



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

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MRS. TAPPAN AT MILTON HALL, CAMDEN TOWN,
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The evening's proceedings were opened by Mr. J. T. Hoskins, who occupied the chair, proposing to the audience to suggest a subject for the discourse of the evening. Several themes were proposed, all of which were successively put to the vote. The following subject carried the majority:—"The Spirit-World and its People."

Mrs. Tappan then rose and commenced with the following invocation:—

We implore the presence of the Divine Spirit whose light fills all space, whose soul is the origin of all life, whose power uplifts and sustains us, whose mind strengthens, whose life pervades us, whose thought fills immensity, even time and space and eternity.

THE SPIRIT-WORLD AND ITS PEOPLE.

All that is known of the inhabitants of any world must be derived either from the explorations of minds of this world, or from the visitations of minds from that other world. You know nothing of distant countries save that which travellers have reported, or which inhabitants of those countries have conveyed to you by visiting yours. All knowledge is obtained from one of two sources—knowledge that is innate within the human mind and expresses itself in the form of intuition, or the knowledge that is obtained from outside sources and expresses itself in the form of reason and judgment.

The intuitive knowledge of the human race concerning another world has been blunted by two causes: the materialism of the physical body, and the absence of continued and uninterrupted communion between the two worlds. Consequently mankind have depended upon the second source for all the knowledge that they possess concerning the spirit-world: plenary inspiration as recorded in the Bible, and upon absolute testimony as recorded and registered in the evidences of modern Spiritualism. Those who inhabit this world and have not a knowledge or belief in plenary inspiration generally have no belief in the future state or in the spirit-world; while those who believe in the plenary inspiration of the Bible have such varieties of thought concerning the spirit-life and its inhabitants, that it sometimes forms a most perplexing study in the midst of theological discussion to discover whether that spirit-life or spirit-world really has an existence or no.

According to the law of evidence there is only one proof of the existence of the spirit-world, and that is in the fact that the inhabitants of that world have, at various periods of the world's history, visited this earth, spoken to mortals, revealed themselves in the actual form of the spirit, and men have conversed with them. In modern times these facts have been systematised to form a philosophy and a science, and it is declared that there are certain laws whereby the inhabitants of your earth can hold converse with the inhabitants of the spirit-world; and it has been revealed through this science that the spiritual world is composed of subtle elements or substances as tangible to the spirit as your earth to you; that it is a region existing in conformity to the laws of nature, and corresponding to the earthly sphere just in proportion to the advanced state of spirit-life; that that world is not so far removed as to be beyond your knowledge or ken, but that it may be in the atmosphere you now breathe; that it may even be in the aura that surrounds your earth; that it pervades space, and fills all the interstices between the planets. "But," you say, "we do not see that spirit-world;" nor do you see the air you breathe. Neither do you see electricity unless it come in contact with grosser materials; nor do you see the grosser materials of the air. This

room is filled with numberless substances that you have not the capacity to see; and yet if they were removed your physical death would ensue.

The spiritual world is all that realm of existence in which spirit lives, thinks, moves, and has its being. Consequently you are in the spirit-world. But you are also in the material world. Your spiritual world is encased and clothed upon with the material body. You inhabit material forms; but the mind, that is yourself—the soul, that is yourself—the innermost essence of your being, is in the spirit-world; for you cannot escape from the presence of God's Spirit, which is everywhere, and wherever that Spirit abides there is the spirit-world. The usual appellation of spirit-world, however, applies to that region or condition that spirits inhabit when removed from the material body after death; and that region is only open to your comprehension through revelation, through the intuition of the mind, or through the actual demonstration of spiritual beings that are permitted to come into your presence and talk and think and reveal themselves to you. That spiritual world, it is said by clairvoyants, by seers, by those who are endowed with the gift of perceiving the spirit, lies just beyond the atmosphere of your earth; that there arises from your earth an aura or spiritual substance that forms the abode of those spirits that have dwelt upon the earth; that that spiritual world is of more transcendent and finer material than any substance that you know the name of on earth; but that it is a constant and tangible world that the spirit inhabits. You are also informed that it is all arranged in forms of life and beauty, or in forms of darkness and shadowy vapour, according to the development or knowledge and goodness of the spirit that inhabits it; and that just in proportion to the knowledge, the goodness, the spiritual culture of the spirit in this life, so will be its degree of habitation in the next world.

This spiritual system of philosophy makes of death not a blotting out of the existence of the soul, but a mere gateway, a door through which the spirit is admitted into this other and more spiritual world. The spiritual philosophy reveals that after death the mind continues to think, has the same identity, has the same affections; that the individual carries with him or herself every individual attribute and property that distinguished them while here; that after your father or mother passes through the change called death, they are still living, still kind, still endowed with the faculties and thoughts that made them dear to you while they walked in your midst in their physical bodies; that after your children pass the portal of death they are not therefore blotted out, or admitted to a spiritual state independent of their development here; in other words, that the spiritual world is but the next step in the great economy of life; that through death you all pass into that other world, and that it is not the fearful and eternal horror that men have made it to be, but is merely another step in the pathway of life. Even as now the spring-time renews the buds and flowers that you thought were dead in the autumn, so through death the soul renews its life and puts on the garment of eternity. Death is really the birth of the soul, freeing it oftentimes from many pains, from sin and suffering and fleshly evils, and the cares and sorrows that surround you here; and the spiritual world that each spirit enters upon is a stage of advancement. Step by step the soul mounts up the pathway of knowledge, not taking one leap into eternal splendours, but by gradual and ascending paths of knowledge the soul develops from one goodness to a brighter, from one knowledge to a higher knowledge.

All these thoughts are the result not of human speculation, not of conjecture, not simply of what men suppose, but the testimony of those spirits that claim to inhabit the spiritual world, that have passed through death, that really abide in that world, and are

conscious, living, sentient beings. These philosophies are the result not of human invention and speculation, but of the absolute testimony of those who know, who are entitled to credence. The voyager returning from northward or southward, or from the uttermost east or the west, receives at the hands of his countrymen or fellow-travellers the recognition of his services; and if he states he has seen certain peoples, and that their laws are of such and such a nature, and that their customs are widely different from yours, you do not question his statements. You set down his testimony as that of an individual traveller who has explored that country. There are people on earth who in visions and in communings with spirits have seen the inhabitants of the spiritual world, have held converse with them, have received from them testimony as to the nature of the world that they inhabit. They affirm that the spiritual world is of the kind we have described; that its inhabitants do live and think and move and have actual being; that they do advance in knowledge and progress in wisdom; that they do unfold gradually under the eye of God's love, even as flowers unfold beneath the sunlight; and that the life into which they are admitted is so far removed from time and sense that they do not feel pain or physical suffering, but that they only suffer when they see their friends on earth pining and languishing; that they suffer when they try to approach their friends in the material form and are refused admittance; that they suffer when you suffer and do not recognise their sympathising presence; that they suffer from their own shortcomings. But by knowledge and wisdom and patience and the striving after truth, they gradually overcome those earthly shortcomings, and receive heavenly knowledge and wisdom instead.

More than this: it is revealed that there are stages and planes of spiritual life exactly adapted to every form of mind that passes from earth. If a human being be immured in darkness and ignorance, the mere change of death will not set him free at once. The mere covering of the casket of the body with earth will not make the soul strong in knowledge and wisdom. The spirit enters a stage of spiritual life that is dim and vague and shadowy, wherein he feels the darkness and shame of his own shortcomings. Into the presence of higher angels he could not be admitted while these earthly shadows still cling to his soul. With another advance, or step higher, he enters a state of spiritual existence exactly corresponding, where there is a little more of light, a little more of knowledge and wisdom, but yet not that knowledge and wisdom that all souls should covet. Finally, the just and enlightened man, or the man that lives his highest life and highest thoughts, enters a state of spiritual beatitude exactly corresponding to his course and conduct in life. There is no material and temporal standard by which the souls of men are judged; but the spirit is weighed, and the thoughts, feelings, emotions, and actions of life make up the wealth or poverty of the individual soul; and when the spirit enters the spirit-world, be he king or be he pauper, he passes there for what he is spiritually worth. If his soul be draped in charities, adorned in goodness, robed in humility, he is crowned among the kings of the spiritual world; but if his soul be filled with selfishness and pride and folly, he is poor in spirit, though he may have ruled over empires on earth.

The spiritual philosophy teaches, also, that the laws of growth and development in the spirit-world are natural and spontaneous, that the Infinite Mind has provided for the gradual uplifting and development of the spirit, and that every soul that enters spiritual existence is placed under the influence of higher spirits who teach them; that sometimes they are immured in darkness for years and ages, because of their clinging to earthly remembrances, ignorance, or folly; but that a ray of light from the loving soul of the Infinite, passing down through angels and ministering spirits, at last reaches even these, and gradually they are uplifted to the pathways of progress, and knowledge, and elevation. You must be aware that the spiritual world is limitless, that the heaven of heavens far transcends aught that is in the first state of spiritual being, and that the various grades of spiritual life, for the lack of a better term, may be named spheres. There are probably more than three heavens; but those spirits that are in converse with mortals designate three—the terrestrial, the interstellar, and the celestial.

The terrestrial sphere is the place of abode of those spirits who have most recently passed; the interstellar, of those that are removed a degree from any particular planet or world, and in which spirits that are more advanced perform their deeds and words of mercy; and the celestial heaven, which stretches far away beyond the planets and beyond the solar system, where the angels abide. These do not often approach earth's inhabitants, because of the darkness that immures the minds of earth. Still, sometimes, through seer or prophet or answering-angel of prayer, there comes a messenger from the celestial heaven to speak to mortals—not often, but sometimes. All these thoughts are the result of the actual investigations of mind into the realm of spirit; and there remains more and still more to be revealed through the consciousness of man, when at last the human mind shall be ready to receive those truths. That the spirit-world is divided and subdivided into these grades and divisions you can well imagine, since for every state of man alive there must be a corresponding spiritual state, into which they must enter on leaving the earth. Consequently there are as many separate grades there as separate forms here; and every human being finds in spiritual life some particular dwelling-place or temporal abode, until higher knowledge and loftier wisdom shall enable them to reach a higher sphere of their new-found existence.

Of the inhabitants or people of the spirit-world, we have only to tell you that it must be composed of just such souls as have been

passing continually from your earth. Myriads upon myriads—countless numbers of living, active, sentient souls passing out from the earth, for ages of time must have peopled all space with spiritual beings of all grades, of all conditions of spiritual and mental culture, of all classes and kinds—the alien and the outcast, the pauper and the criminal, the man of God and the man of sin—all, in fact, who have lived upon earth. Thus the spaces of the spiritual world are filled with thinking, active, intelligent minds. "Myriads unseen walk the earth," the poet says. Myriads unseen fill the air; and beyond the air, beyond the light, myriads unseen fill the degrees of spiritual space. The inhabitants of the spiritual world are human in the sense that they have lived upon the earth. They transcend humanity in only one particular—that they have passed through the change called death. But many are spiritually in bondage, spiritually in prison, still clothed in ignorance, still robed in unfortunate thoughts and draped in the earth existence. Many excel and transcend the loftiest thought the tongue could portray. There are souls whose greatness on earth consisted in their lowly thoughts and loving charities, and whose kindly deeds wove a halo of goodness around them.

The substances of the spiritual life are of the fine tissue of which thought is made. The garments that the soul must wear are composed of the deeds and thoughts of earthly life. "Consider the lilies how they grow;" they array themselves in the splendour of the sun's white ray. The soul of man weaves within himself the garments of his spiritual drapery. If it be of selfishness, of folly, of earthly pride, it is shady, and dim, and grey, and dark. If it be of charity and lovingkindness, it becomes as the white raiment that the angels wear. If you would array your souls in beauty, in the garment of whiteness that the angels possess, it must be from the pure workings of your own thoughts; it must be from the greatest spiritual culture; it must be from the adornment of the mind; it must be from the transcendent powers of spiritual life. You cannot drape yourselves with the garments of the flesh; you cannot bear with you the purple and fine linen of the earth; you cannot take your gorgeous temples and abodes; but you must build your abodes from living charities to your fellow-men, from all those virtues that adorn, exalt, and beautify the soul. So are angels clad; and you can judge what manner of drapery and what manner of abodes are fitted for the majority of earth's inhabitants; since, alas! all are somewhat shrouded; since all are tethered and bound by some selfishness or folly; since each has some lurking, hidden, or unknown darkness. But so also has every spirit its brighter side; and no soul is so immured in darkness that some prayer of mother, or some love of living child, or some word of charity does not reach that spirit, and out of that weaves a portion of the brighter raiment for the spirit that is in prison.

Consider, if you please, that these truths are born of spiritual life; that souls who go out from your midst, and can speak to you, say: "Oh, I wish I had spent more time in the culture of the spirit, since I find that neither gold, nor house, nor lands, nor precious stones, nor any of the adornments of earth can be taken into spiritual life, but only pure thoughts, only high aspirations, only lofty deeds, only merciful prayers and grand actions. These are immortal; these alone are eternal; these are the inheritance and the heritage of the spirit." These are its treasures that you lay up in heaven, and that meet you when you enter spiritual life. Every thought and deed of daily existence just as surely rises into spiritual life, and in some form of beauty or of deformity will meet you there, as that you think and breathe at all. You will find there the unkind word; you will find there the shapeless envy, the shadowy distrust, the unworthy suspicion, and the falsity towards your friend and neighbour. You will also find there the tear of charity changed into a pearl or gem of brightness that shall adorn your brow, the gracious thought and loving deed; and the same impulse of kindness that has prompted you in the hurry and bustle of life will come out before you in spiritual existence, transcendent and beautiful.

Such is the spirit-world, and the deeds and thoughts and adornments of the mind. You build for eternity when you are not aware of it. You clothe yourself for spiritual life all unconsciously. You weave the thin fibre and tissue of spiritual raiment in your daily deeds and lives; and when you go out into spiritual life it is not the form you possessed on earth that you are known by, but the shape and form of your deeds. Transcendent or shadowy, beautiful or imperfect, you stand in the presence of angels and of kindred souls, and they behold you as you are, not as you have seemed to be.

This surpassing truth—this transcendent thought, should it seize possession of the earthly mind, would so shape the lives of young and old, would so fasten itself upon thought and action, that you would be aware that every deed and every thought is already known and registered in your spiritual abode; and that those souls that are in sympathy with you, those loving and kindly beings that attend upon you, those angels that keep guard while mortals sleep, are saddened never so much as when you think an unworthy thought. The building of human ambition, the mere pride of human intellect and knowledge, are naught compared with the culture of that spirit that is arrayed in its own brightness, and adorned with its own transcendent powers and loveliness. The questioner would say, But all these are seemingly intangible things—all these belong to a realm beyond the thought of earth. But we say it is not true; there is nothing intangible in that which is real; and nothing is more real than that the thoughts of human beings control one another, that thought shapes your actions, thought guides you in every department of life; and if

this thought has the power to so move you that you perform deeds of kindness or unkindness, to so move you that you do good or evil to your fellow man, so is it sufficiently tangible to shape and form the life of the spirit, and make the habitation and abode of the soul when it enters upon that spiritual existence.

"But are there occupations in spiritual life?" you will ask; "and do angels and spirits have work to do? and what is its nature?" We answer: The occupation of the spirit is of the mind, it is true; but it is of just such a nature as the desire and wish and thought of the spirit may require. If upon the earth you are intent upon the pursuit of knowledge, upon finding out the laws that control the movements of the planets, and delving into the mysteries of the earth, when you enter spirit-life there is nothing to prevent you from pursuing that knowledge still. The laws by which worlds are moved, and the influences of suns and systems, may be studied in the sublime abodes of spiritual existence. The painter and sculptor intent upon sketching the symbols of divinest art may pursue their callings still; but they will sketch not upon dull canvas, nor chisel cold marble, but the ample canvas and structure of the human mind. They will imprint the picture of their varied imaginings on the souls of humanity. Have they anything to do? On them devolves the duty of imparting the great mass of knowledge and of science which far outleaps and transcends the thoughts of earth. No sublime invention, no thought ever reaches the earth or ever descends upon poet, prophet, or sage, that has not first been known to the advanced minds of the spirit-world. Nay, the inventor himself is inspired; and when he least expects the solution of the mystery that puzzled him, it drops in upon his unconscious mind like a sound of melody. There is no invention but is of the spirit-life—no discovery but is known there. There is no thought but what has its origin in the world of souls; and men receive continually from the world that is invisible to their senses, but tangible to their minds and thoughts.

And then they have other things to do. Those that are lofty in thought and constantly gaining knowledge instruct the less fortunate. The world is made up in spirit of teachers and pupils. You are all babes in knowledge compared with those souls that have perchance for centuries been searching in the mines of truth for the treasures of life. You are babes in comparison with some of the giant minds of earth. How then shall it be with those souls that have for ages been pursuing thoughts of wisdom and knowledge in the world of souls? These give instructions to those less advanced, and so on through all the spheres of spiritual life. All are teachers or are taught; and the babes that go out from your earth, or the friends that have departed from you, are not only among the pupils, but among the teachers in spiritual life. Each soul is selected as well as a teacher as a pupil, and all receive the knowledge that they require in proportion as they strive for that knowledge.

Then see what there is to do upon earth! Are angels occupied? Are spirits employed? In prison-cell and dungeon pine the souls of men immured in sin and crime. Some angel mother, some guardian spirit must weep there, as upon earth, when she beholds her child thus in bondage. Oh, how she watches, night and day and day and night, for some silent moment of prayer, when upon the wings of thought she can reach even that lowly one, and lift him up to her life! There are orphans and those that are crying in the streets of cold and hunger, and the pitying angels on the wings of mercy bend above your crowded cities, and strive to penetrate the midnight horrors, and to uplift you from sorrow. Then there are those—some white-winged angel or spiritual being—who strive to ward away danger and shield you from temptation; some loving hand outstretched to save you, lest you fall into trouble and sin. If you did not feel their presence or were not aware of the outstretched hand, how would you even be rescued from despair? Now, you do sometimes feel it; for in some moment of your lives, when tempted to do some deed that may lead to misery, you feel as though some hand held you back, and you have been perchance saved from suffering.

More and more shall the world listen to these voices; more and more shall they be your constant and abiding guides; more and more ward you from danger and darkness. More and more the gateways of that spiritual world be opened, and the two worlds be blended in one. More and more shall your ways be shaped and your pathways governed by the laws that govern the spirit, instead of those grosser laws that control the body. You shall build, not for time, not for the fame of mortals, or for the decoration of earthly habitations; but for the spirit that outlasteth time, for the soul that lives beyond the tenement of flesh, for the world that does not perish and pass, but endures for ever. That is the world of your mind, the world of your thought, the world of your existence. The two are united—you and the spiritual life. As with a great stride of science distant continents have been united by the subtle wires that convey the electric fluid; as iron steeds that convey the merchandise of nations have penetrated the wilderness; as lofty thoughts that men utter are scattered broadcast by the printing-press: even so by the cable of spiritual thought and communion, the great gulf that materialism had caused between you and the world of souls has been spanned by its delicate fibres, and its vibrations are now being heard by mortals.

More and more will these vibrations reach your shore and reach your senses, until at last it will no longer be strange, but common and usual and natural for you to receive a messenger of spiritual life, even as you receive the daily messengers that bring you knowledge of earthly things. The white-winged bird that cleaves space and carries messages from nation to nation is no longer the solitary dove, but is the many-fingered, the many-pinioned, the mighty

bird of steam; so between your world and the next, it will no longer be the solitary vision of seer or sage, the solitary uplifting of a single thought through revelation; but every home, and every fireside, and every place, and every mind will become the recipient of visitants from the world of souls. And glad thanksgivings and benedictions will be yours from the world of spirits; and the mother's voice will no longer be hushed and solitary in the far-off grave, but near, speaking to her child, and guarding it from danger. The loved ones that you have buried in oblivion, that you suppose are dead, will be restored to the spirit, and you will feel and know that these are all ministering spirits, sent you by the laws of life and of God's love to uplift you, to save you from thralldom, to release you from bondage of the senses and of materialism.

In this age of materialism and infidelity, spiritual life and spiritual communion is the only palpable proof that opens to you the way to eternal and absolute existence. The only proof that the man of science, the man of reason, the man of inspiration, the man of thought can bring that is palpable, absolute, unquestioned. Believers have past records, but unbelievers have that which lives to-day; and the spiritual world no longer becomes a dream, a chimera, a vision of the imagination and of hope, but is a reality, as perfect and abiding, as absolute and undying, as any of the laws that God has made; while that love, that happiness, the endless and absolute progression of the soul, is revealed to every living being, and all become aware of its presence, its power, and its perfection.

In accordance with the permission given by the lecturer, a few questions were asked, but they were of so trite and commonplace a nature that we do not consider them worth reproducing. The proceedings were brought to a close with the following impromptu poem:—

SPIRITUAL PROGRESSION.

Within the dark and slinky pool
Behold a little germ is found,
Immured in darkness, shrouded round
With cold clay, and the waters cool
Over it flow, and all around
No light can come where it lies bound.

But soon a cunning shaft is prest,
Piercing the tiny tendrils through,
And silently as though a prayer
Had gone forth from its secret cell,
The lowly germ unfolds to view,
Until into the upper air
Its leaves spread broad and green and fair
Upon the silent waters' breast.

Then one by one the petals pure,
Of purest white, with the bright ray
Which from the sun is caught astray,
Open the chalice, filled with dew
And sunlight that has glimmered through,
Receives the breath of life anew.

Even so the soul of man, immured,
Hedged around with darkness and with pain,
Doth strive his heritage to gain:
The tendrils of his love and prayer
Reach upward to the heavenly air.
Slowly his thoughts burst through the cell
In which he for a while must dwell;
And then at last all pure and free
He rises in the majesty
Of God's love, clothed as the lily white
In the pure garment of delight,
Clothed round with purity and peace,
That from earth's thralldom find release:
Gradually, and by the paths of constant change,
Wherein spirit, thought, and mind must range,
To gain that high estate.
And God, all grand and uncreate,
Sits in the silent splendour of his love,
Brooding above mankind, even like a dove,
And says unto the germ in every soul:
"Come thou and blossom whitely; here's thy goal,
Upon the breast of heaven," even with God;
The soul shall gain the path by angels trod.

A PHRENOLOGICAL SEANCE.

NOTES OF MR. BURNS'S PHRENOLOGICAL CLASS, HELD AT THE SPIRITUAL INSTITUTION.

Mr. Burns divides his lecture into four portions. The first is taken up with a very careful analysis of some particular temperamental condition; the second is given to the delineation of some noted character from portraits; in the third he points out the location of some particular phrenological organ; and the fourth is devoted to the description of the craniological peculiarities of persons present. The following notes were taken a few evenings ago, and have reference to the first portion of the lecture. The theme of discourse was the Nutritive Temperament. Mr. Burns commenced by observing that life may be called in a material sense the motion and transmutation of elements, or spiritually the power of attraction and repulsion. By living bodies is meant those that are capable of increasing in size and of taking matters into their constitution which do not belong to them, and giving off matters again. A stone is inanimate; you can take nothing from it without breaking and dismembering it; you can add nothing to it. The lowest form of life is the cell which has the power of absorbing to itself the matter in which it is placed and forming another cell,

and yet another and another, until a very large mass of cells may be produced. This process is repeated in all the higher forms of organic life, and the cell may be regarded as the basis of vital development. All living bodies have special organs for sustaining life. In the plant we find the power of absorbing matters from the soil which perhaps have been previously digested, so to speak, by the action of air and moisture. The lowest forms of animal life are nearly all stomach together, and to exist and reproduce are their sole functions. This stomach in its simplest form seems to have all the characteristics of the digestive apparatus of the higher forms of being in rudimental development; and in the cavity of these lower forms there are cells which represent the hepatic gland, and the other parts of the digestive system which secrete the digestive juices produced by the various glands of the higher animals. The organism within man which is adapted to the purpose of sustaining life is very similar to that in all the higher animals; so that by a practical acquaintance with the functions of digestion and nutrition in animals generally a very correct knowledge may be obtained of the process in man. Now, the work of nutrition depends upon a number of distinct processes that are all connected, and yet each one is independent. They are all connected in so far that healthy nutrition cannot be performed without the action of all. Yet they are all distinct, because one part of the process cannot be performed by the organs appropriated to another. At the same time, individuals may have an excess of one item of organisation and a deficiency of another; and this is what we have to decide in reference to character.

The vital apparatus is divided into six or seven temperaments, and on the present occasion I shall confine your attention to one department, namely, that of nutrition—the quality of taking in alimentary substances and making a good use of them for the support of the body. Strictly speaking, the power of attraction for the increase and support of man physically is fundamentally spiritual, and is a phase of that spiritual power which extends over the whole sphere of organic action and gives tone and effect to every function of the body. If a large proportion of the power of the spirit expend itself in attracting aliment to the organism, there will be that kind of bias given to the external manifestation of the spirit in that man, and an inclination towards the good things of this life will be acknowledged as one of the traits of his character. As to the signs to be discovered in the human body by which the degree of this food-loving power may be determined, it may be pointed out that the body of man is like a house with two storeys. The lower part, under the diaphragm (and which was pointed out on an anatomical diagram, life size), contains the stomach, liver, intestines, &c. It is to this part that we have to refer this evening. The alimentary power of the individual depends upon the capacity and efficiency of these organs. Their efficiency, again, depends upon the amount of nervous energy which is carried to them. The sympathetic nerve, going down the interior of the body in front of the spine, has certain powerful ganglia situated behind these organs, giving force to their action; and it is these nerves, gathered together in that region, which are the means of connection between the spiritual directive power and the phenomena we observe in the vegetative life of man. The connection, indeed, between all the functions of the body and the human spirit is composed of those nervous links that exist between the consciousness and the organisation. But it may be argued that the spirit of man is more directly connected with the functions of vegetative life than with those of volition, for by our will-power we cannot interrupt those functions; we cannot stop the stomach from digesting, the heart from beating, the lungs from taking in and throwing out air, as we can control the motions of the muscles. In fact, all the vegetative processes are under the immediate control and action of the spirit, the will having nothing to do therewith. These so-called animal functions are, in short, more spiritual than the volitional power of the organism which is under the control of man's intellect. We can regulate the motion of our bodies, and direct the action of our minds, as we wish, but we can do but very little to impede or accelerate the action of the vegetative functions. Hence these functions, having direct access to the individual spiritual fountain, they constitute in their various degrees of development the very basis of human character. The spirit flows into them, without any check from the volition of man—flows in through these ganglia, directly in connection with these organs, so that they must be most intimately connected with human character. Individually we may have many precepts in our intellect, and talk very glibly about what we ought to be and do; but, if our organisation adapt us to the lower phases of life, our precepts will be of very little use in governing our conduct, and we shall gravitate down to the plane indicated by the organisation we inhabit. You will therefore see how important it is that the stomach should be gauged in order to know character. The efficiency also of a man, as well as his moral standing, depends upon this nutritive power. We have defined life as the motion and transmutation of atoms. Every action of our body or mind causes a change in certain atoms. Every thought causes a molecular action of the brain. With every effort made by the body there is a continual transmutation of matter, and a motion of it, in some direction. Indeed, by the excrementitious matter you can tell whether a man has been using his muscles or brain, just as by the ashes you can tell what kind of fuel has been burnt. Mental and physical nutrition consists in the adaptation which there may be in the organism to replenish those molecules that are being continually transmuted and moved out of the system. In judging of character, then, look at the teeth to see whether mastication may be well performed; look at the fulness of the cheeks, to decide as

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The foregoing is only a meagre and faulty attempt to give what transpired in the lecture, which was copiously illustrated by typical portraits, anatomical plates, and the living organisms of those present.

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THEIR MODES OF ACTION, AND THE NATURE OF THE SPIRIT-WORLD.

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Now I, for one, very readily understand that tangibility and perceptibility are purely relative. We have abundant illustration of this in the material world, and, supposing it possible that there may be some of your readers who have not considered the subject from this point of view, I will mention one or two instances. Take light. There are fluids in abundance through which light will not pass, although solid bodies can be passed through them with ease; these fluids, therefore, may be said, by way of illustration, to be tangible or objective to light, because though it strikes them it cannot pass through them. Yet there are solid substances, such as glass and crystals, through which light can pass with the greatest ease. These substances may, therefore, be said to be almost intangible to light, because it can pass through them almost as easily as though they were not in its way.

To electricity air is said to be non-conductive or impassable; and glass, which to light offers scarcely any resistance, to electricity is one of the most impassable substances known. Glass, therefore, and air, may be said to be tangible or objective to electricity; but metals, than which there is scarcely anything more tangible to our senses, to electricity offer no resistance. Solid metals, therefore, may be said to be intangible to electricity, because it can pass through them as though they were, to it, so much vacant space.

If we could imagine a being formed of electricity, and placed upon a world formed of air, surrounded by an atmosphere of solid metal, such a being might walk upon his air-world, and, if he were endowed with wings, might fly through his atmosphere of solid metal, for all I know, with the greatest ease.

I might draw further illustrations from heat and magnetism, if necessary, but your space, I know, is too valuable.

Now, I do not find it at all difficult to imagine that what, so far as our senses tell us, is mere empty space outside our atmosphere, may be filled up with an ethereal substance which, to beings endowed with sense to perceive it, may be as tangible and real as our solid material earth is to us, while our solid earth may be no more tangible to them than solid glass is to light, or than solid metals are to electricity. But to suppose that material mountains, trees, houses, can be floating about just outside our atmosphere, in defiance of the law of gravitation, would be a piece of stupidity of which I should think no one who hears or reads Mrs. Tappan's addresses would be capable.

But I must confess that when Mrs. Tappan's guides state that "thought is one of the grossest of spiritual substances," they present to me an idea which I cannot comprehend. I should naturally have supposed it to be—if a substance at all—one of the subtlest of spiritual substances, since it is said to control other substances, and can travel through them to any distance instantaneously. Perhaps, however, I err in supposing it is thought that controls spiritual substances.

Would it be more correct to say that *will* controls spiritual substances, and that thought is the result of that control? For instance, we wish to behold a beautiful scene; does the will go forth, attack the spiritual substances surrounding it, and fashion them to the forms desired, and would the scene thus produced be called thought? or is it rather the substance, thought itself, which is projected, and embodies itself in the surrounding substances? I should feel very grateful for any further light which may be thrown upon the nature of this dense substance called thought.

There are many points in this address which I should have liked to notice, but it would take too much of your space, and more of my time than I can well spare from the occupation of bread-getting. I must content myself with the following.

In alluding to my question about spirit-language, they treat as absurd my supposition that possibly vocal utterance may be necessary to spirits in communing with each other. I must say in self-defence that my

question did not necessarily apply to advanced spirits, but only to those to whom language is necessary. Nor did I suppose that vocal utterance in spirit-life must be the same slow process it is with us. Spirits at seances have been known to cover pages of paper with small writing in a few seconds, and to execute with equal rapidity drawings which it would take an earthly artist many hours to produce; and I know of no reason why language should not be uttered with corresponding rapidity. They say, too, that I asked, "Do we require a material form?" Unless they use the word "material" in some sense which I don't understand, this is a mistake.

Again thanking Mrs. Tappan and her guides for the address which my queries were to some extent instrumental in eliciting, as well as for the many others which I have read with deep interest,—I am, dear Sir, yours truly,

Birmingham, May 5th, 1874.

J. G. S.

A NEW MEDIUM IN AMERICA.

Dr. Watson sends us particulars of phenomena witnessed in the presence of Mrs. Miller, a lady of Memphis, whom the *Appeal* characterises as "a modest lady who hitherto has shared, if at all, in the modern mania in a quiet way." We quote Dr. Watson's account from his written article which appeared in the *Memphis Appeal*:—

There is a kind of cabinet made of paper, lined with dark cambric, one side of which can be opened and shut in a moment. Into this Mrs. Miller went, and I was requested to tie her, which I did securely. I should have mentioned that one gentleman and two ladies came, which were all that were present. As soon as the door, or rather the side, was shut, there were two iron rings put, one on each arm. There were two Windsor chairs, which were hung upon her arms in every possible way, her arms through the back and rounds of the chairs, in as short a time as the door could be shut and opened, all in a well-lighted room, within a few feet of us all. They requested my vest, which they put on Mrs. Miller in a number of ways in a moment, she remaining tied in her chair. Much more was done before the concert commenced. There were in the cabinet an accordion, French harp, tambourine, and two bells. Those would all play at once any tune we would request, the bells chiming in melodiously, mostly old religious tunes. During this performance, and many times when there was no music, hands of different sizes and colours would be held out at the aperture, looking as natural as ours. I took hold of what seemed to be, and what I have no doubt was, a lady's hand. It felt just like a living hand. I stood at the aperture and received a linen handkerchief several times, the hand and arm reaching it out and receiving it from me again. They would hold the accordion outside and play on it; also the tambourine. There was a large market-basket that they hung on Mrs. Miller's arm, and did several other things with it; and they would hand it out to me, raising up the side of the cabinet. I would hand it to them, all open to view, when in a moment they would take it from me and then hand it back. After these had continued an hour or more, Mrs. Miller was untied by them, and came out, after which they threw the things out of the cabinet on the floor. There was slate-writing, and other things I have not time to mention, after this; and though I have long since passed this phase of manifestations, and feel but little interest in them, yet there are many honest people in this community who think this whole thing is a "humbug" and a "delusion." I will just say to all such, that if they will witness such things as I did last night, they can no more question the facts than they can any other facts which their senses are capable of judging. I learn Mrs. Miller has been, within the past few days, developed as a medium for materialisation, so that a number of persons have seen their friends plainly in open light.

Dr. Watson seems to think that Mrs. Miller will become one of the most remarkable mediums of this age. He gives a long account of a seance with her in the *Memphis Reporter*. We are glad to see that the Doctor's pen is so active, and that the *Memphis Press* so readily devote their space to the subject of Spiritualism.

TESTS OF MR. BUGUET'S SPIRIT-PHOTOGRAPHS.

We have heard a considerable amount of gossip during the week respecting the spirit-photographs of Mr. Buguet. Those who are most familiar with him and his work in that respect have unbounded confidence in the genuineness of his pictures. In other quarters grave suspicions are entertained respecting most of them. Some who would be considered good judges look upon the great bulk of them as shams, recognising as genuine, perhaps, the percentage which represent deceased persons of whom no picture exists. We have heard a good story, which shows how photographic experts may be deceived in their judgment. A photograph taken by Mr. Buguet, and containing the image of a spirit, was deemed to be spurious by an eminent photographer. This very photograph, however, turned out not to have been taken by Mr. Buguet at all. It was one which had its origin in the following circumstance:—A highly intelligent investigator of Spiritualism determined that he should submit Mr. Buguet to the strictest test before he would say anything either for him or against him. Accordingly, accompanied by a relative, he visited the studio of the spirit-photographer, taking with him a marked plate and camera. This camera was put into position, and the plate was worked throughout by this gentleman and his friend, Mr. Buguet taking no part in the process. Yet, strange to relate, a spirit was found upon the plate; and, stranger still, this picture is pronounced a sham by the photographer above alluded to. If, then, the picture be not genuine, the two gentlemen who produced it must be unconscious impostors, which would be difficult of explanation, unless Mr. Unconscious Cerebration turn out, on better acquaintance with him, to be a very expert photographer. We hear that Mr. Buguet can only take a limited number of photographs daily. After taking from four to six plates with spirits the power becomes exhausted, and those obtained subsequently reveal very faint figures, or none at all. On one occasion Mr. Buguet was visited by a friend, accompanied by a distinguished client, whom the photographer would naturally have done his best to astonish, if the power of producing these shadowy images were at all under his control. But it was late in the day, the power was exhausted, and a

distinct spirit-form could not be obtained. Hence the conclusion has been arrived at by those who have investigated the matter thus far that Mr. Buguet is not an impostor, or he could produce spirits on his plates the eighth or ninth time with as much boldness and certainty as on the first or second sitting of the day.

Since the above was in type we have received a letter, criticising these photographs, from a gentleman of high scientific attainments, from which we give the following extract:—

The most of those that I have seen are glaring impositions. Buguet has so low an opinion of Spiritualists that he would not condescend to take pains to humbug us. "Byron's" face is glaringly photographed from a picture. Its appearance shows this of itself; but besides, the light is represented as falling on it from the spectator's left, while it falls on the fleshly sitter from the other direction! Besides, the threads of "Byron's" gauze drapery are quite distinct, and that as high up as the top of his chest. That gauze must have been supported by something inanimate; nothing else could have remained steady enough to bring out the separate threads. "Lamartine" and his companion "spirit" are as evidently taken from pictures; and besides, one is illuminated from the right, the other from the left! The "Archbishop of Paris" and his fleshly sitter are lighted from different sides. The same is the case with "Maximilian" and his sitter. Again, "Maximilian's" upper part looks to be some distance behind the sitter; yet the lower part of his drapery comes in front of the sitter's projecting knees. This same difficulty occurs with several others. "John King" (where he has his light) is clearly taken from your picture of him. It is not the strong likeness of the face that I object to, for "John King" in London and "John King" in Paris should be alike; but it is the exact similarity in the folds of the turban and in the little downward projection at the backward part, and in the amount of sideward turn of the face that is so curious and suspicious. In all accounts of "John King" with his light, he is described as carrying it in his hand, not as in the photograph. Again, he is never seen, that I know of, with his light in broad daylight as in the photograph. Williams had nothing to do with "John King" on that occasion mediumistically or otherwise. "John King" was all right on the plate before Williams sat down at all. The other photograph of "John King" is remarkable, and I should have believed in it if it had not come from the same source as the others.

What we all want is the truth. We can only give investigators a full and fair opportunity of recording their views on whatever side they may range themselves. Many have a desire to test Mr. Buguet personally. We have already opened a list of names, and have recorded applications sufficient to occupy Mr. Buguet's time for several days after his arrival amongst us. It would be well for those who desire to be favoured with a successful sitting to make application as early as possible, as the sittings will be given strictly in the same rotation as the names are received by us.

A CANARY BROUGHT BY SPIRITS.

Dear Sir,—I have to relate what to us is a rather surprising occurrence. Yesterday evening we held a daylight seance at our circle with a very fairly-developed physical medium (a private gentleman of this town). After singing one or two hymns from the "Spiritual Lyre," in order to produce perfect harmony, we sat in silence for a few minutes, when the medium was controlled, and in a rich Irish brogue the spirit began to give us directions how to proceed. We were told to wish for something, but ultimately we determined to leave the matter with our spirit-friends, and, joining hands round the table (medium and all), we quietly awaited the result. All at once the medium was convulsed, apparently in a most painful manner, noises were heard underneath his chair, and a strange rattling in the inside of the medium. After a time these noises ceased, and, to the astonishment of all the sitters, a beautiful little canary fluttered across the room, alighting on the piano, where it was secured, and ultimately placed in a cage. The door of the room was shut, the window-blinds drawn, the chimney closed, no possible means of ingress or egress that we could see, yet there the little bird was, and indeed quite as bewildered as we ourselves. The controlling spirit stated that the bird had been taken from a nest of similar ones, and conveyed by spiritual means into the apartment.

The medium is one of a circle of three, and as a sample of the rare powers that may be developed in him, I may say that on one occasion a large bunch of fifty-three grapes (said to be brought from the Rhine) was placed upon the table by a spirit-hand, the entire circle sitting with their backs to the table. The bird brought to our circle last night was the second obtained by the agency of the spirits. We have had several good tests at our circle through trance-mediums, but none to compare with this. The above medium is also a good healing medium and clairvoyant. I withhold his name, from personal request, but you can use mine if it be necessary. I may say we had a sceptical gentleman present, who came too late to see the test given, but who was very much astonished by the rappings given in different parts of the room in a neighbouring house where he had been.—Yours truly,

SAMUEL H. QUARNEY,

Secretary to the Oldham Psychological Society,

31, Plane Street, Oldham, June 2, 1874.

PORTSMOUTH.—Mr. G. James, 39, John Street, Landport, asks the reason why such a large and important town should be entirely overlooked on the part of those who promote the cause of Spiritualism. "Lately," he says, "we have been visited by a certain conjurer who professed to perform wonders without the aid of Spiritualism, but he was rewarded with such a scanty audience that he returned their money and dismissed them. The local press have criticised Mr. Serjeant Cox's work on psychology, who is Recorder for the borough, and this cannot fail to awaken public interest on the subject. I think a visit from a public medium, or inspirational lecturer, would be attended with very favourable results." There is quite a number of active Spiritualists in Portsmouth, but they do their work more by private circles than by public demonstration. It is a question whether the cause be not quite as prosperous in Portsmouth as in many places where more noise is made. We once had the pleasure of delivering a lecture in Landport, which passed off very successfully.

and yet another and another, until a very large mass of cells may be produced. This process is repeated in all the higher forms of organic life, and the cell may be regarded as the basis of vital development. All living bodies have special organs for sustaining life. In the plant we find the power of absorbing matters from the soil which perhaps have been previously digested, so to speak, by the action of air and moisture. The lowest forms of animal life are nearly all stomach together, and to exist and reproduce are their sole functions. This stomach in its simplest form seems to have all the characteristics of the digestive apparatus of the higher forms of being in rudimental development; and in the cavity of these lower forms there are cells which represent the hepatic gland, and the other parts of the digestive system which secrete the digestive juices produced by the various glands of the higher animals. The organism within man which is adapted to the purpose of sustaining life is very similar to that in all the higher animals; so that by a practical acquaintance with the functions of digestion and nutrition in animals generally a very correct knowledge may be obtained of the process in man. Now, the work of nutrition depends upon a number of distinct processes that are all connected, and yet each one is independent. They are all connected in so far that healthy nutrition cannot be performed without the action of all. Yet they are all distinct, because one part of the process cannot be performed by the organs appropriated to another. At the same time, individuals may have an excess of one item of organisation and a deficiency of another; and this is what we have to decide in reference to character.

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Would it be more correct to say that will controls spiritual substances, and that thought is the result of that control? For instance, we wish to behold a beautiful scene; does the will go forth, attack the spiritual substances surrounding it, and fashion them to the forms desired, and would the scene thus produced be called thought? or is it rather the substance, thought itself, which is projected, and embodies itself in the surrounding substances? I should feel very grateful for any further light which may be thrown upon the nature of this dense substance called thought.

There are many points in this address which I should have liked to notice, but it would take too much of your space, and more of my time than I can well spare from the occupation of bread-getting. I must content myself with the following.

In alluding to my question about spirit-language, they treat as absurd my supposition that possibly vocal utterance may be necessary to spirits in communing with each other. I must say in self-defence that my

question did not necessarily apply to advanced spirits, but only to those to whom language is necessary. Nor did I suppose that vocal utterance in spirit-life must be the same slow process it is with us. Spirits at seances have been known to cover pages of paper with small writing in a few seconds, and to execute with equal rapidity drawings which it would take an earthly artist many hours to produce; and I know of no reason why language should not be uttered with corresponding rapidity. They say, too, that I asked, "Do we require a material form?" Unless they use the word "material" in some sense which I don't understand, this is a mistake.

Again thanking Mrs. Tappan and her guides for the address which my queries were to some extent instrumental in eliciting, as well as for the many others which I have read with deep interest,—I am, dear Sir, yours truly,

Birmingham, May 5th, 1874.

J. G. S.

A NEW MEDIUM IN AMERICA.

Dr. Watson sends us particulars of phenomena witnessed in the presence of Mrs. Miller, a lady of Memphis, whom the *Appeal* characterises as "a modest lady who hitherto has shared, if at all, in the modern mania in a quiet way." We quote Dr. Watson's account from his written article which appeared in the *Memphis Appeal*:—

There is a kind of cabinet made of paper, lined with dark cambric, one side of which can be opened and shut in a moment. Into this Mrs. Miller went, and I was requested to tie her, which I did securely. I should have mentioned that one gentleman and two ladies came, which were all that were present. As soon as the door, or rather the side, was shut, there were two iron rings put, one on each arm. There were two Windsor chairs, which were hung upon her arms in every possible way, her arms through the back and rounds of the chairs, in as short a time as the door could be shut and opened, all in a well-lighted room, within a few feet of us all. They requested my vest, which they put on Mrs. Miller in a number of ways in a moment, she remaining tied in her chair. Much more was done before the concert commenced. There were in the cabinet an accordion, French harp, tambourine, and two bells. Those would all play at once any tune we would request, the bells chiming in melodiously, mostly old religious tunes. During this performance, and many times when there was no music, hands of different sizes and colours would be held out at the aperture, looking as natural as ours. I took hold of what seemed to be, and what I have no doubt was, a lady's hand. It felt just like a living hand. I stood at the aperture and received a linen handkerchief several times, the hand and arm reaching it out and receiving it from me again. They would hold the accordion outside and play on it; also the tambourine. There was a large market-basket that they hung on Mrs. Miller's arm, and did several other things with it; and they would hand it out to me, raising up the side of the cabinet. I would hand it to them, all open to view, when in a moment they would take it from me and then hand it back. After these had continued an hour or more, Mrs. Miller was untied by them, and came out, after which they threw the things out of the cabinet on the floor. There was slate-writing, and other things I have not time to mention, after this; and though I have long since passed this phase of manifestations, and feel but little interest in them, yet there are many honest people in this community who think this whole thing is a "humbug" and a "delusion." I will just say to all such, that if they will witness such things as I did last night, they can no more question the facts than they can any other facts which their senses are capable of judging. I learn Mrs. Miller has been, within the past few days, developed as a medium for materialisation, so that a number of persons have seen their friends plainly in open light.

Dr. Watson seems to think that Mrs. Miller will become one of the most remarkable mediums of this age. He gives a long account of a seance with her in the *Memphis Reporter*. We are glad to see that the Doctor's pen is so active, and that the *Memphis Press* so readily devote their space to the subject of Spiritualism.

TESTS OF MR. BUGUET'S SPIRIT-PHOTOGRAPHS.

We have heard a considerable amount of gossip during the week respecting the spirit-photographs of Mr. Buguet. Those who are most familiar with him and his work in that respect have unbounded confidence in the genuineness of his pictures. In other quarters grave suspicions are entertained respecting most of them. Some who would be considered good judges look upon the great bulk of them as shams, recognising as genuine, perhaps, the percentage which represent deceased persons of whom no picture exists. We have heard a good story, which shows how photographic experts may be deceived in their judgment. A photograph taken by Mr. Buguet, and containing the image of a spirit, was deemed to be spurious by an eminent photographer. This very photograph, however, turned out not to have been taken by Mr. Buguet at all. It was one which had its origin in the following circumstance:—A highly intelligent investigator of Spiritualism determined that he should submit Mr. Buguet to the strictest test before he would say anything either for him or against him. Accordingly, accompanied by a relative, he visited the studio of the spirit-photographer, taking with him a marked plate and camera. This camera was put into position, and the plate was worked throughout by this gentleman and his friend, Mr. Buguet taking no part in the process. Yet, strange to relate, a spirit was found upon the plate; and, stranger still, this picture is pronounced a sham by the photographer above alluded to. If, then, the picture be not genuine, the two gentlemen who produced it must be unconscious impostors, which would be difficult of explanation, unless Mr. Unconscious Cerebration turn out, on better acquaintance with him, to be a very expert photographer. We hear that Mr. Buguet can only take a limited number of photographs daily. After taking from four to six plates with spirits the power becomes exhausted, and those obtained subsequently reveal very faint figures, or none at all. On one occasion Mr. Buguet was visited by a friend, accompanied by a distinguished client, whom the photographer would naturally have done his best to astonish, if the power of producing these shadowy images were at all under his control. But it was late in the day, the power was exhausted, and a

distinct spirit-form could not be obtained. Hence the conclusion has been arrived at by those who have investigated the matter thus far that Mr. Buguet is not an impostor, or he could produce spirits on his plates the eighth or ninth time with as much boldness and certainty as on the first or second sitting of the day.

Since the above was in type we have received a letter, criticising these photographs, from a gentleman of high scientific attainments, from which we give the following extract:—

The most of those that I have seen are glaring impositions. Buguet has so low an opinion of Spiritualists that he would not condescend to take pains to humbug us. "Byron's" face is glaringly photographed from a picture. Its appearance shows this of itself; but besides, the light is represented as falling on it from the spectator's left, while it falls on the fleshly sitter from the other direction! Besides, the threads of "Byron's" gauze drapery are quite distinct, and that as high up as the top of his chest. That gauze must have been supported by something inanimate; nothing else could have remained steady enough to bring out the separate threads. "Lamartine" and his companion "spirit" are as evidently taken from pictures; and besides, one is illuminated from the right, the other from the left! The "Archbishop of Paris" and his fleshly sitter are lighted from different sides. The same is the case with "Maximilian" and his sitter. Again, "Maximilian's" upper part looks to be some distance behind the sitter; yet the lower part of his drapery comes in front of the sitter's projecting knees. This same difficulty occurs with several others. "John King" (where he has his light) is clearly taken from your picture of him. It is not the strong likeness of the face that I object to, for "John King" in London and "John King" in Paris should be alike; but it is the exact similarity in the folds of the turban and in the little downward projection at the backward part, and in the amount of sideward turn of the face that is so curious and suspicious. In all accounts of "John King" with his light, he is described as carrying it in his hand, not as in the photograph. Again, he is never seen, that I know of, with his light in broad daylight as in the photograph. Williams had nothing to do with "John King" on that occasion mediumistically or otherwise. "John King" was all right on the plate before Williams sat down at all. The other photograph of "John King" is remarkable, and I should have believed in it if it had not come from the same source as the others.

What we all want is the truth. We can only give investigators a full and fair opportunity of recording their views on whatever side they may range themselves. Many have a desire to test Mr. Buguet personally. We have already opened a list of names, and have recorded applications sufficient to occupy Mr. Buguet's time for several days after his arrival amongst us. It would be well for those who desire to be favoured with a successful sitting to make application as early as possible, as the sittings will be given strictly in the same rotation as the names are received by us.

A CANARY BROUGHT BY SPIRITS.

Dear Sir,—I have to relate what to us is a rather surprising occurrence. Yesterday evening we held a daylight seance at our circle with a very fairly-developed physical medium (a private gentleman of this town). After singing one or two hymns from the "Spiritual Lyre," in order to produce perfect harmony, we sat in silence for a few minutes, when the medium was controlled, and in a rich Irish brogue the spirit began to give us directions how to proceed. We were told to wish for something, but ultimately we determined to leave the matter with our spirit-friends, and, joining hands round the table (medium and all), we quietly awaited the result. All at once the medium was convulsed, apparently in a most painful manner, noises were heard underneath his chair, and a strange rattling in the inside of the medium. After a time these noises ceased, and, to the astonishment of all the sitters, a beautiful little canary fluttered across the room, alighting on the piano, where it was secured, and ultimately placed in a cage. The door of the room was shut, the window-blinds drawn, the chimney closed, no possible means of ingress or egress that we could see, yet there the little bird was, and indeed quite as bewildered as we ourselves. The controlling spirit stated that the bird had been taken from a nest of similar ones, and conveyed by spiritual means into the apartment.

The medium is one of a circle of three, and as a sample of the rare powers that may be developed in him, I may say that on one occasion a large bunch of fifty-three grapes (said to be brought from the Rhine) was placed upon the table by a spirit-hand, the entire circle sitting with their backs to the table. The bird brought to our circle last night was the second obtained by the agency of the spirits. We have had several good tests at our circle through trance-mediums, but none to compare with this. The above medium is also a good healing medium and clairvoyant. I withhold his name, from personal request, but you can use mine if it be necessary. I may say we had a sceptical gentleman present, who came too late to see the test given, but who was very much astonished by the rappings given in different parts of the room in a neighbouring house where he had been.—Yours truly,

SAMUEL H. QUARMBY,

Secretary to the Oldham Psychological Society.

31, Plane Street, Oldham, June 2, 1874.

PORTSMOUTH.—Mr. G. James, 39, John Street, Landport, asks the reason why such a large and important town should be entirely overlooked on the part of those who promote the cause of Spiritualism. "Lately," he says, "we have been visited by a certain conjurer who professed to perform wonders without the aid of Spiritualism, but he was rewarded with such a scanty audience that he returned their money and dismissed them. The local press have criticised Mr. Serjeant Cox's work on psychology, who is Recorder for the borough, and this cannot fail to awaken public interest on the subject. I think a visit from a public medium, or inspirational lecturer, would be attended with very favourable results." There is quite a number of active Spiritualists in Portsmouth, but they do their work more by private circles than by public demonstration. It is a question whether the cause be not quite as prosperous in Portsmouth as in many places where more noise is made. We once had the pleasure of delivering a lecture in Landport, which passed off very successfully.

FALSE COMMUNICATIONS THROUGH THE TABLE.

To the Editor.—Dear Sir.—I am glad to see that attention is being directed to this matter, so perplexing as it is to many of us. Although I am unable of my inability to remedy in any great degree, or even properly to account for, the presence of so many such communications, I would offer for the notice of your readers a few well-considered suggestions.

First, I recognize with much pleasure the admirable candour and impartiality which characterize your editorship of the *Medium*. It must be evident to all who peruse that paper that you hold full confidence in the immense amount of truth and goodness inherent in Spiritualism. The position we must then be built on abundant, and you perceive that we shall gain and not suffer by boldly facing and contending with every objection that confronts us in our progress. Your example cannot be too widely imitated.

Let us state the case in point at its very worst. The complaint is that investigators, chiefly in their earlier stages, find that their communications with the spirit-world are limited to alphabetical messages by means of table and raps through a table, and that in some cases these messages are frequently opposed diametrically to the desires and expectations of the sitters, and indicate a persistent determination on the part of the "mediums" to deceive and discourage their brothers "in the faith."

Now to begin with, there can be no doubt but that this state of things is the exception and not the rule. There are, perhaps, very few sitters whose communications are altogether free from some mixture of evil with the good, and it must needs be the former element would probably be considerably reduced in amount could the sitters themselves have sole direction of affairs. But unless that mixture had not anything else, or even a preponderance of bad over good, must bear but a small proportion to the whole number. We may not, of course, state this as an ascertained fact, but it is a conclusion to which we are conducted even by the simple fact that we do not more frequently hear of instances to the contrary. We may observe that there is little inducement on the part of investigators to report progress as long as all goes on satisfactorily. They may in most cases receive all necessary help and information from their own "guides," and as our friends pursue the even tenor of their way unknown to the outside world, happy with what the present shows them, and often (if I may venture to) looking confidently to the future, when their own particular needs, with its "fully developed" medium, shall altogether eclipse every other body of inquiries in existence. But when they get into any serious difficulty they naturally come to the surface to air their complaints, and call for help. Often we hear of them then for the first time. For my part, I know of some five private circles, and in all of these the atmosphere now under consideration exists in so small a degree that it does but serve as a sort of spice to the rest. And that this might be accepted as a fair average statement of the general experience is clear enough, I think, from the very rapid spread of modern Spiritualism.

Let us at once admit that, in the extreme cases which have lately been brought before us by some of your correspondents, it is very difficult to prescribe a complete remedy. We must tell each other more, as we so often have to do, on the meagre knowledge we as yet possess of this mysterious subject, and where we cannot do all we wish, do what we can, and hope. In the meantime, I fear we shall derive but little good from the treatment advised by "John Hampden" in this week's issue. He tells us that "false and impure and trifling and impure spirits should be discouraged and dismissed as sternly as we would a living reptile." The whole difficulty lies in the fact that such visitors will not be dismissed. And so far am I from agreeing with "John Hampden" that I believe a course of opposition is more likely always to make matters worse instead of better. I would recommend, on the contrary, that we exercise the utmost forbearance in all our dealings with these "intruders." Give them nothing but kindness during the whole sitting. Let us not even attempt to be pert and "clever" with them—a mistake we are always very liable to make—but throw ourselves entirely on their mercy to the end. Even when we are at length weary of asking and waiting for a third word, remember still they were once mortal, bid them a civil "good night," state fairly when we intend to hold the next seance, and that "we trust to find some improvement in them when we meet again." I offer this as the only safe and good rule for our guidance in spirit-intercourse. We are to learn from the spirits who are more advanced than ourselves, and we are to try to teach and improve those who are inferior to us.

I would encourage "X. Y. Z." to continue his efforts to the full extent of his patience, hoping always for better things. Let him aim especially for progress towards a less clumsy mode of communication; the step is almost sure to bring improvement with it. Let him, above all, be thankful for what he has, remembering that there are thousands of his fellow-creatures now living who would give all the world for what to him is such a poor satisfaction—the evidence of spirit-existence conveyed in the fact that he can get even "false communications through the table."

S. P.

To the Editor.—Dear Sir.—In referring to the letters of the numerous correspondents who have written in answer to my inquiries, I beg to thank them all for the kind interest they have taken in my case, and the anxiety they have shown to remove my difficulties. Thus encouraged, I purpose answering my inquiries, hoping to profit by the suggestions thrown out, and trusting that before long I shall be able to report more favourably of my experience.

At the same time I must say that we have from first to last conformed to nearly every one of the conditions indicated by your correspondents. I refer more particularly to the letter of "J. J." We have from the very first, let obtained answers and messages with great facility, and this although we have as a rule, only numbered three sitters. The movements have always been strong, and frequently very powerful, and the words spelt out with remarkable fluency and accuracy. The method we have adopted has not been that of calling out the letters of the alphabet, and the leg of the table tapping at the right letter, but this: the leg of the table moves (and generally with considerable rapidity) until it arrives at the right letter, and then stops. In this manner,

which appears to me far superior both for accuracy and rapidity to the other, we have often taken a message of from twenty to thirty words in less than ten minutes.

As to the tests spoken of by "J. J.," I cannot say that they appear to me to be satisfactory. My own experience, I think, will justify this remark. Here is a sample of it, and I have had several such cases. At one of our sittings a spirit, purporting to be that of a friend of mine who had gone out to America, came to the table. It informed me that it had passed away that very day. I asked a great many questions as to its identity, both at that time and on many subsequent occasions, and on the whole it answered them to my satisfaction, exhibiting a wonderfully correct acquaintance with many events in the life of my friend. So, only so, but the original message it sent was strikingly characteristic of him; the very movement of the table corresponded with his impetuous disposition. Taking all these things together, I became convinced that it was indeed the spirit of my friend; and great was my surprise when I heard from America that he was alive, and had never been in better health in his life. I will leave your readers to solve the riddle. I have certainly not overdone the matter, but rather the reverse. This kind of thing has led me to doubt the possibility of proving the identity of spirits. I feel certain that many of our Spiritualist friends have taken for too much for granted in this matter. Our spirit-friends have evidently a wonderful power of deceiving us, and it seems to me we require most carefully to guard ourselves against it in every step we take in spirit-communication.—I am, dear Sir, yours very truly, X. Y. Z.

P.S.—I shall do myself the pleasure of communicating with some of your correspondents.

MR. HUDSON AND SPIRIT PHOTOGRAPHS.

For a long time it has been stated in various quarters that Mr. Hudson was guilty of seeing spirit-photographs amongst the many others of a genuine character which came from his studio. Various forms of conduct have been suggested to Mr. Hudson in respect to this charge, but we have one thought to which we will have to be acted upon either in time or eternity. We may, however, promise by saying that it appears to contain somewhat in the nature of an open question as to whether Mr. Hudson really uttered spirit-photographs or not; we have not heard that he has either admitted the imputation or categorically denied it. One thing is certain, the great body of Spiritualists have regarded the charge with a very lenient eye, and even those who have been positive as to Mr. Hudson's guilt have come forward and helped him in his distress. Our suggestion is that Mr. Hudson should now make a clean breast of it, tell candidly and openly the case in which the photographs were spurious, how the spurious ones were produced, and, if necessary, go through the process before a committee to convince them of his sincerity. He should also faithfully point out all who aided and abetted him in this imposture; and, having put the public up to these tricks, if there be any, he would be enabled to begin his career again with a clear conscience, and his patrons would be fortified against any further imposition by a knowledge of the process. We do not say either that Mr. Hudson did or did not impose, but seeing that the public have treated him so kindly, it is due to his friends to be as candid as, before God, one human being can be to another.

Donations received in aid of Mr. Hudson by Mrs. Guppy, 1, Marlborough Villas, Highbury Hill Park:—

	£	s.	d.		£	s.	d.
Amount published in				A Friend	—	—	0 10 6
<i>Medium</i> of May 15th	24	5	0	Mrs. Deary	—	—	0 10 6
Further sums received—				Mrs. Ramsey	—	—	1 0 0
Mr. J. Robinson, Dublin	1	0	0	Mr. and Mrs. Pearson	—	—	0 10 6
Mr. Jones, Boxley	0	10	6	Mrs. Tappan	—	—	0 5 0
Dr. Thomson, Clifton	0	10	0	Mr. Algernon Joy	—	—	0 5 0
Dr. H. Smith	—	0	5 0	Rev. W. B.	—	—	1 10 0
Mr. Thomas Grant	2	2	0	Mr. S. Hocking, C.E.	—	—	2 0 0
Mons. Boulland	0	5	0	Mrs. Hirston	—	—	0 2 6
—	0	1	0	Mr. Thomas Shorter	—	—	0 5 0
Mr. J. B. Parker	1	0	0	Mrs. Shorter	—	—	0 5 0
Col. Stewart	2	2	0	A Yorkshire Freeman	—	—	0 5 0
George, Prince of Solms	5	0	0	Photos of Mrs. Guppy	—	—	0 4 0
Mr. T. E. Partridge	2	0	0	Mons. Gustav de Vah	—	—	1 0 0
Mr. A. A. Watts	2	0	0	Mr. E. Lambert	—	—	1 0 0
Mr. T. Taylor	0	2	6	Proceeds of Seances given			
Mr. Arthur Vacher	1	0	0	by Mr. Williams for			
Through Miss Houghton—				benefit of Mr. Hudson	4	0	0
Sir Charles Isham	2	0	0	Sale of spirit-photos at			
Mrs. Mardoungall				dolls	—	—	0 10 0
Gregory	1	0	0	Dr. Richardson	—	—	0 10 0
A Clergyman of the				Mr. H. Graham	—	—	0 4 0
Church of England	2	0	0	Mr. Fitzgerald	—	—	1 5 0
Mrs. Houghton	0	5	0	Madame	—	—	1 0 0
Mr. Morgan	0	2	0				
Mrs. Brown	1	0	0				
							265 8 6

Mrs. Guppy's Story.—To the Editor.—Sir.—Mr. Sergeant Cox believes that the spirit "Florence" is Miss Showers herself, and not either her double or an independent spirit; and says that if it be so with Miss Showers, it is not highly probable that so it is with Miss Cook? He also suggests the application of burnt cork as a test, &c., &c. Now, sir, it seems to me that there already exists a test which must have long since suggested itself to those who have constantly been admitted into familiar intercourse with Miss Cook's familiar "Katie King." Whether they have availed themselves of it I know not. Miss Cook wears earrings; her ears therefore have been pierced. Has the so-called spirit "Katie" permitted any of her numerous friends to ascertain whether her ears also are pierced? The fact of their being so would not, of course, prove her to be one and the same with the medium; but the fact of their not being pierced would settle the question at once, no matter how wonderful the conclusion to be derived therefrom.—I am, Sir, your obedient servant, FRANCIS T. SMITH, M.D., Douglas House, 13, Alexandra Road, Finchley Road, N.W. P.S.—I say nothing here of the question of height; that I imagine has already been set at rest.

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

The fifth annual meeting of this association was held at Goswell Hall on Thursday evening, the 28th ult. There was a large attendance of members, and the proceedings were conducted with much harmony and good feeling. Mr. R. Pearce, the secretary, prefaced his statement of the result of the past year's operations by a brief review of the history of the society since its formation on the 13th of May, 1869. Coming to the year just closed, he said that at its commencement they had a debt of nearly £4, and only seven actual subscribing members on the books. The committee therefore adjourned all meetings for a short time during the summer, whilst they took the position of the Association into consideration. It was then decided to obtain a better hall than they had been using, and to establish regular Sunday services, and make a better use of their library. A revised code of rules had also been drawn up, and the committee, as a result of their exertions, could now state that the Association was in a better position than it had ever before been. The number of present members was sixty-six, and the deficit in the funds was under £2, and even this sum was more than covered by arrears of subscriptions due. It therefore remained entirely for the members to say whether they should remain a day longer in debt or not. During the year they had on week nights held thirty-eight seances, four conferences, and one tea meeting, whilst thirty-six addresses had been given at Goswell Hall on Sunday evenings. The year's total receipts amounted to £47 19s. 7d., derived thus—members' subscriptions, £5 18s.; sundry donations, £1 3s.; collected at doors at Goswell Hall, £20 6s.; special contributions from Messrs. Barber, Steele, and Pearce, £7 8s. 3d.; extra subscriptions from members towards expenses of Sunday services, £6 15s. 5d.; profit on librarian's account, £1 8s. 6d.; proceeds of tea meeting, 19s. 3d.; proceeds of Mr. Burns's entertainment, £4 1s. 2d. The expenditure had been £49 14s. 10d. accounted for as follows:—Debt at end of fourth year, £3 16s. 6d.; rent of St. John's Hall, £6; rent of Goswell Hall, £22 9s.; payment to lecturers for expenses, &c., £7 7s. 6d.; printing, £4 11s. 10d.; advertising, £3 4s. 6d.; purchases of books, &c., for distribution, £1 15s. 6d.; sundries, 10s. This statement showed a deficit of £1 15s. 3d. The election of officers for the ensuing year was then proceeded with, and Mr. Barber, after much pressure, kindly consented to be re-elected as president, and associated with him are the following:—Treasurer, Mr. Bullock; librarian, Mr. Cain, with Mr. E. Bullock as assistant; secretary, Mr. W. Cotter; committee, Mrs. Barber, Miss Barber, Mr. Hawkins, Mr. Richards, and Mr. White.

Mr. Pearce was strongly urged to continue in office as secretary, or to allow himself to be elected on the committee, but he stated that he much needed rest, and wished to entirely withdraw from office at present. It transpired that during the five years he had acted in the capacity of secretary he had given his services quite gratuitously, and also defrayed all expenses of postage and stationery, and in addition had given his share of the contribution mentioned above, and which was composed of the amount owing to the society at the beginning of the year, with the deficit on the Sunday services down to the end of 1873. A vote of thanks was given to Mr. Pearce and also to Mr. Barber, to whom the success of the past year is greatly due, and whose services to the Association cannot be too highly estimated. Votes of thanks were also given to the other late officers, and to Mrs. Bullock, Miss Keeves, Mr. Morse, and the other ladies and gentlemen who had so freely given their valuable assistance during the year. A special vote of thanks was also unanimously awarded to Mr. Burns, of the Spiritual Institution, for the great and unvarying interest and aid he had given the Association since its formation, and especially for the kindness with which he voluntarily gave the late excellent entertainment, and the manner in which he exerted himself to make it successful.

MORE THAN ONE RICHARD IN THE FIELD.

We have had a number of letters questioning as to whether the Mr. and Mrs. Fay who have now come to London as mediums are at all synonymous with the H. Melville Fay who has been notorious in America for many years as a false medium and exposé of mediumship alternately. A gentleman in Dublin sends us a paragraph from the *New York Times*, published some time ago, which states that this Melville Fay gave an entertainment at the Cooper Institute, pretending to perform the phenomena peculiar to the Davenport brothers. This Melville Fay says he was at one time with the Davenports, and some persons have got it into their heads that he is the same Mr. Fay who accompanied the brothers in their tour through Europe. We have written to Mr. Cooper for information, who says, "I frequently heard the Davenports speak of Henry Melville Fay. According to their account he was an unprincipled scamp. He acted at one time as their agent. He then left them and went about asserting that their manifestations were trickery, and imitated their manifestations in the same way as Döbler does now." He came to this country a few years ago, and was caught by the Huddersfield Spiritualists in the act of poking a stuffed glove round the circle. He met with summary denunciation in *Human Nature*, and never showed his face in this country again. This is one Fay. Another Fay is the Mr. William Fay who accompanied the Davenport brothers to this country. He was an excellent medium and a firm Spiritualist, and never has done anything, as far as we know, to ridicule the cause. We understand he is now located in Chicago. The Mr. Fay who has just come to London says he is a second cousin of Mr. William Fay. His initials are W. S., so that he purports to be a different person from either of the two described above. The name Fay is very plentiful in America, and our present visitors say they have suffered some inconvenience from being confounded with others of the name. It would appear, then, that the Mr. Fay who is now in London is neither Melville Fay, the trickster, nor William Fay, who was the companion of the Davenports on their visit to Europe, but whoever he is, investigators will do best to take him as they find him, without prejudice or favour.

A RECENT issue of the *Portobello Gazette* contains an interesting letter on cremation. This mode of disposing of dead bodies seems to be gaining favour with the public.

DR. VAN NAME in a recent letter says:—"Matters spiritual are progressing here. Many mediums are giving fine materialisations, and the interest is on the increase."

MRS. TAPPAN'S TOUR IN THE PROVINCES.

At the instance of the Darlington friends we have got up a very beautiful window placard for advertising Mrs. Tappan's meetings. It is printed in two colours, and has the portrait in the centre. We can print it to suit any particular town or circumstances, and it contains a fine selection of opinions of the Press. Those who intend engaging Mrs. Tappan should send for specimens, with price for a quantity. Many efforts fall to the ground because of the parsimoniousness and bad taste of those who endeavour to promote them. A cheap, ugly placard is simply money thrown away. Tradesmen will not place them in their windows, and even when exposed no person looks at them. So the money is thoroughly lost. A beautiful placard costs but a little more, and it does its work, bringing in a hundredfold. Tradesmen show such placards readily, and the public cannot help looking at them. When Mrs. Tappan first visited Brighton an illustrated window placard was used; and, though Brighton has the name of being a stylish place, and but few of such announcements get a position in shops, yet Brighton was literally deluged with them, and these illustrated placards were to be seen in the best positions. They were so beautiful that people took a pleasure in showing them. No doubt the great success of Mrs. Tappan at Brighton recently owed something to the excellent manner in which she was advertised on that first occasion.

QUESTIONABLE MEDIUMSHIP.

We have received a letter from Mr. Simkiss, of Wolverhampton, animadverting upon Dr. Monck's mediumship, and stating that certain alleged phenomena which occurred during Dr. Monck's residence with Mr. Simkiss were due to other agencies than that of spirits. As far as the matter has been described to us, it appears that whether we regard the phenomena in question as due to spirits or to the causes assigned by Mr. Simkiss, we must do so on inference, as nothing seems particularly clear either way. We think it a great mistake that indefinite mediumship should be so persistently paraded before the public attention. Spiritualism is not, indeed, the art of bewildering the public by wonderful feats. It is, on the contrary, a system of communication between the spiritual and the material planes of being, so simple and unmistakable that it can be understood by all; and, as to its genuineness, it does not admit of being questioned. When anything that does not come up to this standard of excellence is offered, then it must be relegated to the developing circle; it is quite unfit to be brought into the public market. We think it a mistake altogether that mediumship and its possessors should require so much puffing and blowing in the newspapers to bring their qualities into use. We know for a fact that the great work of Spiritualism is done by unknown workers, whose fame never reaches beyond those who may be favoured with their acquaintance, who never receive a farthing for their services, but who afford evidence of the nature of spirit-communication to hundreds of their neighbours. At the same time it is highly useful and necessary that well-attested and distinctly-marked phenomena should be reported, and that those who occupy a public position in respect to the movement should be accorded a healthful reputation. Yet these accessories may be abused by being expended on unworthy circumstances, or monopolised by individuals who would otherwise exhaust the fragrance of their lives in unknown retirement. So much for mediums; and to Spiritualists we put the question as to whether it is expedient to trouble the public with a catalogue of petty charges, based upon circumstantial evidence of the flimsiest description, and upon which a conviction could not be based in a court of law?

MATERIALISATION TESTS.

To the Editor.—Dear Sir,—I have read with much interest the recent letters of Serjeant Cox, and I cannot understand how it is that he so completely ignores the experiments of Mr. Crookes and Professor Varley, which seemed to provide the very proofs that he requires. I should like to ask him, through your columns, what flaw he discerns in these experiments: for he can hardly be unaware of them, and his non-allusion to them leads me to suppose that he does not consider them conclusive.

Mr. Crookes, in his letter to the *MEDIUM* a few weeks back, told us tersely and clearly how he saw *two forms* within the cabinet. He held, he says, the hand of Miss Cook, the medium, and at the same time saw standing beside her that very same white-robed form of "Katie" which he had walked and talked with a few moments before in the centre of the room. It is difficult to see, if we are to accept anything on human evidence at all, how evidence can be completer than this. It is better proof than any which could be gained by "the simple process of a burnt cork, or a peep through a keyhole, &c.," and I think that if Serjeant Cox sees cause to doubt the full and final success of Mr. Crookes' trial, he ought to give us his reasons.

Again, in Mr. Wallace's first article in the *Fortnightly Review* allusion is made to an experiment by electricity. "Mr. C. F. Varley, F.R.S., the eminent electrician, made use of a galvanic battery and cable-testing apparatus, and passed a current through Miss Cook's body by fastening sovereigns soldered to wires to her arms. The apparatus was so delicate that any movement whatever was instantly indicated, while it was impossible for the young lady to dress and act as a ghost without breaking the circuit. Yet under these conditions the spirit-form did appear. . . . For nearly an hour the circuit was never broken, and at the conclusion Miss Cook was found in a deep trance." Is not this better than "burnt cork," or "the newest scent from one of Mr. Rimmel's little flasks"?—I remain, yours truly,

Sweetbriars, Blackheath, May 30th, 1874.

GEORGE BARLOW.

WE hear that a select party is being formed to proceed to Stonehenge on Salisbury Plain, about the 20th of June, to witness the ancient solstitial clock of the Druids mark the ascendancy of summer, at sunrise on midsummer day. "Z," who wrote the article "Stonehenge" in *Human Nature* for May, is expected to be present and explain the situation. This phenomenon is witnessed yearly by quite a number of eminent students.

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 8s. 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. Pittman, 20, Paternoster Row, London, E.C. Curtrie 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, JUNE 5, 1874.

THE ORGANISATION OF SPIRITUALISM CONSUMMATED.

For some months the columns of the MEDIUM have been so much occupied, and events have been so exciting in other respects, that the claims of the Spiritual Institution have been entirely lost sight of. We are happy, however, to observe that our friends have not altogether forgotten us, but that contributions have continued to come in steadily. The importance of our work is now so universally recognised that no special pleading is necessary to enforce its claims. Our friends, however, are none the worse for a reminder, and we accordingly give them one—a course which is alike adopted by philanthropic bodies and business concerns. We prefer making our claim public and general rather than to secretly apply to individuals, and our reason for this is that our work is a public work, undertaken on behalf of a universal truth, and for the benefit of all indiscriminately. Our work has also been voluntary and spontaneous on our part—a fruit of the spirit, a product of sincere conviction, in which the love of truth and the blessings it would bring to mankind were the only considerations. How we should be paid or what difficulties might accrue from the course pursued never entered into our plans, otherwise we should have never taken the first step. The support we have received has also been voluntary on the part of the givers. We have advocated no particular creed or dogma, supported no special clique, attached ourselves to no person or persons in order that we might win their support. The same universal spiritual motives which have actuated us for twelve years have also induced hundreds to help us, and thus we have been instrumental in building up a great spiritual organisation in our midst in which hundreds of earnest souls unite and pulsate together in the spirit in loving sympathy and active effort. Than such a grand result, nothing could be conceived more beautiful.

While cliques and parties rage, intrigue, and demoralise each other, and follow phantoms of ambition, but not the great spiritual motive, the 800 friends who last year supported the Spiritual Institution have gone on as one man, and not a mutter nor a murmur has been heard amongst them. They cavil not as to who shall be head or leader. Their head is the great spiritual world—the Christ flood-light, which, bathing each soul, causes them to forget all but the one glorious aim of redeeming mankind from ignorance and its consequences. Yes, the greatest amongst us is he who shall do most even for the most needful of mankind.

The Spiritual Institution is in itself a manifestation of spiritual power, the like of which has not been before exemplified in the whole history of Spiritualism. It is a powerful spiritual magnet, by which the individual spiritual atoms throughout the country are drawn together and consolidated. Its work does not require to be summarised; it speaks for itself in every corner of the land, and countries on the other side of the globe seek for light in the rays which proceed from our working. The subject is delightful to contemplate. It is one which the mind could dwell upon for hours, and feast the soul with the spiritual fruits which are imperishable. But there is another side to the picture, and to that we would earnestly call the attention of our friends. Great as has been the success of the Spiritual Institution, many as are its supporters, and considerable as the sums of money have been which the friends have contributed, yet these put together do not amount to one-half of that which the work of the Spiritual Institution has cost. Where the remainder has come from those who contributed it know, and it is no other person's business. But the efforts of the Institution now achieve such invaluable results, daily, weekly, and yearly, that it is surely not too much to expect that the many Spiritualists who are benefitted by its existence should be able to find it support without dipping too deeply into private resources.

The estimate required for the present year is £500, which, though far from being adequate, is all that is asked for, in the hope that it may be fully obtained. We need not say that no committee would think of undertaking the work accomplished by the Spiritual Institution without first demanding a far larger sum, either guaranteed or paid down. Our plan is very different. We do not wait for a guarantee, but go in and do the work, and then simply ask that journeymen's wages for work done, postage, and other expenses, be paid. To get this bread that perisheth we have hitherto found a very difficult matter, even after we have earned it. Last year a very positive appeal had to be made, and it was long after Christmas before we could close our accounts for the year. We do not wish to have to speak so plainly in future, but would much rather that our brother Spiritualists each did their duty voluntarily and promptly, as we do ours, without requiring the admonition of whip or spur. To this end we print this week the subscriptions received for 1874, the first six months of which will soon be ended. If we expect to collect £500 before the end of the year, we ought to have had in hand now £250 of it, but we find we are nearly £100 behind, if we deduct books which are yet unsold. The second half of the year may not be so productive as the first, and hence some active means must be used to make up the amount. We are bound to be as industrious in this matter as we are in teaching Spiritualism, because the one has to depend on the other, and the reason we have been able to obtain so much support is because, having a purely unselfish and spiritual basis for our operations, we have been able to command a degree of sympathy which could not have been possible under any other circumstances. We make our demand without any forfeiture of self-respect. We do the work, we show the results, and ask that the necessary expenses be paid. All philanthropic societies have to collect subscriptions to support their operations, and, as in our case, the act of helping is entirely voluntary; those who contribute never find fault, and those who do not have no claim to be heard.

SUBSCRIPTIONS RECEIVED SINCE JANUARY 1st, 1874.

	£	s.	d.		£	s.	d.
Mrs. Campbell	20	0	0	Mr. W. Davis	0	1	0
Mr. J. Swinburne	1	1	0	Mr. Farrall	0	10	0
Mrs. Hughes	1	1	0	Mr. Stewart	0	10	0
Mr. G. Smith	0	1	0	Mr. G. Taylor	0	3	0
Mr. H. Swire	0	1	0	Mr. R. Forster	0	3	0
Mr. W. Vernon	1	1	0	Mr. Thos. Richardson	3	3	0
Mr. C. Alsop	1	1	0	Mrs. Olive's Seance	1	10	0
Mr. T. Grant	1	1	0	Sturmberg & Co., Plan-			
Mr. R. Jackson	0	10	6	chettes	1	15	0
Captain Fawcett	1	0	0	Mr. Fletcher	0	2	6
Mr. John Robertson	0	5	0	Dr. Mayer	1	0	0
"G. S. M."	0	2	6	"Queer Fish"	0	10	0
Captain Wynne	1	4	10	Captain Copperthwaite	1	1	0
Mr. C. Reimers	0	10	0	Major Phillips	1	0	0
Mr. W. Perks	0	2	6	Chunder Deb	1	0	0
Mr. A. Kyd	1	0	0	Mr. Vickery	0	2	0
Mr. P. R. Harrison	2	2	0	Mr. R. Hannah	1	1	0
"J. S."	2	13	8	Messrs. Hinde Brothers	0	3	0
Mrs. Ray	1	1	0	Mr. T. Kershaw	0	3	0
Mr. W. Kingdom	1	1	0	Mr. J. Kershaw	1	1	0
A Friend	1	0	0	Ladies, per Mr. W.			
Dr. Newton	4	6	4	Burns	0	2	6
Mr. J. Blamire	0	1	0	Mr. Webster's Seance	1	10	0
Mr. T. Ousman	0	5	0	Mrs. Hollis	1	1	0
Mrs. R. Miller	0	5	0	Mr. Dixon	1	1	0
Mr. Christopher	0	1	0	"W. W."	0	2	6
Mr. Stone	0	1	0	Mr. Regan	0	10	6
Miss Blundal	0	1	0	Mr. Chinnery	1	1	0
Miss A. Blundal	0	1	0	Mr. D. Richmond	0	11	4
The Misses E—	0	1	0	Mr. G. Metcalfe and			
A Friend	0	5	0	Friends	0	4	0
Mr. S. Howarth	1	0	0	Mr. Cameron (monthly)	0	8	5
Mr. W. Cassell	0	2	8	Mr. Dawbarn	1	1	0
St. Patrick	0	2	6	Mr. Wagstaff	1	0	0
Mr. James Cook	0	6	0	Mr. Johnson	0	5	0
A Friend	2	2	0	Mrs. Cooper	1	0	0
Mrs. Klein	1	0	0	Mr. Burt	0	6	4
Lieut. Watts	1	0	0	"A. H."	5	0	0
"R. T."	2	0	0	Mr. Wigley	1	0	0
"Inquirer" (Egypt)	1	0	0	Dr. Madden	1	0	0
Rev. A—	1	1	0	Mr. Schofield	0	8	5
Mr. E. Cameron	0	7	6	Mr. T. Fardon (quarterly)	0	10	6
"Rhonder and Tudor"	0	1	6	Captain Fawcett	1	0	0
Mr. Martheze (quarterly)	10	0	0	Mr. Gledstanes	1	1	0
Mr. H. Manfield	1	1	0	Mr. T. Adams	0	10	6
"C. I."	5	0	0	Mr. Martheze (quarterly)	10	0	0
Mr. W. Wilkes	0	5	0	Mr. Meers (donation)	3	0	0
"Fair Play"	0	5	0	(subscription)	1	1	0
Mr. T. Reynolds	0	1	0	Mr. A. Cross	0	5	0
Mr. W. Clemson	0	1	6	Mr. Cameron (monthly)	0	6	6
Mr. T. Bickerstaff	2	2	0	Mr. C. Denton	0	2	6
Mr. Thos. Fardon	0	10	6	A Lady	0	15	0
Mr. J. Pitt	0	3	0	Miss B—	1	1	0
Col. Steuart	0	5	9	Mr. Chapman	0	1	0
Mr. Petree	0	1	6	Mr. William Davies	1	0	0
Mr. E. Hall	0	2	6	"Cymro"	0	2	6
Mr. Webster Glynes	1	1	0	Mr. Henly	1	0	0
Mr. N. F. Dawe	1	1	0	A Friend in Need	5	0	0
"A Peruvian Friend"	0	10	11	Mr. J. H. Jackson	1	1	0
Mrs. Edwards	0	2	6	Miss V—	1	0	0
"My Annual Mite"	1	1	0	Mr. Beales's Seance	3	5	0
"C. I."	5	0	0	Mr. Ashman	0	5	0
Mr. Cameron	0	8	0	Mr. Andrews	0	1	7

Mr. A. Cross	...	0	6	6	Mr. McHashan	...	0	4	4
Lord	...	1	1	0	Mr. W. Burns	...	0	2	0
Mr. Martin R. Smith	...	1	1	0	Mr. J. Cowley	...	3	17	7
Mr. T. L. Henly	...	0	10	0	Mr. Elijah Stock	...	1	1	0
Mr. Bradish	...	0	10	0	A Parcel of "Leaves				
Mr. W. Tebb	...	1	1	0	from a Journalist's				
Two Brothers	...	0	5	0	Note Book	...	2	0	0
Mr. Hackett	...	1	1	0	Dr. Wolfe, 100 copies				
"J. F. C."	...	1	0	0	"Startling Facts"	...	25	0	0
Mrs. Tyndall	...	1	1	0					

We have been awakened to the necessity for writing this article because of the "hardness of the times," which we readily trace to the fact that we have allowed the work of collecting to fall so far in arrears. The reporting expenses have been so heavy of late that an extra drain has been made on resources, but with increased satisfaction to our readers.

When we are on the subject, might we not suggest that it would be a graceful act if our readers took steps to secure this £500 without all this writing and wanting on our part? A few do what they can already. Mr. Cameron of Leyburn sends a monthly contribution from the circle with which he is connected, and others adopt similar plans. Perhaps the best method would be for each person individually to do something, and resolve to induce his neighbours who are interested in the subject to follow his example. A local secretary might be appointed to transmit the whole amount, with a list of names, as has already been done in some places. Whatever plan be adopted, we feel very certain that we must be paid for our labour and other expenses. £100 is a heavy arrearage to fall back upon resources already over-taxed.

MR. BUGUET IN LONDON.

As we go to press a letter has arrived from Paris stating that Mr. Buguet will leave that city for London on Saturday evening. Messages for him may be left at the Spiritual Institution, 15, Southampton Row, till he is enabled to announce the location of his studio. We have already a list of sitters who will occupy Mr. Buguet for some time after he makes a start. Those who intend to have sittings should have their names enrolled at once. Mr. Gledstones says "Allan Kardec" has appeared once more on a photograph for which his wife sat. He holds a scroll with the following writing:—"Friends, continue to propagate our doctrine. Adieu for ever;" which means that he is not going to stand for his likeness any more.

THE PHRENOLOGICAL SEANCE.

On Tuesday evening, instead of some public character being examined, Mr. Atkins showed his planetary gas-burner, which exhibits phenomena of a very extraordinary and beautiful kind. On Tuesday next, Miss Lottie Fowler will attend the phrenological seance, and permit her head to be examined publicly. At the same time remarks will be made on the physiological conditions present in those who exercise the form of mediumship for which Miss Fowler is so justly celebrated. The meeting commences at eight o'clock. Admission, 1s.

PORTRAITS IN THE MEDIUM.

We have in the hands of the engraver the portrait of Mr. Williams, which we hope to give on an early date, with the particulars of his mediumship, and further facts respecting the manifestation of "John King." It will, in fact, be a supplement to the "John King" number of the MEDIUM, and may present features which we are not, at the moment of writing, in a position to state distinctly. The portraits of Miss Fowler and other mediums are also in preparation.

HALIFAX.—Mrs. Tappan had two excellent meetings in the Mechanics' Hall on Sunday last. The success of these has induced the committee to re-engage Mrs. Tappan for Sunday next.

The People's Garden is getting into favour in high quarters. At Willesden, on June 13th, the prizes in connection with the Horticultural Show will be distributed by the Princess Louise, Marchioness of Lorne.

MR. WILLIAMS'S seance for Mr. Hudson on Tuesday last week was very well attended. Four pounds were realised for admission, and ten shillings by the sale of photographs. The phenomena elicited were very satisfactory, and the effort altogether was exceedingly successful.

LONDON DIALECTICAL SOCIETY, 1, ADAM STREET, ADELPHI, W.C.—Wednesday, 17th June, 1874, Mrs. Algernon Kingsford, "The Practice of Flesh-eating considered in some of its Sanitary, Moral, and Economical Aspects." The chair will be taken at Eight o'clock precisely. By order, FREDERICK A. FORD, Hon. Sec.

THE SUNDAY MEETINGS ARREARS.—I have now from the phrenological seances and other sources secured sufficient to balance this account, but publish this paragraph to acknowledge two sums received since last statement:—A Friend, 2s. 6d.; Mr. Loble, 1s. No further contributions need be sent for this object.—J. BURNS.

BRIGHTON.—Mr. Bray, alluding to Mrs. Tappan's recent visit, says:—"The lecture has had a very good effect here. People are beginning to look upon us as a respectable party. I hope we shall be able to get Gerald Massey down at an early date." We also hear that last week's MEDIUM had an extensive sale in the town.

THE *Echo* is virtuously indignant at "Truculent Spiritualists" who desecrate the memory of "deservedly-lamented individuals" too soon after their demise. This is very pretty on the part of a branch of our national industry whose business it is to mislead the world on matters appertaining to "deservedly-lamented individuals" even before their demise. Who believes what is in the newspapers? Is it not the trade of most of them to knock down this man and prop up that one, "not for any good or ill they've done before them," but all for the shabby glory of party and at the behest of blind prejudice, and that, too, in the choice "grammar" so dear to the penny-a-liner.

SPIRITUALISM.

An angel walketh abroad on the earth,
With a loving voice and an eye of mirth,
Diffusing light to the seeking few,
And calling aloud to the callous too,
Uttering truth that the world hath forgot;
But the wise world listeth not!

The family sit by the evening fire,
And sing their songs to his sweet-toned lyre;
They love his voice, for sweetly there
He singeth of love and a heaven fair;
In the palace he singeth, and eke in the cot;
And the cold world knoweth it not!

The crass world closeth its eyes and ears,
And curleth its lip in malicious sneers;
From its own fierce fires a gloomy haze
Shutteth the angel out from its gaze,
And oh! what gems hath the angel got;
But the poor world knoweth it not!

He striveth to open the eyes of the blind,
But they feel his touch and strike—at the wind;
He speaketh the words of a modern tongue,
Unknown in the days when the earth was young,
And he walketh abroad in the light of our day;
But the dull world turneth away!

Oh! all are not callous and crass and cold,
To the seeking few hath the tale been told;
Whilst insult and hate at their heads are hurled,
They smile at the unbelief of the world;
For peace and truth and love have they got,
Though the rough world knoweth it not!

Oh! that the world might know of its loss,
Thro' worshipping Mammon and fighting for dross:
Oh! that the mind of the world might be
To think of the finer treasures free;
Pity while glories and gems we have got,
That the blind world knoweth it not!

Everton, April, 1874.

J. REGINALD OWEN.

NEXT week we shall give, as the first article, an oration by Mr. Morse, delivered in Brighton during the winter. It has been fully reported, and will be a feature in the MEDIUM, gratifying to Mr. Morse's numerous friends. Those who desire to secure extra copies should make application on or before Wednesday morning, that a sufficient quantity may be prepared.

In the report of Mrs. Tappan's oration last week the Pavilion, Brighton, was inadvertently written down as the place at which the oration was delivered, and the error was not noticed in the proof. In the article describing the meeting, however, the grand Concert Hall was correctly given as the place at which the events occurred.

MRS. FAY'S ARRIVAL IN LONDON.—We have had a call from Mr. and Mrs. Fay, and find they have taken very convenient apartments at 25, Bloomsbury Square, quite near us. Their first seance will be given on Friday evening, and the second on Saturday, after which five seances will be given each week, Saturday and Sunday being disengaged. As we understand it, each seance is really two—a light one and a dark one, occupying quite two hours in performance. Mrs. Fay has been recommended to make the admission fee 10s., as at a lower price the seances get inconveniently crowded in other places. The nature of the manifestations may be learned from the letter by Mr. Brown of Glasgow, which appeared in the MEDIUM two weeks ago.

THE BELIEF OF THE EARLY CHRISTIANS.—On Friday evening last Dean Stanley lectured at the Royal Institution on the "Roman Catacombs as illustrating the belief of the early Christians." The lecturer said the subject would be—What was the belief of the early Christians from the first century to the conversion of the Roman Empire to Christianity in the third? This was a more difficult question than it seemed at first sight, and in one sense it was extremely difficult. The popular belief of a generation of men could not be ascertained from the contemporary writers. The belief of England at the present day could not be known, for instance, from its books and newspapers. It was something in the air—something to be found only in intimate conversation. This was the more difficult in regard to early Roman belief, because the works in existence were few and far between. But something might be gathered of the belief of the early Christians through the Catacombs. He said that no charge had been substantiated of wilful falsification of the contents of the Catacombs, and that they were rather a proof of the toleration which Christians received at the hands of the Roman Empire than of its persecution. The result of a candid investigation of the records was that the idea of the good shepherd was the primitive idea of the early Christians. Without this idea of the good shepherd they would hardly know that the Catacombs was a place of Christian burial at all. The Dean strongly remarked on the absence of anything like theological distinctions in the records, and that they spoke only of human affections, human sympathies, and human hopes. "I am the good shepherd"—or, as it should probably be translated, "I am the beautiful shepherd"—was the sign of the early Christian belief; but as this idea wore out, as things would wear out in this world, it was replaced by creeds and formulas. The belief impressed by the records of the Catacombs was that of a joyous creed, not that of a desponding, melancholy creed. It was represented by the spreading vine and the gathering of the grapes, by birds with bright plumage representing the departure of the human soul, and by such inscriptions as "Vive in Deo, vivas in Deo, vivis in Deo," which would now probably be regarded as maxims of deists, pantheists, or even atheists. (Laughter.) He regarded the idea that this religion of love was going out of the world as absurd. In the early Christian times the popular conception was that of a strong, joyous youth of eternal growth and immortal grace, which was not to repel but to include, not to destroy but to save.

SPIRITUALISM AT SOMERS TOWN.

On Sunday morning last another service was held in the Temperance Hall, Weir's Passage, Charlton Street, Euston Road. A hymn was sung at the opening of the meeting. Mr. Haxby read the 18th Chapter of the Gospel according to St. Matthew, after which Mrs. Bullock, under control of her guides, gave a few instructions to those who had attended, and who were not conversant with the formation of spirit-circles. She also spoke of the powers of mediumship possessed by many, and gave several suggestions for developing their own mediumistic powers at their own homes, and so becoming more familiar with those that so recently have gone from them. Seats were placed around the table, and some nine persons were chosen to occupy them. Another hymn was sung from the "Spiritual Lyre." Before it was over, it became very evident the spirits of departed friends were present, one of the parties being controlled by a foreign spirit, who seemed to be only happy when he could talk in his foreign tongue, in a rather loud manner. A few individuals were also entranced around the circle, as well as several at the table. The power and influence of spirits was noticed to be very strong. Written messages and tilts were given in answer to questions. There were a number of strangers present, the meeting causing a little excitement, and drew many to see and hear who previously knew very little of Spiritualism. Another meeting will be held in the same hall on Sunday morning, but it will probably be more of a religious service than the last two meetings. It is expected that the guides of Mrs. Bullock will give a lecture, leaving the subject, which must be suitable for a Sunday's discourse, to be given by the audience. Service will commence at a quarter-past eleven. Admission free. Collections will be made at the doors to defray expense of hall. It is hoped that those who attend will remain quiet during the delivery of the discourse, as liberty will be given for a few questions at the close of the lecture, and while the medium continues in the trance state. There will also be an opportunity given to any who may have inquiring minds to converse with Mrs. Bullock after the meeting is over. On the following Sunday evening, June 14, Mrs. Bullock will lecture in the trance state at the Athenaeum, George Street, Euston Road. There will be a few reserved seats at one shilling each. The rest of the hall will be free, and at the close collections will be made to cover expenses. As these meetings are doing, and have already done, much good, and as they have been supported entirely by voluntary aid, it is suggested, and is also necessary, through antagonistic feelings over which we have no control, that the meetings should be held in another (slightly larger) hall, a short distance only from where the present meetings are being held. This will incur a little extra expense, which may not be entirely supported by voluntary collections, therefore it will be necessary for some friends to come forward, and guarantee a few shillings each, although it is not in the least expected but that the meetings will well support themselves as they have hitherto done. Communications may be made to Mr. J. W. Haxby, 8, Sandall Road, N.W., who will be glad to give further information. If a pound or two can be guaranteed in this way, a hall that will seat some 250 persons may be kept open for Sunday-evening lectures during all the summer months. This should be borne in mind by Spiritualists, as there are many persons who have only recently begun to investigate, and these meetings may be the means of their being placed on a firmer footing with the new-found truth, and of afterwards leading some to be great and earnest workers in the cause.

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS.

On Sunday evening, May 31, Mrs. Bullock gave a lecture in the trance state at Goswell Hall, Mr. Haxby in the chair. At the commencement of the service a hymn was sung from the "Spiritual Lyre," after which the 14th Chapter of St. John's Gospel was read, and another hymn was given out, at the close of which Mr. Haxby asked the audience to choose a suitable subject for the evening's discourse. Two were chosen, one being "The Efficacy of Prayer," the other "The Spirit-Spheres, or the Many Mansions of my Father's House." The meeting voted for the latter subject. Mrs. Bullock rose, and, after uttering a short prayer harmonising throughout with the subject selected, continued to speak in a most interesting manner for an hour and twenty minutes, causing a deep impression upon those assembled. The lecture was one of great beauty, and of a high order, it being one of the finest discourses Mrs. Bullock's guides have given in London. At times during the discourse, and when the guides were speaking on the higher spheres of spirit-life, Mrs. Bullock appeared to be almost lifted from the platform, her right hand and arm, which were extended upwards, trembled again and again, and it seemed as though the spirits controlling were about to take her up to their own bright spheres. After the lecture, Mr. Haxby announced that if any question had arisen in the minds of any in the audience on the subject of the lecture, they would now have an opportunity of asking for further information, upon which a gentleman asked, "To what sphere would it be possible for a human being in the highest state of preparation to pass into on quitting this earth?" The spirit-guides replied in a few appropriate words, saying the seventh sphere was a sphere of purity, and that that sphere would be the highest a human being from this earth might be prepared to enter. The meeting was closed with another hymn. Arrangements were made by the committee for a second lecture by Mrs. Bullock at Goswell Hall next Sunday evening. Service at seven o'clock. Admission free. Collection to pay expenses.

Mr. STOXTON, son of Madame Louise, is at present in Paris, and possesses remarkable mediumistic power. We have just been told by a gentleman, in whom we can place every confidence, that on a recent occasion Stoxton was tied all over with fine thread, which was knotted in numerous places and passed over almost every inch of his body. While thus tied his coat was taken off without one of the threads or knots being disturbed. The light was again put out, and, more astonishing still, his coat was found replaced, after relighting, under the threads, as it was at first. Every thread and knot was again carefully examined, but no change therein could be discovered. This is one of the most insurmountable tests which the coat manifestation has ever been subject to, and one which no conjurer will dare to submit to.

MR. J. J. MORSE IN LIVERPOOL.

Mr. J. J. Morse is again amongst us, accompanied by his good lady and child, and they are each looking exceedingly well, from a physical point of view.

Mr. Morse, through his spirit-guides, gave us two most beautiful orations on Sunday last, Mr. John Lamont, the vice-president, as usual, presiding. The subject in the afternoon was the "Religion of the Spiritualist." It was treated in a clear and comprehensive manner, giving the preference to a religion that furnished the soul of man with that good which is in harmony with his spiritual wants and aspirations. All man-made forms are of the earth earthy, and inadequate to supply the cravings of man's spiritual wants. The Spiritualist has something positive to rest his hopes upon, as a sure foundation for his belief. A real and tangible communion with his spirit-friends puts life and reality into his religion, which no other theoretical worshipper can partake of. The religion of the Spiritualist is the only religion that can convince man of the nature and attributes of the soul and its immortality.

In the evening a subject was furnished by a committee chosen by the audience. It was, "Whence does the soul of man originate, and in what respect does he differ from the animal?"

The control, in a masterly manner, kept the crowded audience spell-bound for upwards of an hour and a quarter. The arguments were most conclusive and rational of their kind, first proving the soul's existence, not from any theological belief, or scientific hypothesis, for he said these had no proofs to offer, as the one is a mere speculation, and the other an entire failure. Man can only look to Spiritualism as affording a safe and sure foundation to build any superstructure upon. As to the soul's existence, it was said to be proved from all history, both sacred and profane, that intercommunion with embodied and disembodied intelligences had been a fact established in every town, village, hamlet, and family, and that to-day the same truth shines forth in overpowering light to be desecrated by all who choose to seek it; and, when found, the light reveals that our departed friends, after leaving the physical form, exist in a more sublime state of life, and can still make their presence feared and felt. After establishing the soul's existence, it was argued that although the physical part of man, alike with the animal kingdom, was a development through the physical forces of nature and the elements of the surrounding universe, the soul of man comes from the heart of the divine centre of all spiritual existence. It is "born of the spirit," and from that source it receives its nature and attributes, which nature is self-consciousness, and its attributes wisdom, will, and love. The large audience separated deeply impressed by the eloquent oration they had listened to. Mr. Morse will on Friday evening hold a public meeting for answering questions relating to the phenomena and philosophy of Spiritualism, and on Sunday next he will again occupy the same platform. His popularity increases every time he visits this town.

J. CHAPMAN.

SYMBOLISM.—SECOND LECTURE.

Before proceeding with the consideration of the remaining colours of the spectrum, Mr. Wilson illustrated the applicability of the three primary colours to the innumerable examples of triadation, as, for example, the analysis of man—the body red, the soul or mind blue, the spirit yellow—as partaking of the meanings ascribed to red as personation, for the body personates the spirit; the blue amiability, the mind, as docile to instruction; and yellow isolation, or the spirit, as drawing away the mind from the contemplation of terrestrial absorption. Proceeding with the three secondary colours, namely, orange, purple, and green, he gave to the orange the interpretation of exertion, with its associative words, as execution, work, occupation, mutation, &c.; for the symbol he offered bees-wax, as the exertion of the bees, and the exertion of cleaning furniture. Purple was described as conscientiousness, as differing from conscience and consciousness, the latter being a question of feeling that conscience is a relation to social obligations; but the former he recognised as obedience to a principle or standard within. The associative words were nobility, unselfishness, rights, consideration, &c., and the symbol was heather, as the clothing of the earth in the absence of grass. Purple was the dress of kings, as representing unselfishness; and violet the clothing of priests, as representing the renunciation of the world. Green represented cheerfulness, as the clothing of nature in spring. The associative words were enlivenment, garniture, carpeting, &c., and the symbol would be grass. The tertiary colours were russet, olive green, and cetrine. Russet represented sufficiency, as the harvest of man's requirement, as the russet autumnal tint of nature. The associative words were cessation, ripeness, abundance, emolument, &c., and for example he took the russet apples. Olive green represented richness, the rich warm green that makes its appearance in dry places, the colour of most of our London street doors, to indicate a comfortable-ness of the occupants. The associative words were relation, congruity, assimilation, &c. The lecturer by an ingenious diagram explained the complimentary colours and the composition of the secondaries from the primaries, and the tertiaries from the secondaries. At the conclusion he invited questions, as he was anxious the audience should accept this beginning of the beginning, and for those who were Spiritualists colours should be looked upon as a mediumistic translucency.

ERNEST DE BUNSEN is engaged on a chronology of the Bible, in the course of which he endeavours to prove that Jesus was in his forty-ninth year when he died. What a deal of certainty there is in the assumed facts of our popular theology! No wonder those who get fat livings out of it are so jealous to protect it from attack.

INDUSTRIAL education has been inaugurated at Oxford by Mr. Ruskin. A party of his pupils are engaged in making a road at Hincksey. Mr. Ruskin says, "Drain a single cottage, repair a single village highway, make good a single garden wall, make pleasant with flowers one widow's plot, and your muscles will be more strong and your hearts more light than had all your leisure hours been spent in costly games, or yet more hurtful amusements." One of his pupils thus notices the scurrilous remarks with which the obedient ones have been visited: "Surely in an age of liberty and philanthropy well-meaning men might be allowed to mend the muddy approaches of some humble dwellings of the poor without being held up to the public as persons meet only for the neighbouring asylum."

THE RELIGIOUS DIFFICULTY.

The following letter appeared in the *Times* of June 1st. :—

To the Editor of the "*Times*."

SIR,—In reading Mr. F. Peek's letter this morning I could not help regretting that he and those who support him should be apparently ignorant of the fact that in India, thanks chiefly to the good sense of the people, there exists no "religious difficulty" whatever, though the divergencies of opinion on the subject of religion are certainly not less pronounced there than they are in England. In that benighted land there are very few who cherish the misapprehension that the "principles of morality" can only be taught in connection with the sacred books which they themselves recognise, for not only do both Mohammedans and Brahmans inherit more liberal sentiments as to the capabilities and destiny of the human race than are common in most parts of Christendom, but experience demonstrates too persistently and too cogently the fallacy of those Sectarian assumptions which we are all so prone to make, and which are so flattering to our self-love. In the college in which I have lectured there are representatives of all the great historic creeds of East and West, and I have there learnt, while teaching others, that nothing is so powerful as knowledge gained by common efforts, and warmed by a common sympathy, in breaking down the barriers which inherited superstitions build between man and man. I have also there realised what I knew before theoretically—that the principles of morality are deeper than any sacred books whatever, and that the teaching of those sacred books is only really humanising and elevating when this fact is clearly recognised.

Mr. Peek and his supporters will, of course, urge that in this country, at least, we are all—or nearly all—Christians, and acknowledge the supreme authority of the Christian Bible. Without inquiring in what sense this is now true, it is sufficient to observe that the different Christian sects differ so profoundly as to the interpretation of the Book which they all profess to revere, and defend their several interpretations as of such paramount importance, that it becomes impossible to encourage Biblical teaching in our national schools without at the same time opening a door to that baleful rivalry of the sects which is so hurtful to education and national morality. The English people, I anticipate, will have in the end to draw the same conclusion which the people of India have drawn, and be content with a system of education which, while it includes a morality founded on experience—including under that term those primary moral instincts which form part of the "organised experience" of the select races of mankind—declines the hopeless task of trying by this or that compromise to conciliate the half-dozen sects who each profess to have a deeper and more solid foundation for morality than their neighbours. W. WORDSWORTH,

late Acting Principal of Elphinstone College, Bombay.

Temple Club, May 30.

AN ALLEGORY.

I was dreaming, for I had fallen asleep in sorrow.

Before me stood a man of such noble mien that words could not describe. I felt the lofty, soul-aspiring influence that came straight from his warm, sinless heart, and the bright gaze of his truthful eyes entranced me, not with the spell that stupefies or blinds, but one which seemed to rouse and inspire me, while the beauty of his countenance, with its wonderful expression of peace, I shall never forget. But nevertheless I thought he was some glorious being who had lived in the Golden Age long ago, with whom I, surrounded by wickedness and sorrow, could have no sympathies in common. I shuddered, for I guessed that he had come to show me a glimpse of those bright days when crime was unknown, and my heart the while was aching because of the sins of our fallen world. He seemed to read my thoughts, for he said in tones of wondrous gentleness, "You are wrong. I am no ghost of the past come to reproach the present. I am not here to point with mournful truth to the days of unclouded happiness, of unsullied principles, of matchless bravery gone by. I am no vision of a glorious time which has passed away, come to haunt your dreams."

"Then who are you, stranger?" I asked, and he answered, "Call me the Future. I am a vision of that happy time which God foresees will come, when hearts more true and faithful than even dwelt in Eden will walk the earth as men, and have fellowship with angels; when the soul will know no evil; when life on earth will be but a humbler sphere of holiness and usefulness, and death will be no solitary journey, no hard parting, but a change from shadow to reality, from one home to another, whence we can revisit our earthly friends. All these things men think have been in that far-off time briefly spoken of as the 'Golden Age.' But I am a vision of the time promised in the words, 'God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.' And 'The Lord shall be unto thee an everlasting light, and thy God thy glory. Thy people also shall be all righteous.* Men think that all of brightness and of perfection is in heaven. Why not on earth first? It will be so. The bright future, brighter than ever past has been, will come; when there will be no fiery trials to pass through, no clashing of creeds and parties; when men will worship God with all the humility of angels, and serve each other rather than themselves; the time when there will be an altar erected in each mind 'to the only wise God, our Saviour;' when sorrow shall be unknown, and sin shall not be understood."

His earnest words inspired me with a hope and confidence and a belief in better things which I had not known for years; but I said, "If you can see the world as it is, does it not shake your bright faith as to what it will be?" "I am but an impersonation of the future," he answered; "I am no prophet, therefore do not speak of faith. I am permitted for a moment to see what is transpiring in what you call 'the world.'" Mournful grew his brow, and sad was the sweet expression of his face as he looked around. He shaded his eyes, not from the light, but from the darkness as it were; then he said, "I knew you were grieving over the dreadful scenes around you in the present, therefore I came lest you should lose hope and cease your good endeavours; but take courage, there is nothing but brightness in the Future. I have been into every rank of society," he continued; "I passed through their midst, yet only one in a thousand recognised or welcomed me. I saw men

boasting of fraud and laughing at crime; I heard them confessing their sins and admitting their faults, but they did not say they had done wrong, they said they were 'only human.' Alas! that this should be the standard of humanity! I went into many a home, and I found envious hearts and selfish characters; here and there a patient spirit, an angel in the house. I saw malice and passion raging, and heard it coolly spoken of as 'a scene.' In the world I found broken vows, false friendships, hearts with many a blank, firesides with many a vacant place, churches with many a cold-hearted congregation, and society at large with its infidel mind. I looked into the cradles, and saw baby faces lined with suffering; I looked into the schools where children were grouped together, and I saw little hearts growing vain and deceitful, and heard little mouths speaking words which men should fear to utter. In the world I heard of dark crimes and wanton cruelty; in quiet homes I saw covert selfishness. Only the bright exceptions I found here and there gave me a moment's resting-place. I am but the representation of the reality which will surely come, when the highest praise a man can receive will be, 'Remember, he is human.' Now the standard of humanity is only half-mast high; men limit their aspirations to a very low plane, and are contented to walk on a very low level. They walk through life with gloomy hearts, believing that '*Fuit Illium*,' applies to everything, and they boastfully add their testimony to the truth of the proverb 'To err is human.' Religion hides her sweet face and visits only the sorrowful and heavy-laden; and knowing all this, I can no longer wonder that the glorious Future is only spoken of as a dream."

"Tell me," I exclaimed, catching the glow of his enthusiasm, "will this glorious Future ever come?" "Yes, it will come," he repeated solemnly. "Let each man do his part towards reclaiming himself, then people will forget to look out for the millennium which was suddenly to exalt some and crush others, or the raging fire which was to burn up the earth before it could be purified, or the annihilation which some hope for. You will not then teach your children that heaven is beyond the blue sky, or among the stars, but that it is as near as the atmosphere around you."

"But," I said, "men say that the future of a fallen world can never be so glorious as that brief past before the Fall. Is it true?"

"No," he answered, "for since the Fall, has not our Lord appeared on earth clad in human nature, that he might make humanity the most perfect type? Can he not now be our Guide and our Father in a way he never was before?"

I bowed my head, and felt that the presence of this vision from the Future was indeed a sure promise. Then I awoke.

MILLSWOOD.

THE following matter, relative to the Memorial Edition of the "Tracts and Letters," was given as a four-page supplement to last week's MEDIUM. We now give it in the body of the paper that it may escape the eye of none. Many orders have come in during the week. A supply of these subscription lists may be had on application:—

MEMORIAL EDITION

OR

JUDGE EDMONDS'

"LETTERS ON SPIRITUALISM."

A few months ago JUDGE EDMONDS sent the stereo-plates of this work to the SPIRITUAL INSTITUTION, with the remark to the Manager, in allusion to a testimonial at that time being got up for him by a few friends in London, "Your publishing that work so that it could be cheaply afforded to the world would be to me the most acceptable memorial that could be devised." In the meantime the author passed on to the spirit-land, and the Spiritualists of Great Britain are now promoting the publication of a MEMORIAL EDITION of his celebrated "LETTERS," in the cheapest form possible, that every Spiritualist, however poor, may secure one or more copies.

This new edition will contain all that appeared in the American edition, which sold at 2s., and much additional matter, and yet the price will be just one half. It will contain:

First,—A Portrait of the Author; 2nd, A Memoir of the Judge, written in America; 3rd, A Memorial Oration on the Life and Labours of JUDGE EDMONDS, by Theodore Parker, through Mrs. Cora L. V. Tappan. 4th, JUDGE EDMONDS' account of his passing away, and experiences in spirit-life; an oration, delivered through Mrs. Cora L. V. Tappan. 5th, An Account of the London Testimonial. 6th, a carefully-prepared Reference Index. This will be all extra to former editions.

Then will come the "LETTERS AND TRACTS," by JUDGE EDMONDS, carefully corrected by the author's hand, with additions supplied just before his passing away. The work will thus comprise upwards of 350 pages, and will be one of the most varied, interesting, and instructive works on Spiritualism, and certainly the cheapest.

There will be two editions: one on common paper, and sewed in handsome paper wrappers, to be published at 2s.; price to subscribers, 1s., post-free, 1s. 3d., or in parcels of six copies, 5s., carriage extra. Any additional copies will be charged 10d. each. Another edition is being printed on superior paper, handsomely bound in cloth, to be published at 3s. 6d.; to subscribers, 2s. post-free, or four copies for 6s., carriage extra. Additional copies 1s. 6d. each. Subscribers for six copies of the cheap edition may obtain any number of the fine edition at 1s. 6d. each.

THE CASE OF WRITING BY A BABY.

DEAR MR. BURNS,—In reply to your request in the MEDIUM of last Saturday for a specimen of my departed wife's handwriting, I fear I shall not be able to send you one for some little time, the same being at the bottom of a chest of papers, to which I cannot at present, without great difficulty, gain access.

The matter shall not, however, be lost sight of, and I will, as soon as I can, send you a sample of her handwriting. I may remark at present that I do not see any resemblance to my wife's handwriting when in the flesh to that which I sent to the MEDIUM. In reference to this subject, I may add that when Mrs. Jencken (then Miss Fox) first arrived from America she was my guest at my residence in Birkenhead, and at a seance in my room a few days after her arrival, herself and her friend Miss Ogden and myself only being present, on the gas being turned off, a luminous hand descended from the ceiling, and took hold of a pencil lying on the table around which we sat in seance, and by its own luminosity rendered luminous the aforesaid pencil, and wrote on paper placed on the table aforesaid (the paper being made visible by the light of the luminous hand) a message from my departed wife, referring to our earth-life, of which neither Miss Fox nor Miss Ogden could have been cognisant, and which clearly established my wife's identity.

This document is with other papers in the box aforesaid, and if you think it worth while to photograph it, I will send this spirit-message to you for insertion in the MEDIUM, with a specimen of Mrs. Wason's handwriting when in the flesh.

The spirit-handwriting does not, as well as I recollect, bear any resemblance to the handwriting of my departed wife when in the flesh.—Yours very truly,

J. WASON.

Wason Buildings, Liverpool, 28th May, 1874.

HOW TO COMMENCE A SPIRIT-CIRCLE.

Sit down quietly, place your hands flat
On the table before you sing or chat;
And patiently wait for the gentle tap,
Which is usually called the spirit-rap.

Is there a friend who wishes to show
He can communicate with us below?
If he do, will he give us raps three,*
And thus from all doubt and fear set us free?

Scarcely has the request passed from our lips,
Than it is answered by three raps or tips
Of the table: telling us thus
That our friends are living and watching us.

"Is it a relation of mine?" asks one,
And quickly the answer "Yes" does come;
Will you spell your name if the letters I call?
The answer is "Yes" on table or wall.

The name is spelt of a friend gone before,
Almost forgotten; but now, as of yore,
The mind is filled with thoughts of him,
The heart beats fast and the eyes grow dim.

Letter by letter the words are spelt out—
A message clear, dispelling all doubt,
Proving by facts so plain and clear
The brother's not dead, but living and near.

MUTUAL HELP ASSOCIATION.—Additional preliminary Branches have been arranged for in Birkenhead, Carmarthen, Dundee, Paddington, Ryde, and Warrington, and arrangements that are in progress will result in the establishment of Branches in most of the towns in England and Scotland, and of some of the chief towns of Ireland. All who are friendly to the work in hand are invited to co-operate without waiting for special invitation. Those who reside in the districts in which Branches are already arranged for are desired to co-operate in establishing such Branches, and in the organisation of the Districts in which the Branches are located. It is proposed to have District Councils, County Councils, and National Councils—English, Scotch, Irish, Welsh,—and ultimately to have similar organisations in all countries, and an International Council, representing a "Federation of the World,"—an International Parliament of Workers. The next General Council meeting will be held next Sunday evening, at 7, at the temporary offices. W. Harrison Riley, General Secretary *pro tem.*, 7, Bedford Road, Clapham Rise, London, S.W.

FREE AND INDEPENDENT SPEECH MAINTAINED.—Speaking at the Royal Literary Fund Dinner the other week, Lord Coleridge said:—"It is, I think, a matter of real practical concern that those who have to discharge the duty of literary men should do it in a spirit and in a sense of independence. Writing is just as much a duty, and just as much subject to the laws of duty, and just as capable of being perverted and abused, as speaking or thinking, or any other moral or physical act of life. To be sure, it may be said with a good deal of truth that there is much difference between the attitude now assumed by men of letters towards the world and the attitude which in former days they were asked to take. Noblemen are not now, as they were in the days of Pope, fed with soft dedications all day long. I suppose that the treatment of Dr. Johnson by Lord Chesterfield would be nowadays utterly impossible. All this is quite true; but the spirit may remain, although the form be altered; and men may be still idolaters, although they may change their idols. He who writes not what he really thinks and believes, but what he knows will sell; the man of imagination, who is content with less than his own highest standard of ideal excellence, in order that his lines, in the language of Ben Jonson, 'may have current fashion from the fat judgment of the multitude,' the man who attacks an unpopular creed, in which, perhaps, he himself more than half believes, and flatters some popular idol of whose utter worthlessness he is intimately convinced—such are as utter slaves in heart and soul, and as little independent as the men who bedaubed with fulsome flattery the mistresses of Charles II., or held up such men as Bubb Doddington as models of every public and private virtue."

* Three raps for "Yes," and one for "No."

IN acknowledging sums received on behalf of the St. John's Association last week, we omitted to record that Col. Greck contributed 10s.

THE *Kensington News* quotes from the MEDIUM a part of Mrs. Tappan's oration by Judge Edmonds, and the New York message from the same spirit.

MR. GUPPY has sent us the following corrections to be made in his letter published by us last week:—1. "One day I met Mr. Williams and Mr. Hudson coming," &c., should be "Mr. Husk coming," &c. 2. "Witnesses are Mr. Williams, Mr. Hudson, and Mrs. Hudson," "should be witnesses are Mr. Williams, Mr. Husk, and Mr. Hudson." 3. Mr. Fisher should be Mrs. Fisher.

MR. CHARLES H. FOSTER has had a most successful sojourn in California, from whence he crossed the Pacific to Melbourne, where he is engaged at present. We see from the Melbourne *Age* that Mr. Foster gave a seance to representatives of the Press, on which occasion names written on slips of paper were read by the medium. Mr. Foster may be expected in England after he has fulfilled his mission at the Antipodes, but at present we cannot say when he may be with us. It will be remembered that Mr. E. L. Blanchard gave some evidence before the Dialectical Society, which appeared in the celebrated report (page 135) relative to Mr. Foster's mediumship.

A CHRISTIAN DEATH-BED.—In "A Memorial of the Rev. Thomas Binney," recently published by Hodder and Stoughton, occurs the following passage referring to Mr. Binney's last illness:—"In his disturbed nights his dreams were often troubled: 'I have been dreaming so much—fancied I was preaching about the Atonement, and I cannot understand it. These doctrines puzzle me.' It was urged he should leave the doctrines just then, and rest upon the promises: 'Ah! that I could; but I can grasp nothing.' Prayer, of course, was often resorted to." This was certainly a pitiable termination to a life which had been devoted to showing mankind how to make the best of both worlds. At the last moment the native strength of mind endeavoured to wrestle with the theological superstitions imbibed during life, and what a dark cloud the struggle threw over a scene which ought otherwise to have been radiant and bright! What a plea for Spiritualism such a case presents.

MATERIALIZATION.—We give part of a report sent us by Mr. Edwin Earnshaw, 5, Marlow Street, Longsight, Manchester. It shows that materialisation is not an exceptional manifestation, and that the spirit acts in such a manner as to explode the idea that it is the body of the medium. We begin with the description of the cabinet used on the occasion:—"Ours was simply a square deal box, with a hole in the lid, so that the head only could protrude out of it. In this Mr. Tom Eves was now put, and fastened up, with a piece of print drawn in front of him to form a curtain. We all of us seated ourselves close to him, the nearest being about three-quarters of a yard from him, and the farthest not certainly more than two yards. The gas being put out, in a few minutes the materialised spirit of 'George Holt' made his appearance, coming, as it were, over the top of the curtain, with a light before him, and asking us at the same time, through the medium, whether we could see him, and telling us to be sure and not get hold of him, as it might prove highly dangerous to the medium. He came in our midst about eight times, asking all round if they saw him, and giving instructions to look directly behind his lamp for the outline of his form. After this he said two more spirits were going to try and materialise themselves; this they did, both appearing in our midst at once, but not to such effect as 'George' did. He now told us that Tom was nearly exhausted, but before we separated he would try and show us something of his lamp; almost immediately a light came floating over our heads, about an inch in diameter, which looked very beautiful."

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- Mrs. Fay, Every Evening at 8 o'clock. See advertisement.
 SATURDAY, JUNE 6, Mr. Williams. See advertisement.
 SUNDAY, JUNE 7, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.
 St. John's Association of Spiritualists. Address at No. 85, Goswell Road, at 7 o'clock.
 MONDAY, JUNE 8, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
 Mr. Williams. See advertisement.
 TUESDAY, JUNE 9, Seance at Temperance Hall, 103, Mile End Road, at 8.15.
 WEDNESDAY, JUNE 10, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.
 THURSDAY, JUNE 11, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
 Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

- SATURDAY, JUNE 6, 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, JUNE 7, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
 SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
 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. Baires'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 6.30 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.
 LOUGHBORO', 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.
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