortunately for them, did their moral education begin. But this very condition in which evil shall be unknown upon earth, chiefly by progress in true wisdom doing away with temptation, is what the spirit-world urges as most earnestly to work with it in bringing about, so that then the spirits leaving the earth would be in the supposed predicament of those in the world alluded to; that is, if such a state of things be undesirable, they would have retrogressed. Of course it may be said that the then inhabitants of the world will not be entirely ignorant of evil; they will know of it from past history, but this sort of knowledge is something very different from experimental knowledge. The existence of such worlds, conjoined with the exhortations of the spirits to assimilate our earth to them, would seem rather in favour of the theory of reincarnation. So, too, would the assertion of the pre-existence of the soul, which is at any rate implied in some of Mrs. Tappan's discourses. Query: When a spirit speaks of being translated to a higher sphere, is reincarnation ever implied? Mrs. Tappan speaks in one of her orations of the absence of material temptation, and thus of the greatest motive for crime in the spirit-world. Spirit-life would thus seem to be eminently favourable for the formation of good resolutions. Now we know that if, in the mesmeric state, when the spirit is partially free from the body, a good resolution be formed, it is afterwards, in the waking state, unconsciously acted upon. In the spirit-world we still have our guardian angels, who are always inculcating upon us good resolutions. In the absence of material temptations can all these resolutions be put to the test, and is reincarnation necessary in order that they may be so put, so that we may gradually conquer all the evil tendencies we may not have overcome in previous incarnations? In short, is there not a strong analogy between somnambulism, in alternation with the waking state while still in the flesh, and our possible alternate residence in the spirit-world and incarnations into different and successively higher planetary worlds? Not that we need totally quit our present world until we have exhausted its capabilities of proving us. Another query: Are we in our spirit-wanderings during sleep ever induced to form, like the somnambulist may be, good resolutions? It is sometimes found a great advantage, as the saying is, "to sleep upon it." It has been hinted in Spiritist circles that prejudices of birth in England and of race in America are yet too strong for the admission of the reincarnation theory. Had this consideration anything to do with "J. G. S.'s" last question being left unanswered in Mrs. Tappan's oration, as reported in the *MEDIUM* of April 24th. Those conversant with Allan Kardec's works will see the bearing of this. Yet another query: Might not great things be done in the way of reforming criminals through mesmerism? Of course even this would be comparatively useless, unless the removal of temptation be zealously looked to at the same time. If a highly criminal character become alive to the spiritual world (I cannot say clairvoyant here) under mesmerism, does he experience sensations (as of thick darkness, for instance) at all resembling those which such a character is said to feel on entry into the spirit-world? Has anyone chanced to witness such an experiment? It would have a practical bearing either in favour of or against the existence of the analogy alluded to above. Are the lucidity and reliability of clairvoyants greater in proportion to their moral and intellectual development? H. M.

Bath, May 3rd, 1874.

THE STANDARD UNIVERSITY AND INTERNATIONAL INDUSTRIAL TRAINING INSTITUTION.

DEDICATED TO THE PEOPLE OF ALL NATIONS.

To the Editor.—Dear Sir,—As the time has arrived for taking living action, it is well we should speak plainly and positively as to the course we intend to pursue. Having settled the business of controlling fire, counteracting inflammatory action in the human organism, and having placed in the hands of mankind a power of which the past history of the world had no conception, it is of vital importance that decisive steps should be taken to bring these laws, forces, and principles into the field of active life. We have stated that we regard man as the evolution of a spiritual principle, the outgrowth of time, capable of receiving a higher state of culture than can be conveyed through book-learning agencies. All the work of our college will be of a thorough, sound, practical character, and we hope to enlist in our work all souls of a genuine nature who have freed themselves from the antagonism of sectarian partisanship, and are prepared to do battle for the enlightenment and unfoldment of mankind. This will enable us to direct the will-power into new

* Last trial by jury for atheism.

channels of thought and action, which will, to a great extent, supersede many of our cherished notions, and place in their stead a system of training that will work in exact harmony with the laws that govern light, life, and heat. We do not expect many of your fold to fall into working harness at present. Our forty years' experience in organising mankind in bodies for various purposes has convinced us that we shall have to work with sheep of another fold, whose mission is already known, and whose help we are sure will be forthcoming in due season. But we feel the time has arrived for a few genuine men to come to the front and render us their help in building a Temple of Instruction for the people, where poverty shall be conquered, and light and wisdom spread broadcast. We feel, further, that England, as a nation, is destined to accomplish this work, not only for her own children, but to act as a beacon to the various nations of the earth. We propose to erect this institution upon a grand system of universal co-operation, and the light that has been given us will furnish abundant evidence of the power constantly working behind the scenes on our behalf. Many trades and professions will be superseded by these new discoveries, and a vast field of living activities will be brought to bear on the wants of men, of which the great masses of mankind at present have no conception. Thanking you for your article this week on the education of the people, and trusting that the few friends we propose to meet, from time to time, at the Spiritual Institution, to discuss this subject on its simple merits, will be guided by that spirit of charity and wisdom that is so important in a work of this nature, I may say, with Emerson, "Beware! when the great God sends a thinker on our planet, the religions of the nations shall be changed, and science shaken to the centre." RESURRECTIONIST.

WORDS AND ACTS OF ENCOURAGEMENT.

Mr. William Davies, 7, Upper Park Street, Liverpool, writes to say that the spirit-friends at his circle regard us as "a hard-working and struggling brother" often discouraged by the thought that the seed so plentifully sown might fall into stony soil, and not produce the expected fruit. For our encouragement Mr. Davies assures us that "the truth is being taken hold of surely though slowly, and if I had permission to mention names I could tell you of men of average power of mind, some preachers and leaders in religious matters who have resigned their offices in the church, having seen in the light of truth and of facts that what they before believed to be serving God was but walking in darkness and leading others therein. Now they are firm on our side, and ready to obey the heavenly bidding." Mr. Davies appends some verses given through the mediumship of Mrs. Holstine to a gentleman who attended the circle, and who a few months ago had lost a daughter, his hope and pride. He had sought for comfort in religion, but without result, and turned to Spiritualism, and, as in every case of earnest inquiry, he not only got proof that his departed child lives and loves, but can communicate with her parent. The gentleman is now developing as a medium, and, desiring to assist in spreading the truth to others, deposited 5s. with Mr. Davies that it might be sent to where it would do most good. Our correspondent and other friends made up the sum of £1, which was enclosed to us to help us in publishing weekly "those grand addresses by Mrs. Tappan which many non-Spiritualists have read with care and benefit." This little help to our reporting expenses we acknowledge with gratitude; also £4 from Mr. Hocking for the same good object. When the whole edition of the MEDIUM is sold weekly, there is scarcely sufficient realised to pay for the inevitable expenses of printing and paper, so that reporting and all editorial labours have to be paid for and undertaken not out of the profits of sales. Surely we do not work for the love of money. The spirit-world knows this, and hence the advice received by Mr. Davies and his friends from their guides. We wish our earthly friends had the same insight into our motives and necessities.

We give one verse from the poem alluded to by our correspondent:—

Our Father God, the great first cause
Is ever pleased to see
The angel-world with yours below
Work in sweet harmony.

ALPHABET FOR SEANCES.

My attention has been lately called to the kind of alphabet used at seances for obtaining spirit-communications. To save time, it is well to group those letters most in use in the English language. On that principle I suggest the following, either written on a card, and used with a pointer, or to be learned off by the leader or other person regularly deputed to call over at circles where sounds, like the telegraph click, reveal the fact of an operator though unseen. An ordinary sized envelope would answer well. Let the letters be in four rows, thus:—

A	E	I	O	U	Y	Yes	No
S	T	U	H	R	D	F	L
B	G	P	V	W	J	K	Q
1	2	3	4	5	6	7	8

Enmore Park, S.E.

J. ENMORE JONES.

QUERY ABOUT CRYSTALS.

To the Editor.—Dear Sir,—I see in the MEDIUM of Friday, the 17th inst., "F. E. T.'s" reply to "Truthseeker's" inquiry on the use of the seeing crystals; she tells us the disadvantage of the temporary means is that they cannot be charged. I should feel much obliged if you could inform me what is meant by the word "charged" in this case; what is it charged with, and by whom is it charged?

Do you think it possible for the spirit to animate an oil-painting so that a seer may see the eyes move as it were?—Yours truly,
April 23, 1874.

THOS. H.

[Perhaps some correspondent will favour us with some remarks on the charging of crystals. It is an old superstition of the Catholic Church that the eyes of paintings and images can be moved by supernatural power on certain occasions. The "winking Madonna" is a case of this kind. We have heard it stated that the paintings done by medium artists are so coloured that a peculiar change of hue is noticeable while the spectator looks at them. This effect may be due to the influence of the harmony of colours on the beholder. Can any correspondent answer?—ED. M.]

THE NAPLES PSYCHOLOGICAL SOCIETY.

Dear Mr. Burns,—Naples has at last a regularly constituted spiritual society, with the title of "Società Psicologica di Napoli," and if the strength of its foundations and the quality of materials employed in its construction are sure guides for judging of the solidity and durability of a structure, the Psychological Society of Naples ought long to resist the dissolving action of time; for it consists of about seventy members, and amongst them six military men, namely, one major-general, one colonel, and one major, two naval captains, and one lieutenant; six professors in several branches of knowledge, two M.D.'s, two mesmeric doctors, five architects, one priest, one millionaire (may the light of Spiritualism enlarge his heart to the size of his pocket!), and the remaining members are men of independent position and intelligence. Amongst the professors is the mathematician Nicola Trudi, the author of many a book, and a man of European reputation. The general is General Giordano Orsini, one of the Thousand of Marsala, twice a Minister of War under Garibaldi, both in Sicily and Naples; he also fought with the English and distinguished himself during the Crimean war, and is a highly scientific man. And as to the priest, there does not exist in Italy a more liberal-minded theologian or a greater scholar than he. You see that one class of men alone is not represented in our Society, and that is the truth-loving, knowledge-devouring, honesty-doubting, pendulum and scale-carrying, self-relying, shibboleth-spouting, possible and impossible-knowing, stiff-cravated and large-breasted, self-styled men of science. These secular obstructionists we do not mean to admit in our society, and as according to our laws one blackball is sufficient to exclude a candidate for election, I am contemplating having one of these balls, turned from the blackest ebony, kept always ready to prevent such a dangerous intrusion in the midst of reasonable, progressive, enlightened, and truly sensible men.

We have taken suitable premises for our meetings in a central spot of the city; we have printed our statute and our rules, and we have chosen our officers, the honours and the duties of president having fallen upon me. What will my long-honoured and respected acquaintance, Dr. Carpenter, say to this, that a man can be chosen president of a society without first being compelled to use strong language against Spiritualism and the Spiritualists? But wonders will never cease in this world! We possess mediums of great and varied powers, but with one exception not fully developed. The exception, however, is worth all the mediums of Naples, being one of the best trance and clairvoyant mediums that I ever met, and I have not met with a few of them. We are collecting a library, and we shall have Spanish, Italian, and French spiritual newspapers on the tables of the institution, which is sure to prosper, seeing that it is already being attacked and ridiculed by our reckless and imbecile press.—Yours very truly,
G. DAMIANI.

Naples, April 29th, 1874.

DR. MONCK AT BURY.

To the Editor.—Dear Sir,—This week the Rev. Dr. Monck has given two lectures in reply to those delivered by the Rev. J. Ashcroft of this town, a copy of which I forwarded you. The religious element, which means rowdism, was present in full force, but the Doctor's bold style of utterance, argumentative power, and flashing wit, won, even from his opponents, with a few bigoted exceptions, a riveted attention. The Doctor occasionally used the whip furnished by his reverend opponent, with which he made him severely smart, and wriggle about on the seat he occupied; and so fully did he convince him of his inability to grapple with him, that the reverend vituperator had to hurriedly send for Mr. Lees, the ex-medium of Birmingham, to help him out of his controversial difficulty, with what result you will be able to judge after perusing the newspaper report I sent you. The town is in a blaze of excitement, all the MEDIUMS you kindly sent us have been gratuitously distributed, and we expect to reap a great harvest of benefit. One of the leading ministers of the town said that "he had never heard a minister better logically and good-temperedly thrashed in his life." The Doctor ought to be employed continually to lecture in towns already occupied and those not yet taken possession of. He has a commanding style, full of oratorical power, and above all a very good temper, and a thorough acquaintance with the subject.—Yours truly,
May 2, 1874.

JOHN AINSWORTH.

PROGRESS OF THE MARYLEBONE ASSOCIATION.

The Marylebone Association of Inquirers into Spiritualism provided an entertainment at the Hall of Progress, 90, Church Street, Paddington, on Wednesday, April 29th, with which to draw their course of public lectures to a close for the present. The room was not so full as we should have liked, those who had received a free gospel not being anxious to extend the hand of sympathy. The programme was charming and diversified. The following members and friends contributed to the harmony:—Misses Maltby, Claxton, and Tilley; Messrs. Claxton, Bull, Griffiths, and Tindall, and Master Bowes, who charmed the audience amidst continued encores; readings by Messrs. Hocker, Whittingham, &c. Miss Tilley ably rendered a song composed by Mr. Tindall under spirit-influence, a task he is unable to perform in his normal state—the whole passing off admirably under the conductorship of Mr. Maltby.

The Committee wish to thank the gentleman who left a Dialectical Report with Mr. Burns; they have applied for it, and are very grateful, as they would be to any one who would devote books for our limited library.

A course of readings will be commenced at the Shakespeare Hotel, 6, Blandford Street, Baker Street, on Wednesday, the 13th May, from Swedenborg on Spiritual Phenomena, to be opened by Mr. Bull. Discussion will be allowed on each evening. Admission, 1d.
46, Dorset Street, W. C. WHITE, Hon. Sec.

SPIRIT-COMMUNICATION.—Dear Sir,—A question is often asked. If answers received through the means of the table, are to be relied on? My guide answers, Not in all cases, as spirits who communicate in this manner are in the lowest spheres; therefore the truthfulness of their assertions depends upon the nature of the spirit who answers and the minds of the persons who are present at the time of such manifestations.—T. H. NOKRN. Birmingham, March 31, 1874.

IS THERE ANY REMEDY FOR LYING SPIRITS?

To the Editor.—Dear Sir,—Can any of your readers advise me what to do under the following circumstances? I will state my case very briefly. Unfortunately the uniformity of my experience enables me to do this very easily:—

I have been an earnest inquirer into Spiritualism for the last five months, and during that time I have had more than 100 sittings in my own house. We have had hundreds of messages and answers to questions. So far good; this seems to me proof of an exterior intelligence in communication with the sitters. But this is my difficulty: all these communications have been of a lying character. For instance, I have been anxious to obtain tests of the identity of the spirits communicating. In seeking these, the spirits have given me what purported to be their names, with minute particulars of their earth-life, their surviving friends, &c. In every case the information so given has proved to be utterly false. So of every other kind of information; it has invariably been totally untrue. And this the spirit or spirits unblushingly acknowledge after the deception has been found out. The only explanation I can get is that they "like to catch fools," or some such message, accompanied by language of the most profane character. Nor do any expedients I may adopt produce any more satisfactory results. The falsehoods are sworn to in the name of God, the Bible, and everything that is sacred.

Is anyone able to give me advice? At present I see no course open to me but to desist from sitting. I come to this resolution very unwillingly, but to persevere seems utterly useless. I can obtain no tests whatever, and intercourse with diabolical spirits cannot be profitable.

I hope this matter will receive the attention it deserves. I cannot conceive of anything which will act more prejudicially against the interests of Spiritualism than such experiences as my own. I entered into the investigation of the subject most ardently, but I must confess my enthusiasm has been terribly damped.

Hoping to receive some light on this matter, I am, dear Sir, yours truly,
X. Y. Z.

THE CAUSE OF THE PHENOMENA.

A. J. Davis relates that when intromitted into the spiritual spheres he was told by the spirit of "Galen" that spirit bears the same relation to the earthly matter that light sustains to the element of water, and as the flower to the ground that enlivens it.

A. J. Davis also teaches that to affirm that the human brain can project an "odde force" in such manner as (also) intelligently to respond to questions put by mediums and others, is to state that which far more taxes human credulity than the spiritual solution of the whole matter.

The above may be useful at this time, when the discussion between the Secularists and Dr. Sexton is fresh in the minds of your readers. How Mr. Watts is going to reply to the twelve propositions of the Doctor remains to be seen. Let him be called upon to account for what formed the last statement of Professor Crookes which appeared in the MEDIUM.

Perhaps he may make the Indian fakirs, who profess to do all things by their own will-power, explain all our spirit-manifestations; yet hundreds of our spirit-mediums would know it to be inapplicable and untrue.

Some scientific professors would not condescend to discuss with persons who were known not to be investigators of science. Why should Spiritualists be anxious to discuss with non-investigators or with persons of slender practical experience in the matter? They do not meet on equal terms.

Seemingly the Secularists are given to plume themselves on their intellectual culture and their theoretic conclusions, and to discuss for triumph of intellect more than for the advancement of truth and practical knowledge.—Yours, &c.,
S. V.
18th April, 1874.

An American correspondent remarks:—"I have been a Spiritualist ever since its advent in America. My faith grows stronger as I grow older. The teachings of our spirit-friends have destroyed in my mind the 'King of Terrors,' as taught by orthodoxy. I now look upon death as a friend to usher us into the spirit-land. If Spiritualism has not done any more than to destroy that slavish fear of the chemical change called death, it has done a work worthy of the consideration of all earth's children. Glory to God for such a boon conferred on the children of earth." This instance of adhesion to the truth is common amongst Spiritualists, who find no necessity to adopt new creeds. Once a Spiritualist always a Spiritualist.

Mr. YOUNG of Llanelli says he has received various letters asking him whether the accounts respecting Mr. Herne's mediumship—which he recently published in the MEDIUM—be genuine. Mr. Young says:—"I could have written much more without exaggeration. The rose is blooming well; twenty buds on it, and those that know say it is a choice kind, and seldom found out of a hothouse." Mr. Young further states that while in London he had with him a photograph of Mr. Wallace, with spirit-form, taken at Llanelli. He was showing it on the Metropolitan Railway when in London, and it was taken from him and deposited in his desk at home, over two hundred miles distant, without the desk being unlocked. He found it a fortnight afterwards. Mr. Young concludes:—"The above is a remarkable fact." The public cannot be too careful in accepting statements of matters so far beyond their experience, but many are able to testify that objects can be carried to various distances by spirit-power. The phenomena observed in Mr. Herne's presence, after his restoration to health, under Mr. Young's care, were of the most remarkable character. Mr. Young is himself highly mediumistic. He is a man of the highest principle and pure habits; and as the medium had been restored to health under such favourable conditions, the spirits were able to achieve results which could not be attained on all occasions. If a medium be invited into company where tobacco-smoke, alcohol, and other concomitants of misdirection are plentiful, it is not to be wondered at that the power of the controlling spirits should wane, and that even the reputation of mediums should suffer from contact with social conditions of the kind.

MR. MORSE'S APPOINTMENTS.

MANCHESTER.—Sunday, May 10th. Temperance Hall, Grosvenor Street. Afternoon at 2.30; evening at 6.30. Tuesday, May 12th, same place; evening at 8 o'clock.—Manchester and district, during rest of the week.

OLDHAM.—Sunday, May 17th.

ROCHDALE.—Tuesday, May 19th. Assembly Room, Penn Street; evening at 7.30. Admission 6d.

LIVERPOOL.—Sunday, May 31st.

BURY.—Sunday, June 7th.

NEWCASTLE.—June 14th.

DARLINGTON, BISHOP AUCKLAND, BIRMINGHAM.

HECKMONDWIRE.—Sunday, July 19th. Co-operative Hall. Afternoon at 2.30; evening at 6.30. Monday, July 20th, same place; evening at 8.

BATLEY.—July 23rd.

GLASGOW.—July 28th.

SALTBURN.—August 15th.

Mr. Morse may be addressed next week care of Mrs. Davies, 215 Brunswick Street, Oxford Road, Manchester.

HALIFAX.—Mr. Appleyard writes: "A deputation waited on Mrs. Tappan, at Bradford, and made arrangements with her to deliver two lectures on Sunday, May 31st, in the Mechanics' Hall, Halifax: afternoon at 3 o'clock, and Thursday evening at 6.30."

ROCHDALE.—It is expected that on Sunday, May 10th, Mr. John Blackburn, of Halifax, will give two addresses in the trance state, in the Assembly Room, top of Penn Street. Afternoon, at 2.30; Evening, at 6 o'clock. Admission 2d. each, to defray expenses.

LONDON DIALECTICAL SOCIETY, 1, ADAM STREET, ADELPHI, W.C.—Wednesday, May 20th, 1874, Miss F. Fenwick Miller, "Mental Sexuality: with special reference to Dr. Maudsley's Article, 'Sex in Mind and Education.'" The chair will be taken at eight o'clock precisely. By order, FREDERICK A. FORD, Hon. Sec.

THE BIRTHDAY of Robert Owen, the philanthropist, will be celebrated on Monday the 18th of May, at Doughty Hall, 14, Bedford Row, High Holborn. In its main features the celebration will be similar to that which gave so much satisfaction at the Freemasons' in 1871. Tickets 1s. 6d. each, including tea, coffee, &c., at 6.30, may be had of E. True-love, 256, High Holborn.

BATLEY CARR.—The friends at this place will hold their anniversary on Sunday, May 17, when Mr. John Lamont of Liverpool, and Mrs. Scattergood of Bradford, will give addresses—in the morning at half-past ten; afternoon, half-past two; and evening at six o'clock. The scholars will sing their anniversary hymns, and all friends are freely invited.

DEBATE ON SPIRITUALISM.—On Sunday morning a debate was commenced between Mr. W. Cotter, Spiritualist, and Mr. J. H. Carpenter, materialist, at the "Athenaeum," George Street, Euston Road, next door to the Gower Street railway-station. It will be continued on the following evenings:—Sunday, May 17th; Sunday, May 24th; Sunday, May 31st. Doors open at 7.30; chair to be taken at 7.45 o'clock precisely.

MRS. BUTTERFIELD, of Morley, will deliver three inspirational addresses on Sunday and Monday, May 10th and 11th, in the Temperance Hall, Church Street, Ashton-under-Lyne. Sunday morning at 10.30; afternoon, 2.30. Monday evening at 7.30. Price of admission to each address, front seats, 4d.; back seats, 2d. The proceeds of the above are to be given towards clearing off the debt of the Morley meeting rooms.

AN ENTERTAINMENT BY THE ROYAL OSBORNE HANDBELL RINGERS, VOCALISTS, AND MEDIUMS.—Our readers will be pleased to hear that the mediumship of the gentlemen composing the above company increases in power. Their bell-ringing is a form of entertainment which has been much appreciated, and our London readers will be glad to know that they will have an opportunity of hearing them on the evening of the 11th instant, when they will give a concert at the St. Pancras Vestry Hall, for the benefit of the Temperance Hospital, Gower Street. The prices of admission will be 2s., 1s., and 6d., and cards may be had at the doors on the evening of the entertainment.

DEBATE AT GOSWELL HALL.—Respecting this event, which came off on April 30th, Mr. W. Hawkins, City Road, gives some particulars. It will be remembered that Mrs. Bullock was announced to defend Spiritualism in the trance, and her opponent was Mr. Hales, secularist. Mr. Hawkins says:—"There was a very good attendance, and the conduct of the audience was admirable. I think the opening address of the medium was a credit to Spiritualism. The gentleman who replied did his best, but was not able to reach that which was dealt out by the invisibles. The only reply to it was that it was a good sermon. His principal point was that man was like the beasts that perish. He had a good stock of books and written matter, most of which we had heard many times before. The medium had neither book nor paper. The two distinctly different spirit-controls of the medium were a good test to many."

SMALL-POX IN BIRMINGHAM.—FAILURE OF VACCINATION.—Extract from the *Pall Mall Gazette*, April 10th, 1874.—"There appears to be a severe outbreak of Small-Pox in Birmingham, and to judge by the official return of Dr. Hill, Medical Officer of Health for the Borough, showing the number of new cases for the week ending the 4th inst., the disease lacks its wonted respect for Vaccination. During the period referred to 114 new cases are reported, of which number 100 had been vaccinated and 5 not vaccinated. The number of Small-Pox patients at the Infirmary was 111; cases recovered 51; deaths 12; the latter representing 11 vaccinated persons and 1 unvaccinated. Dr. Hill's comparative return for the week ending March 28th is as follows:—New cases reported 61, of which 56 had been vaccinated and 5 not vaccinated; number at the Infirmary 72; cases recovered 56; deaths 11; inclusive of 9 vaccinated persons and 2 not vaccinated." NOTE.—The Registrar-General in his report for the week ending April 18th, 1874, states that Small Pox has caused 157 deaths in Birmingham during the past 15 weeks of this year.

DR. SEXTON'S ORATIONS ON SPIRITUALISM.

- No. 1.—The Claims of Modern Spiritualism upon Public Attention Price 1d.
 No. 2.—How I became a Spiritualist. Price 1d.
 No. 3.—Spirit-Mediums and Conjurers. Price 2d.
 No. 4.—If a Man Die shall he Live Again? Spiritualism and its Critics (A Reply to Lord Amberley). Two orations, price 2d.
 God and Immortality viewed in the light of Modern Spiritualism. Price 6d.

London: J. BURNS, 15, Southampton Row, W.C.

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

- MONDAY, MAY 11, Mr. Webster, at 8 o'clock. Admission, 1s.
 TUESDAY, MAY 12, Phrenological Seance, by J. Burns. Admission 1s., at 8.
 WEDNESDAY, MAY 13, Mr. Herne, Physical Medium, at 8 p.m. Admission, 2s. 6d.
 Mr. Beales, Physical Medium, at 8. Admission, 2s. 6d.
 THURSDAY, MAY 14, Mr. Herne, Physical Medium, at 8 p.m. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

- SUNDAY, MAY 10, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.
 Mrs. TAPPAN at Cleveland Hall, at 7.
 St. John's Association of Spiritualists. Address at No. 88, Goswell Road, at 7 o'clock.
 MONDAY, MAY 11, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
 TUESDAY, MAY 12, Seance at Temperance Hall, 103, Mile End Road, at 8.15.
 WEDNESDAY, MAY 13, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.
 THURSDAY, MAY 14, 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.

SEANCES IN THE PROVINCES DURING THE WEEK.

- SATURDAY, MAY 9, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.
 BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 7.
 SUNDAY, MAY 10, 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.
 BOWERBY 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.
 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, Temperance Hall, Grosvenor St., All Saints, at 2.30.
 COWMS, at George Holdroyd's, at 6 p.m.
 GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.
 MORLEY, Mr. E. Baird's, Town End.
 HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. 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, Weir's Court, Newgate Street, at 6.30 for 7 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.
 DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6 p.m.
 SOUTHSEA. At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.
 BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, near Well St., Hockley, United Christian Spiritualists, at 6 p.m.
 LOUGHBOBO'. Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.
 GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.
 HULL, 5, Strawberry Street, Drypool, at 7.30.
 NEW SHILDON, at 16, Strand Street, at 6 p.m.
 HECKMONDWIKE, service at 6.30 at Lower George Street.
 Developing Circle on Monday and Thursday, at 7.30.
 LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, addresses at 6.30.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station, Service at 2.30 and 6 p.m. John Kitson, medium.

- MONDAY, MAY 11, HULL, 42, New King Street, at 8.30.
 BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.
 TUESDAY, MAY 12, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
 BOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
 WEDNESDAY, MAY 13, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 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, same place as on Sundays. Public Open Conversation Circle at 7.30 p.m.
 BIRMINGHAM, Mr. Perks's, 312, Bridge Street, at 8, for Development.
 BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.
 LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, seance at 7.30.
 THURSDAY, MAY 14, BOWLING, Hall Lane, 7.30 p.m.
 GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
 BISHOP AUCKLAND, at Mr. Fancitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.
 NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.
 BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.
 BIRMINGHAM, Developing Circle, at 7, Hyde Road, Ladywood, at 7.45, by Miss Baker, assisted by a Clairvoyant and Trance-medium.
 FRIDAY, MAY 15, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.
 NOTTINGHAM, Ch rehgate Low Pavement, Seance at 8 p.m.

The best book for Inquirers.—Second Edition.

WHERE ARE THE DEAD?

OR, SPIRITUALISM EXPLAINED.

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