



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

SPIRITUALISM.

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THE SUMMER SOLSTICE AT STONEHENGE:

THE SPIRITUALISM OF THE PAST AND PRESENT CONJOINED.

An ever-present question with the mind of man in all ages has been—Whence the source of religious ideas: who first gave man a conception of spiritual things? Revelation, intuition, inspiration, observation, and intellectual evolution have all been called upon to answer the question, but none of them as yet satisfactorily. Historical places, the scenes of sacred rites in ancient times, have been visited, and through them the past has been interrogated as to its knowledge and whence obtained. Other seekers have directed their steps to the Western world, and sought amidst the development of the newest ideas a solution of the philosophical problems of the past; and America with its latest form of thought—Spiritualism—has been brought face to face with the shade of oriental mythology to discover whether any recognition of relationship were possible.

These researches have resulted in much that is superficial and fruitless, but one general truth begins to be recognised—viz., that human ideas in all ages, in all countries, and amongst all peoples have had a common origin, that they are a product of man's spiritual or mental constitution as related to external nature, and that the career of these ideas—religious, philosophical, or scientific—is in conformity with the well-determined laws of thought. The various degrees in which the human mind has recognised and defined truth are in reality phases of spiritual development, and the investigation of the subject and the science derived therefrom may be designated "Spiritualism"—the science of spiritual evolution. An instance of this method of investigation is furnished by Hudson Tuttle in his "Career of Religious Ideas," and Gerald Massey evidently follows the same method in his masterly lecture on "The Serpent Symbol: its Spiritual and Physical Significance,"* delivered in Boston just before his return to England, which he opens by stating—

But it is a most essential part of my work to try and destroy the false-bottomed Spiritualism that only deals in the figments of faith and is founded in fables perverted to suit its purposes, whereby we have so long been led astray. Theology has reared its Babel of dogmas upon a ground of mythology, and I can best serve the cause of true Spiritualism by identifying and recovering the primitive meanings of the ancient myths.

At the present time the popular Spiritualism of Christendom may be regarded as a tissue of myth and fable. Forms of thought vested in allegory have been borrowed from ancient faiths and read as literal facts. The gods of the distant past have been demolished, and their names and attributes have been engrafted upon modern heroes; the almanacks, agricultural diaries, and natural philosophies of the childhood of the race have been spiritualised by successive races of priests comparatively modern, and handed down to civilised Europeans and their descendants as a revelation from God. What wonder is it that the modern thinker never once looks for truth in the right direction? The findings of modern science, which have painfully twisted the intellect of this century in one direction, are the only scraps of truth we possess; but our general conceptions are either barbarously materialistic or equally superstitious.

These theological straitjackets in which the mind of man has been encased for the last 2,000 years or more have paralysed man's noblest efforts, and the foibles of the nursery have characterised the philosophies of the schools. The world was created, they say, 6,000 years ago; the Jews were God's own people, and possessed the most ancient traditions. Some have maintained that what is

vulgarly called Hebrew is the oldest language, others are going back to Sanskrit as more ancient; the Egyptologists consider these tongues quite modern, and a man may arise to-morrow who will far outstrip Bunsen and his school in the attempt to uplift the veil from the past. The area of enterprise is now carried far beyond the narrow confines of Roman and Greek history, which are indeed only beginning to be understood by a better acquaintance with that in which they had their origin. Egypt, India, and China are now admitted into the councils of western Europe, and the conclusions of the last generation are being entirely revolutionised. The religious devotee once made his pilgrimages to Jerusalem or Mecca respectively, according to which form of superstition he followed. Now these are no longer "holy places" in a pre-eminent degree, but temples have been discovered, and shrines have been found in and before which, ideas were entertained that at a much later date found expression in the sacred localities of more modern times.

In the attempt to locate the spots on which the mental riches of former times have been offered up, the claims of our own Islands have been strangely overlooked. This oversight has no doubt been due to the superstition universally entertained as to the peopling of the earth after the "Flood." Japhet peopled Europe; the children of Gomar penetrated into Britain: and, if so, why look for antiquity in a region which must have been occupied by Gomar's representatives long after the country in which the Ark rested would be thickly inhabited, and religion and art consequently advanced? This vicious course of thought has prevented our countrymen from appreciating the monuments of the past, which exist, it may be, at the foot of their own gardens, and they have toiled to scale the Pyramids, excavate Nineveh, and explore the inscribed rocks and sculptured caves of Asia.

Of late years a gratifying change has taken place in this respect. Antiquarianism has too frequently looked through the spectacles of Fable and performed its peregrinations in the leading-strings of mother Superstition. Occasionally a man has arisen and has caught the spiritual idea. These innovators did not look for Norman masonry and feudal halls, but for the traces of mind in the impress which it has left on the monuments of the past. O'Brien on the "Round Towers of Ireland," Higgins on the "Celtic Druids," and other writers who have been suppressed or put on one side by the force of modern priestcraft, have directed the attention of independent thinkers to objects of supreme interest which lie at our very doors. The views of ethnology and chronology entertained by the theological school have been gradually undermined, prejudice has given place to careful attention, and men are ready to learn somewhat of the alphabet of history, the letters of which are strewn plentifully around them in all directions.

No spot of our common country is richer in associations of an historical kind than that portion of the county of Wilts to the north of Salisbury. It was in this region that the ancient inhabitants the "Britons"—a vague name, but we must regard them as our forefathers, whoever they were notwithstanding—repeatedly repelled the onward advance of invading forces, and left the most abundant indications of their presence and prowess. It was also in this south-western portion of the island that the elements of civilisation were within the historic period received from remote countries. The inhabitants of western Asia, northern and western Africa, and southern and western Europe, must have gained their knowledge of this island from commerce with the inhabitants of the district under consideration. Blocks of tin have been found in Cornwall bearing the impress of Phœnician characters. In later times Old Sarum was the seat of imperial government. It was the residence of Royalty, and "Parliament" sat within its walls.

* *Human Nature* for July.

It is now a wooded mound, with surrounding undulations and terraces several miles in circumference. For many miles to the north on "Salisbury Plain," numerous barrows or earth-mounds are to be found, and not a few eminences fortified with earth-works like Old Sarum. One of the chief objects, however, of archaeological interest in the district is Stonehenge, or, as it is familiarly called, "The Stones." The origin or use of this venerable relic has never been discovered; but of late years renewed attention has been devoted to its investigation. The article "Stonehenge" in *Human Nature* for April called the attention of Spiritualists to the subject, and it was considered expedient that the merits of that grand old monument should be investigated by those powers of observation and research—psychometry, clairvoyance, and trance-mediumship—which are peculiar to the processes of Spiritualism. Wonderful results have been obtained from the employment of these means in other cases. William Denton has by psychometrising a fragment from a building, a beech, or a palaeontological specimen, re-constructed again to the mind's eye the former history and surroundings of the objects examined, so that they could be accurately described. J. M. Peebles, "The Spiritual Pilgrim," in his journey round the globe was accompanied by his friend Dr. Dunn, a highly-gifted medium, and on one of the Pyramids of Egypt he was entranced by an Egyptian, and gave some information respecting the ancient use of these remarkable structures. The question occurred to the mind,—Could not the same process of investigation be applied to Stonehenge? Mediums with the necessary qualifications were at hand, but the time and means to give sufficient scope to clairvoyant powers were not convenient, and it was considered best that a deputation should in the first place visit the ruins, inspect them, and report thereon with the view to taking further steps in the future.

SPIRITUALISM AND MECHANICS' INSTITUTIONS.

There is a means of securing a hearing for Spiritualism which is strangely overlooked. Instead of getting up special meetings for the advocacy of the cause, why not induce existing institutions to accept the services of spiritual lecturers? The literary and philosophical institutions, mechanics' institutions, and mutual improvement societies throughout the kingdom, give courses of lectures and entertainments during the winter season. The field of lecturing enterprise has been so far exhausted that it is difficult to obtain anything novel in that line, and hence when first-class lecturers are brought from London at great expense, they have often to speak before miserably small audiences. If properly appealed to, the committees of such institutions would gladly accept a lecturer on Spiritualism, as being something new, and therefore with the hope of retrieving the declining prospects of their institutions. A few years ago the suggestion which we now make would have been regarded as preposterous, but the recognition of the phenomena has advanced so rapidly of late that Spiritualism is now looked upon as a scientific theme, respecting which the public may legitimately demand information. On several occasions mechanics' institutions have accepted such lectures, and with gratifying results. In Devonport and Northampton Mr. Burns has been engaged by the mechanics' institution of each place respectively, and at the latter place he was favoured with a re-engagement. The thing can be managed by some Spiritualist who is associated with a local institution proposing the matter in committee, and using what influence he may have at his command to get a vote in his favour. We are sure if our readers set about this work in earnest they may secure the delivery of many lectures on Spiritualism during the ensuing season. These lectures thus given will even do more good than if delivered under the auspices of Spiritualists. They will reach a different class of hearers, and remove the subject from being considered a sectarian question to one of general interest. Now is the time to fill about making the necessary arrangements. When winter arrives it will be too late. Committees make their selection of lecturers now for the coming season, so no time should be lost in putting our suggestion into operation. As lecturers for this purpose we may name Dr. Sexton and Mr. Burns. If Mrs. Tappan should be available she might also be kept in view. The lady and gentlemen we have just mentioned are admirably adapted for this special work, as they discuss the subject in the scientific spirit, which would render it acceptable to the platform to which we allude. No doubt these lecturers would accept the fees usually obtained by other first-class London lecturers, and, as far as possible, the engagements should be made in routes, to lessen travelling expenses.

A FAVOURITE OF THE SPIRITS.

The following account has been furnished by a gentleman who was present. We may add that the sum obtained for the funds of the Spiritual Institution amounted to £3 10s.:

On Saturday evening last Mr. and Mrs. Fay gave a benefit seance at the Spiritual Institution in support of the funds of the same. A goodly company of ladies and gentlemen were present, so that the large room of the Institution was well filled. Mr. Fay, in introducing his partner to the meeting, said that in presenting their programme to them he had only to say that, whatever might be the agency by which the phenomena were produced, he and Mrs. Fay were of opinion that spirits were the cause; so that, if there were any delusion, they were in it as well as the rest. He then asked that a committee of two be selected to conduct the tying of the medium, to which the company responded by electing Mrs. Hamilton and a gentleman, a stranger, whose name did not transpire. The first operation was the tying of Mrs. Fay's wrists together with a strip of cloth. This was done so effectually that her wrists were afterwards found to be completely excoriated. The ends of the cloth were then sewn with black thread. Thus tied, the medium sat upon a small

camp stool (brought for the purpose) against the jamb of the folding doors, and was there tied to an iron ring fastened to the jamb by means of a screw. A strip of cloth was then passed round her neck and tied to another screw in the wall. A heavy piece of cloth attached to the corresponding jamb of the doors and held by Mr. Fay served to form a cabinet. Mr. Burns stood by the gas jet to turn it up or down on request. These preliminaries being arranged, a strip of rag was placed round the medium's neck, the screen was raised, the gas was lowered. "Light," cried a voice behind the screen. The light was turned up and the cloth screen lowered, and behold the strip of rag was tied in a knot. The whole operation occupied but two seconds. "Is the rag wet?" asked someone. "As dry as tinder," replied the committee-man, so that the medium could not have tied it with her mouth. A tambourine, a mouth-organ and two bells were now placed on the medium's knee. The light was lowered and the screen raised, and immediately the organ began to play, while the tambourine and bells were all played at once. When the light was raised and the company saw the medium, she was just as she had been left, perfectly tight, her feet (which were tied with a rope held by the committee-man) not having moved. A ring was now laid on her knee, and in an instant it was placed in her ear, from which Mrs. Hamilton, the owner, took it. A piece of paper and a pair of scissors were put on her knee, and the curtain raised as usual. We all heard the snip-snipping of the shears, and when light was called, there were two hearts cut out of the paper. A guitar, two bells, a trumpet (a twopenny one), were then laid on the knee of Mrs. Fay; all were played and pitched about in the most astonishing manner. More wonderful still, a glass of water was now placed on her knees, the tambourine beneath it. The screen was raised and light lowered, and the whole company heard the distinct quack-quack of water-drinking. On being examined, it was evident that the glass contained less water than when put on the knees of the medium. The two following, however, were considered the events of the evening. A bucket was put on the medium's knees, and in two seconds and a quarter it was placed on her head; it was then repeated in two seconds. A chair was placed by her left side and a piece of board on it, a hammer and a nail on her knee, and in a few seconds the nail was driven into the wood, the company hearing the tapping. Lastly, a knife was put on the medium's knee and the light lowered, when the ligature which bound her wrists was cut. It is needless to say that astonishment was at its height, and the most sceptical had not a hole to creep out of, as the saying goes. Those who wish to test physical manifestations need not be afraid of spending a few shillings to go and see Mrs. Fay's performances, as every opportunity is given for rigid investigation.

MRS. ANNIE FAY'S SEANCE AT THE CRYSTAL PALACE.

On the afternoon of Friday last Mrs. Fay gave a special seance at the Crystal Palace before the directors and the representatives of the press. The event took place in the retiring-room behind the royal boxes, a rather elegantly-decorated apartment, which was specially fitted up to receive the Czar during his late visit. A slightly raised platform at one end had an upright post fixed in it, to which the medium was tied. The hour having arrived for the seance to commence, Mr. Fay ascended the platform, and introduced the subject in a short speech. He said that various theories had been entertained to explain the wonderful phenomena observed in Mrs. Fay's presence—electricity, od force, magnetism, &c.—but though he might have a private opinion of his own on the matter, he could not be called upon to give it; but, with Mrs. Fay, would content himself with exhibiting facts which had mystified scientists, puzzled conjurers, and confounded philosophers. The lecture-room was a more appropriate place in which to discuss the philosophy of these things, the object on that occasion being to present an entertainment of a novel and remarkable character, and he would leave the spectators to form their own conclusions respecting what they witnessed. He would ask the audience to select a committee of two gentlemen to fasten Mrs. Fay, and scrutinise the proceedings on behalf of the audience. Mr. N. A. Woods, a well-known journalist, we understand formerly connected with the *Times*, and now of the *Standard*, and Mr. Attwood, manager of the Crystal Palace Theatre, were elected to act as a committee. They took their places on the platform, after which Mrs. Fay entered, and was formally introduced to the committee and the audience. The committee, assisted by Mr. Fay, then commenced to screw the ring-bolts into the post in the platform. Mrs. Fay was duly secured with strips of cloth. Mr. Fay tied the first wrist, but someone demanded that the committee should tie the second. Mr. Woods accordingly did so, Mrs. Fay remarking that it was not nearly so tightly tied as the other, but Mr. Woods declared himself as certain as to its security. Mr. Attwood then sewed the knots with needle and thread, and Mrs. Fay was duly fixed to the post. We may remark that the scrutiny exercised by this committee was not half so diligent as that employed by a committee of Spiritualists under similar circumstances. Before the seance began Mr. Wilkinson, general manager of the Crystal Palace, arose and stated that neither Mr. Fay nor Mrs. Fay, nor any one associated with them, had taken any part in preparing the room. This was a condition upon which he insisted, and to which they readily agreed; indeed, they had not visited the room until they did so for the purpose of commencing the seances. Mr. Woods said he had been in the room for an hour previous to the company arriving, and had diligently searched for apparatus to aid the phenomena, but could find none. A gentleman said he had attempted to inspect the room during the afternoon, but could not gain admittance. He considered this as an evidence that the Crystal Palace Company had strictly guarded against collusion of any kind. The audience, which numbered about fifty persons, seemed highly satisfied with the arrangements and these explanations, and, after a few more remarks from Mr. Fay respecting the phenomena, the seance commenced. The light was not in the least turned down, so that the manifestation occurred in full light, with the exception that a curtain, about five feet high, was pulled up in front of the medium during the occurrence of each manifestation. Programmes were circulated in the room, to which those present now began to avail themselves. This programme was rather a sensational document, printed in coloured ink. It was headed, "Private Seance for the London Press," and Mrs. Fay was characterised as "the celebrated indescribable phenomenon," who would give "light and dark seances" of "the most marvellous and sensational

manifestations," concluding by stating that "the New York Press says Mrs. Fay stands unrivalled as a spirit-medium of remarkable and extraordinary powers." The question of Spiritualism was not, therefore, kept in the background, though it was not obtrusively paraded. Ten experiments were given in the light, of the kind already described by us. The power was good, and the results in all cases highly successful. After one or two experiments had been accomplished, the enthusiasm of the audience began to exhibit itself, and the most lively interest was soon manifested by all present. The committee had declared that the medium was utterly helpless, and, as her hands were frequently examined, and her feet were within view, underneath the curtain, all the time, the non-Spiritualists were lost in bewilderment, while the Spiritualists were in a corresponding degree gratified. The medium was, as usual, cut loose by the spirits. The knots were examined, and declared to be as when first made.

After this a dark seance was held, by making a circle in front of the platform, in which fifteen persons sat. The manifestations were good; the instruments were carried about, persons were handled, and the usual phenomena occurred. This part of the entertainment seemed to make a deep impression on all present. Mrs. Fay was held by several of the sitters, and all seemed satisfied that she took no part in the results produced. Mr. Woods expressed his satisfaction at the manner in which the entertainment had been given; the results were to him inexplicable. Mr. Humphreys said he was well acquainted with the kind of manifestations which had just been witnessed, and he was satisfied that it was genuine Spiritualism. Mrs. Fay was then congratulated by many of those present, and the meeting broke up, all being apparently pleased with what they had witnessed.

The London newspapers have given reports, some of them a column in length. The greater proportion of the writers incline to the view that the manifestations witnessed were not the results of conjuring or any known process, but were attributable to agencies similar to those claimed by Spiritualists. The *Sunday Times* inclines to the explanation of conjuring, and says, "Notwithstanding her manacles, Mrs. Fay is enabled to sound a guitar, &c.," and concludes, "The mystery is bewildering, and Mrs. Fay is worthy of praise for the manner in which she so cleverly deceived the select few invited to witness her most marvellous and sensational performances." The *Daily News* records the seance as an occasion for exhibiting Mrs. Fay's "peculiar powers as a Spiritualist." The report says, "Her wrists and feet were, to all appearance, firmly tied. In this condition, deprived apparently of free muscular movement, she played, or rather sounded, a guitar, a violin, &c." Though not certain as to the agency at work, the writer thinks he has seen "more wonderful effects produced without any claims to Spiritualism." The *Echo*, in describing the proceedings, says: "Then a curtain was drawn before her for a very short time, and she was free; also, while tied, musical instruments were played," &c. This writer seems to entertain the astounding theory that she was both "tied" and "free" at the same time. The *Hour*, after a long description, says: "As to its cause, or the means by which it is produced, it would be too idle to speculate; but that it will prove attractive from a mere spectacular point of view there is not the slightest doubt." The *Morning Post* gives a minute description of the seances, introducing them as being an "extraordinary and incomprehensible entertainment." The *Standard* is of opinion that "there is nothing supernatural about her, any more than there is about any other medium." The writer attributes the results to "quickness and precision, that may fairly be called extraordinary. It is the very best exhibition of the kind that has yet been seen, and Mrs. Fay is as much in advance of Maskelyne and Cooke as they are ahead of the Davenport Brothers. After all, however, it is simply one of the best pieces of conjuring of its kind that has ever been seen in this country." This very decidedly-opinionated writer regards the effects produced as the result of Mrs. Fay's voluntary powers, but thinks she is "quite unable to undo her feet." He is bound to confess that "there were very many present who looked upon this performance as a manifest proof of Spiritualism. How it was done we cannot pretend to say, and only look upon it as one of the best specimens of seances of this kind which we have ever seen."

The *South London Press* gives a very favourable account of the performance, and says "its explanation we cannot pretend to give. Forming, as we did, one of the circle in the dark seance, we have no hesitation in speaking as to the real nature of the phenomena often manifested. Palpable fingers touched our head and grasped the hands, while we received an unmistakable knock from a tambourine. On the whole it may be said that, whether by spiritualistic agency or not, the performance is undoubtedly of a very marvellous character. Wonder and curiosity are excited, but by no means satisfied; and despite the fact of the greater part of the manifestations taking place behind a curtain—which perhaps may be a strong argument in the hands of the materialists—the results are none the less surprising. It is only due to Mr. and Mrs. Fay to state that Mr. Wilkinson, who, with Captain Flood Page, was present during the whole entertainment, publicly stated that the conditions he imposed were that the medium should not have more than a casual glance at the room. The preparations were made under his own superintendence, and he could say that there was no outside agency of any kind. The committee, it should also be mentioned, were well-known gentlemen, and in every way to be trusted." The *Morning Advertiser* introduces the subject by reviewing miraculous beliefs in general, and noticing the cure effected through Mrs. Tappan's mediumship in Yorkshire, and the obituary notice of Mr. Wooderson. A long narrative of the seance follows, written in a spiritualistic vein. The conduct of the Press in this matter is amusing, chiefly on account of the incongruities contained in the narratives of the various writers; few of them are even consistent throughout their own article. If Spiritualists showed no more ability in recording seances than the ordinary newspapers do, Spiritualism would not command the respect it does. It is a pleasing fact that the greater proportion of the Press men looked upon spiritual manifestations as being worthy of recognition, and a subject in which they may legitimately exercise a certain degree of intelligent interest. No doubt the straightforward nature of Mrs. Fay's seances and the power and precision of the phenomena have had much to do in commanding respectful attention. The conditions in which she sits are such that theories of conjuring or trickery are more impossible than that of mediumship.

MR. SERJEANT COX ON INCARNATION.

To the Editor.—Sir,—I have answered the objections offered by the correspondents of your contemporary. Will you permit me to submit to your readers the issue I have endeavoured to raise, for it has been much misunderstood and misrepresented?

I do not contend, as is assumed, that incarnation, even in the exceptionally solid form it assumed with the alleged spirits "Katie" and "Florence," is impossible, but only that it is in the highest degree improbable, that conditions are imposed admirably adapted to prevent discovery of the truth and to facilitate contrivances, and that where sufficient tests have been applied the medium and the spirit have been found to be identical—for all of which reasons the asserted miracle of incarnation cannot and ought not to be accepted as proved until all obvious, easy, and indisputable tests have been applied.

For it must be remembered that these two incarnations differ broadly from any materialisation that has been witnessed with any other medium in England. "Katie" and "Florence" are not shadowy shapes, nor mere surface presentations. They are perfect human bodies, performing all the functions of the human body, replete with flesh and bone, having hair and nails, lungs and saliva. They breathe, perspire, emit the odour of perspiration, eat, talk, sing. They possess brain and nerves. But the strangest part of it is that their intelligence is not that of the persons whose spirits they represent themselves to be, but precisely the intelligence of the mediums, neither more nor less. For instance, although "Katie" lived, as she says, 200 years ago, and "Florence Maples" a century since, they do not talk the language and sing the songs and play the music of their own time, but the language, music, and songs of our own day, which have been composed since they left the earth, and, stranger still, that music and that only which is known to Miss Cook and Miss Showers. Then they resemble the mediums in face, form, and manner, so that to ordinary eyes they are identical, involving the further wonderful coincidence that a girl of 200 years ago, whose spirit has chanced to attach itself to a young lady of this day, happens to be a *fac simile* of her, and moreover that this coincidence so wonderful in any case should have occurred to two girls at the same time and place. The chances are almost as infinity to one against one such coincidence—two such are almost impossible. These are the abstract improbabilities, for I advance them as nothing more. Let us see now what facts furnish substantial grounds for suspicion.

Conditions are imposed that appear as if designed to prevent a too close scrutiny. A friend is appointed to *conduct* the seance. If all is honest, what need of a conductor or guardian, which can mean only a protector against prying eyes and curious hands? The curtain is jealously sentinelled by a trusty watcher. Why? The visitors sit in a semicircle, and are told to sing while the process, whatever it is, is going on behind the scenes. Singing prevents the hearing of possible tell-tale sounds of movements. Hands are directed to be held. Wherefore, if not to prevent their inconvenient use? Observe that in this case there is no circle, and the reason for hand-holding alleged in other experiments does not apply to this. These are only a few of the suspicious conditions, but all have the same character and seemingly the same object: to prevent too close a scrutiny.

It is moreover a most remarkable fact that whensoever a satisfactory test has been tried, it has proved that the alleged spirit was (on that occasion, at least) the medium herself, and not a spirit. When the spirit-form exhibited by Mrs. Bassett was seized and thrown down by the courageous arm of Mr. Clark, in the presence of all the party, the spirit was found to be Mrs. Bassett herself. I have seen no report of any performances in this connection since that remarkable *exposé*.

When "Katie" was seized by Mr. Volkman she was found by him to be perfectly solid and normally heavy, requiring the arms of three or four men to rescue her from his grasp; and Mr. Luxmore himself informs us that he actually caught the spirit in his arms and threw her into the cabinet. Surely a spirit that could and did dematerialise itself in an instant might have performed the process, and vanished out of sight and touch without requiring the aid of half-a-dozen stout human arms to snatch her from one man, and another to throw her into the cabinet. When my daughter, invited by "Florence" to come up and inspect her, opened the curtain to obtain a better view, it revealed Miss Showers herself acting "Florence." When Mr. Crookes tried with Miss Showers the ingenious electrical test invented by himself and Mr. Varley, it proved "Florence" to be beyond doubt Miss Showers herself, precisely as by the accidental inspection of Mrs. Edwards she was seen to be by all the party at my house. When Mr. Crookes tried her by asking "Florence" to dip her fingers in some water which had the (to her) unanticipated effect of staining the fingers, the stain was found upon the fingers of Miss Showers!

"Katie" and "Florence" have appeared together more than once. I saw the two young ladies placed together behind the curtain, and "Katie" and "Florence," precisely resembling them, came before the curtain and played pretty tricks for an hour. Miss Cook and "Katie" must therefore well know if "Florence" was genuine or not. But both refuse to answer inquiries as to this, although told it was to save the credit of their associate.

It is answered to these facts, that they may all be perfectly true, and the mediums playing spirit then, and yet that at other seances the manifestations may be genuine. It may be so. One or two or half-a-dozen false presentations are not absolute proof that some others are not true. But they excite the gravest suspicion, make more perfect tests necessary, and demand demonstrative proof. A further explanation has been offered, though I can scarcely write it gravely. It has been said that these presentations of the mediums in person pretending to be spirits, is the doing, not of themselves, but of evil spirits, who want to bring the medium on whom they practise into discredit.

But I am willing to offer for them the personal excuse that, in the cases in which the spirit has been found to be the medium, she is not consciously practising an imposture, but playing a part, as is the common custom with somnambules. On awakening from the trance it is more than probable that they know nothing of what they have done during the trance.

But this merely relieves them from personal responsibility. The fact for science remains as before. All that science, and, indeed, the world cares to know, is if that marvellous incarnation is real or not—if those solid forms are spirits, or only the mediums themselves, by whatever

means enacted. Science and truth, therefore, reasonably demand the best proof of which the nature of the case admits. Now, in many of the phenomena of psychism, demonstrative proof is difficult, if not impossible: the necessary conditions prevent the attainment of that which would be the best proof—such, for instance, as ocular demonstration. If light prevent the production of the phenomenon, it cannot be presented to the eye. But happily in this case of incarnation there is no such difficulty—indeed, there is no real obstacle to giving to the senses the most conclusive evidence. It may well be that light in the cabinet, or the presence of a second person there, might prevent materialisation (if it occur), and therefore it would be unreasonable so to require. But the test of incarnation is not sought to be applied until after the operation is performed and the process completed. Nor are the required tests difficult or doubtful. Lift the curtain, and show to all eyes the spirit on one side of it and the medium on the other. Or, if this be objected to, print a sign, however small, on the forehead of the medium, and see if the spirit appear without it. Or let the spirit dip a finger in some dye, or sprinkle the spirit with a shower of invisible spray from one of Rimmel's scent-bottles. Either of these would settle the question, and neither could possibly be noxious to the spirit or the medium. When the greatest fact the world has ever known can be thus easily and conclusively determined, is it not a mockery of reason and common sense to resort to secondary proofs and merely individual impressions and beliefs, whatever the character of the isolated witnesses? When the proof can be readily given to all at once, and it is vouchsafed only to one, exception may fairly be taken to such evidence.

I must demur also to the demand that has been made that reliance should be placed upon the good faith of the mediums. Experimental science properly repudiates faith in anything or anybody, but insists upon positive proofs and reasonable tests. These were never refused by Mr. Home, who always invited them. Mr. Williams submits to any tests proposed by real investigators. Having with Mr. Crookes recently held a series of sittings with Mr. Williams, at our own homes, for the purpose of scientific examination of the phenomena, I am pleased to be enabled to state that we found him readily acceding to any condition we desired to impose, and in all respects placing himself at our disposal, affording to us facilities for investigation, for which I cannot but feel grateful to him. Far otherwise it was with these "incarnations." Every possible obstacle was opposed to investigation. All crucial tests were refused. The conditions were such as to favour delusion and prevent examination.

The sum of my argument is, that the alleged miracle is not yet sufficiently proved; that better proofs than any yet produced can be given, and therefore ought to be given.

And I repeat here what I have stated to your contemporary, that so important a question as this should not be allowed to rest where it is. It is capable of being proved or disproved, and by very easy, practicable, and certain tests. I propose that a committee should be appointed to examine the evidence, try the experiment, and report the result, and that Lords Lyndsay and Rayleigh, themselves appointing a third, should form such committee. If "Katie" and "Florence" should be thus proved to be genuine spirits, and not the mediums they so singularly resemble, none would more greatly rejoice than myself, for the assurance it would give of the future, and the mighty region of new knowledge it would open to us in the present. For my own part, I am desirous only to ascertain the truth, and the whole truth. I have no prejudice in favour of or against any theory. I am quite open to any conviction that evidence can support.

In conclusion allow me to say that the argument of my little treatise, "What am I?" has been much misunderstood, and that which I have termed psychic force misconceived. In a few words I may state my conviction to be, that we are constructed of soul and body; that the body is the garment of the soul, the external mechanism through which alone, in the normal relationship of soul and body, the soul can hold communication with the external material world. That there are certain abnormal conditions of this relationship in which the operations of the mechanism are disturbed, and in such conditions the soul is enabled to act and be acted upon more or less directly, that is to say, without the intermediate use of the body. That this condition occurs in dream, but to a slight degree; in somnambulism, natural and artificial, to a greater degree; yet more in trance, and most of all in psychism (which is the name I prefer to give to the phenomena of Spiritualism, because it assumes no theory). Psychism, then, is the highest degree of dislocation between soul and body, and in this condition the soul is so far released from its alliance with the body that it is enabled to act upon the external world and receive impressions from the external world directly, without the interposition of the body, through which alone it can act and perceive in the normal state of their relationship. The greater portion of the proved phenomena would thus be the product of the soul or spirit of the medium acting without the body, and with almost the same capacities as it would possess if wholly released from the body. Thus are explained the facts, so perplexing to all reflecting observers, which point to the intelligence of the medium as that which controls and directs the soul-force. I have never asserted that some other intelligences may not be taking part in the phenomena, only that the intelligence of the medium is manifestly operating in by far the greater proportion of them. We must seek further proof of the presence of that other intelligence, and more and very much better proof than any we as yet possess, that this further intelligence, if it exists, is that of spirits of the dead. It is upon this point that, after a long, laborious, and impartial investigation, I am compelled to the conclusion that I can find no satisfactory evidence whatever. Although communicating intelligences have professed themselves to be the spirits of dead relatives and friends times without number, I am bound to say that in no single instance could I obtain the very slightest confirmation of the assertion, by any sign, or token, or communication, of anything known to ourselves alone; but, on the contrary, when put to the proof, they have invariably made such blunders, and told such untruths, as to prove beyond doubt that they were not the spirits of the persons they professed to be.—Yours faithfully,

EDWARD W. COX.

1, Essex Court, Temple, July 4, 1874.

[The above communication so far negatives the well-ascertained facts of spiritual investigation that we cannot, in duty to the truth, permit

it to appear without a few words on the other side. We have not investigated the claims to mediumship of Miss Cook and Miss Showers, and hence pass by all that refers to them. We cannot conceive why the nature of a scientific truth should be made to rest on their personal merits. As Spiritualists, we cannot have the slightest interest in the qualifications of this person or that person. We cannot force anyone to submit to our tests. If individuals will not permit their genuineness to be tested, they must themselves take the consequences; it is no concern or business of ours. Of course we do not assume to determine whether Miss Cook and Miss Showers have thus permitted themselves to be tested or not, we simply deal with the demands made in the above letter; the question at issue is, Can a human form be produced apparently out of nothing, under certain conditions, and in the presence of a person called a medium; and can the form thus produced manifest evidences of individuality and of independent mental existence, apart from the mind of any person present? We answer that these results can be produced, that the testimony on behalf of them is abundant, and that the test conditions under which this phenomenon of materialisation have been witnessed, have been even more strict and scientifically satisfactory than those suggested by our correspondent.

It would appear that Mr. Cox has never read the "John King" number of the MEDIUM, and of "John King's" having been seen, heard, and felt in daylight by various persons, and while the medium was held and his hands dragged into view repeatedly through the door of the cabinet. The materialised spirit-form and the medium have been seen in many instances both at the same time, and, accepting the testimony of Mr. Crookes, that test has occurred repeatedly in the case of Miss Cook. If the head with the delicate structure of the eyes and the wonderful powers of thought and of speech; the upper portion of the trunk, with its respiratory functions; the hands with their fine muscular and osseous modelling; the fingers armed with nails; the skin with its secretory and heat-evolving capabilities;—if these can be produced and minutely examined apart from the medium, what miracle would there be in the pelvic region and lower limbs being formed in addition?

In his letter published by us last week, Mr. Barkas set the question at rest, as to the whole body of the spirit being thus manifested materially; and as to these forms being shadows or phantoms, from thousands of experiences it has been decided that they are just as substantial and solid as the structures of an ordinary human being.

"Incarnation," as Mr. Cox calls it, is one of the best-established phenomena which has been developed in the course of modern Spiritualism; not only so, but these forms frequently appear in the unmistakable semblance of departed friends, so as to force recognition on the part of those who knew them in earth-life, without any previous suggestions from any sources whatever. We were present at a seance with our correspondent when a figure of the head of an elderly gentleman manifested itself about a dozen times. Our correspondent addressing it, said, "Are you my uncle, Robert Cox?" The head moved in the affirmative. It appeared afterwards a number of times, and these further opportunities of observing it did not cause Mr. Cox to reverse his conviction which led him to ask the question we have just quoted. The present number of the MEDIUM contains evidences sufficient to set all our correspondent's doubts at rest.—ED. M.]

SWEDENBORG ON INTERCOURSE WITH SPIRITS.

To the Editor.—Dear Sir,—It has often been urged, and with some apparent show of reason, that what are purported to be the communications of spirits are merely the reflections of the thoughts of ordinary mortals still in the flesh which have been extracted from the brains and ultimated in vocal or written expression by some mysterious psychological process. Thus many have been led to reject or to doubt the spiritual source of the communications received, and have fallen back on the unconscious cerebration theory, which is held with no little tenacity by some of the most intelligent observers of these phenomena. Now, if you can spare the space, I should like to draw the attention of your readers to the following significant extracts from Swedenborg, who, as you are aware, died a century ago, and long before the modern phase of seership took its rise in the United States.

He says in the "Arcana Caelestia," 1637, 1638:—

"Among the many wonderful things that deserve notice in respect to the other life, this is one, that the discourse of spirits with man is in his mother tongue, which they speak as readily and skilfully as if they had been born in the same country, and had been taught the same language from their infancy; and this whether they had been Europeans, or Asiatics, or natives of any other part of the globe. When spirits are with man, the ideas of their thoughts are conveyed into the words which are stored in the man's memory, and this so correspondently and aptly, that the spirits know no other than that the very words are their own, and that they are speaking their own language when yet they are speaking in the language of the man."

"The words which spirits utter, that is, which they excite or call forth out of a man's memory, and imagine to be their own, are well chosen and clear, full of meaning, distinctly pronounced, and applicable to the subject spoken of, and what is surprising, they know how to choose expressions much better and more readily than the man himself. . . . The case is like that of a man who speaks without thinking at all about his words, but is intent only upon their sense, when his thought falls readily and spontaneously into the proper expressions."

The following is from the "Apocalypse Explained," 1182:—

"As soon as spirits begin to speak with man, they come out of their spiritual state into the natural state of man, and in this case they know that they are with man, and conjoin themselves with the thought of his affection, and from those thoughts speak with him; they cannot enter into anything else, for similar affection and consequent thought conjoins all, and dissimilar separates. It is owing to this circumstance that the speaking spirit is in the same principles with the man to whom he speaks, whether they be true or false, and likewise that he excites them, and by his affection conjoined to the man's affection, strongly confirms them; hence it is evident that none other than similar spirits speak with man, or manifestly operate upon him, for manifest operation coincides with speech; hence it is that no other than enthusiastic spirits speak

with enthusiasts, also that no other than Quaker spirits operate upon Quakers, and Moravian spirits on Moravians. The case would be the same with Arians and Socinians, &c. . . . Man is ignorant of the quality of his own affection, whether it be good or evil, and with what other things it is conjoined; and if he is in the conceit of his own intelligence, his attendant spirits favour every thought which is thence derived. In like manner, if anyone is disposed to favour particular principles, enkindled by a certain fire, which has place with those who are not in truth from genuine affection, when a spirit from similar affection favours man's thoughts or principles, then one leads the other, as the blind the blind, until both fall into the pit."

The above would account to a great extent for the great variety and contrariety of teachings afforded by the spirits, and if it does not absolutely prove the other-world origin of what are termed spiritual communications, it at least goes far to show that they are not, after all, so inconsistent with the theory of unconscious cerebration; for if men are surrounded by spirits of similar quality to themselves, as doubtless they are, on the well recognised principle that like attracts like, it is not to be wondered at that their communications should bear so much resemblance to the moral and mental characteristics of the recipients.

And if this view of the case be considered reasonable, it conveys a strong moral lesson, which is, that however satisfactory it may be to possess some external evidence of the life after death, care should be taken to avoid the error of implicitly surrendering our freedom and judgment to the teachings of guides (even though they be spiritual beings) whose identity and true character we have no certain means of determining.

I fear I have written at too great a length, but hope my effort to draw attention to the writings of Swedenborg on these profound and intensely interesting subjects may not be unacceptable. His work on "Heaven and Hell" would well reward a perusal. It contains descriptions of things seen and heard in the spiritual world, and though brimful of a superb philosophy, it is so simple in its style that a child might read and understand the greater part of it.—I remain, yours truly,

London, June 1st, 1874.

HENRY DUNCAN.

THE IMPORTANCE OF PHYSICAL PHENOMENA.

To the Editor.—Sir,—Observing that your columns are invariably opened for the free discussion of all subjects relating to the phenomena of Spiritualism, I venture to request a small space for a few remarks on physical manifestations, especially the more remarkable exhibited by powerful mediums at the present time, many of which, it must be admitted, can be produced by the professional conjurers. I fully recognise the utility of physical phenomena at certain times and under certain circumstances, say as an elementary expedient, or for a purely scientific purpose. I am, however, strongly inclined to doubt the advisability of public or other mediums devoting their time so sedulously for mere physical attainments, when a far nobler course is equally available. I also question whether the seances at which physical phenomena almost entirely absorb those of a spiritual character are calculated to exert a beneficial influence on those who look upon our principles as the outgrowth of imposture. I apprehend that it is the duty of all Spiritualists to sink every consideration for the one grand object of advancing the cause they have espoused; and although some might temporarily suffer pecuniarily, yet I firmly believe that a more devoted and wide-spread desire on the part of our mediums to elicit spiritual intercourse would bring far richer results than have yet been achieved.—Yours most truly,

E. A. WINSTONE.

22, Portsdown Road, W.

[Our correspondent does not seem to be very intimately acquainted with the physical manifestations, and consequently runs into the error of supposing that there is something gross and unspiritual connected with them. That such is not the case hundreds will readily agree with us. The most intimate and decided forms of spirit-intercourse occur in harmonious physical seances. The physical influence is indeed the bridge which connects our physical consciousness with the volition of spiritual being, and it is therefore the Jacob's ladder that connects heaven with earth. The charm does not lie in the external act of physical power produced, but in the spiritual essence of which it is the symbol. The love you bear to your sister, your father, or your child is not manifested towards the chemical elements of which the organisation of the loved one is composed, but towards the conscious being of which the body is the mere casket. We may be convinced that the spirit of the loved one is present with us, but unless we can experience some sensation therefrom the conviction is but poor consolation. We yearn for the bodily presence or for some experience that appeals to our ordinary consciousness, and when the wished-for result does come to the favoured seeker, how the soul is uplifted in tenderness to heaven, and the joys of divine goodness are received with an overflow of gratitude! We are all physical—all enclosed in matter, and to reach us all influences must come through matter of some kind or degree. It is a great error to suppose that there is the slightest similarity between the tricks of conjurers and the physical phenomena. As well might we say that the vibrations of a sheet of iron in a theatre is an equivalent for thunder. That physical phenomena, like all other of God's blessings, are abused and even debased to the lowest degree of triviality, there can be no doubt. But reform will not be attained by scouting them, but rather by esteeming them more highly. We believe if a purely spiritual state existed on earth the physical phenomena of all kinds would be as common and natural as the ordinary phenomena of nature. It is the unspirituality of mankind that renders the manifestation of the spirit so scarce.—Ed. M.]

SWANSEA.—By the same post we have received three letters from different parties of investigators in Swansea. They all say that the question of Spiritualism is very popular in the town, and are eager to form circles and secure a visit from a good medium. One of our correspondents is Captain Hudson, the celebrated mesmerist, of 16, St. Mary Street, Swansea. Local investigators will find him very experienced in psychological phenomena, and well able to help forward the work. Some of our physical mediums should visit Swansea.

THE PROGRESS OF PRIESTCRAFT.

Dr. Sexton has made confession of his faith. The *Christian Spiritualist* for the present month contains the following extraordinary statement, supplemented to the announcement that Dr. Sexton will be in future the proprietor and editor of that journal:—

"Dr. Sexton is now a pronounced Christian, and I am thoroughly persuaded that in giving over this, my work, to him, I am in no degree hazarding the distinctively Christian character of my paper. Under its new editorship it will still advocate the cause of Spiritualism, but at the same time continue to give its highest and first allegiance to the Lord Jesus Christ, as to One from whose Divine authority there lies no right of appeal; while it will equally aim to show, as it has always done, that the relations of Christ and true Spiritualism are entirely friendly. In fact, the character of the *Christian Spiritualist* will remain unchanged, but the periodical will have the immense advantage of an editor resident in London."

Happily Spiritualists have not the slightest interest in the personal opinions of individuals, whoever they may be. Spiritualism is wholly a matter of fact and of reason, and the dogmatism of the individual, his weakness or his leanings in any direction whatever, is an impertinence of the most vicious kind. All religions and systems of philosophy, pure and spiritual in their primary inception, have one after another been ruined and polluted by the admission of personal views amongst the divine principles upon which alone can religion and philosophy be founded.

But what are we to understand by the "Divine authority" from which "there lies no right of appeal"? What allegiance does "the Lord Jesus Christ" demand at the sacrifice of that personal consciousness of right, and the liberty to use it for the investigation of truth, which is indeed the divine image in which man is spiritually formed? Does "the Lord Jesus Christ" manifest himself to certain Spiritualists and demand servility to his individual claims of supremacy; or has "the Lord Jesus Christ" delegated the power and function to do so to Frederick Rowland Young, George Sexton, or the duly-ordained "proprietor and editor" of the *Christian Spiritualist* for the time being? There is an old man at Rome who claims a similar privilege of sway over the intellects and consciences of mankind; but all lovers of truth and humanity regard such a course of unrighteousness as that most wicked thing called PRIESTCRAFT, against which all spiritual teachers, including Jesus, have warred, and which Spiritualism has come in the present age to demolish. Some time ago we proved that Mr. Young in some teachings was a follower of Judas and not of Jesus. Our arguments met with a queer response from the man of Swindon. He evinced his highly Christian courage by meekly offering to horsewhip the editor of the MEDIUM. We wonder whether the horse-whip has been handed over to Dr. Sexton, with the other Christian properties of the periodical in question, for this horse-whip is the most significant part of the whole concern. It means the priestly power, the sting of "Lord-Jesus-Christ" cant, the "Divine authority" which denies humanity its rights in order that dogmatists may tread on its neck; and finally the whip is the symbol of the brute-force with which these holy creatures would enforce "allegiance" if the light of modern civilisation did not intimidate a ferocity which naturally loves the shade of ignorance.

To the student of psychological history these symptoms are highly entertaining. Diseases die hard; they cannot be stamped out in a season. Spiritualism, the prophylactic, is happily at hand, and, safely protected by its healthful presence, we may good-naturedly leave those in the dim valley between the two ghostly frowning rocks of Secular and Christian sectarianism to indulge their foibles, now utterly harmless, to their hearts' content.

MRS. TAPPAN'S MEETINGS.

We are informed that the Liverpool Psychological Society have had a great success with Mrs. Tappan's visit, and, in addition to other good work done, have cleared about £13 for the funds of the society. We hear that Mrs. Tappan will pay a second visit to Liverpool as soon as her other engagements will permit. A large audience assembled on the second evening, and Dr. Hitchman again presided and recited his ten reasons for upholding the truth of Spiritualism. This document has been already printed in a separate form for extensive circulation. The Liverpool newspapers give fair reports of the meetings, and their commendation of Mrs. Tappan personally is very marked. The *Mercury* says:—"She was again elegantly and tastefully dressed, and with choice flowers wreathed among her fair, clustering curls, certainly looked a most charming lecturer. She again faced her audience with the utmost self-possession, and spoke fluently and ably on the subject selected, and in some of the more poetic passages of the discourse her delivery was marked with an elocutionary grace seldom found among public speakers." A leading Spiritualist writes:—"Mrs. Tappan's appearance in Liverpool has been a great success. Although the rain poured incessantly during the whole of Tuesday evening, the hall was well filled, and on Wednesday night it was crowded by an appreciative and enthusiastic audience, who greeted Mrs. Tappan with round after round of hearty cheering. I am glad to inform you that we have secured Mrs. Tappan's services for the last Sunday in August or the first in September, and the following Monday evening. This announcement was made to the audience on Wednesday evening, and it was received with every demonstration of pleasure."

Mr. G. Butterfield, Morley, sends us a long and interesting account of Mrs. Tappan's visit and of the two orations she gave at Heckmond-wike. A little party was formed and Kirkstall Abbey was visited. "Mrs. Tappan," says our correspondent, "drew a sketch of the old ruins, brought it to Morley, then painted it in water-colours, and, I am proud to say, made a very beautiful picture of it, fit to adorn the wall of any palace." The visit to the coal-pit is also described. We give an extract respecting a seance held in the bowels of the earth:—"After this they went into an adjoining room and sat down to rest. While in this place they commenced singing that beautiful hymn, 'Go when the Morning Shineth.' While this hymn was being sung Mrs. Tappan was controlled, and gave a very appropriate address to the friends present on the formation of coal, and the various strata of the earth. At the close of the address they made their way back to the shaft, and was once more placed on the pit-bank, after a few hours of curious

but very instructive amusement. I might also add that we have found Mrs. Tappan and her companion to be very social and agreeable friends. During their stay the guides of Mrs. Tappan have given us some of the most splendid poetry that ever we had the pleasure to hear, and the few days they have been amongst us we have enjoyed ourselves so much that we felt very loth to part with them. I hope many Spiritualists will try to get up a course of lectures for Mrs. Tappan, and I am sure the pleasure they will derive from her visit will more than repay them for their labours."

OLDHAM.—Mrs. Tappan's second visit on Sunday is very respectfully reported in the *Oldham Express* of Monday evening. We make these extracts:—"Yesterday, Mrs. Cora L. V. Tappan, the American lady whose trance orations have just set the Liverpool people astare with surprise, paid a second visit to Oldham, on the invitation of the local association of Spiritualists. The attendance was very large for an occasion of purely intellectual character, the hall being, with the exception of the reserved seats, completely filled. Mr. Thomas Kershaw presided, and opened the proceedings by giving out a hymn. This was heartily sung, and was followed by a portion of Scripture, read by one of the friends on the platform. During the devotional exercises Mrs. Tappan had remained seated. Several other females occupied seats near her to preserve the unities, we presume; but her appearance, whilst before the public, was entirely as one wholly unconscious, or at any rate un-mindful, of the somewhat trying position of a female in front of many hundreds of persons. We do not fall into the mistake of one of the Liverpool reporters, and remain ignorant of the supposition that the lady was in a trance state during her address; but it was a matter of some difficulty to ascertain at what precise moment the influence came upon her. To all outward seeming, Mrs. Tappan remained in exactly the same condition of lady-like ease and self-possession throughout the afternoon. She remained seated, it is true, until called upon for her oration, save when she rose for a couple of minutes to deliver a fervid prayer. During this preparatory stage the fingers of her right hand were kept touching alternately her closed eyelids, whilst the thumb was pressed beneath the chin. This simple movement appeared to the on-looker the whole of the tangible incantation or invocation used; but that it was effective was proved by the readiness with which she glided into her difficult and abstruse subject. As on the former occasion, the selection of the topic for a discourse was left to the audience, and the well-known lottery plan of picking a paper from a hat was carried out. The 'draw' proved a lucky one in the opinion of those present, as was manifested by the applause with which the announcement was greeted. The slip contained the words—'The Antiquity of Man in relation to Scripture and to Science.' Mrs. Tappan at once addressed herself to it, and in a manner which may fairly be termed brilliant, ran over the various views, geological and historical, held concerning a subject which, as she commenced by remarking, 'undoubtedly affords as much scope for reason, argument, and historic knowledge as any that could be put forward.' The opinion expressed by the lady, or of the 'spirit-guides' on the occasion, was that the six days of the Mosaic cosmogony represented six epochs, during which the earth was gradually formed out of chaos, and in successive stages fitted for the reception of man. The address evidenced extensive reading, or an intuition entirely above mortal reach, and embraced traditional reference to the historic records of the Chinese, the Egyptians, the Persians, and other nations of antiquity. Its general bearing was to show that the six days of creation were not to be interpreted literally as the days of our calendar, but as distinctive epochs; and geologic proof, from Professor Agassiz, Hugh Miller, and other authorities, were cited to show that the earth's strata bear evidence of a growth which must have occupied scores of thousands of years. At the close of the address, a poem on 'Sentimental Grievances' was delivered, that subject being also selected at random. In the evening Mrs. Tappan's subject, or rather that of the audience, was 'A house divided against itself cannot stand.' Our further notice must be deferred until to-morrow. A few questions were put and answered at the close of each oration. The proceedings, both afternoon and evening, were carried on with exceptional good order and decorum."

DARLINGTON.—Messrs. Hinde are carrying on an active campaign for Mrs. Tappan in their district. We have printed large editions of placards in two colours, and containing Mrs. Tappan's portrait, for York, July 13 and 14; Saltburn, July 16 and 17; Newcastle, July 21, 22, and 23; Stockton, July 27 and 28; Guisboro', July 30 and 31. The dates on which Mrs. Tappan will speak at Darlington have been changed to Monday, July 20, and Friday, July 24. We hope this district work will receive the cordial assistance of all who can give it a helping hand.

SPIRITUALISM IN LIVERPOOL.

"HITCHMAN'S TEN REASONS."

Mr. Editor.—Sir,—Perhaps, as a visitor to the above "spiritual church" this day, I may be allowed to state, for general information, that the author of the "Ten Reasons why I believe," &c. of course in Spiritualism, having presented 100 copies of Speech, &c., to Mrs. Butterfield, the very energetic and most useful inspirational speaker, on the occasion, and also the same number to the Psychological Society of Liverpool, the indefatigable churchwarden, the ever-zealous Mr. Chapman, immediately improved the gift by offering to the highly-respectable and intelligent congregation the following bargain:—"The MEDIUM, and 'Ten Reasons Why,' by Doctor Hitchman, M.D." "How much?" was the universal response. "Twopence, only," cried the office-bearer, again and again. The sales were, indeed, fast and furious; in short, the whole number of 100 copies vanished at once, like "greased lightning."—Yours truly,

Islington Assembly Rooms, Liverpool, July 5th, 1874.

The *Graphic* of last Saturday paid a graceful tribute to Vegetarianism by engraving, in a most beautiful manner, the portraits of four leading vegetarians, surrounded by vegetarian and floral devices. Accompanying is an article, setting forth in good taste the chief arguments in favour of a vegetarian diet. We recommend our readers to get the *Graphic*, and see what vegetarians look like. Copies may be obtained by remitting 6d. for each to the Secretary of the Vegetarian Society, Mr. R. Bailey Walker, Hurst Farm, Heaton Mersey, Manchester.

A QUESTION FOR MR. C. WATTS.

DEAR MR. BURNS.—In your report of the debate between Dr. Sexton and Mr. C. Watts, at the Hall of Science, on Sunday, June 21st, Mr. Watts is reported to have said, in reply to the Doctor's proposition that "the intelligence is not that of the medium, nor of any person in the circle" &c., that "it was impossible to tell what the mediums did know, and what they did not."

As in my investigation of Spiritualism I am desirous only to arrive at the truth, and to build only on clearly-ascertained facts—facts which remain unaltered after having been submitted to honest and careful examination—I shall esteem it a great favour if Mr. Watts, or any other person holding his views, will, in the pages of the MEDIUM, inform me what theory other than the spiritual one will, in his or their opinion, satisfactorily account for and completely cover the facts I am about to name. These same facts I have stated to hard-headed sceptics of materialistic bias, and good Christian people whom theology has prevented from doing justice to the high spiritual instincts and necessities of their nature, and they alike say it is very strange, but that is as far as they can go.

The facts are these: Two months ago, at our usual weekly trance-seance, Mrs. Wigley, the medium, was controlled by a strange spirit, who could not speak through her. I questioned the spirit, and said, "Have you been here before?" A shake of the head for "No." "Do you know anyone here?" A nod for "Yes." "Will you point the medium's hand towards the person you know?" Her hand was immediately pointed towards me. I said, "Are you a relative of mine?" The medium nodded her head, or rather the medium's head was bowed. I was puzzled, but had not the slightest conception who it was. I said, "As you cannot speak, will you kindly communicate what you have to say by writing?" and placed a paper and pencil before the medium.

The medium immediately took the pencil and wrote, "I am your brother James; I have been passed away forty years; mother brought me here, and she told me you were my brother."

In a short time, the medium was controlled again by another strange spirit, and after questions similar to the above had been asked and answered, she again wrote: "I am your brother Charles; I will come again, and tell you more."

After the seance, I told my wife of the communications I had received. She said, "They are not correct, as you never had a brother James, and your brother Charles is still living."

I mentioned the matter to my brother George, who resides in Derby, and who is several years younger than myself. He could not understand it, as he was not aware he ever had a brother named James; he knew of one named Charles, who died very young, a great many years ago; but had not heard of one called James.

The truth is, I had two brothers named James and Charles, who both died very young and within a few years of each other, and my brother Charles now living was named after the latter.

My brother George, being in the north of England a short time afterwards, made it his business to consult the family register, which is in the possession of a relative there, and found that my brother James was born forty-three years ago, and was three years old when he died. So that when the medium's hand wrote, "I am your brother James," not only can I say she did not know that such an individual had ever lived, but I can go farther and say, there was not a human being in the county of Derby except myself who at that moment knew that such a person had ever lived; and as for myself, I have to say I should as soon have expected the spirits of King Solomon and Julius Caesar to control the medium on that occasion, as those of my brothers James and Charles, for it is many many months, if not years, since not only anything connected with their brief career, but their very names have been present to my mind.

WM. P. ADSHEAD.

Belper, July 4th, 1874.

QUARTERLY MEETING AT MARYLEBONE.

On Monday evening the ordinary quarterly meeting of the Marylebone Association of Inquirers into Spiritualism was held at the Shakespeare Coffee House, Blandford Street. The attendance was large and harmonious; and though the proceedings were those of a business character, they furnished entertainment to the company for nearly three hours, and when the long session terminated no one seemed weary.

Mr. Whitley was called to the chair, and introduced the question of the weekly seances, one of which he had conducted for some time, and recommended that the Thursday evening seances should be merged into the Friday evening seances just formed.

Mr. Feaver's mediumship came up for discussion, as he is the chief prop of the association seances. In accordance with instructions received from his spirit-guide, it was resolved that he should only sit in harmonious circles, and that strangers should be admitted with due reserve. These arrangements were necessary to protect his health. It was also stated that he should receive some remuneration for his time and services.

After much pleasant conversation and a duet, "What are the wild waves saying," by Miss and Mr. Claxton, it appeared that the expense of the association during the quarter amounted to about £25, and that there was a small balance in hand. There have been held twenty-two seances, attended on an average by from twelve to fourteen persons. The names of ninety members were upon the book, but only seventy-two had paid their subscription, and members were urged to endeavour to secure a new member each, and likewise to help forward those who have fallen into arrears. In the library department there had been fifty lendings, and twenty-four volumes were out at the present time. The association has the use of the rooms every evening in the week except Saturday and Sunday. On Monday committee and other society meetings are held; on Tuesday Mr. Hunt's seance; on Friday Mr. White's seance; Wednesday and Thursday evenings being at present unoccupied.

The meeting concluded by warmly discussing the propriety of getting up some Sunday meetings for Dr. Sexton in that part of London, and an open meeting to promote that object was appointed to be held at the Shakespeare Coffee House, Blandford Street, on Monday evening at eight o'clock.

THE PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION,
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THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 10, 1874.

THE SPIRITUAL INSTITUTION A FORM OF SPIRITUAL MANIFESTATION.

I have been recently asked in these columns to state my requirements as to means to carry on the work of the Spiritual Institution with the view of the necessary funds being supplied. That has been done times without number, so that the duty which remains unperformed is for those who are Spiritualists to do their individual share in the matter. I work too hard and too successfully to require to beg of anyone, and if I should be forced to ask for means to sustain the work in which I am engaged, I do not ask for my personal wants, but for a purpose which ought to be attended to without any admonition being necessary from me. That the claim which I make on behalf of this work is a just one no person dare deny. On the contrary, a large number of Spiritualists endorse the claim by contributing towards it; and if it be right and proper for, say, 500 persons to do so, those who are also Spiritualists and do not give their share of help must of necessity fall short of doing their duty.

The simple statement of the case is, The promotion of Spiritualism is not a business; it does not realise a profit; it is a losing game as far as money is concerned. But no Spiritualist will say that the work should be abandoned on that account; and if so, the question remains, Where is the necessary means to come from to carry it on? I have contributed twelve years of my life, and all I could make by labour and business, to this work. In that time I have contributed hundreds of pounds to the public movement. At present the demands being made upon me seriously cripple my business engagements, so that the burden I have to bear almost incapacitates me for the continuous strain of intellectual labour which my position requires. I have publicly asked to have £500 supplied to me for the current year. I am aware that it will not meet my expenses by a long way, but I could see no prospect of obtaining what would be sufficient.

I find that Spiritualists pay other workers well. A physical medium often obtains £5 for one sitting, and that several times a-week. Our speakers get from £1 to £5 for standing up for an hour, and allowing the spirits to make use of their vocal organs. I do not think these prices exorbitant for the extraordinary services rendered. We could not purchase the same results in any other market. My terms are not by any means so high, but my contribution of work is equally rare in quality and quite as necessary. The Spiritual Institution, with its successful career, its many ramifications, and its power to deal with the requirements of the movement, is just as much a spiritual manifestation as one of Mr. Morse's speeches, or the materialisation of "John King" is. I am the "medium" through whom it has all been directed by means which I could neither foresee nor plan of myself. The difference between myself and other mediums is that I have worked for principle from the first to this moment, while other mediums have worked for money. Spiritualists have paid for the services of the various mediums because they could not help themselves, the fee was exacted as a preliminary step. I have done my work, and, appealing to the love of principle in my brethren, I have been disappointed by finding a response in but few directions. The nature of my mediumship, and the work dependent thereon has been such that it could not be bought and sold. It required that divine faith which would lead forth the "servant of the spirits" into the field of his labour "without purse or scrip," and trust to the inspiring power, not only to pay the husbandman, but to give the sought-for increase. I have not gone to my work in the strength of newspaper puffs, dignified patronage, nor with a selling price fixed on my forehead, but in the strength of apostolic Spiritualism, and if I have suffered in mind, body and estate, even to the verge of despair, death, and ruin, because of the inattention of my fellows, I have been pained much more from observing the want of apostolic enthusiasm amongst those who call themselves Spiritualists than from the sore trials which that lack of zeal has brought upon me.

It may be asked, Why do I want money at all? For the same reason that any other person would want money if they were in my position. I have heavy rent and extensive furnishings to

maintain; a library of books, periodicals, specimens, &c., to keep up; heavy postage and travelling expenses to defray; an open house to keep in several respects; to employ a number of persons for purpose of waiting on inquirers and attending to the demands of the the public; shorthand writers to salary that an extensive correspondence may be kept up, and that orations may be reported for the delectation of Spiritualists and the instruction of the multitude; I myself devote my whole time to advising, instructing, writing, corresponding, editing, planning, lecturing, &c., and surely I am worth journeyman's wages. Then thousands of publications sent to inquirers yearly have to be paid for, and until about twelve months ago the loss on the MEDIUM has been very heavy. In short, I have to sustain the work of a vast and useful institutional organisation, which answers the purposes of all workers in Spiritualism admirably, and which could not be reproduced by the expenditure of any amount of money, and hence I repeat that the Spiritual Institution is both a rare article and a cheap one at the price asked. Spiritual results cannot be bought with money; it is only under the power of the spirit-world that any such undertakings can be carried on successfully. At the same time a demand is made on our material resources for necessary material conditions.

In another place will be found the list of contributions for this year. In a great many instances this money has not been given, but value has been received in the form of books from the library. All who subscribe may thus have a return for their money, and have unlimited power thereby to promote a knowledge of Spiritualism. I find that the sums received fall about £40 under the estimate, and what is to be done during the last half of the year, in which £290 must come in to make up the estimated amount? I fancy if I were a Dissenting minister in some little chapel I should find but little difficulty in raising such a sum annually. I minister, at present, to some 20,000 persons weekly, and in doing so have to employ several individuals, and incur other expenses, and yet the very small amount is not forthcoming.

But let us glance for a moment at the work, how successful it is, how naturally it is adapted to the requirements of the movement, and how fully it is an exponent of spiritual principles, and then ask what need is there to enforce the claims of that which is so apparent to all? Could any one or number of persons afford to supply the same service for even a very much larger sum, supposing money could purchase it?

I do not think it is my business to be troubled so much over this question of money. I am almost ashamed of being called a Spiritualist, more particularly of being a representative man amongst a body who require so much whipping-up to do what any other party would be glad to have the chance of doing for similar service. It gives one a dreadful sense of loneliness to think that, after promoting the usefulness of one and all connected with the movement, I should have to sit down and plead for a work the value of which is acknowledged on every hand. The attempt at further utterance chokes me; I cannot say another word, nor do I think it necessary. A people who cannot appreciate what has been already said and done must be lost to all considerations except their own immediate personal interests, and further words would be wasted. Perhaps this may meet the eyes of a few who know the value of work, and can realise the inconvenience of being £40 out of pocket for current expenses, and with a dark prospect for the future.

J. BURNS.

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Net Revenue of the Spiritual Institution from January 1st to July 1st, 1874 ... £213 7 1

MR. BUGUET'S DEPARTURE FROM LONDON.

Mr. Buguet concluded his business on Saturday, and after spending some time in sight-seeing, returns to Paris the end of this week. Many recognised portraits of spirits have been obtained, particularly towards the close of his visit. We hear he is coming back again in two months, if a sufficient number of sitters can be arranged for in advance. We had a series of experiments with him on Saturday, accompanied by "M. A." The process and the results will be described by "M. A." in his interesting papers which appear monthly in *Human Nature*. We have received the following testimony:—

"Allow me to say in a short letter to your readers who are inquiring after the truths of Spiritualism, that on last Thursday I had the pleasure of having a sitting for a spirit-photograph, through the mediumship of Mr. Buguet, 33, Baker Street, the spirit-photographer from Paris. The sitting was satisfactory—beyond my utmost anticipations. Little 'Willie,' my spirit-control, came, and I recognised him perfectly, as he was also by Mrs. Burns, whom I consider one of the best clairvoyant seers of the present day. At another sitting I have had with him since Thursday, little 'Willie' came again, holding the instruments that are used in my circle—guitars, bells, violins, hammers, &c. In justice to Mr. Buguet, I consider him one of the best spirit-photographers of the age, and recommend all investigators to give him a trial.—Yours for progressive truth, "MRS. ANNIE E. FAY, Physical Medium. "No. 2, Vernon Place, Bloomsbury Square."

Mrs. Burns says she can recognise "Willie," and also another spirit on Mrs. Fay's photograph, from having seen the spirits clairvoyantly.

THE PORTRAIT OF MR. WILLIAMS.

Next week we hope to give an engraving of Mr. Williams, and a very nice account of his mediumship written by Mr. Russell, Kingston-on-Thames, whose articles on the phenomena have so frequently delighted and instructed our readers. Orders for extra copies should reach us on Wednesday. The number will be a most valuable testimony in favour of the higher phenomena—those which testify to the truths of immortality and communion with identified spirits.

THE PHRENOLOGICAL SEANCES.

These are continued on Tuesday evenings at 15, Southampton Row, and are more attractive than ever. Mr. Burns has now carried his lectures into the examination of the organs of the head, and those who attend are eager to discover the locality of the various bumps. A select group of advanced minds are being attracted by these meetings, and oftentimes very interesting conversations occur at the close. The admission is 1s. each visitor. The heads of visitors are examined in illustration of the science, if it be agreeable.

A PRESENT FROM AN AMERICAN SPIRITUALIST TO THE CAUSE IN ENGLAND.

A few months ago we ordered from Dr. Wolfe of Cincinnati fifty copies of his recent work, "Startling Facts in Modern Spiritualism." We were induced to do so from having perused a copy in the possession of Mrs. Hollis. In due course one hundred copies of the work came to hand, and we daily expected to have the draft presented for the same in the usual manner of foreign commerce. We, however, received a letter from Dr. Wolfe, stating that he had sent one hundred copies with the idea that they might exhaust the interest in the book in this country, and he added, "I have reason to think you have not been overpaid for your services to the cause of Spiritualism, and I shall most likely never send you a draft for acceptance. If such proves to be the fact, I hope no offence will be taken." Such a generous present from a gentleman who never saw the face of an English Spiritualist merits our best thanks, in which feeling we are sure many who read this join us. Arrangements have been made so that individual Spiritualists, as well as the cause generally, may participate in Dr. Wolfe's handsome present. The book, "Startling Facts," has been offered as a premium volume to the purchasers of *Human Nature* for July, at 7s. 6d., being 4s. 6d. less than the published price. Every purchaser of *Human Nature* who also buys a copy of Dr. Wolfe's book, obtains it at a reduction of 4s. 6d., and enables the Spiritual Institution to profit to the extent of 7s. 6d., by the realisation of the gift in question. Again, every Spiritualist participates indirectly in the result of the sales, for not one farthing of the money goes into our pocket personally. It all goes to help on an important public work, which we struggle to carry on by incurring a deficiency annually of several hundred pounds. Dr. Wolfe's handsome volume is selling rapidly; more than half of them are gone already. And now that the facts are made known, people will be curious to look at the portrait and read the words of a man who can do such an unusual thing as to perform this act of unso- licited generosity. Such a man is much more of a rare phenomenon than a materialised spirit-form. May it never be said that our Spiritualism is becoming so material that it lacks entirely that noble spirit of enthusiasm which ought to characterise those who are the recipients of the grandest truths which have ever been vouchsafed to man.

We cannot help remarking that a great proportion of the help we receive comes either from abroad or from foreign gentlemen resident in this country. Probably, if we lived in America or Australia, and carried on such a successful work as we do here, and were so inadequately supported by our countrymen, letters of mingled sympathy and indignation would, accompanied by more weighty testimony, leave this island on our behalf. People are so eager to pull the mote out of other people's eyes! We hope to see Dr. Wolfe in this country before long, and that English Spiritualists will have the opportunity of making his acquaintance on a large scale.

A SEANCE WITH MISS SHOWERS AND HER MATERIALISED SPIRIT-FORMS.

Sir Charles Isham, Bart., has kindly furnished us with the following notes of a seance. It will be remembered that Mr. Serjeant Cox* recently gave it as his opinion that the spirit-forms were simply the medium moving about under control. Evidently Sir Charles is of a different opinion, and we are glad to have the opportunity of publishing his communication on behalf of Miss Showers's mediumship. The conditions under which Miss Showers sat are not stated, nor is the personal difference between the two spirits, "Florence" and "Lenore," and Miss Showers, pointed out; but it is clear that Sir Charles regards the three as distinct individuals, and that he had sufficient reason for so doing. It must also be remembered that Sir Charles has had quite a series of interviews of the kind described, and his testimony in respect thereto is corroborated by a great number of highly intelligent and trustworthy individuals, who have been similarly favoured:—

At a seance at the house of Mrs. Makkougall Gregory, 21, Green Street, a short time since, present:—Mrs. Gregory, Mrs. Showers, Sir Charles Isham, and Miss Showers, who retired into the darkened side of the room. "Florence" shows herself at the entrance of the same. I present her with a hand looking-glass; she is delighted, and turns it in all directions to see herself, asks whether she is not handsome, but suspects that I think "Lenore" best looking of the two. I brought some modelling-clay for the purpose of taking an impression of her foot, which, she observing, inquires suspiciously what it is, does not approve of the idea; but I obtain her sanction in consideration of my present. She hesitates in placing her foot on it, complains of its sticking to her clothes. The seance being an impromptu one, and the clay having been obtained in a hurry, is too hard, and is a failure. "Florence" sits down on a chair. I take a hasty sketch of her in white dress and turban. She asks to see it, and makes me hold it near the candle, she still sitting at a short distance. After some conversation and expressions of intense sorrow that this is the last seance in London for the present, "Florence" departs.

"Lenore" makes her appearance. I propose to take an impression of her foot; this she playfully declines, saying she won't let such nasty stuff touch her. I persuade her to stand with all her weight on the toes, of which I obtain an impression. The foot is broad and short. I hold my handkerchief stretched on the floor for her to rub her foot, which she does back and forth several times rapidly. She is much pleased with the looking-glass. I request her to stand for her portrait; this delights her. I propose to arrange her; she replies: "I will pose myself," and leans over the back of a chair

* Another letter from Mr. Cox, and which appears in this number of the MEDIUM, was received after this article was written.—E. D. M.

in a most amusing manner, evidently with the intention of showing herself to the best advantage. She remains motionless, with the glass in one hand and a rose stalk in the other. I say, "Have you got the rose?" She replies, "I have got what was the rose." The flower had dropped. I cannot see to sketch her; she tells me to put on more light and stand nearer to it. She looks at the sketch, which is a very poor one, and does not remark on it. She walks up to the table, sits down, resting her elbow on it, gets up, walks about, says, "Would you like me to write you a message?" sits at the table, takes my pocket-book and writes in a bold hand, filling seven pages: "Dear Sir Charles, I cannot part from you without expressing my sincere gratitude to you for all the kindness you have shown towards Rosey (the medium) and myself. I shall ever remember you with affection, and shall fondly cherish the hope that we will some day meet again. Please give my love to Mrs. Ross-Church and Mr. Dunphy, and tell them how distressed I am not to have had an opportunity of seeing them again, more especially as I had promised to allow Mrs. Ross-Church to see both Rosey and myself on Monday evening, a promise which would have been faithfully fulfilled.—Lenore." Whilst she is writing I sit on the carpet at her feet and gently extend my finger to touch the lower part of her dress. She says, "Don't touch me." Not being able to resist the temptation, I presently am about to repeat the act, when she makes a little start, and fixing her eyes on me, says, with gentle voice, "You must not touch me whilst I am writing."

She pauses once as if considering how to express herself; she hands me the book and bids me take it to the light and read. I am reluctant to leave her, and Mrs. Showers kindly reads it for me, I remaining in the same position, but now holding the hand of "Lenore." After a while she gets up; I thank her and tell her how I shall value the message, and that as it is written with so soft a pencil, shall have to fix it with milk and water. She wants to know what I mean, and says, "I thought you were going to eat it." I now discuss her head-dress; I wish to tell her that I rather prefer it to that of "Florence," as the latter is not quite sufficiently full, and am searching for a word to convey my meaning, when she anticipates me by saying, "It is too scanty, is it not?" I reply that it is exactly the right term. As I should regret causing more jealousy between the two ladies than at present exists, I must add that Mrs. Showers prefers the turban of "Florence;" we want to know who helped to arrange it, and are told that she did it all herself. We now converse on the subject of Mrs. Showers's departure for her home at Teignmouth. "Lenore," who is all life and animation, now assumes an expression of extreme sadness, and says she shall cry. I offer my handkerchief, which she puts to her eyes, and makes me promise to convey the above message. She soon retires behind the curtain, and all is over.

FACTS IN THE MEDIUMSHIP OF MRS. JENCKEN.

To the Editor.—Sir,—I can vouch for the absolute accuracy of the following statement of phenomena which recently occurred in my presence through the mediumship of Mrs. Jencken—the most powerful and certain, as well as, I believe, the first of modern mediums for what is termed spirit-rapping. To those who have been privileged to be admitted to Mrs. Jencken's seances there is, of course, nothing new in the phenomena themselves, nor are the proofs which have been given to me of their genuineness requisite. No one can have the advantage of being acquainted with Mrs. Jencken on terms of intimacy without at once feeling that anything like deception—even could a motive for deception be imagined—is out of the question in her presence. To those, however, who have not been so privileged perhaps the following account of what took place in my house a few days ago may not be without interest.

The conversation turning on spirit-rapping, and the desirability as well as difficulty of devising some absolute tests, Mrs. Jencken at once entered into my views, and kindly offered to give me every facility in her power in elaborating and applying any tests I could think of. In the meantime, however, she suggested that I might there and then, if I pleased, apply the test which in America had always been considered as one of the most crucial; namely, the isolating of the medium by means of glass tumblers. This was accordingly arranged. Four ordinary drinking tumblers—5½ in. high and 2½ in. mean diameter, were placed, rim-downwards, on the floor, about 4 ft. from the centre of the drawing-room bow-window, which has glass down to the floor, all furniture having been previously carefully removed to a distance. The tumblers were placed in pairs, two and two, about 2 in. apart, with about a foot of intervening space between the pairs. Mrs. Jencken then stood on the tumblers, balancing herself sometimes with and sometimes without assistance. Kneeling on the floor with Mrs. Jencken between me and the window, I could clearly see not only everything between the medium and the floor, but also all round and through the tumblers. I could also see the soles of the boots resting on the tumblers. Under these conditions the raps came in the floor repeatedly—whenever, in fact, I asked for them—carried on an intelligent conversation by means of the ordinary code of spiritualistic telegraphy, and finally rapped the exact number of times requested. These raps, which appeared to come from beneath the boarding of the floor right under the medium, were not only loud enough to be audible, I imagine, fifty yards off, if it had been in the open air on a quiet day, but were also accompanied by vibrations in the floor under my hand as plain and unmistakable as if the raps were produced by blows from a hammer. Mrs. Pennell, who was the only other person in the room, then knelt on the floor, whilst I assisted Mrs. Jencken to balance herself from time to time when necessary, and Mrs. Pennell also felt the vibrations in the floor and heard the raps as plainly as when our positions had been reversed.

During the test which I have described Mr. Jencken was in another room, and the room below the drawing-room, which corresponded with it in shape, was examined and locked by myself previous to the seance, and the key kept in my pocket. There was full daylight at the time, and I found that some time afterwards I could read the smallest type at the usual distance on the spot over which Mrs. Jencken had been standing.

From these facts I leave your readers to draw their own deductions. I give them simply as facts.—I am, Sir, yours obediently,

—H. CHOLMONDELEY PENNELL.

MATERIALIZATION WHILE THE MEDIUM WAS HELD.

To the Editor.—Dear Sir,—I have not troubled you lately with many of my observations on spirit-manifestations, but I do so now by the general request of those whom I met at Mr. Williams's seance at 61, Lamb's Conduit Street, on the evening of Thursday, the 2nd inst. Only about ten or eleven persons were present on this occasion, some of whom at once volunteered to corroborate my remarks, and willingly asked me to append their names to my notice of the seance to your paper.

I know that Mr. Luck has kindly added his testimony in a separate paper, and that his notice is so ably treated that it will appear presumption on my part to endeavour to do more than substantiate his statements, but at the same time there occurred a few facts which, perhaps, may help to bear out the completeness of the details he has given.

In the first place—and this is an important point to be considered by any who doubt the retention of individuality by a materialised spirit form—both hands of Mr. Williams were most securely held by those who sat on each side of him. We thus, each of the sitters joining hands round a table in the front room of the medium's apartments, formed a complete and unbroken human chain, so that it was utterly impossible, with the locked doors, for anyone present to move in the slightest degree without his next neighbour being aware of it.

I should mention that we could not secure a perfectly darkened room, as a considerable amount of light from the street came through the imperfectly fitting top of the window shutters; but in despite of this the manifestations soon commenced, even without the accustomed aid usually rendered by singing. "John King," after seemingly accumulating a sufficient amount of power for the occasion, appeared most distinctly in front of the medium, and over the centre of the table around which we sat, his white drapery flowing in graceful profusion to a short distance below the upper portion of his body, where the materialisation terminated, and he appeared to float upwards and at times through the table towards various members of the circle, holding his "lamp" in the palm of his hand, and from which his fine features, beard, and raiment were made conspicuous to each of us. I happened to be sitting nearly opposite the medium, having the light from the shutter behind me on my right, but I have no doubt that those who sat on the opposite side must have had a most perfectly convincing proof as a satisfactory solvent to the great question now so much discussed, and have been compelled to believe that the materialised spirit-forms at our circles are really encasements for a time of the disembodied spirit, and that such spirit retains in all respects—I speak when good conditions are present—its own memory, ideas, and individuality. This was evinced in a variety of ways by both "John King" and "Katie" on the evening now referred to. The former shook most of those present by the hand, and spoke to us readily and distinctly. He also told me of a circumstance unknown to any of the circle, of which circumstance I shall write on another occasion. "Peter" also put in an evidence of his presence by his well-known voice, and after a variety of incidents, you have not space for me to enlarge upon, the meeting broke up highly gratified.—Yours truly,

HENRY E. RUSSELL, M. FAVER,
EDWARD LUCK, JULIAN FIELD,
M. BUGUET,

To the Editor.—Sir,—There has been much writing and discussion lately regarding materialised spirit-forms, and as to whether a materialised spirit can show him or her self while the medium is undoubtedly present. I think this question must have been thoroughly and completely answered to the minds of all present at the seance at Mr. Williams's on Thursday evening (2nd inst.), when the spirit known as "John King" presented himself substantially and unmistakably while Mr. Williams was sitting at the table with both his hands firmly grasped, and the whole seance conducted under strict test conditions. I sat on his right side and another gentleman who sat on his left held that hand, the hands of every sitter being linked to his next neighbour the whole time. "John King" came, holding his peculiar and beautiful light in the palm of his hand, showing his fingers clearly, and solidly grasping it, and lighting up his face and chest (he only seemed materialised to a little below the waist), and turning in every direction, all present thereby having a perfect view of him; and as he turned his face to different quarters, the sitters behind were aware of the substantiality of his form by the shutting off of the light in their direction. I hope some pen more able than mine will give a detailed description of the intensely interesting occurrences of the evening. I merely write so that the weight of my testimony may be given and received for what it is worth; and as there were ten sitters present (including myself), besides the medium, it is open to them to either corroborate my statement if true, or to deny it if false.

I should much like to see a little more moral courage in these matters, and people who are present when these facts are demonstrated, vouch by their names and testimony to the truth of them.—Yours, faithfully,

EDWARD LUCK.
108, Salcott Road, Bolingbroke Grove, Battersea Rise.

EXTRAORDINARY SEANCES WITH DR. MONCK.

To the Editor.—Dear Sir,—Will you kindly insert in your valuable paper the following account of two most remarkable seances held at the Waverley Hotel, Crescent, Birmingham, which took place on the 25th and 26th of June, a report of which may interest your numerous readers, and also giving further proofs of the truly astonishing powers of Dr. Monck's mediumship. At the first seance the visitors were seven in number. For some time no manifestations occurred, then very loud raps were heard, and the spirit present said that he was known to a gentleman sitting on my left, gave the initials of name correctly, and then commenced beating a particular drum-roll used by the French Army, and called the "Rappel." This manner of beating the drum is not in use here, and was a very good test for the gentleman on my left, who told us that the spirit present was that of a French friend of his, who gave him this test after having asked for it mentally. The table we were sitting at was a very large and massive mahogany square table. It tilted to such an extent that the side in front of me rose and touched

my chin. It also shook and quivered just like a leaf. We then had the musical test. Dr. Monck took hold of an accordion and held it with the keys hanging downwards. The other hand of Dr. Monck, as well as both his feet, were quite away from where the accordion was hanging. In that position the instrument was violently shaken, played, and moreover we were looking at it while it was playing, and could see the bellows rising and falling. All this was done in the full light. Raps were also heard in different parts of the room on the walls, also the sound of footsteps all over the room. We then felt what I may justly call a sort of young earthquake. The floor of the room, as well as the chairs we were sitting on, vibrated and quivered in the most extraordinary manner. This lasted for some minutes. After this we had a partially dark seance, but still not so dark but that we could see each other. The power increased at once. The chair I was sitting on was violently shaken. Dr. Monck then began to levitate, and called out to me to try and hold him down. I seized hold of his left hand with both of mine to keep him from rising, and it took all my strength to keep him down. A large and heavy iron fender was dragged away from the fireplace and placed on Dr. Monck's shoulder. At this time I was holding his hands. Spirit-hands touched us repeatedly at long distances from where Dr. Monck was sitting. A gentleman present then expressed a wish that the spirits would bring us some biscuits. Loud raps, meaning that they would do so, were heard, and instantly a number of hard substances fell all round us. Then the spirits rapped out the following by means of the alphabet:—"Won't they laugh?" We then asked, Who? The answer was, "The Gibeonites." This was in reference to the Gibeonites deceiving the Israelites with dry crusts, as found in Joshua ix. The spirits, instead of bringing us biscuits, had brought us some old, dry crusts, as hard as stone. We laughed heartily at our discovery, and the spirits seemed to enjoy the fun, as showers and volleys of raps came on the table, and it also rose off the floor and shook violently. We also got the direct spirit-writing, not a single word or two, but a very long sentence. This was done in a moment, and in the light.

Seance No. 2, on the 27th of June, was even more wonderful. We numbered five, and sat in the light. After some time volleys of raps were heard, the table moved violently. The juvenile earthquake mentioned before was repeated. The accordion was played, Dr. Monck holding it by one hand, his other hand and both feet quite away. This was done in full view. I then asked the question whether the spirits would play the instrument if I held it myself. "Yes." I then took hold of it, and not only was it played, but it was pulled so violently as well as shaken, that I thought it was going to be torn out of my hand. It also played distinctly in the hands of each of the other persons present, away from Dr. Monck. This at once settles the question that it cannot possibly be done by the medium, as imagined by some of those extraordinarily gifted persons, in their own estimation, who set down spiritual manifestations as clever tricks performed by the medium. After this had happened, the raps came again with increased intensity, and I asked the spirits if they would allow us to look under the table and see how they produced the raps. "Yes." We then looked under the table, and there was a beautiful luminous spirit-hand, which, as we looked at it, rose up from the floor, and gave three loud raps on the under surface of the table in full view. This luminous hand then came up, to our astonishment, from under the table and rose in the air, floated about, came towards us, then went and struck the marble mantelpiece loudly, at the back of Dr. Monck, at a considerable distance from him. It faded away and reappeared several times. As we were thanking the spirits for these beautiful manifestations, the direct spirit-voice was heard saying, "Welcome," in a very powerful voice. Spirit-hands also touched us, raps were heard all over the room. A lady who sat facing me had her dress violently pulled, unsewing part of a flounce of her dress. Sounds as of dresses rustling against the walls were heard distinctly. The spirit-voice then wished us "Good night," and so this seance ended. Several other marvellous manifestations occurred, but I have already taken up so much of your valuable space that I am afraid of encroaching on more, and therefore must conclude.—I remain, dear Sir, yours truly,

E. VALTER.

Claremont Villa, 51, Belgrave Road, Birmingham.

SYMBOLS OF LIFE.—No. 7.

Mr. F. Wilson, at Cambridge Hall, delivered a most interesting lecture, at four o'clock last Sunday afternoon, on the Symbols of Life. The lecturer precluded the teaching by asking the question, "What is Life?" to be answered as the consciousness of sensation. This was a purposed definition, for the real definition of life is internal mutation, or the change of particles. This, he stated, was his notion, as subject to correction, but it appeared to him as embracing the whole idea of vitality. The subjects for analysis this afternoon were, "The scales of life in man and woman to be compared by the colours, forms, and numbers that were to be the sympathies to which the decisions of the lives would affinitatively attach themselves." There had been much discussion lately on the difference in sex to prove no difference, but nature intended the combination of mental sex to create a perfect mind. The man and woman could both sympathetically delight in the same contemplation, but the standpoints of observation must be different, and it was only in the comparison of sentiments that a delighted harmony could be attained as the true interpretation, thus compelling the charm of conversation as a stimulus to mental union. No doubt there are some people who possess an epicenity of mind that enables them to live apart, but for the people the union of the two opinions is required for a just estimate—for a conclusion. Taking the scale of man as the red, blue, and yellow, enclose the rest of the colours within themselves, the three prominent instances in man's life should enclose the remaining examples within themselves also, and the three will be his profession, his publicity, and his baptism.

His profession, symbolised as a sign, is in harmony with red, or personation. As the man personates himself through his profession, it circumferates him in his consideration of nature; and, as his right hand is the example or requisite of his profession, and the right hand is 5, the profession suitably harmonises with red, the circle, and 5.

His publicity, symbolised as a pulpit, or rostrum, or platform, represents his being able to speak out an opinion he may entertain. It has been wisely said, that a man learns much from his teachers, more from

his companions, and most from his pupils, as it is only by endeavouring to explain in responsibility that you find out, in the questions asked, how little you know in reality of that which you presume to talk about; but for a man being unable to communicate that which he knows, places him at a disadvantage as a national benefactor. We see what you can do, but we want to know how you do it. Therefore, publicity represents blue as the amiability of character, that tries to associate others with that which he knows.

Baptism, which the believer represented as the awakening to the knowledge of right and wrong, or the introduction to the laws of society in contradistinction to the instincts of nature, is symbolised by a font, and is associated with yellow, as isolation, as taken away from the circle of nature to dwell in the square of human arrangement.

If this classification were acceptable, he (the lecturer) would now consider the three prominent instances in the life of woman, which are Charge (or responsibility), Reward, and Tidification.

Charge, or responsibility, was the red, or personation of woman, the taking care of nature as the mother of nature. The instinct of woman was to protect and care for, in man to destroy; hence the obviousness of women-doctors, nurses, and curators. It was their particular qualification, but man pushes woman out of the way where money can be made. The symbol of the charge was a bird in a cage. Bulwer, in "The Coming Race," represented what woman, under free institutions, might become.

"Ah, lovely woman, she who may
On her sweet self set her own price;
Seeing man cannot choose but pay,
How has she cheapened Paradise?
How given for naught her priceless gift!
How broke the bread, and split the wine!
Which, spent with due and careful thrift,
Had made beasts men, and men divine."

Reward was associated with blue, amiability, and the symbol was a newspaper, in which to read the success of her object of especial interest. This might imply a confirmation of St. Paul's teaching, "that woman should keep silence in the church," or congregation; but in the church is the place where they should be heard, for the question there is on moral elevation, not political action.

Tidification was yellow, symbolised by a broom, as keeping all things clean and dustless, as classifying the furniture and domestic utensils.

At the conclusion, the lecturer explained the sixteen heads or milestones of the life of man, ending with the grave, and recited "Gray's Elegy on a Country Churchyard" as appropriate; also, by request, he again recited "The Grandmother's Apology," by Tennyson, which he did with a singular clearness of intonation and emotional expression that should rank him as a refined elocutionist. He announced that the subject for next Sunday would be the sixteen heads of thought; and that at 73, Newman Street, on Friday next, at 8.30, he would exhibit and explain the Map of Comprehension, on which he had been engaged since 1849. The admission would be free, as he was anxious to create an interest and inquiry in the science of classification, so as to form a class for successive instruction. The map would be exhibited on all the Fridays in July. The quoted poetry, we understand, is from "The Angel in the House," by Coventry Patmore.

LECTURES FOR DOCTOR SEXTON.

A few gentlemen who highly appreciate Dr. Sexton's great ability to promote the cause of Spiritualism on the platform, regret that at the present time there is no central place of meeting for Spiritualists on Sunday evenings in London, and desire to meet with a few helpers that would aid in getting up a series of lectures for the Doctor, similar to those which were so successful in Cavendish Rooms twelve months ago. It will be remembered, that all through the most unpropitious part of last summer Dr. Sexton addressed crowded audiences, and when Mrs. Tappan was introduced his meetings were in full swing. It appears to the gentlemen to whom we allude hardly fair that the cause should be advocated by fits and starts in this manner, and that a most valued labourer should rust because of a defective policy.

Our friends who have suggested the writing of this paragraph are in hopes that they will be able to arrange for a meeting somewhere on Sunday week, if Dr. Sexton can be present, and they shall be glad meanwhile to hear words of encouragement from Dr. Sexton's numerous friends in London. Communications may be addressed to the Spiritual Institution.

A list of lectures on "Modern Spiritualism" delivered by George Sexton, M.A., LL.D., Honorary Fellow of the Royal Italian Academy of Science, &c.:

1. The Claims of Modern Spiritualism on Public Attention.
2. How I became Converted from Scepticism to Spiritualism.
3. Spiritual Phenomena. What do they Prove?
- 4 & 5. The Philosophy of Spiritualism, with Criticism of Adverse Theories invented to account for the Phenomena. (Two Lectures as delivered in the Crystal Palace in 1873.)
6. Unconscious Cerebration, a Scientific Fallacy and no Explanation of Spiritual Facts.
7. Psychic Force calmly Considered, being a Criticism of Serjeant Cox's work "What am I?"
8. Mediums and Mediumship.
9. The Mission of Spiritualism, an Answer to the Question "Cui Bono?"
10. Spiritualism in all Ages and all Countries.
11. Christian Spiritualism.
12. Comparative Merits of Spiritualism and Secularism.
13. Objections to Spiritualism Stated and Examined.
14. Sleep and its Mysteries.
15. The Philosophy of Trance.
16. Protoplasm, Life and Spirit.
17. Death, Psychologically and Physiologically Considered.
18. Brain and Mind.
19. Man as a Spiritual Being.
20. The Future Life.

MARRIAGE.—At the Rev. Mr. Sharp's Church, Hampstead Road, by the Rev. John Sharp, Arthur, second son of the late James Malby, of Hanover Place, N.W., to Sarah, eldest daughter of R. Smith, also of Hanover Place, N.W.

I WAS DREAMING IN MY SLUMBER.

A TRUE STORY.

I was dreaming in my slumber,
As I laid within my cell;
I could see the fading eve-tide,
I could hear the turret bell;
The place then sunk in darkness,
And, shuddering, I awoke;
There came some words of comfort,
A spirit thuswise spoke:

"Thou think'st thou art forsaken;
Cheer up thy fainting heart,
For fond ones now are with thee,
And till morn will not depart;
Thy sufferings are but transient,
And soon shall pass away;
Remember, after darkness comes
The bright and blessed day."

"Ah, spirit dear," I answered,
"I would that I, as thee,
Could soar from paths of sadness
To those regions I would see;
'Twas but yestereve I gambol'd
As joyous as the rest,
Behold me now in solitude,
In silent sorrow drest."

"'Tis kind, indeed, to visit me,
And linger by my bed;
To breathe the cheering comfort,
And to ease my aching head.
Who sent you on this mission?
Who bade you come and see
The dark, cold room of wretchedness,
The haunt of misery?"

"Who sent us? nay, divine it,
For thou hast got a soul;
There is but One could send us,
And 'tis He who has control;
He bade us come and tell thee,
Thou art ever in his sight;
Thy sufferings are but transient,
Thy pathway yet is bright."

Then blessed be his mercy,
I exclaimed in fervent prayer;
Thrice blessed be the goodness
Of the Son who suffered care.
Defiantly I look on man,
Since One will condescend
To raise my soul from sadness,
And stand by me my friend.

July 2, 1874.

CHARLES E. HALLAS.

A MIDDLESBOROUGH correspondent is in a state of perplexity as to what the "sin against the Holy Ghost" means. We advise him and other of our fellow creatures to be careful and not sin against their own intelligence and consciousness of right, and they will have very little reason to trouble their heads about any other form of sin.

SUNDAY MEETINGS FOR DR. SEXTON.—On Monday evening a meeting convened by the Marylebone Association of Spiritualists will be held at the Shakespeare Coffee House, Blandford Street, at eight o'clock, to take steps for instituting a course of Sunday-evening meetings in the western part of the Metropolis, to be addressed chiefly by Dr. Sexton. All who feel interested in the work are invited to be present and furnish such information as they can respecting halls, &c.

"OMICRON" writes to the *Evening Star*, Dunedin, New Zealand, faulting some importers of Planchettes that they do not advertise their wares in the usual "flaming" manner. His concluding remarks are to us quite incomprehensible:—"But this I am sure of, that if the experimenters, while planchette is moving, will simply raise it in their hands off the table, it will by-and-by exhibit a new and a very different principle from writing. I would just recommend them to keep a firm hold of it, and keep it at a respectable distance away from a kerosene lamp, if such is in use at the time, or anything else that will break." Is "Omicron" the importer of planchettes, and thus adroitly calling attention to the wonderful articles he vends?

A PERSONAL DEVIL.—Yesterday evening Mr. J. J. Morse, "trance medium," of London, delivered "an oration" in the Central Hall, Darlington, on "A Personal Devil." The attendance was not large, many forms being unoccupied. Mr. Hinde, in introducing the lecturer, said they appeared there that night in defence of their principles and to introduce the question of a personal devil that was brought forward by Mr. Fisher. That gentlemen had denied that he brought forward the question, but that was not correct. After the remarks of Mr. Hinde, a hymn was sung, during which time the lecturer was seated. Prior to commencing his lecture he engaged briefly in prayer. The lecturer, who was under spirit-influence, then commenced his address. Having sketched the origin of the devil, according to the theory of theologians, his power, and reviewed the evidences of his Satanic Majesty's existence, he stated that, until it was proved where hell was, they (the Spiritualists) would not believe in the existence of the devil. The devil was now sick "even unto death," and education was the physic that was killing him. A few years more and he would be decently buried. The lecturer then proceeded with the "post mortem dissection" of the devil. His heart was ignorance, and in years to come he would be no more! The lecturer then resumed his seat. A person in the body of the hall wished to ask a question, but Mr. Hinde stated that the lecturer had come out of the trance, and would consequently be unable to answer. After the singing of a hymn the meeting closed.—*Northern Echo*.

MR. MORSE'S APPOINTMENTS.

BISHOP AUCKLAND.—Sunday, July 12th, Town Hall; evening at 6.30. Subject: "The Religion of Spiritualism." Admission free.

HECKMONDWIKE.—Re-engaged. Sunday, July 19th, Co-operative Hall; afternoon at 2.30; evening at 6.30. Monday, July 20th, Tuesday, July 21st; evenings at 8 o'clock. Subjects to be chosen by a committee. Admission, 6d.

BATLEY.—Thursday, July 23rd, and Friday, July 24th, Temperance Hall; evening at 8 o'clock. Subjects chosen by a committee. Admission, 6d.

LIVERPOOL.—Sunday, July 26th. Last time but two, previous to leaving for America.

GLASGOW.—July 27th.

NEWCASTLE.—Re-engaged. Sunday, August 9th; also 10th and 11th.

SALTBURN-BY-SEA.—August 13th.

BRADFORD.—Sunday, August 23rd.

BRIGHTON.—September 6th.

Mr. Morse may be addressed next week, care of N. Kilburn, Esq., junr., Ninefields, Bishop Auckland.

MRS. TAPPAN'S APPOINTMENTS.

BATLEY.—Sunday, July 12, Temperance Hall, Brunswick Street; afternoon at 2.30, doors open at 2 o'clock; evening at 6.30, doors open at 6 o'clock; reserved seats 1s., second seats 6d., back seats 3d.

DARLINGTON DISTRICT.—Messrs. Hinde Brothers, Bright Street, Eastbourne, Darlington, furnish the following list of arrangements already made on behalf of Mrs. Tappan:—

YORK.—Monday and Tuesday, July 13th and 14th, in De Grey Rooms.

SALTBURN.—Wednesday, July 15th, in Zetland Pavilion.

DARLINGTON.—Monday and Friday, July 20th and 24th, in Central Hall.

NEWCASTLE.—Tuesday, Wednesday, and Thursday, July 21st, 22nd, and 23rd, in Lecture Room, Nelson Street.

STOCKTON.—Monday and Tuesday, July 27th and 28th, in Borough Hall.

GUIBORO.—Thursday and Friday, July 30th and 31st, in Priory Hall.

LEEDS.—August 4th, 5th, and 6th.

Letters for Mrs. Tappan may be addressed to her Care of Messrs. Hinde Brothers, Bright Street, Eastbourne, Darlington.

BISHOP AUCKLAND.—J. J. Morse will speak in the Town Hall on Sunday evening, July 12th, at half-past six o'clock. Subject—"The Religion of Spiritualism." The Town Hall is an immensely large building, and we hope the Spiritualists of the district will do their best to see it filled.

BATLEY.—Temperance Hall, Brunswick Street, on Sunday, July 12, 1874, two impromptu orations will be delivered by Mrs. Cora L. V. Tappan. Subjects for each address and a poem at the close to be selected by the audience. Doors open in the afternoon at two o'clock; service to commence at half-past. Doors open in the evening at six; service at half-past. Admission:—Reserved seats, 1s.; second do., 6d.; back do., 3d. Spiritualists will oblige by bringing their "Spiritual Lyres" with them. Friends from a distance can be supplied with refreshments at the Temperance Hotel adjoining the hall at a reasonable charge.—B. H. BRADBURY.

A CLAIRVOYANT HORSE.—Mr. Judson, Keighley, tells us of a friend—J. S.—who, on June 24, was on his way from Keighley to Gargrave accompanied by a horse. As he was going over Carleton Moor the horse stopped suddenly, and no amount of gentle persuasion could make him go forward. He allowed it to turn back, and again tried to proceed, but the horse would not pass the spot. The thought struck J. S. that it might be the spirit who manifests by the name of "Salley" that opposed the horse, and he said three times, "Na, Salley, I'll lig it a t' thee," and immediately the horse went on his journey. One evening the same week J. S. attended a seance with Mrs. Lucas, when the spirit "Salley" entranced her, and told J. S. of the circumstance on the moor, though J. S. had not communicated the incident to anyone. The spirit said she stopped the horse, and, seeing that the spirit volunteered this information, the affair is regarded as a good test.

PALACE GARDENS CHURCH.—On Wednesday evening last the usual weekly meeting, presided over by the Rev. Dr. Bayley, had for its consideration the subject of "Modern Spiritualism," and owing we presume, to the increasing interest so generally evinced in the extraordinary phenomena now of daily occurrence, there was a large increase in the attendance. In laying the subject before the meeting, Dr. Bayley first drew attention to the express command in the Word, against seeking intercourse with the dead, admitting that in the early ages of the world's history open intercourse had existed, it had become necessary, on account of man's increasing wickedness, to abolish it. Hence the awful denunciations recorded in the Word against anything of the kind. That these denunciations were uttered proves the reality of the evil; it was therefore preposterous to brand it as mere harmless nonsense. The doctor then related some experiences which had come under his own immediate notice, illustrating its dangers; and after having explained the difference between the relations of Swedenborg and those made through tables or unconscious mediums, declared his willingness to consider any questions proposed. Attention was then drawn by various speakers to some of the phases of Spiritualism, especially with the idea of elucidating the good there might be therein. Dr. Bayley, in reply, said that no doubt there was a good concealed in the seeming evil, and that he believed the manifestations of Spiritualism were permitted by the Divine providence to awaken the Saducean propensities of the age. Owing to the late hour of the evening, he was unable to reply so fully as he wished, and he felt sure that all present would concur with him in the wish that they should have another evening for the further consideration of the subject. It was therefore decided that the proceedings be adjourned till Wednesday evening next.—*Kensington News*, July 4.

SUPERNATURAL RELIGION.

(From Punch).

Parson: "What's a miracle?"
 Boy: "Dunno."
 Parson: "Well, if the sun were to shine in the middle of the night, what should you say it was?"
 Boy: "The moon."
 Parson: "But if you were told it was the sun, what should you say it was?"
 Boy: "A lie."
 Parson: "I don't tell lies. Suppose I told you it was the sun, what should you say then?"
 Boy: "That you wasn't sober."

A GENTLEMAN, formerly Master of a Church Grammar School, thrown out of occupation through his adoption of Spiritualism, will be grateful if any brother Spiritualist will put him in the way, directly or indirectly, of procuring in London or elsewhere employment as Private Secretary, Tutor, Master of School, or otherwise.—Address, ALFA, The Mansion, Leatherhead, Surrey.

MRS. FAY commenced a course of seances at the Crystal Palace yesterday (Thursday) at six o'clock, to-day (Friday) at five o'clock, and to-morrow at three o'clock. The series will be continued. Mrs. Fay also commences a course of public seances at the Hanover Square Rooms on Monday first. She will only give two more seances at her own apartments, 2, Vernon Place, for the present—to-night and to-morrow evening, at eight o'clock. Admission, 10s. each sitter.

MR. L. N. FOWLER, the celebrated phrenologist, is performing a rather extraordinary intellectual feat at present. For some time he has continued a course of Monday-evening lectures at the Great Central Temperance Hall, Bishopsgate Street, these he intends continuing throughout the year. The meetings are well attended, and the series is one of the longest courses of lectures on phrenology and kindred subjects on record. Our readers in the east of London would do well to devote their Monday evenings to Mr. Fowler.

Just arrived from America, a small consignment of "The Clock Struck One," and *Christian Spiritualist*, being the synopsis of the investigations of spirit intercourse by an Episcopal bishop, three ministers, five doctors, at Memphis, Tenn., in 1855; also the opinions of many eminent divines, living and dead, on the subject; and communications received from a number of persons recently. By Rev. Samuel Watson, D.D. Price 3s. London: J. Burns, 15, Southampton Row, W.C.

MRS. BULLOCK'S DEVELOPING AND INVESTIGATING CIRCLES.—Mrs. Bullock has decided to open her "developing circle" on Monday next, July 13th. The meeting will be once a week, and the terms 4s. per month, payable in advance. We have vacancies for a few more sitters, and would be glad to have applications early. Friends will please be punctual at eight o'clock. Respecting the "investigating circle" on Sunday mornings, we shall open that within a month's time, and, as it is but a small hall, we can only accommodate, say 30 or 40, who can attend regularly. It will be free. Please address, W. Russell, 45, Westmoreland Place, City Road, where the circles will be held.

LEEDS.—A correspondent writes:—"I have already been twice to the Britannia Buildings, Oxford Place, where I saw by your paper meetings were advertised to take place, and have each time been disappointed. Since then all my endeavours to discover the place where any assemblies of this kind are held have been in vain." This letter shows the value of the List of Meetings throughout the country which we publish from week to week, and it also shows that our Leeds friends fail to keep faith with the appointment announced at their request in the MEDIUM. We have written to our correspondent informing him of live men in Leeds. We think it would be well if there appeared weekly in our columns the name of some representative of our cause in every town to whom inquirers could apply for information.

MRS. BULLOCK AT THE ATHENÆUM, EUSTON ROAD.—On Sunday evening Mrs. Bullock delivered a lecture in the trance state. A hymn was sung from the "Spiritual Lyre," and the 55th chapter of Isaiah was read. The subject chosen by the audience was "Spirit-guides and their offices." Before Mrs. Bullock commenced her discourse, Mr. Haxby intimated that the lecture should occupy from thirty to thirty-five minutes, so that at its close the audience might have sufficient time to ask all their questions. This being done, Mrs. Bullock gave utterance to a short prayer, after which she continued speaking on the subject selected for the space of thirty-five minutes. Mrs. Bullock had no means of knowing the hour; the spirit-guides, however, strictly complied with the request. At the close of the lecture some eighteen questions were ably replied to. A few test questions were asked, but the guides of Mrs. Bullock made no difference, and without the slightest difficulty or hesitation gave good explanatory answers, to the great satisfaction of all present. Before the close of the service a gentleman from the country (who afterwards gave his card) ascended the platform, and made known to the company his experiences in London during the last few days. He spoke of how he had met with Mrs. Bullock, and said to her and her spirit-guides he was indebted for the spiritual knowledge and power that had since been given him. During his short stay in London he had been under the influence of spirits several times, and many tests had been given through him. He was very grateful for the assistance Mrs. Bullock had rendered him, in furthering his development as a medium. After the guides of Mrs. Bullock had given a few more words of advice, and received the thanks of the company, the meeting closed with the 84th hymn. It is hoped that these meetings may be kept open all the summer. Much useful information is being given through the mediumship of Mrs. Bullock. The meetings are free to all. Strangers are invited to attend. The subjects of the lectures will be left to the choice of the audience, and at the close of each lecture an opportunity will be given to ask questions for further advice as those present may severally need.

SPIRIT-MEDIUMS AND CONJURERS.

An Explanation of the Tricks of all Conjurers who pretend to Expose Spiritualism: How to escape from a Corked Box—How to get out of the Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjuror's so-called "Dark Seance"—How to perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience.

This is the celebrated work by Dr. SEXTON, the publication of which has so incensed the whole fraternity of Conjurers and other humbugs. Price 2d.

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 Sec. V.—Alteration in the weight of ponderable objects.

The Vision of Imaum Mahidi. By the author of the "Book of God," "Book of Enoch," &c. (Continued from page 135).

A New Edition of Tracts, by Judge Edmonds. Addition to Tract No. IX. Spirit Fragrance; a poem. By George Barlow, author of "Poems and Sonnets," and "A Life's Love."
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 With this number is offered "Moses and Bacchus" (1s.), for 7d., post free. "Moses and Bacchus" and *Human Nature*, post free, 1s. 2d.

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A New Book on Spiritualism. Quotations: Slate Writing—Startling Communications—Mother Announces Herself in a Dark Circle—"James Nolan" speaks for her—A Remarkable Test by "Ski-waukee"—How I was Named.

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TUESDAY, JULY 14, Phrenological Seance, by J. Burns. Admission 1s., at 8.

WEDNESDAY, JULY 15, Mr. Herne, Physical Medium, at 3. Admission, 2s. 6d.

THURSDAY, JULY 16, Mr. Herne, at 8. Admission, 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK,

SATURDAY, JULY 11, Mr. Williams. See advertisement.

SUNDAY, JULY 12, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.

MONDAY, JULY 13, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, JULY 14, Seance at Temperance Hall, 103, Mile End Road, at 8.15.

WEDNESDAY, JULY 15, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

THURSDAY, JULY 16, 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, JULY 11, 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, JULY 12, 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. Faucitt'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's, 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 161, Trongate.

HULL, 5, Strawberry Street, Drypool, at 7.30.

HECKMONDWIKE, service at 6.30 at Lower George Street. Developing Circle on Monday and Thursday, at 7.30.

LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, addresses at 6.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station, Service at 2.30 and 6 p.m. John Kitson, medium.

MONDAY, JULY 13, BIRMINGHAM. 58, Suffolk Street, at 8.

TUESDAY, JULY 14, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, JULY 15, BOWLING, Spiritualists' Meeting Room, 8 p.m.

MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.

OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.

BIRMINGHAM, Mr. Perks's, 312, Bridge Street, at 8, for Development.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.

LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, seance at 7.30.

THURSDAY, JULY 16, BOWLING, Hall Lane, 7.30 p.m.

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

BISHOP AUCKLAND, at Mr. Faucitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.

BIRMINGHAM, Developing Circle, at 7, Hyde Road, Ladywood, at 7.45 by Miss Baker, assisted by a Clairvoyant and Trance-medium.

FRIDAY, JULY 17, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.

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

SYMBOLISM.

AT FOUR O'CLOCK,

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Reserved Seats, 1s.; Body of Hall, 6d.; Gallery, 1d.

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SPIRITUALISM.

MRS. BULLOCK, TRANCE-SPEAKER, will deliver a LECTURE at the Athenæum, George Street, Euston Road (near the Gower Street Station), on SUNDAY EVENING. Service at Seven o'clock; Seats Free. The subject may be chosen by the Audience.

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