



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

SPIRITUALISM.

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THE WICKED KINGS OF ISRAEL.

When some weeks ago I promised to attempt a criticism of the supposed anti-spiritualistic texts of the Pentateuch, I scarcely expected that a review of two verses would cover the ground, nor can I now leave this wonderful compilation without answering a question which some of your readers may be asked. It is this: "If we are to select such commandments as are binding upon us from amongst scores that are not, by what test can we determine which belong to us, and which may safely be disregarded?"

The answer will offend many pious souls, and contradict the teaching of many a pulpit, but it is the only one warranted by the Scriptures, has the sanction of all the best commentators, and it is opposed to no creed in Christendom. Simply, no part of the Pentateuch is binding upon Christians in any degree. An examination of the texts cited, and scores of others, will show—1. That the "Law" is not addressed to Christians (Exodus xx. 1, and xxiii. 31—33; Leviticus xx. 25, 26; xxvi. 46); 2. It is not suited to Christians (Exodus xxxiv. 12—14; Deuteronomy vii. 16, and xi. 29, *et seq.*); and, 3. Christians are specially exonerated from its enactments (Acts xv. 28, 29; Hebrews, chaps. viii., ix., x.; Colossians ii. 16—23; Romans vii. 6, &c., &c.) Nor do the isolated texts (such as Luke x. 28; Matthew xxiii. 3) bear, when read in their natural connection, any such meaning as that forced on them by those who would substitute the tables of stone (the Ten Commandments) for "the fleshy tablets of the heart" (2 Corinthians iii. 3).

I will now draw attention to some of those passages of the historical books which have been cited as anti-spiritualistic, commencing with the remarkable allusion in the opening verses of the Second Book of Kings:—Ahaziah, being sick, sent to Baal-zebub, god of the Ekronites, to inquire concerning his chance of recovery. For this Elijah censured him in these words: "Is it not because there is not a God in Israel that thou sendest to inquire of Baal-zebub the god of Ekron?"

Be it observed that no censure is cast on the Ekronites, only on the king, who, having a divine revelation and an established priesthood at command, had wantonly become a traitor to his country and church, and trafficked with those nations with whom Israel was forbidden to hold communion. No law had ever (so far as we know) been given to the Ekronites forbidding them their own form of worship, nor have we any warrant for supposing that they were idolaters, though their form of religion, like that of the Israelites themselves, contained much of symbolism.

But who was Baal-zebub? The name means "god of flies," and the commentators, following each other like a flock of sheep, suppose that the Ekronites, being plagued with flies, deprecated the pest by deifying it. This might be likely in a polytheistic community like the Greeks, but national gods are not so elected, and a deity feared, rather than loved, would not be appealed to oracularly, and least of all in case of sickness. I would modestly offer another explanation. The prefix Baal (𐤁𐤏), found as a component of the names of all Canaanite deities, and even applied to "familiar spirits" (1 Sam. xxviii. 7), and to the mistress of the house (1 Kings xvii. 17), conveys in itself no idea of supernatural power, and the other element "of flies" suggests that the reference is to the sun, continually associated with the names of Baal, Bel, and Belus.

In the fly, bred apparently by the sun's rays from disgusting putrefaction, the Ekronites found a beautiful type (like the Psyche of the Greeks) of Him who brings life from death, and who, as Ahaziah thought, might well be expected to restore lost health. The orthodox Adam Clark explains the words of St. James, "every

good and perfect gift is from above, and cometh down from the Father of Lights," to have reference to the sun; and the words of the apostle Paul, "who giveth light and life to all things," fairly express the devout feelings of these Ekronites with whom in Holy Scripture we Gentile nations of the earth are classed. God has long since abolished the symbolic worship of the Jews, but the pure inquiring spirit of Ekron, never forbidden by Him, will still doubtless receive his blessing.

The "witch of Endor" (1 Samuel xxviii.) was a simple clairvoyante, and the spirit of Samuel, always attached to Saul (1 Samuel xv. 35), communicated through her means with the unhappy King of Israel. The words "Why hast thou disquieted me, to bring me up?" do not, in my opinion, refer to incantation (whatever that may mean), but may be paraphrased thus: "Why do you, by your wicked conduct, so trouble me as to oblige me to reprove you?" Throughout the chapter no word of blame is cast upon the actors in this little drama, which is, to a Spiritualist, both natural and pathetic, nor does Saul appear to have been ever punished or even censured for it.

Before closing this paper I think it advisable to quiet the fears of those who are terrified by the denunciation of the *Rock* to assure them that the word *γῶγης* which the editor renders "jugglers," and the Authorised Version "seducers," cannot possibly be made to apply to Spiritualists. The verb *γῶγᾱ*, from which it is derived, is to groan, to cry, and refers to the songs or chants with which the travelling jugglers accompanied their performances. Though occasionally applied, as by Plato, Symp. 203, to a professional sorceress, it has radically no such meaning, and the Scripture passages refer to those whose delusive words are like the songs of syrens, or the spells of charmers. But scholars are apt to forget their scholarship under the influence of bigotry, as Mr. Martin, of Brighton, a gentleman of undoubted erudition, forgot himself so far when writing on Spiritualism as to translate *πνεῦμα πύθωνος* (Acts xvi. 16) a spirit of the serpent, a meaning which no one not full of the idea that Spiritualism is "devilish" would ever have thought of assigning to it, the word being a natural derivative from *πύθω*, or Delphi, the birthplace of inspired prophecy. It is, however, remarkable that the *Rock*, after admitting the reality of the spiritual manifestations, adopts my own translation of a kindred word [see MEDIUM No. 224, page 452], and admits the *γῶγᾱ* to be, not a medium like Williams or Fay, but rather a juggler like Maskelyne and Dobler. Before I proceed to notice the positive injunctions to spiritual investigation scattered through the New Testament, I shall feel obliged if any of your readers will point out passages in either the Old or New Testament which appear to forbid it, that I may either demonstrate the contrary, or confess the position I have taken up an untenable one. Δικμητήρ.

LETTER FROM GERALD MASSEY.

To the Editor.—Dear Sir,—I have received a letter from Mr. Enmore Jones, wherein he is good enough to inform me that the anonymous part of his attack in his letter of last week is intended for me. Now, sir, may I beg of you that when Mr. Jones next intends attacking me personally, you will be good enough to insert my name, so that I may publicly know I am the guilty one, and be saved from the impertinence of his private gloss. It is not of the least consequence to me what Mr. Jones thinks, nor do I mind what he may say of me in print. I forgive him, if he will only abstain from writing letters of personal explanation. "If floggee—floggee; if preachee—preachee; no both."

Mr. Jones charges me with trotting out Mr. Spurgeon as representative of Christianity, and with tramping the country to do so,

I being only a "raw recruit." And who, may I ask, is Mr. Jones, that I should be summoned to his bar and presence, to plead, by way of extenuation and in mitigation of my monstrous offence, that only once in nearly twenty different lectures do I refer to Mr. Spurgeon, and then merely to quote a *bona-fide* passage from a sermon of his? Is Mr. Jones the Lord Chamberlain and licenser of spiritualistic literature, or the censor of a new *Index Expurgatorius*? or is he only over-anxious that Spiritualism and Christianity should leave each other alone? If so, it is in vain, even though he should fling overboard twenty Mr. Spurgeons, and massey-cre any number of "raw recruits." I do not care to put forward Mr. Spurgeon, or any other man, as representative of that which is so difficult to lay hold of, and the defenders of which are always retreating under cover of the dark. They are for ever playing the part of the "old soldier," Crab, and exclaiming, "Oh, that is not me you strike at; that is only my old shell, which I cast off long ago." Be it so, there is nothing for us but to smash the shell whilst it is empty, and do it with a will and the weight of a Nasmyth hammer, otherwise the repudiators are back again to-morrow, clothed as before, and as "hard-shelled" as ever.

There can be no peace, no truce, between Spiritualism and the Christian Theology. And some poor bewildered hen, whose nest happened to lie between two armies arraying for the battle, might as well rise up and cackle her indignant remonstrance, or cluck her peaceful persuasion, as for Mr. Jones to think of staving off the conflict between the two powers that are now arming silently, surely, swiftly to be locked in the grip of a life-and-death struggle. A sham Spiritualism, manufactured out of myth, is the worst enemy of a Spiritualism founded on facts. This our opponents know, and we must recognise. Mr. Jones seems to think that the demonstration of the fact of a life hereafter is everything. Well, that depends. If Christian Theology be true—if this huge swindle of a *Credit-Mobilier* scheme of salvation—if this concoction of misapplied myths (all of which can be identified and reinvested with their true original meaning)—this farce founded on fable—if this report of the Divine character be gospel, why none but thoughtless fools can want to know that there is a hereafter at all. For myself, if what I was taught by Christian Theology (which so often filled my eyes with bitter brine, and made my heart ache horribly)—if I still thought it true, I should desire to lie down at the end of this life and never wake in any other. This must have been the feeling of myriads besides myself; and I hold the doubt, the disbelief, and indifference of men regarding the theological report, to be the blesseddest and divinest sign for us, that there is a living love which speaks in the souls of men, even in this way, until they attain the higher mediumship. Spiritualism has already proved itself to be the mightiest solvent or dissolver of false beliefs yet known, whether it get the credit for it or not. But its work in that way has but just begun. It has not fairly or fully come to the grapple yet. When it does, you will hear—and some there are who will sorely feel—how the old bones crackle and crumble in the wrestling-hug and crushing embrace of this young and mighty messenger of immortal life. Spiritualism is the very dawn of our daring to think freely in matters spiritual for the first time; and it is of the first necessity that we should come to an understanding between our own souls and the Maker with regard to the Jewish Scriptures as the revealer of Him; and then not to keep the results private to ourselves, but communicate them to others, and help to lift the burden of lying beliefs from their dwarfed and darkened souls. In conclusion, I cannot put any heart or malice into M. Renan's remark, though I quote it. He says, one must needs feel very confident not to be troubled, when old women and children lift beseeching hands and entreat us to think as they do; or if we do not, in deference to Mrs. Grundy or Mr. Jones, we are asked to keep our thoughts to ourselves.—Yours,

July 25th, 1874.

GERALD MASSEY.

SATAN JUMPING THROUGH THE RINGS OF SATURN.

Our subject suggests a cartoon so funny that we regret our inability to present a pictorial illustration of the new planetary circus under theological management. The Rev. A. Rees of Sunderland is a Liberal Nonconformist minister, who goes just a "wee bit" beyond the usual petrification of a Wesleyan community. The "flock" cannot stand Spiritualism unless dressed out in the shaggy coat, tail, horns, and hoofs of a personage dear to the Church. The reverend gentleman holds up the rings of Saturn before this queerly-accounted individual, when Mr. Kilburn comes along armed with the whip of logic and forces his shaggy majesty to jump through the rings, no doubt much to the astonishment of the reverend gentleman. The following letter appeared in the *Newcastle Chronicle* of July 27:—

Sir,—I am glad that you have fearlessly opened your columns to the discussion of Spiritualism, for the sooner it confronts the light the better.

To me, however, who have been familiar with the subject for many years, it is an using to see again and again the old stale objections to the facts of Spiritualism, which, like the objections of infidelity to Christianity, have been rebutted long ago, but are continually reviving with every new race of inquirers whose knowledge is not equal to their assumption. With these I shall not argue, but leave the rising generation of sceptics to the rising generation of believers, who, I doubt not, will be more than a match for their opponents.

I confine my attention to avowed Spiritualists, who proclaim and defend the goodness of their new faith. Says one of them in reply to my first letter, "Spiritualism is an addition to our knowledge;" so was the eating of that forbidden fruit, "whose mortal taste brought death

into the world and all our woe." "Knowledge," indeed, as if knowledge itself were good!

The same writer credits me with "intelligent liberality," but wonders that with this endowment I should ascribe Spiritualism to Satan, especially as I have not been an eye-witness of the phenomena.

But I fail to see what inconsistency there is between "intelligent liberality" and the conclusion to which I have come, unless by this liberality your correspondent means a wavering belief in the divine authority of the Bible. If such be his meaning, he is mistaken in his views of my character, for I am a very bigot in my faith in that Book.

I equally fail to see any inconsistency between my conclusion and my visual ignorance of the phenomena in question. Why, Sir, I have never seen the rings of Saturn, and, *a priori*, I should say they could not exist, because they are not to be found in connection with any other planet; but I as firmly believe in their existence as if I had seen them with my own eyes, and for the same reason, namely, the testimony of hundreds of eye-witnesses. I believe firmly in the facts of Spiritualism, and so far I agree with Spiritualists, but at this point I diverge; for I as firmly believe in the evil of Spiritualism as I do in its facts—nor do I need to be an eye-witness in order to be convinced of the former, any more than I do in order to be convinced of the latter. The facts themselves are enough for me, and for every one else who believes and is guided by the Bible.

Of course our opinions of this system—supposing it to be a fact, and no illusion—will depend on the standpoint from which we view it. I view it from a Biblical standpoint, just as I view idolatry; from that point I see that it is an old ship with a new figure-head, that it is the "necromancy" and dealing with "familiar spirits" which the Bible so vehemently condemns, and consequently I ask no questions as to its possible use—it is enough for me that it is forbidden, and forbidden because it is bad; and, if it is bad, who can be its author? Sceptics and infidels may laugh at the idea of a Satanic origin, and wavering believers in the Bible may dispute it, or even assert the opposite because of the alleged good results; but, for my part, I dare not set appearances, however attractive, against plain commands—nay, the very fact that they are against plain commands is to me sufficient proof of their evil nature. Nevertheless, if the denial of the fundamental doctrines of Christianity be evil, Spiritualism is evil, for I have seen abundant evidence, in addition to Mrs. Tappan's "inspirational lectures," that "the spirits" are rank heretics, or, as Paul expresses it, that "they speak lies in hypocrisy;" so that, besides the prohibitions of Scripture, which are enough in themselves, the evident fruits of the system demonstrate its thorough badness.

I know, indeed, what William Howitt and others have advanced in opposition to the argument from the condemnation of the Bible, but if ever men "wrested the Scriptures" in defence of an error, these advocates of Spiritualism have done so. My advice, therefore, to all over whom I have any influence, in reference to this modern necromancy, is, "Touch not, taste not, handle not." 1st, because God forbids it; 2nd, because these "angels from heaven" (?) preach another gospel than that which Paul preached, and he says, "Let them be accused."—I am, &c.,

ARTHUR A. REES.

The following reply has been sent by Mr. Kilburn to the *Newcastle Chronicle*:—

To the Editor of the *Daily Chronicle*.

"It is presumption deserving of eternal punishment for men to be so daring as to pry into the closet of God's determinations through the medium of imagined disembodied men."—J. B. Linscon.

Sir,—According to Lord Brougham, analogies are dangerous things. Mr. Rees's "Rings of Saturn" analogy is singularly unfortunate. He informs us that he has never seen the "rings." Had he added that, nevertheless, he was quite certain they were Satanic in their origin and influence, how profoundly impressed the astronomers would have been. Yet this is exactly his position relative to the spiritualistic manifestations: he has never seen them, yet "has not the shadow of a doubt that they are evil." Mr. Rees also elects to be a bigot in reference to his views of the Bible. Well, since differences on this subject are by no means uncommon, what with Unitarians, Trinitarians, Peculiar People, Shakers, &c., all professing to read the Bible more clearly than the others, an appeal may surely be made to your correspondent to allow Spiritualists the same right of private judgment which is understood to be the distinguishing trait of Protestantism. Knowledge without the guidance of the wisdom principle may do temporary harm, yet blank ignorance is surely the worst evil of the two.

Your correspondent quotes St. Paul as cursing those who differ from him. This same Paul is said himself to have been converted by the agency of a spiritualistic manifestation. The recognition accorded by the loving Jesus to such manifestations, as instanced in the Transfiguration, doubtless will, however, with men of insight, outweigh a million-fold the zealot cursings of a hundred Pauls.—Yours, &c.,

July 27th, 1874.

N. KILBURN, JUN.

THE GREATEST OF THESE IS CHARITY.

To the Editor of the *Auckland Times and Herald*.

If I were to commence this letter by saying, "What fools Wesleyan ministers are; they have no attraction save to weak minds," how horrified your readers would be; my reputation for good taste and gentlemanly breeding would be gone, and I would really have no cause therein to complain, seeing that I would have been guilty of a gross violation of the truth, the author of a wicked and vulgar lie.

Now, did I widen the area of the statement, and instead of "Wesleyan Ministers" assert that "Wesleyanism" presented "an amalgam of all that is paltry, impious, and nasty—such a witch's cauldron of abominable things—that its bad influence attracted only weak minds, for it had no influence on any other," why my imagination fails to prefigure the epithets which would be levelled at my impious and lying statement. Yet what I have imaginatively sketched as a possible act of low breeding and violent vulgarity has actually been perpetrated, not inside a lunatic asylum, but in a Wesleyan pulpit.

The Reverend H. Fenwick is reported in your issue of last week to have said in the Wesleyan Chapel, Darlington, on a recent Sunday evening, of the Spiritualists, all of which has been applied above to the Wesleyans, and much more of a like kind—furiously mendacious.

If the reverend gentleman had merely asserted that there was in

MATHEMATICAL MORALS.—No. 10.

As an interesting subject for continuing the series of lectures beyond the advertised limit, Mr. Wilson selected the above heading for his Sunday afternoon subject at Cambridge Hall, and proceeded as follows:—We have no moral law; we have nothing to appeal to in a conscientious difficulty, so are swayed, on emergencies, right and left between duty and feeling. I am aware that this statement may startle, for you at once appeal to the Bible, and say here is a perfect standard. Is there one text in the book you can bring forward that will apply to social life as it is? I know you may quote "Do unto others," &c., but apply it to social life, as a China pot to a brass kettle. It is measuring other people's requirements by your sense of what they want. If we were all China, or all kettles, the maxim might serve for application, but as things are it is inapplicable, and I should be very glad if you can contradict me, for it has puzzled me from childhood, and outside of this text the spasmodic and consequently contradictory bewilders the sincere in their desire to obey.

The Bible is a history of man's development, culminating in the statement that "God is love," which, if associated with grace, or justice and truth, is a guide for the construction of a series of wise directions that shall be as the hinges to this perfected conception of the beyond for mankind. The first lesson we have to learn is toleration, and to embody this teaching I introduce the word "comprehension," as inclosing the recognition of other creeds, opinions, and causes, within itself, and for its definition, I may say, a comprehensionist is one whose motto is co-operative—nationalism—whose law is, every one may do as he pleases within the restriction of general convenience; whose principle is the sovereignty of the individual, limited by responsible government; whose religion is the worship of the beyond, as the faith of the knowable; whose social bearing is mutuality, tempered by self-interest; whose inducement is kindness; whose political axiom is inequality in equality, and whose moral standard is conscientious negation. If these heads are acceptable, we may now inaugurate the reign of comprehension as inclosing in friendly recognition all the other isms, anities, and doms that have existed, do exist, or may exist; and for the education of a comprehensionist it recognises a continuity of idea as a silver thread to string the whole succession of teaching, from the opened eye of the baby to the closed lid of death, the rudiments of which I have endeavoured superficially to lay before you in the nine lectures you have paid me the compliment of attending, and, I trust, absorbing. Continuing the procedure of finding the maxims of moral measurement, as presumed wise directions in harmony with the red, personation; blue, amiability; and yellow, isolation, we take "freedom through equity" as the moral law; for personality we take "live to learn," as corresponding to blue, amiability, for we learn by teaching as well as hearing; and "watch to win" as the inducement for advance, in isolation, yellow. For the secondary colours, we have "sleep after sowing," as an encouragement to exertion, orange; "get by giving," the motto for the establishment of mutual trading, as conscientiousness, purple; and "home centres all," as the cheerfulness of green, that associates all external actions with the creation of approval at your own fireside.

Completing the spectrum, the remaining colour, indigo, is, "disarm by reason," that is, appeal to the indwelling sense of justice (if awake) for the cessation of opposition to right; if the sense is not awake, it must be awakened by punishment. In my next lecture I propose to explain the sixteen colours, and, as each is represented by a motto, I may here state that the remaining nine are—olive-green, "singing sweetens patience;" russet, "hurry hinders haste;" black, "proof makes faith;" emerald-green, "work to prove;" pink, "each for all;" cream, "all for each;" citrine, "conscience guides friendship;" ultramarine, "promise with prudence" (a very important remembrance); and white, or whitish, "merit marks fame." These sixteen have, of course, all been thought on, but they require the fire of criticism to anneal them as sound acceptances.

At the conclusion of the lecture Mr. Wilson, as an appropriate poem to moral teaching, recited Pope's "Universal Prayer," and stated that his lecture next Sunday would be "The Chemistry of Words, in analysing them by Colour, Form, and Number."

Mrs. WOODFORD'S MEDIUMSHIP.—To the Editor.—Sir,—Referring to a notice of Mrs. Woodford's mediumship in your last impression. I would ask permission to give a few words of testimony to the good effect of her treatment (or rather of the spirits through her) on the health, as evidenced by the result in my own case. Among some other complaints, I had been suffering for years from a chronic affection of the stomach, for which I had tried many and various remedies in vain. After a course of treatment, both by magnetising and prescription, at the hands of the spirits, I think I may say that this troublesome complaint has completely disappeared, while the others, which are unfortunately due to causes that cannot at present be removed, being, in fact, quite outside medical treatment, have been much alleviated. Mrs. Woodford's magnetism would, I am certain, be very efficacious to all sufferers from the various classes of nervous affections, in these days so numerous, and especially to persons of refined sensibilities, between whom and the medium would be established without difficulty that sympathy which is so necessary for the perfect and rapid action of this kind of cure. As a medium, too, for communication with friends on the other side, I have found Mrs. Woodford's services invaluable. Through her I have had frequent and long conversations (spoken on my part, written through her on theirs) with my parents on matters of the most private, and I may add test-giving nature, and received information and advice quite unobtainable from earth-sources, whilst, in addition, her guides have invariably shown themselves courteous and able counsellors. In giving insertion to these few lines, I feel sure, Mr. Editor, that you will be adding to that good which your paper is always doing. I enclose my card, and should be happy to reply to any private communications on the subject.—Yours faithfully, N. J. X., July 27, 1874. [No medium is equally successful, either in test-giving or healing, with every sitter. Everyone possesses a healing power over someone else, and if this fact were universally recognised and acted upon, this world might be comparatively a scene of health and harmony. Try to become healing mediums to each other, as well as comforters, guides, and counsellors in general.—Ed. M.]

MR. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday, August 2nd. The Hall, 164, Trongate; evening at 7 o'clock; admission 1s. and 6d.
LONDON.—August 4th, 5th, 6th, and 7th.
NEWCASTLE.—Re-engaged. Sunday, August 9th; also 10th and 11th.
SALTBURN-BY-SEA.—August 13th.
BRADFORD.—Sunday, August 23rd. The Alhambra Music Hall, Westgate; afternoon at 2.30, evening at 6.30.
HALIFAX.—Monday, August 24th.
BRIGHTON.—September 6th.

SPECIAL NOTICE.

Mr. Morse will sail for America on Thursday, October 15th. He has a few dates for September still vacant. Early application is requested.
Mr. Morse may be addressed next week, care of Mrs. Maltby, 8, Granville Terrace, Shaftesbury Road, Hammersmith, London.

MRS. TAPPAN'S APPOINTMENTS.

LEEDS.—August 4th, 5th, and 6th, in Music Hall, Albion Street.
SOWERBY BRIDGE.—August 2nd, in the New Lyceum.
BOLTON.—August 9th, Co-operative Hall, afternoon and evening.
BURY.—Monday evening, August 10th, Co-operative Hall.
MANCHESTER.—August 16th.
OLDHAM.—August 23rd, and three following days. (Third visit.)
LIVERPOOL.—August 26th to 30th.
Letters for Mrs. Tappan may be addressed to her, care of Messrs. Hinde Brothers, Bright Street, Eastbourne, Darlington.

Mr. TOM EVES has done a great work in Rochdale by his wonderful mediumship.

BRISTOL.—Make application to Mr. George Tommy, 7, Unity Street, College Green.

MR. G. B. CLARK sends a copy of printed testimonials indicating that he is a "Licentiate of the Royal College of Physicians," &c.

BOLTON.—Mrs. Tappan lectures at Co-operative Hall, Bolton, on Sunday, August 9th, afternoon at 2.30, evening at 6 o'clock; doors open half-an-hour previous; admission—reserved seats 1s., back seats 6d.

S. HARDAKER, Back Lane, Horsforth, Leeds, makes a call for funds to open a new meeting-room for Spiritualists. When we know more of the circumstances we shall be able to make a more direct appeal.

A VIGOROUS discussion on the phenomena of Spiritualism is going on in the *Newcastle Daily Chronicle*. Mr. Barkas's able reports have chiefly occasioned it.

THE Framlingham correspondent of the *Ipswich Journal* gives a good account in that paper of a seance by Mr. Williams which he attended when on a recent visit to London.

LIVERPOOL PSYCHOLOGICAL SOCIETY.—"Spirituality of Soul Mathematically Demonstrated," is the subject on which Dr. William Hitchman will deliver a philosophical address (by special request) at the Islington Assembly Rooms, on Sunday evening next.

A CORRESPONDENT would be glad to hear from any friends in the neighbourhood of Cannock desirous of investigating the Spiritual phenomena, or to join a circle already formed there.—Address to Mr. Burns, Spiritual Institution, 15, Southampton Row, London.

MR. LUTHER COLBY, editor of the *Banner of Light*, in a letter just received, says much in a very few words. Speaking of Mr. Gerald Massey's great successes in Boston, he characterises the poet in these words:—"He is a splendid man."

SOUTH SHIELDS.—A class of fifteen persons has been investigating Spiritualism for two months, and several mediums are under development. Being new to the subject, the class would be glad of some counsel from more experienced investigators, if such there be in the district.

D. (Liverpool).—You may read all works in the Progressive Library on applying to Mr. Chapman, the local representative, at the Islington Assembly Rooms. He has a large parcel of the works in hand, and unless all are in use, no doubt he will gladly allow you to participate in reading them. At the same time become a member of the society with which Mr. Chapman is connected.

A SUNDAY school teacher writes to say that he has been expelled from the Sunday school because of his adhesion to Spiritualism. The superintendent made use of the most objectionable language in respect to it. Truly it needs something to show that "the facts and phenomena of Spiritualism are in harmony with our common Christianity!" Otherwise people would fail to see it.

"MESSRS. BASTIAN AND TAYLOR," says a Newcastle correspondent, "are here. We have got up several seances for them. They will be engaged up till about Wednesday. As I have not been to any of their meetings I cannot personally speak of the results. I have heard from several that the phenomena are very good, and several persons have had good tests through Mr. Taylor." Another correspondent says, "Like other mediums, they appear to be devoid of business tact, and leave everything to be done by their friends. If they advertised they could have any number of meetings." We publish these comments that our visitors and other mediums may have the benefit of them.

MR. HERNE has held seances at the Spiritual Institution of late with very pleasing results. The phenomena have been, on the whole, very satisfactory. Occasionally he has given seances in the light without screen or appliance of any kind, and powerful phenomena have been manifested. On a recent occasion no manifestations of any kind occurred. At the close of the sitting Mr. Herne said, "Gentlemen, I regret that the sitting has been barren of results, but over these things I have no control. I, however, offer to return your fees paid for admission, or I will give you a free introduction to another seance." The sitters were struck with the openness and honesty of Mr. Herne, both during the seance and at its close, and refused to take back one penny. The greater portion of them attended on the next occasion, and did not avail themselves of Mr. Herne's offer of free admission. The phenomena were everything that could be desired. On the unsuccessful day Mr. Herne had been travelling, and was so much exhausted as to be unable to furnish the requisite mediumistic conditions.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 31, 1874.

AN APOLOGY AND AMENDS.

Our supply of double-sheet paper for the MEDIUM being exhausted, and as the new cargo has not been delivered, we are forced to fall back on a smaller-sized sheet in stock, on which we print the present number of the MEDIUM. We are, therefore, compelled to rob our readers of four pages of matter, and withhold a number of communications, for which delinquencies we crave the kind indulgence of all concerned. We are not, however, prone to empty apologies; we do not believe in the morality of the thing. The spirits tell us that we must make good all errors and deficiencies. In accordance with this teaching we promise amendment of a substantial kind, which we hope will be satisfactory to our patrons, and make them desire that we again place ourselves under similar obligation. What we mean to do is, to issue a special number of the MEDIUM, one for investigators and for Spiritualists also. Specially for investigators we propose to give the whole of the report on Spiritualism of the London Dialectical Society; we mean the Report proper—the workings and findings of the several sub-Committees, with the general report of the Committee as appointed by the Council. We shall not, of course, give the evidence of the Spiritualists who were examined, nor the correspondence, though it is probable a brief synopsis of these will appear. This will, then, be a sufficient extension of documentary evidence for the investigator; and now something special for the Spiritualist. We have no doubt each of our readers would be glad to be put in possession of a spirit-photograph—a real spirit-photograph, printed in the usual way from the negative; a genuine spirit-photograph, not a sham; a recognised spirit-photograph, with the printed attestation of the sitter, and the circumstances under which it was obtained along with it. This is the kind of article we mean to give, as part of the special number of the MEDIUM of which we speak. It will, in addition to the news of the week, contain the whole of the Dialectical Report unabridged, and a genuine spirit-photograph, such as is usually sold mounted on card for 1s.

This number of the MEDIUM we shall get ready as soon as possible, but we invite our readers and the friends of Spiritualism generally to do their share. It will be a publication worthy of the most extensive circulation. In price it will be 1½d., the usual price—no more. The public mind is now in a state to make dispassionate use of any such evidence in favour of the phenomena. It is the duty of Spiritualists to supply that evidence, and we in our place hereby make a proposal, entirely new, and the like of which has never been before suggested. It cannot be said that we offer a shabby recompense for our shortcomings this week. That the offer is a generous one all will admit, and we hope every Spiritualist who reads our paper will be liberal in their acceptance of this arrangement. The Dialectical Report and a spirit-photograph for 1½d. is a bargain which few will be able to refuse. We will furnish 13 copies for 1s. 6d., 50 copies for 4s. 6d., or 100 copies for 9s. By combining together subscribers may have their parcels down in one large package, and save carriage; and if all do for this work what is possible, that number of the MEDIUM may even exceed the "John King" Number in circulation, and do as much for Spiritualism in one week as the jog-trot time-server method would accomplish in a year.

Our friends may commence work at once to make up a list of subscribers, and next week we hope to be able to announce when the number may be expected.

MEDIUMS IN LONDON.

At the present time the metropolis is well supplied with the services of mediums of various kinds. As a general source of information, we may direct our readers to the business announcements of the Mediums, and the calendar printed on pages 491, 492.

Mr. Williams holds three public seances during the week at 61, Lamb's Conduit Street, on Monday, Thursday, and Saturday evenings, at eight o'clock. "John King" materialises on Thursday and

Saturday evenings. Mr. Williams may be engaged during the day by appointment. A few individuals uniting together and forming a party may have a special seance all to themselves during the day, at a cost similar to that for which they could attend the public seance in the evening.

Mr. Herne sits publicly at the Spiritual Institution on Monday evening, Wednesday afternoon, and Thursday evening. (See calendar). He may be engaged for special seances by instituting the necessary arrangements. Applications should be in all cases made as far in advance of the time appointed as circumstances will permit. Mr. Herne's seances in the light are attracting attention.

Mrs. Fay gives her public seances at the Hanover-Square Rooms, near Regent's Circus, every afternoon and evening. (See advertisement). These public exhibitions are doing a work which cannot be estimated. Hundreds go and witness the phenomena, which are of such an inexplicable nature that all the knowing ones are fairly at their wits' ends to account for them. The cry of the newspapers that it is conjuring only tends to convince all thinking minds that the wonderful results are not due to the volition of any person in the flesh. The way in which Mr. Fay introduces the exhibition tends to arouse the greatest degree of thought, and at the same time disarm antagonism. The most eminent Spiritualists now send their inquiring friends to Hanover Square Rooms to gratify curiosity respecting spiritual manifestations.

Miss Lottie Fowler can only be seen by one person at a time. She does not make appointments; visitors must take their chance of finding her disengaged. Mrs. Woodforde may be found at her address. Mr. Ashman, Mr. Cogman, and others, may be met with at their respective abodes.

Inquirers may be furnished with every information at the Spiritual Institution, 15, Southampton Row, Holborn. A fine collection of spirit-photographs may be seen, and other objects of interest to the inquirer.

THE MEMORIAL EDITION.

The large stock of paper which has been provided for the "Letters on Spiritualism" by Judge Edmonds is nearly all devoured by the insatiable "new machine," which during the year past has done such good work for Spiritualism. As a mechanical medium there is none better in the movement. By the way, we have been asked if the Spiritualists presented us with a new machine, value £500. The answer is—No. It was procured in the ordinary way of business. So the movement has had the advantage of it in an enlarged MEDIUM and the inspirations of Mrs. Tappan without being put to the cost. We hope these advantages are yet in their infancy. Our pleasure is much more to do an independent work in the rich fruits of which millions may participate than to be made the recipients of many favours. At the same time we gratefully avail ourselves of the kindly aid and co-operation of those who are as anxious as we are ourselves to spread abroad the glad tidings of God's truth. To return to our first topic, the subscription list for the "Memorial Edition" will not close until the book is ready for delivery. Orders come in daily. An eminent London firm, in issuing a new edition of "Bunyan," state that the noblest monument to the inspired puritan is the placing of a copy of his immortal works in every home. In a few days there will be erected in hundreds of English family circles a monument to the memory of Judge Edmonds, such as he said met his special favour, and which has also been heartily sustained by his many friends in this country.

THE PHRENOLOGICAL SEANCES.

A very full attendance witnessed the demonstrations on Tuesday evening. A great number of heads were subjected to an examination more or less exhaustive. Two gentlemen, entire strangers, were most accurately described, and the interest was prolonged by philosophical disquisition amongst the audience till eleven o'clock. The social enjoyment of these meetings increases every succeeding week. Even if no lecture were given, the company would not be at a loss for mutual entertainment. An association of inquiring minds is being formed, which may become quite a power. We respectfully urge visitors to be in their seats by eight o'clock. The proceedings are so interesting that a late beginning necessarily extends the meeting to a late ending, and the admission of parties after the lecturer has begun inflicts a cruelty on the speaker, whose mind is sufficiently tried by the difficulties of a subject so profound.

The phrenological seance takes place on Tuesday evening at eight o'clock, at 15, Southampton Row. Admission, one shilling each person.

ORATIONS ON SPIRITUALISM, BY DR. SEXTON,

At Marylebone Music Hall, High Street, Marylebone,

TO COMMENCE ON SUNDAY EVENING, AUGUST 2, 1874,

At 7 o'clock, doors open at 6.30.

Reserved Seats, 1s.; other Seats, Free.

By ticket only, which must be obtained not later than Saturday evening of—Mr. J. BURNS, 15, Southampton Row, W.C.; Mr. F. COWPER, 338, Edgware Road; Mr. J. MAYNARD, 103, Lisson Grove; Mr. WHITLEY, 2, Wellington Terrace, Bayswater; Mr. J. HOCKER, 33, Henry Street, St. John's Wood; Mr. T. WHITTINGHAM, 27, Warren Street, Fitzroy Square; and of the Secretary, C. WHITE, 46, Dorset Street, W.

Spiritualism things foolish and absurd, I at any rate would have gone no further than urge that the same may be found even in Wesleyan and many other isms.

"Drivelling" is not uncommon in sermons—"insanity and hysterics" at revivals—"absurdity and blasphemy" at prayer meetings—(the "epithets" are the Rev. Mr. Fenwick's)—but remembering that such things are the output of the extreme and undeveloped minority, there would be no necessity to follow the *reverend* reviler in his violent and exaggerated course.

Spiritualism does not claim to be free from these excrescences, any more than other forms of undeveloped human knowledge, but so long as it has for its adherents and advocates men like William Crookes, F.R.S., the celebrated chemist; Alfred Wallace, F.R.S., the distinguished naturalist; Cromwell Varley, the electrician and part promoter of the Atlantic telegraphic scheme; Robert Dale Owen, the esteemed statesman and *litterateur*, with myriads of other cultured and noble minds, it can well afford to smile in pity at the boisterous rage of an uncharitable though *revered* partisan.—Yours truly,

July 18, 1874.

N. KILBURN, JUN.

"THE DEATH OF SPIRITUALISM!"

Dear Sir,—The accompanying correspondence, which I extract from the *Liverpool Mercury* of this day, is the result of a very prevalent rumour in this town and neighbourhood, to the effect that its "chief pulpit orator" of the Church of England, as by law established, had mercilessly encompassed "the death of Spiritualism!" With what just reason let me hope that your 5,000 subscribers and their friends will have an opportunity of truly judging, by its courteous publication being vouchsafed at your hands in the next journal of the British Institution of Progressive Thinkers. Souls are developed in heaven as bodies make them on earth to a vast extent; they blossom not in the better spheres; fat, carnal-minded sinners are but poor miserable skeleton-angels; rankling evil ripens to ruin, here, there, and everywhere, if there be no spirit of God in the life of man.—Yours ever,

Liverpool, July 25, 1874.

DIE LEBENSGEISTER.

"CONCERNING SPIRITUALISM.

"TO THE REV. HENRY CARPENTER, M.A., &C.

"29, Erskine Street, Liverpool, July 9, 1874.

"Reverend and dear Sir,—May I inquire if I am correctly informed that on Sunday last you utterly denounced the scientific phenomena alleged to be spiritual as of 'purely Satanic origin'? Nay, further, that 'all Spiritualists, so called, are anti-Christian in their principles; in fact, agents of the Devil'? &c. If this be true, as a lover of science who has investigated these same phenomena at home and abroad with extreme care for a long series of years, and now regards them as fully established beyond the possibility of rational question either scientifically or philosophically, I shall give a public address on such facts and phenomena, and respectfully invite you to substantiate the statements in question, and at the same time refute the scientific testimony that I shall then and there produce from the actual observation and practical experience of others as well as myself.—In the cause of truth and justice, with sincere regard, I am, &c.,

"WILLIAM HITCHMAN."

"TO WILLIAM HITCHMAN, ESQ., M.D., &C.

"Emmanuel Church, Friday Evening, July 10, 1874.

"Dear Sir,—I have returned this evening from Chester, where I have been detained to a late hour. Your letter, which I received last night, has filled me with an agreeable surprise, as I must confess that I am pleased with any communications on scientific and philosophical subjects from one who, like yourself, has devoted so large a part of a laborious life to the study of the greatest and deepest problems of human nature. In the allusions which you are kind enough to make to my address on Sunday morning last, I may assure you that I never employed the sentences attributed to me, and that the question of Modern Spiritualism was scarcely present in my mind when I endeavoured to unfold a few simple thoughts on demoniacal possession as it presents itself to the student of the New Testament. The nearest approach to a reference to modern times which I then made was an allusion to the demonology and witchcraft of medieval ages, when I took occasion to say that at periods of great ignorance among half-civilised nations a certain belief has taken possession of the minds of the superstitious, leading them to have recourse to familiar spirits, &c. Having made no previous notes of the sermon, I cannot cite at length what would be of little interest to myself, and certainly of less value to you, who have meditated much more deeply than I have done on this momentous question of existence.—Accept my best regards, and believe me, dear sir, to remain, very faithfully yours,

"HENRY CARPENTER."

THE TESTIMONY OF SIR CHARLES ISHAM.

We have received the following letter from Sir Charles Isham:—

July 19.

Dear Sir,—I don't know whether Mr. Serjeant Cox has a keener sight than other people, but with regard to the stains which were applied to the fingers of "Florence," and which he states were found upon Miss Showers, I hear from Mrs. Showers that Mr. Crookes told Miss Showers he could not detect any stains on that lady, neither could Mrs. Showers. As to the statement of Mr. Cox that "conditions are imposed that appear as if designed to prevent a too close scrutiny. A friend is appointed to conduct the seance." Nobody conducted the seances until the notorious one at the house of Mr. Cox suggested the necessity of a conductor. It would be easy to reply to other statements by Mr. Cox in No. 223, but this may be sufficient.—I am, yours,

C. E. ISHAM.

Sir Charles adds:—

Mrs. Showers feels deeply the injurious reports upon her character and that of her daughter. They stayed three weeks with Mrs. Gregory, who found them to be most honourable and conscientious.

The following correspondence has appeared in the *Northampton Mercury*:—

SIR CHARLES ISHAM ON SPIRIT MANIFESTATIONS.

Sir,—After reading Sir Charles Isham's report of his recent "Seances with Miss Showers," the medium, I could not help exclaiming "Is this all?" Assuming the comparative reality of the strange visitants from the land of shadows, why is it that none of them are able to throw any light upon the state of the departed after death, or to solve any of the mysteries that have puzzled the wisest in all ages? Sir Charles states that he has failed, in the case quoted, to obtain any valuable information. Is not this true in every instance that has been made public? Are not all the spirits of the same calibre as the mediums through whom they profess to obtain the power of materialising themselves? Does Sir Charles mean to affirm that sympathetic "circles" who may be actuated by vulgar curiosity as well as circles with reverent intent have the power of interrupting the holy sleep of departed saints? If the circles have any power, may it not be confined to "spirits" of very doubtful character? or may not the inquirers be imposed upon by diabolical agents? As to the beauty of "Florence," "Leonore," and their sisters, we have the best authority for the ability of Satan to assume angelic forms. I have read numerous accounts of spiritual seances, but I fail to discover any information gained at all likely to benefit humanity. On the other hand, members of a circle are likely to have their faith in Christianity shaken; and this would be sufficient motive for the Arch Deceiver in humouring those who hanker after "appearances." I do not dispute that Sir Charles Isham may have seen, heard, and felt supernatural creatures of some kind, but marvellous as this is I am still driven to ask *Cui Bono?*

SPIRIT MANIFESTATIONS.

Lampport Hall, July 4.

Sir,—Your correspondent, after reading the account of a seance with Miss Showers in your impression of this day week, asks, "Is this all?" No; it is perhaps the lowest phase of Spiritualism, but it is just what is now most required by many of the most intelligent amongst us, as it is the only form of it which is capable of attracting the attention of their unspiritual, but I hope I may add, rightly-disposed, natures to the higher branches of Spiritualism. So soon as our minds are open to receive the higher phenomena, and the right means are adopted, higher phenomena will most assuredly follow. The question "*Cui bono?*" has been put and replied to times without number, and it has been lately well said by a deep thinker (but doubter), "If these facts can be proved true they are the most important that have occurred in historic times."—Yours, obediently,

C. E. ISHAM.

MISS LOTTIE FOWLER'S MEDIUMSHIP.

This lady is quietly doing a work in London of great importance. Her peculiar form of mediumship is one which cannot be explained away by the cry of deception or trickery. The investigator goes unannounced, and without even giving his name, revelations similar to those recorded below are the result. Miss Fowler is not equally successful in all cases, owing to temperamental peculiarities she cannot see for some sitters; generally she is impressed to tell such visitors so soon as they present themselves, which saves her time and strength, as well as the time and patience of her visitors. An unsuccessful sitting is much more fatiguing to the medium than a favourable one, and, being entirely unconscious all the time she is under spirit control, she is not responsible for any mistake which may be made. These are due to disturbances in the conditions which science has yet to explain. Failures are, however, exceptions, and the honest seeker is generally rewarded with value for his time and money, which he would not part with for double the cost. Indeed, success depends as much upon the sitter as the medium. To accommodate her many fashionable patrons Miss Fowler has lately removed to 21, Prince's Street, Hanover Square, quite near to Regent Circus. We append a letter just received from Mr. R. C. Poole, 25, West Square, S.E., giving facts which could be multiplied by the hundred. Mr. Poole says:—

I was present at a sitting with Miss Fowler, at which some remarkable tests were obtained. From amongst others I select the following, some of which are especially good, as showing that "thought reading" does not cover all the facts of clairvoyance:—A gentleman, who had witnessed a fatal accident some time since, had the particulars of the sad event most minutely described by the spirit of him who had met his death upon that occasion. Little "Annie," Miss Fowler's controlling spirit, also recalled to his remembrance numerous other events of his life, and finished by going, as a proof of ubiquity, to his home, and accurately described the fittings and furniture of his bedroom, giving the subject of the pictures on the walls, and amongst other things she named one or two articles as being in the room, which the gentleman denied being there; little "Annie" saying, in answer to his denial, "Think again; I know that they are there, for I can see them." He told me the next day, however, that "Annie" was right, and he was mistaken. He found the things were there upon looking.

A lady, who had obtained several good tests, such as the names of brothers and sisters, together with the cause and manner of their passing away, asked, "Could the spirit tell her anything which she did not herself know, but which she could afterwards verify?" The answer given was, "Ask your husband does he remember having given to me a number of little agate stones some time before I passed on?" which was a circumstance unknown to the inquirer, but found, upon inquiry, to be a fact. The spirit also controlled Miss Fowler to cross the room and take the lady's hand, saying, "The spirit says that you have on one of her rings," and finally selected from amongst several others the very ring which the communicating spirit had worn in life. Many other tests, equally sharp and clear, were at the same time given, all of which were facts utterly unknown to Miss Fowler.

At another sitting with the same medium, the spirit of my wife's sister was communicating, and little "Annie" said, "A young man has just joined the spirit, her brother; his name is 'William.' He is not so old, yet looks as tall as her. He points to his throat; it is bleeding. Oh, it has been cut!" Now I knew that my wife had had a brother named William, who died when they were children, but I did not know

that just prior to his death the operation of tracheotomy had been performed.

At the same seance was a lady, a stranger to Miss Fowler, and sceptical as to the truths of Spiritualism. "Annie" told her she saw a very near relation of hers who was lying very sick and coughing badly; she could see that in a few days he would pass away. He was like her in feature, looked like an elder brother; was not sure of the relationship existing between them, but he was very like her in the face, though older. The lady denied having a brother, or indeed any relation whom the description at all fitted, and so thought no more of the matter, until three days after a letter called her to the bedside of her father, whom she had not seen or heard of, through family differences, for some years. At once she recognised the scene as portrayed by little "Annie," and witnessed his passing away, which occurred the same week, or nearly as possible to the time as given through Miss Fowler's mediumship. Another test, exactly similar in character, was also obtained in my presence, the subject of the test being at the time apparently in good health; but he too has since passed away, and there was not six weeks between the warning given and its fulfilment.

Any of your readers who would like further verification to these tests, I can give them the names and addresses of several who, like myself, were witnesses to the above, some of them men of good position in the City of London,—hard-headed nuts, and not likely to mistake when they hear a quiet, unobtrusive lady telling them of events in their lives that had been long blotted out of their memories, and showing a knowledge of their most private affairs, some even of which they had hardly thought of themselves.

MRS. TAPPAN IN THE NORTH.

The bold adventure of our devoted brethren Messrs. Hinde Brothers, of Darlington, in making extensive arrangements for Mrs. Tappan in the district of which their town is the centre, has very clearly demonstrated the wisdom of the ideas thrown out in a recent article in the MEDIUM. It was there stated that in some places much preliminary work had to be undertaken before public meetings could be made profitable either to the cause or its promoters. No doubt the visit of such an able advocate as Mrs. Tappan must do good, however discouraging the meetings may appear at the time. In such places as York the Messrs. Hinde must have spent a little fortune, but a very different report has to be made of other places. Our record of Mrs. Tappan's journeyings are intended to be faithful pictures for the friends of the cause to guide them as to the places in which Mrs. Tappan's great power may be most effectually utilised, hence we point out failures as well as the more encouraging episodes of the tour. We think we may safely say that we have got through with the first order of incidents, and that in the future nothing will be presented for our historical embalment but that which is of the most cheering description. The experiments of our Darlington friends have furnished admirable thermometrical readings as to the degree of spiritual heat existing in the places visited, and we hope Messrs. Hinde will, at the close of the campaign, furnish a general report of the vicissitudes met with, with practical observations on the attendant causes of good and adverse fortune.

As might have been expected from the appearance of so many astounding letters from the pen of Mr. Barkas, and the marked success which has attended Mr. Morse's visits of late, Mrs. Tappan's reception at Newcastle was the crowning triumph of her Northern tour thus far. A correspondent says:—"A profound impression has been made in favour of our glorious cause. The meetings were most enthusiastic and appreciative, and the audiences at the close of the poems clapped, shouted, stamped, and waved hats, &c., cheering with ungovernable demonstrations of admiration and applause. At the close of the last evening Mr. Barkas announced that Mrs. Tappan would shortly visit Newcastle again. This called forth a volley of approbative manifestations."

The local papers have devoted much space to reports of the meetings, but the records thus offered are of the most faulty description. The arrogance of the youths who "represented the press" on these occasions is as offensive as the innate dignity and unmingled success of the proceedings could permit, without a violation of common decency. The disgusting scribbler in the *Advertiser*, "R. W.," with a low ingenuity suggests all kinds of ways in which a professed trance or inspirational speaker may be a "blasphemer" or an "impostor." These malevolent suppositions in the empty skull of that writer fulfil the function of knowledge, facts, and honourable feeling, with the better class of humanity. Thus it is, we suppose, that a portion of society cannot form a liberal or enlightened estimate of Spiritualism and its supporters.

At Stockton, on the 27th, a very intellectual though not numerous meeting assembled to listen to Mrs. Tappan. Of the meetings at Darlington and Guisboro' we shall report next week. The future movements of Mrs. Tappan may be learned from her List of Appointments. We hope the friends of the movement will, in all the places she visits, do their best to crowd Mrs. Tappan's meetings.

BOLTON.—Mrs. Tappan will lecture in the Co-operative Hall on the afternoon and evening of Sunday, August 9.

BURY.—Mrs. Tappan will visit Bury on Monday, August 10, and lecture in the Co-operative Hall, Knowsley Street, in the evening at eight o'clock.

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, ALPHA, 18, Atlingworth Street, Brighton.

OLDHAM.—Our correspondent, Mr. Thomas Kershaw, says it is conceded by the speakers that visit Oldham, "that there is not another town in England where Spiritualism has taken such deep root." Arrangements are now being made for Mrs. Tappan's third visit, and the orations delivered by her on former occasions are being published, price 3d. each. Mr. Kershaw has distributed an immense amount of literature, besides holding a continuous succession of meetings; and now that he has commenced local publication, we hope the influence of his operations will be thereby increased.

PICNIC AT NOTTINGHAM.

To the Editor.—Dear Sir,—Will you kindly find me room for this letter in your next impression. I am requested to inform your readers that a social tea-party or picnic, under the auspices of the Progressive Spiritualists' Association, will be held at the Arboretum on Monday, August 3.

We shall be very pleased to see as many of the friends of the cause as can make it convenient to attend. Those of our friends at a distance who desire to take tea with us will greatly oblige by notifying the writer of their intention to do so. We should be pleased to see visitors from all parts. Mr. Burns has been invited to be with us, but a reply has not yet been received. I hope our friends at Derby, Loughboro', Quorndon, &c., &c., will not overlook this invitation, as we expect to have an enjoyable gathering. I am sorry to inform our friends that our Lyceum has been dead for several weeks. It was resolved by those present at its last session "to close until the friends saw it desirable to re-continue it." I hope this feeling will be the result of the coming gathering.

The late members of the Lyceum will be presented with a free ticket, and the charge for friends will be 1s. each, an early application for which will oblige the committee. The afternoon and latter part of the evening will be for amusement. Tea on the table at 4.30, after which a meeting for mutual interchange of thoughts will be held. The friends desire to express their sincere thanks to our good friend Mr. Jennison for his kindness in sending the donation for the Lyceum just received, and hope he will be able to make one of a party from the "great city." Applications for tickets or further information may be obtained from yours, in the cause,
J. ASHWORTH, Cor. Sec. and Late Conductor.

64, Marple Street, Nottingham, July 20, 1874.

P.S.—I hope all the Spiritualists in the town will accept this invitation, also those who are investigating the subject.

[We regret that this letter did not appear last week. We hope there will be a full attendance. Mr. Burns will endeavour to be present.—Ed. M.]

GERALD MASSEY'S LIST OF LECTURES FOR 1874—5.

Mr. Massey has issued the following list of subjects for the ensuing season. We hope Mr. Massey will be extensively engaged. The plan which we recently recommended for the introduction of lectures on Spiritualism into the arrangement of Mechanics' Institutions, might be adopted in respect to Mr. Massey. Special efforts should be made to secure a visit from Mr. Massey in every place where lectures can be got up. His lectures are of the highest class, fearless and logical, and carry conviction with a class of minds which are repelled by the performances of those where genius is not so sparkling. The recent triumphant tour in America will re-introduce Mr. Massey to the English public with renewed zest. The list of subjects offered is as follows:—

1. Charles Lamb, the Most Unique of English Humourists.
2. A Plea for Reality; or the Story of the English Pre-Raphaelites.
3. Why I am a Spiritualist.
4. A Spirit-World Revealed to the Natural World from the Earliest Times by Means of Objective Manifestations, the Only Basis of Man's Immortality.
5. The Life, Character, and Genius of Thomas Hood.
6. Why Does Not God Kill the Devil? Man Friday's Robinson Crucial Question.
7. The Man Shakespeare, with Something New.
8. The Birth, Life, Miracles, and Character of Jesus Christ, Reviewed from a fresh Standpoint.
9. Robert Burns.
10. The Meaning of the Serpent Symbol.
11. Old England's Sea Kings.
12. The Coming Religion.

Address—Ward's Hurst, Hemel Hempstead, Herts.

GOLDEN WEDDINGS.

To the Editor.—Dear Sir,—You have copied an error from the *Kensington News*, which, perhaps, you may think it as well to correct. If it please God we live to the 20th of next September (1874), we shall see our 50th wedding day—our "golden wedding."

You are aware, no doubt, that William and Mary Howitt had the happiness to pass theirs some two years ago. They were then in Rome, where they now are. More fortunate than they, we shall receive the greetings of our friends at home. It is singular that four earnest Spiritualists should be thus God-blessed in being together on earth, after the expiration of half a century, each of the four having been literary workers all that time. No better persons live than William and Mary Howitt; none who have done so much good here; none, I will say, who are destined to do so much good to man hereafter.

I humbly hope our lives also have been passed as workers of His will. Now, then especially (on our 50th wedding day), and always, I humbly trust, we shall join in thankfulness to the merciful God who has kept us so long together.—Truly yours,
S. C. HALL.

Avenue Villa, 50, Holland Street, Kensington, W., July 24th.

[We gladly give a place to the above letter, and wish we could fittingly express the feelings which overflow the power of utterance when we contemplate the theme hinted at in Mr. Hall's brief reflections. We have had the honour of crossing lances with both of these literary veterans, and though on details we might possibly fail to agree even at this day, we no less heartily love and respect them. After all, it seems that human brotherhood consists in something deeper, more spiritual, than such accidents as speech-framed formulae. At heart, when we seek, each in his own way, to advance the cause of truth and beneficence, we become spiritual links in one bright chain, which, passing from the divine source of goodness, suspends in being all the children of the Infinite by its mighty power. It is when we overlook this inner relationship, and try to attach ourselves by temporal figments, that we turn our faces from the true light and fall out amongst ourselves. The "golden wedding," and the reflections to which it has given rise, have solved a great religious and a popular social question: true love and real brotherhood vindicate themselves. In congratulating our friends on the felicity of their lives, let us each try to be worthy of similar blessings.—Ed. M.]

Onid oes genym grefydd a'n dysg am ddirgelion ein tynged ysbrydol? Paham, gan hynny, y dechreuoch ymchwiliad drosodd eich hun? Paham yr ewch heibio i'r awdurdodau sefydledig? Ai nis gallwn ymddiried i'r bont a'u cludodd yn ddiogel dros y ffrwd gyhyd o amser?

Y mae tri pheth y tybir yn gyffredin eu bod yn gyfaddas i ddysgu y bobl: Crefydd, Gwyddor (Science) a Philosophyddiaeth.

Weinidog, beth am y Meirw? Pa fodd y gwyddoch y bydd i mi sydd yn sefyll yn awr ger eich bron fyw eto ar ol marw? Y gweinidog a etyb: "yr wyf yn credni mai felly y bydd!" Nid yw y sierwydd yn fy meddiant i. Weinidog, beth am y Meirw?

Cyfarlyddwn i ddyfodol Gwyddor, a gofynnwn—Wyddorydd, beth am y Meirw? "Beth am y Meirw?" eb y Gwyddorydd, "nis gwyddom ni!" Heb wybod am y Meirw, yn wir! sut ymae hyn? Yr ydym yn credu, rhaid i ni credu, yn addysgiadau ein beglwys; o blegid, os gwithiwn ein hymchwiliadau gwyddorol i'r eithrfoedd, cauir drysau y rhan gyfrifol o gymdeithas yn ein herbryn. Dywedid ein bod yn anffyddwyr, ein bod o'r tu allan i gaerau yr Eglwys, am nas derbyniem ei mynegiadau. Felly, gwelwch y gorfodir ni i dderbyn athrawiaethau yr eglwys ar y cyfan, er ein bod yn eadw yr hawl o gredu, neu anghredu i ni ein hunain."

Philosophydd, beth am y Meirw? "Credwn eu bod yn byw ar ol hyn; diau eu bod mewn sefyllfa briodol i'w natur; ac, os felly, byddent foddolawn i dderbyn pob llawenydd a ddiehon iddynt dderbyn. Er ein bod ni yn credu yn athronyddol mewn hanfod sefyllfa anfarwol, eto, gwelwch mai cred gasgliadol ydyw. Yr ydym yn gobeithio ac yn ymddiried ei bod yn wir!"

Rhaid i ni, gan hynny, alw swyddog newydd i mewn; ar fyr, rhaid i ni anturio ar y bont newydd, ac ymddiried i'r llong newydd, rhaid anturio, er galarnadau y rhai ar y llin. Rhaid i ni fyned rhagom. Pe na buasai rhagaratowy'r ar fôr tywyll anwybodaeth dyn, pa fodd y gallasid arloesi ffordd i'r dydd dyfodol? Ac yma safwn wyneb yn wyneb â'r bobl ryfedd orphwylus a elwir Ysbrydonwyr. Mor orphwyllog fel y maent yn berffaith alluog i roi deddfryd gydwybodol, uniawn, a gonest ar unrhyw bwn, ond y mwyaf hanfodol oll, sef natur eu heneidiau eu hunain. Ystyrid eu tystiolaeth ar unrhyw bwn arall yn ol ei wir werth; ond os llefarant yr hyn a wyddant am natur a nerth yr ysbryd, diystyriat eu holl allu a'u begni meddyliol ar unwaith, a gwaradwyddir hwy fel rhai cwbl wallgof!

Gadewch i ni yn awr ymofyn â'r creaduriaid twylledig hyn. "Ysbrydonydd, beth am y Meirw? Sefwch! pwyllwch dros enyd cyn ateb; ystyriwch yn dda bwys y pwnc. Cofiwch wrth ateb y gelwir arnoch i lefaru ar ddrysbywne sydd yn cynnwys ymgeisiadau anwylaf calon dyn; pwnc sydd o'r pwys penaf oll i fywyd dyn." Ymae eich cymhelliadau i difrifwch yn afreidiol i mi; nid oes angen i chi wasgu pwys rhyfedd-ol y pwnc arnaf fi; nid oes achos i chi wyllo y canlyniad a gynnwysir ynddo; canys, llefa yr Ysbrydonydd, nid wyf yn bwriadu ateb eich holiad! Ond er hynny dywedaf, llefaraf y meirw drostynt eu hunain. Yna dywed yr Ysbrydonydd wrthyfch am y modd, y dull, a'r offerynnau a defnyddia efe i ddal cyfeillach â phreswylwyr y bywyd dyfodol.

Ac ond i chi ddilyn y dull naturiol o ymchwilio drosodd eich hun er profi y gwirioneddau a grybwyll yr Ysbrydonwyr, deuwch i'r penderfyniad, ar ol ymchwiliad priodol, fod yr hyn a haearnt hwy yn wirionedd, y gall y meirw lefaru drostynt eu hunain, ac y gwnant hynny! Ymddangosai fel hyn y gwnai Ysbrydoniaeth wneyd diffyg Philosophyddiaeth, Gwyddor, a Chrefydd i fynu. Ymddangosai hefyd, fel hyn, yr adferai i Grefydd yr hyn a gollodd. Rhoddai i Wyddor yr hyn nas meddiannodd, a phroffai i Philosophyddiaeth fod ei dyfaliadau godidog yn gywir.

Oddiwrth "Beth am y Meirw?" Anerch gan J. J. Morse. Yr eilfed fil. Pris Ceiniog.

J. Burns, 15, Southampton Row, Holborn, London, W.C.

J. REGINALD OWEN, Cyf.

A CLAIRVOYANT BULL.

To the Editor.—Sir,—Two "clairvoyant horses" having kicked over the traces recently, and galloped into the pages of the *MEDIUM* as hobbies ridden by two separate correspondents who vouch for the truth of their respective statements, and assure us that they are neither "jockeying" nor "trotting" your readers, allow me to introduce into the arena a knowing bull—not one of those papal anathemas, goaded by slaves of the Vatican, but a genuine specimen of the bovine tribe. This is not the veritable beast which performed the solemn office of pulling the bell in the sacred funeral rites over the mourned carcass of Cock Robin as the infallible history conveyed in our honoured nursery rhymes has made so dear; but it is one which bears the responsibility of having defined a local habitation and a name for some four or five thousand inhabitants of a town situated within about four miles of Nottingham.

By the tradition of history and the history of tradition in and about that populous and thriving town, Nottingham, I learned, when a boy rambling through the picturesque neighbourhood of Sherwood Forest, that "once on a time" (I believe that is as nearly the date as can safely be fixed), a butcher was engaged in driving a bull to the slaughter-house, and at a particular spot the animal took into his profound head the idea of stopping to stamp on the ground, from which occupation he could not be driven by either the coaxing of the butcher or the blows of the said butcher's stick. After the stamping had been repeated several times, good "accommodation for man and beast" rushed through the ground in the form of a stream of pure water. The circumstance provoked much excitement in the little village, which has since grown to a town; superstition, or it may be something better, prompted the idea that the event was an omen of treasures to be unearthed, or some profound event of the past to be revealed, and a deep hole was dug, which culminated in a permanent well being established, for the water was found to be of a superior kind, and deemed a public boon.

The fact that the Bull declined to pass the spot, until water had gushed through the ground, seems to indicate the possession of a faculty or instinct of a peculiar and useful kind. There will, doubtless, be thousands of readers who will aver that this is an old woman's tale: to such it may not be a waste of time and effort to explain that from this circumstance, curious as it may appear, the town takes its name "Bullwell;" that the particular well used to be pointed out on Bullwell Forest (a part of the old Sherwood Forest) when I was a boy; that until recently, to my own ocular knowledge, a public-house sign in the town commemorates the event, in all the glories of pictorial art,

rude though the sketch and painting may be; and that the mystery is a matter of history to the inhabitants who believe in it as implicitly as the classical scholar believes that Rome was named after Romulus.—I am, &c.,

SCRIBO.

To INVESTIGATORS.—Mrs. Clavel, Ashton House, Hammersmith Bridge, W., desires to meet with a few intelligent investigators of both sexes with the view of forming a circle for the investigation of the spiritual phenomena.

MR. HUDSON, spirit-photographer, is now occupying comfortable premises at 2, Kensington Park Road, W., and is ready to receive visitors. We are glad to hear that satisfactory results have been already obtained, and we trust many will avail themselves of the opportunity to test the extraordinary phenomenon of spirit-photography.

WHAT ARE OUR CHRISTIAN TEACHERS DOING?—On Sunday evening as we walked on the Thames Embankment and witnessed the crowds of respectable promenaders being put to shame by the low ruffian element, which persisted in singing lewd songs and assailing in an indecent manner young females, we wondered what all the bishops, clergy, and dissenting ministers were doing that they were not present to infuse the superior element of their Christian influences into such a mass of wanton wickedness. The truth must be told, that while our well-paid clergy of every rank and denomination are engaged in their peculiar trade of fetish worship on Sunday evenings, and in wrangling about the cut of their garments during the week, the morals of the people are handed over to the police. Let us then have more police and fewer parsons, for law and decency demand it in more places than on the Thames Embankment. Lately a woman at Manchester was nearly killed by a brick-maker and a retriever dog, which he incited to worry her. When will Spiritualists set an example to the age, and getting tired of gaping at phenomena, talking to archangels about Urim and Thummim, and baranguing for weary months in "council" over how they can best put in leading strings their brothers, buckle up and try to teach suffering humanity the divine laws of their nature—spiritual, mental, physiological and industrial? Preaching, trance-speaking, spirit-communications will not do. The people must be individually instructed, and not by book merely, but practically trained in the duties of life. They must be taught how to keep their bodies clean, be healthfully dieted, and put in the way of earning a living. Industrial and hygienic education is the great need, and it can be made to pay. Do not expect the State to do this work, nor the church, nor committees, nor isms of any kind. If a few men and women only realise the fact that they are human, and ask themselves what are the duties and the responsibilities of that exalted state, the work will be begun at once, and every step will be a success. The *Hornet* had a good cartoon lately representing the real man and dog fight. The "dog" was figured as sectarianism, backed by a church dignitary, and the "man" was ignorance, backed by the mob. The fight has been going on for ages, as the Thames Embankment on Sunday evening and the police courts amply testify.

SPIRITUALISM AT PALACE GARDENS CHURCH.—The discussion on Spiritualism was again renewed on Wednesday last, and was listened to by a large and attentive audience. By way of opening the proceedings Dr. Bayley gave a *résumé* of the opinions brought to their notice at the previous meetings. The question he said was not whether the facts of Spiritualism were real or not. He believed generally they were; he believed almost all that had appeared in print on the subject as having in reality occurred. Swedenborg himself had been called by Spiritists the prince of spirits; so far they were agreed. But from Swedenborg's point of view (illuminated as he is admitted by both sides to have been) they, as New-churchmen, must condemn the practices of modern Spiritism. His (Swedenborg's) predictions concerning its dangers were verified every day. There was no abomination that could not be learnt from spirits. Mr. Whitley, on rising to reply, drew attention to one of the hymns used at the church, from which he endeavoured to convict the Swedenborgians of being, as the Spiritists had been termed, spirit seekers. He read the verse, the opening words of which commence, "Angels of mercy, gently now draw near us," and pointed out that it was a direct appeal to the unseen intelligences. He (Mr. Whitley) had taken Dr. Bayley's advice, and read Swedenborg for himself, from whose writings he then read extracts, which he explained, and claimed them as bearing out the claims of Spiritualism. Mr. Warren (a member of the congregation) said that Spiritism was of so degraded a character that he thought they would be wise to let it alone. He pointed out that its permission by Providence for the suppression of greater evils did not alter its own nature, and consequently did exculpate those who used it. There was nothing (he said) in it that helped the great work of saving souls. Mr. Percival said he had been subject for many years to many visions, and to inspiration similar, if not identical, to that we read of in ancient times. If anybody (he said) now-a-days says he has had a revelation, he is either looked upon as an impostor or a lunatic. Why was this? The Protestant religion itself was founded on supernatural revelation. He then pointed out the fact of the immanence of the Deity in man, and asked whether it was wonderful that, God being in us, he should sometimes open our eyes to behold spiritual things. Mr. Ottley, while admiring much of what had been said by the last speaker respecting the omnipresence and omnipotence of God, pointed out that in man's fallen state he would necessarily be more open to evil influences than good. He had seen more of the workings of Spiritism than perhaps most of his hearers, having been placed in contact with it from a child. He would say, "Give it your attention, investigate it, become mediums if you like," when they had done so he believed they would sincerely regret they had ever had anything to do with it. Mr. Ashman (of the Psychopathic Institution), in the course of some remarks which had little to do with the subject of the evening, charged the Swedenborgians with placing the opinion of their author above reason and thought, that he would rather trust his own senses than be led by anyone else. Mr. Jobson pointed out that because a thing was permitted it did not necessarily follow that it was good. Mr. Whitley, with the permission of the meeting, then made a few more observations, and read some further quotations from Swedenborg on the subject. After which Dr. Bayley in a few words drew the discussion to a close. —*Kensington News*.

MR. BUGUET'S PHOTOGRAPHS.

We quote the following from a letter by Mr. Cooper of Eastbourne, which appeared in the *Hastings and St. Leonards News*, of July 24th:—
 "On my visit to M. Buguet, I requested to be allowed to enter the dark room, which was readily assented to, when everything was done in an open and straightforward manner; and I can account for what followed only by attributing it to what I believe to be the true cause—spirit-action. A piece of glass was used, large enough to admit of two portraits being taken; one half was exposed at a time. On the first half there was my own figure only; on the other half—wonderful to state—was a female form in addition to my own. This did not at first strike me as being like anyone I knew. On seeing it printed, however, I at once saw that it resembled my wife, who died sixteen years ago. It has since been shown to several persons who knew her, and the resemblance is generally admitted; and the matter has been placed beyond doubt by its being recognised when no clue whatever was given, and my own likeness concealed from view.

Here, then, is a fact for our *sages* to account for. They have not only to account for the appearance of the spirit-form, but, granting its reality, they will have to consider how the rays from an invisible object can be transferred to the sensitised plate of the camera. That there is something peculiar about it is evident from the fact, which has been observed, that the secondary image, though fainter than the other, readily appears under the influence of the illurial touch of the developing fluid,—a fact which, though admitted, does not appear to be capable of explanation.

Mr. Buguet will return to London and give photographic sittings as soon as 150 sitters are entered, at 30s. each, to be paid at the time the name is registered. The names of intending sitters will be received by—

Lady Caithness, 46, Portland Place.
 Mr. Burns, 15, Southampton Row.
 Mr. Harrison, care of Mr. E. W. Allen, 11, Ave Maria Lane, E.C.
 Mr. Coleman, 1, Bernard Villas, Upper Norwood.
 Mr. Samuel Guppy, Morland Villas, Highbury Hill Park, Holloway.
 Mr. Shorter, 23, Prince of Wales Road, Kentish Town Road.
 Mr. Slater, 19, Leamington Road Villas, Westbourne Park, W.
 Mr. Iveney, 64, Seymour Street.
 Mr. Loe, 171, Grainger Road, Bermondsey.
 Mr. S. C. Hall, Avenue Villa, Holland Street, Kensington.
 Mr. Wm. Gill, 145, Marine Parade, Brighton.
 Mr. Thos. Farrall, Long Street, Sherbourne, Dorset.

AN APPEAL TO SPIRITUALISTS AND FRIENDS OF PROGRESS.

The Spiritualists of Sowerby Bridge have, up to the present, held their meetings in a cottage house at Causeway Head. This has now been found inadequate, and in order to carry out more progressive principles a new Lyceum has been built, to seat about 300 persons, in Hollins Lane, Sowerby Bridge, along with eight dwellings, which are intended at some future time to endow the Lyceum, when they can be freed from mortgage. The building when complete will cost above £1,500, of which £1,000 has been obtained on mortgage at the rate of 5 per cent. per annum, which leaves a debt of over £400. An appeal to the friends of Spiritualism is proposed—that if 300 friends will kindly give twenty fillings each, the remainder will probably be raised at home. Mrs. Cora L. V. Tappan has kindly consented to open the new hall, and she heads the list with a donation of £5, along with several friends in the out district, who have already promised one pound each. The Bradford friends are arranging for a benefit of two orations to be given by Mr. J. J. Morse of London, some time in the month of August.

This is earnestly put before the friends of the movement, as it is impossible to borrow money on a school or lyceum, owing to the action of the School Boards; and as this is the first building in the kingdom of Great Britain belonging solely to Spiritualism, and as the money will shortly be due to the various contractors, it is hoped that those who can do something for the cause will do so. The projectors are all working men, and this is one of the boldest attempts to carry out the true religion or science of Spiritualism which has been undertaken. It is intended, as announced, to open the hall on Sunday, August 2nd, 1874. To those who are not in a position to give the amount named above, smaller sums may be sent, and to those who cannot give money, tracts, books, spiritual periodicals, and back numbers of the London spiritual papers will be thankfully received; and as a library is connected with the institution, those who can help with books will do good in many ways. The friends are thankful for the support and encouragement that has already been given, and kindly solicit further favour and support. The editor of the *MEDIUM AND DAYBREAK* will kindly receive donations for this great object, or they can be forwarded to the secretary,

HENRY LORD,

Union Street, Beech, Sowerby Bridge, Yorkshire.

LIST ALREADY PROMISED.		£	s.	d.
July 14th.	Mrs. Cora L. V. Tappan	5	0	0
	Twelve other Friends £1 each	12	0	0
	A Friend from Oldham	1	0	0
	Ditto from Manchester	1	0	0

The amounts and other gifts will be acknowledged in the London spiritual periodicals.

INTERESTING TO THE PUBLIC.

The harmonium which has for several years been so serviceable at the Sunday services has just been repaired and tuned, at an expense of £5, including moving. To defray this account, Mr. Burns is willing to give a phrenological entertainment on some Tuesday evening early. If a few musical friends would come forward and assist, a very nice evening might be provided. The price for tickets might be—for special seats, 2s. 6d.; admission, 1s. To raise a sufficient sum a goodly number of 2s. 6d. tickets would be necessary. The entertainment would consist of phrenological examinations of ladies and gentlemen selected from the audience. This is a course which is extremely amusing, as well as instructive.

ODDS AND ENDS.

Dear Editor,—Kindly insert the following correction. In entry under above heading at p. 477 of *MEDIUM* of July 24th, lines 15 and 23, for "active" read "actinic."—Yours, H. M.

P.S.—May one ask when Mr. Pine's book giving his discovery as to the mode of spiritual communication is likely to appear? If this query should catch his eye, I hope he will answer it.

"PROGRESSIONIST" also asks Mr. Pine the same question.

MRS. BULLOCK AT THE ATHENEUM, EUNTON ROAD.—Mr. Haxby, in reporting last Sunday's meeting, says:—"The subject selected by the audience was 'the Foreknowledge of God and the Predestination of Man.' Mrs. Bullock said, 'How can the finite mind of man comprehend the incomprehensible Creator, or the work and foreknowledge of Him who ever was?' and asked, 'What is our opinion of the foreknowledge of God and of the predestination of man?' The preconceived and predestined man in his own littleness can but look at his own little life, and understands not nor can be by any possibility comprehend or measure or limit the wisdom of the great Architect." Mrs. Bullock went on in a fine strain, although not defining either of these infinite subjects more than to a certain point. At the close of the lecture a few questions were asked. The services will be continued every Sunday evening until further notice."

TO THE EDITOR.—Dear Sir,—The South Wales Progressive Society, held at the above address, feel it their duty to give you all the information possible, so that the general body of spiritual progressives may know the great improvement making in the development of useful mediums. In this society we have trance-speaking, writing, and test giving, and also physical manifestations of the most satisfactory character. Since our friend Beales's visit to Cardiff the spirits controlling him and others, in accordance with their promise, have assisted at our circle in every way to the satisfaction of all, by securely tying and quickly untying the medium. Whilst the medium was tied these manifestations were produced:—The guitar, accordion, tambourine, whistle, and bell have all instantly been played at the same time. Our spirit-friends then demanded the light to be struck to satisfy all that no mortal hands had touched or replaced anything. During the performance of these manifestations our hands were all linked, so that no collusion was possible. Hands were distinctly felt, and spirit-lights numerous. There seems every possibility that we shall soon have useful mediums here for public teaching as well as for private home circles. The light of progression is fast spreading in Wales, and our friend Mr. Peck has been so far developed in physical mediumship that he is now open for private engagements, and all those who wish to be satisfied as to this part of the phenomena through his mediumship can do so by applying for full particulars to the address here given—Signed, on behalf of the society, T. WREXER, D. DAVIES, Sec., 126, Cambridge Road, Canton, Cardiff, July 24, 1874.

HECKENROTHWICK.—Mr. J. J. Morse, from London, gave his two lectures on Sunday last at the Co-operative Hall with great satisfaction to the most appreciative audiences we have seen for some time. The subject of the afternoon, chosen by the audience, was "The Origin of Spirit: its first combination with matter, and dissolution from the body," which was spoken to in the most philosophical language for nearly an hour and a half. The subject at night was the "Ancient mythology of Egypt, Assyria, &c., and what their connection with modern Spiritualism." The audience were spellbound and carried back into the ancient mysteries as if they had been only of yesterday. The misdeeds of all would-be infallible priesthoods, causing the fall of empires, together with ignorance of the masses, were impressed upon the audience with great force. There would always be specialities in leaders, but the spirit particularly wished them to understand that God had made man so that all could and ought to work out their own progress in the world of improvement. A great meeting is expected to-night (Monday), at the Church, as of old, has tried the "devil trick" against the only hope which the world has for bringing back a true religious life. We had hoped that we should have heard the last of the devil in science, seeing that the Mechanics' Institute and all other great measures have been sent by the would-be priesthood through that most charitable institution commanded by the Bobby of the all-fire wise and sulphur-drinking majesty. What a beautiful hole for the God of all goodness to prepare for his own children! What peace and happiness to be sure!—A CORRESPONDENT, July 20, 1874.

LIVERPOOL.—The advent of Mrs. Tappan in Liverpool has done much to give an impetus to the already rapidly-increasing interest taken by all classes in the investigation of Spiritualism. On all sides we hear of anxious inquiries being made as to the means of obtaining the longed-for proofs of the truths advocated by Spiritualists, of private circles being formed, and of steady progress in the pathways of light and knowledge. The Sunday meetings held at the Idington Rooms by the Psychological Society always attract good audiences. Especially is this the case when the deservedly popular trance-medium, Mr. Morse, is engaged. Last Sunday the room was unusually full, and the splendid orations given through Mr. Morse will long live in the memories of those who were fortunate enough to hear them. The evening lecture, under the double title of "Law versus Miracle" and "Chance versus Providence," was a masterpiece. It was listened to with rapt attention, and evidently created a deep impression upon several present. The chair was worthily occupied both afternoon and evening by Dr. Wm. Hitchman, who prefaced the lecture in the evening by reading St. Mark's account of the resurrection of Jesus and his subsequent manifestations to his disciples; and at the close of the lecture spoke in a few well-chosen sentences on the work Spiritualism is doing amongst men of science in combating the intensely materialistic theories held by so many of them at the present day, both at home and abroad. Dr. Hitchman, whose interest in the progress and development of the spiritual movement is so well known, has kindly consented to give an address at the society's rooms on Sunday evening next on the "Spirituality of the Soul." Mrs. Tappan has been re-engaged to deliver lectures during the last week in August, and Messrs. Easton and Taylor, physical mediums from America, may possibly pay us a visit before long.—Correspondent.

ORDER OF SERVICE

On the First Evening of the Series, Sunday, August 2nd, 1874.

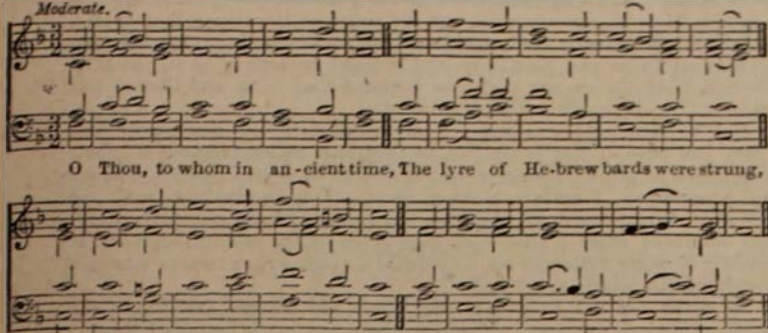
DR. PEARCE will preside.

HYMN 48, "SPIRITUAL LYRE."

ROCKINGHAM.

L. M.

DR. MILLER, 1787.



O Thou, to whom in an-cient time, The lyre of He-brew bards were strung,

Whom kings a-dored in songs sublime, And prophets prais'd with glowing tongue.

- 2 Not now on Zion's height alone
Thy favoured worshipper may dwell;
Nor where, at sultry noon, thy Son
Sat weary by the patriarch's well.
- 3 From every place below the skies,
The grateful song, the fervent prayer—
The incense of the heart—may rise
To heaven and find acceptance there.
- 4 To thee shall age with snowy hair,
And strength and beauty bend the knee,
And childhood lip, with reverend air,
Its praises and its prayers to thee.

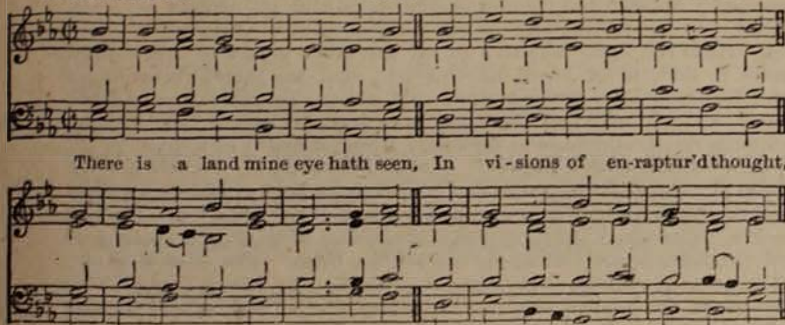
READING FROM THE BIBLE.

HYMN 36, "SPIRITUAL LYRE."

MELCOMBE.

L. M.

S. WEBBE.



There is a land mine eye hath seen, In vi-sions of en-raptur'd thought,

So bright that all which spreads between Is with its ra-diant glo-ry fraught.

- 2 A land upon whose blissful shore
There rests no shadow, falls no stain;
There those who meet shall part no more,
And those long parted meet again.
- 3 There sweeps no desolating wind
Across that calm, serene abode:
The wanderer there a home may find
Within the Paradise of God.

Oration by DR. SEXTON, on

"The Claims of Modern Spiritualism upon the Public Mind."

HYMN 51, "SPIRITUAL LYRE. Tune—Old Hundredth.

- 1 How pure in heart and sound in head,
With what divine affections bold,
Should be the man whose thought would hold
An hour's communion with the dead.
- 2 In vain shalt thou, or any, call
The spirits from their golden day,
Except like them, thou too canst say
My spirit is at peace with all.
- 3 They haunt the silence of the breast,
Imagination calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest:
- 4 But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within.

A voluntary contribution at the close.

The Committee invite the co-operation of all friends of Spiritualism in the metropolis to assist them in rendering these meetings of that great service to the cause of which they are capable. Any quantity of tickets and handbills may be obtained of those who issue tickets, or of the SECRETARY, as above.

IMPORTANT letters from Mr. Barkas, Newcastle, and other matter stand over for our next number.

MR. MORSE is in Glasgow this week. He will be in London next week.

NATIONAL AND SPIRITUAL ORGANISATION.

We have had several letters from members of the party criticised by William Howitt, but our statement of last week, that the public of Spiritualists have evinced no interest in the matter, still stands true. Mr. George King censures us for not printing his letter entire, so that our readers might judge of his conduct in joining the association. We do not feel that the complaint thus put in can be sustained. The reason why he joined a certain society is no more a part of Spiritualism than would be the statement of Dr. Manning why he joined the church of Rome. We are not the organ of that society. We extracted fully, not in a garbled form, the paragraph which affected Spiritualism, and showed that it was the corrupt seed from whence springs the plant that has in all ages choked the spiritual in human institutions. After that the secondary considerations could have no more interest. We consider that we acted fairly as Editor. No individual was attacked in previous correspondence, and no individual had any redress to seek. The questions raised were general ones, except those particular points respecting the association named by Mr. Jones, and which no one has attempted to reply to. We also printed extracts from other writers, replying to Mr. Jones on general principles.

Mr. E. T. Bennett is certainly worthy of a "seat on the council." His letter, asking for "evidence," justifying some remarks made by us last week, indicates a remarkable degree of diplomatic tact, a most useful quality in all affairs of a "national" kind. To ask for proof is a splendid foil, and saves the interrogator from either affirming or denying. Why did he not discredit the whole passage relative to the opposition of the association to the Spiritual Institution? For information on these points we refer Mr. Bennett to Mr. Algernon Joy, honorary secretary, who is the proper source whence to elicit such important official information. A letter came from that officer with the same post that delivered the one from Mr. Bennett. Mr. Joy says, speaking of his colleagues, "Some have vaguely suggested a newspaper, without any reference to you." We hope we have given Mr. Bennett "evidence" of a kind that will be wholly satisfactory to him. We take leave to state, however, that in our opinion Mr. Bennett's evasive inquiry betrays a lack of candour or indifferent knowledge of the history of the times. If he will turn to the columns of the newspaper which is used as the organ of the party with which he is connected, he will find that for a series of years that print has carried on a systematic course of attack on the Spiritual Institution and those connected with it—so annoying to the friends of Spiritualism, that many have found it impossible to tolerate it in their possession. As we pointed out on a former occasion, ever since the MEDIUM took the lead as a weekly paper, no other weekly organ being at the time in existence, the antagonism of the organ of the party has been of the most marked kind, and the steps which led to the association's being formed were initiated by the staff of that paper. But to come nearer to the point: if Mr. Bennett desire further evidence of the efforts of his coadjutors to damage the Spiritual Institution, we can refer him to the copious correspondence of his honorary secretary in the paper in question. With one dip of ink that individual will abuse the Editor of the MEDIUM, and as far as lies in his power impair the usefulness of the Spiritual Institution by the wildest surmises and the most unfounded charges, and with the next dip of ink he will promote the official ends which he has in view. No doubt it may be explained that he is not writing, as honorary secretary, with the one dip of ink, but may be doing so with the other; or that, in general terms, the person in question is a very different individual in his private capacity from what he is in his official robes. For our part we cannot admit the distinction, and regret that "organisation" may be made to mean a cover, under which personal responsibility may be averted.

It is not the honest, open, fairly-put projects which are plainly stated, and can be quoted as evidence, that can possibly militate against us; for with such we could not help but be in agreement. But when a clique betake themselves to years of scurrilous abuse in channels which do not permit of reply, write anonymous and defamatory letters, engage in a course of private gossip behind one's back calculated to impair business and individual reputation, then there is a snake in the grass, against which no regular warfare can be carried on. It must just be trod on when it comes in the way, but in general if avoided its venom may titilate its own nerves more than twinge those of its adversary.

We have not a general charge to bring against a whole party. In all such combinations there are the simple people who turn the grindstone, and the knowing ones who hold on their favourite hatchets.

The following letter from a member of the party has been addressed to us. It confines itself to generalities, and hence we give it a place:—

"To be entirely just in our estimate of other ages is not difficult—it is impossible. Even what is passing in our presence we see but through a glass darkly. The mind as well as the eye adds something of its own, before an image, even of the clearest object, can be painted upon it."—Froude.

To the Editor.—Sir,—I trust you will allow me a short space in reply to Mr. Howitt's long letter against organisation. My apology for differing with a man I so much esteem, and who is so far above me in intelligence, is that all my life I have been an advocate of organisation, and I am a member of the organisation he so strongly condemns.

Mr. Howitt begins by going far back in history for argument, and he makes it appear that God's method of teaching mankind by experience has been a mistake—that it would have been better that man should not have had a knowledge of both good and evil—that it would have been better if vice had not had an existence, and virtue, as a consequence,

would have been impossible—that it would have been better “Noah’s warning” had been taken—that it would have been better if man had been introduced upon the scene of history, requiring no action of his own to make him decent and intelligent. Mr. Howitt rails against results flowing from love of power combined with ignorance as unmitigated evil. Surely the “crimes the ages are loaded with” have their compensation? if they have not, the inference I leave to my readers.

But I venture to think, even if the Church of Rome were what Mr. Howitt represents her to have been, in spite of all the evils with which he charges that wonderful organisation, she did some good service in her earlier centuries. A less compact and powerful organisation than the Romish Hierarchy could not have done so much in the dark days of brutal physical force, in giving shelter in her sanctuaries to virtue, culture, and art. No man knows better than Mr. Howitt that the evils he attributes to “the awful soul-destroying tyranny on the Seven Hills,” and the tiny ecclesiasticism called Swedenborgian—and he justly might have involved every other Protestant Church—have belonged to them all in proportion to their power, and are the logical outcome of the error and ignorance lying at the root of them all.

But all this is beside the question. A man must be feeble in brain that does not see that every great wave onward that the race has taken has been accomplished by organisation. But for the very organisation Mr. Howitt so very illogically condemns, it is very probable he would neither have had Bible nor Christian Church. That I am not disposed to dispute. But this I affirm: all political, moral, and social reform has been wrought out by organisation. Men may combine for good or for bad purposes: that can be no argument against combination. The social reforms proposed in my youth, would never have been worked out but for the organising power of men like Dr. Lees in the temperance, Owen in the social, and men like Cobden and Bright in the political worlds. If all that Mr. Howitt writes were true, it would only prove the power of organisation when used for a good purpose.

Society means organisation. I find men form organisations almost spontaneously, if I understand what I read. Spiritualists have already many organisations in London, and to show the redeeming influences of spiritualism the different sections in London love one another with a fervent love. It must be plain; man individually is only powerful through his influence upon others. If a man has a truth to teach, he must have others to help him. But for unions and the co-operations of masses of men for great purposes, the working men would have been slaves still and destitute of all political existence.

Then organisation is simply multiplied mental force, which may be for a good or a bad purpose. Now what is this organisation condemned for? Is the purpose bad? I answer, if Spiritualism be good, to organise for its dissemination cannot be bad. If the means or rules of the society are not right, I answer, the organisation is held together by the elective principle. The laws are not unalterable—they are open to criticism, and after fair discussion votes are by ballot. The name of the organisation has been objected to, but we have many papers so designated. There is the *British Journal*, the *National Reformer*, and many such names have been adopted. The society takes a name significant of its great breadth of purpose. Surely there is no impertinence in that?

I conclude by saying, in all respect for Mr. Howitt’s opinion, that it would just be as reasonable for him to attribute the moral eruptions he alludes to (in a manner as he only can) to Christianity itself, as to the influence of organisation. Mr. Howitt knows well that the evils proceeded from ignorance and love of power, and that the pure religion of Christ had as much to do with them as the principle of organisation had. The very first thing Christ did was to form an organisation.

I cannot take more space, or the question might be gone into in detail. Mr. Howitt admits the good of organisation under certain conditions. He in this case lets his impulse and fine power of expression smother his perception.

JOHN BEATTIE.

Clifton, July 27th, 1874.

It might be pertinent to ask for a definition of “organisation” before a recommendation of it be attempted. That seems to be the scientific method of procedure. And, furthermore, spiritual organisation may be somewhat different from political or ecclesiastical organisation, in which forms there is a proverbial absence of the spiritual. We know that the type of organisation gives tendency to the indwelling spirit; hence the great importance of defining organisation. Christ has been mentioned. We suppose our correspondent means the man Jesus. We, however, prefer the former term, and define it as the spiritual power that controlled the man Jesus. Christ, or the Spirit, then, is literally the organiser, the head of the Church. So it has been in modern Spiritualism. The Spirit, the controlling “Christ” has found all its instruments, and produced a result which excites the envy and ambition of human society-makers, but which they universally mar and destroy in their efforts to imitate. We love organisation. Through our instrumentality Spiritualism in this country has been organised in the most efficient manner for all spiritual purposes. Of course, if individuals have other ends in view, they must have a machinery to suit them. But the spiritual organiser seeks means to suit the Spirit, the “Christ,” the head of the Church spiritual.

Spiritualists would do well to bear in mind that Spiritualism is a thing distinct and peculiar in itself. It has taught us all we know about it. It must be so also in the matter of organisation. But men won’t be taught if they can possibly avoid it, but are eager to introduce anew the failures of the past. When we see the struggle and cupidity that a few individuals with a portentous title are making to imitate our work and displace us therein, we say how grand, how mighty are the counsels of the spirit-land, which through an instrument most feeble can effect works which excite the ambition of “national” agencies, and withstand all the assaults of such with impunity.

Bury.—Mrs. Tappan has been engaged to lecture at Co-operative Hall, Knowsley Street, on Monday, August 10th, at 8 p.m.; admission—reserved seats 1s., back seats 6d.

THE DIVINING-ROD, OR SPIRIT-TELEGRAPH.

To the Editor.—Dear Sir,—Can you favour me and other of your readers with some information on this kind of seance? I know several families that use it as a means of communicating with friends and relatives on the other shore. It just suits a family fireside; two of the members to hold the rod or stick, and one to write down the communications. I have attended several of these family meetings of twos and threes. Highly good, religious communications have been received; prayers not inferior to those given by the guides of our good friend and medium Mrs. Tappan (several can be sent you if you can find space). A broad Christianity is taught, not dogmatic creeds. Our invisible friends say there are good men and women belonging to all, be they Roman Catholic or any variation between that faith and that of our earnest friends the Primitive Methodists.

But to return to our rod. I have seen spelt out communications from lost ones in the other life, as they have called themselves—some hoping, some hopeless, some rejoicing still in their bad natures, wanting no progression, therefore seeking none. I have also seen spelt out the small loving words of children. However, I must not now attempt any details of what I have seen thus given by the rod and alphabet, so rapidly in some instances as to require a quick writer to take down in longhand the words as spelled.

So much for the successes: but there are failures and untruthful communications at times. However, there is some advantage I think in such things, and also bad controls, as it seems clear that such things do not emanate from the minds of the persons holding the rod; they would not make up a lot of stuff distasteful to themselves. Opponents may say it is what they call “unconscious cerebration;” but these failures refute that theory. Again, holders of the rod, who are most anxious to have communications from some of their departed relatives, have failed to get them. Evidently not “will power” in those cases! Yet strangely, when some of our investigators get communications such as they seek, they at once form an opinion that the answers must have come from their wishes, and thus doubt their own honesty. I therefore think the failures and bad controls have their use in proving that the answers obtained through the rod are generally, if not always, from an intelligence outside of ourselves. However, we believers in this “invisible power” would like to know why we do fail to get invariably the good things we seek pertaining to a perfect knowledge of our Great Father and his glorious kingdom. I and many other friends therefore wish to learn what you, or any of your numerous readers, can say on this phase of Spiritualism. We know much that is astonishing and inexplicable except by Spiritualism; non-Spiritualists call the phenomena nonsense, fancy, will-power, humbug, or anything else but what it seems to us to be. However, many believers in all the other phases of Spiritualism have, I find, never heard of this one, and are therefore almost as wonderstruck as a stranger when told of it. To these friends I say try it, and you will find the thing more easy and homely than a table-rapping circle, and quite as reliable. I cannot find it mentioned in the “Dialectical Society’s Report,” nor in Fritz’s book, “Where are the Dead?” Our mode of proceeding is by laying a large alphabet on a table, the ten numerals, or more, and the words “yes” and “no” written under; other small useful words also could be added to save spelling, as the intelligence controlling the rod will use them. The point of a nice close-grained walking-stick, without a metal ferrule, then being held over the paper, the holders standing or sitting one on each side of the rod with the hands placed alternately, the rod being poised upon the fleshy parts of the ends of the four fingers and steadied by the ends of the thumbs. It appears necessary that the eyes of one of the holders—the most mediumistic of the two—should be fixed pretty constantly on the end of the rod, the mind being kept as passive as possible. I mention these things so that our spiritualistic friends who have not heard of this kind of seance can at once investigate for themselves, and report their experiences to you.—Yours truly,

T.

Barrow-in-Furness, June 14th, 1874.

[This means of communication is much in vogue in Glasgow. When we visited that city two years ago, Mr. Bowman presented us with a walking-stick to be used as a rod as described above. It has a piece of pencil inserted into the end of it, and can thus be used either for pointing or writing. We have held the rod in a horizontal position on the points of our fingers, and when a medium placed her hands over it, at about three inches distance, the rod quivered, and endeavoured to rise up to her fingers. Callers at the Spiritual Institution may see this rod.—Ed. M.]

THE WELSH PAMPHLET, “WHAT OF THE DEAD?”

To the Editor.—Dear Sir,—It is now a long time since I proposed to you the publication of my translation of Mr. Morse’s admirable trance address; and although I wrote several letters in the *MEDIUM* soliciting subscriptions, and although several editorial notices appeared, no notice was taken of the project by any but our Liverpool and Portmadoc friends, who promptly subscribed for 700 copies. Spiritualism is almost unknown in Wales. Surely, every earnest Spiritualist who has the cause at heart will give Wales and Welshmen in England an opportunity of knowing the glorious truth, by subscribing a few pence each, so that this inoffensive and logical tract may be published and distributed broadcast and freely among our Welsh brethren?

I hereby tender my personal thanks to Mr. H. J. Hughes of Carnarvon, who has ordered 300 copies at his own private expense. Mr. Hughes is the pioneer Spiritualist of North Wales, and has been a martyr to our heaven-born religion. As an instance of his zeal, I may be allowed to mention the fact that I met him at one of Dr. Sexton’s lectures in Manchester, to hear which he had travelled nearly a hundred miles.

For the benefit of Welsh readers I annex a digest of the lecture in the Welsh language.

J. REGINALD OWEN.

“BETH AM Y MEIRW?”

Testyn dieithr a dyrys ydyw enaid dyn. Holiad ydyw sydd eto heb ei ateb, er holl gynnydd bostfawr yr amser. Pwy a all egluro ei ddirgelwch? Pwy a all roi cyfrif am ei alluoedd? Pwy a all ddywedyd, yr wyf fi wedi dosranu natur yr enaid, ac mi a daenaf natur ei gynneddfau ger eich bron yn ddosbarthus?

Mr. Humby has received the following testimonial, which is suggestive as to an easy means for the alleviation of suffering:—

"21, Bruton Street, Bond Street, W. Dec. 9th, 1873.

"I have to certify that, being suddenly seized with a severe attack of sciatica, and suffering much for some days, I became accidentally acquainted with Mr. John Humby, of 4, Cottage Grove, Stockwell, S.W., a medical rubber and galvanist, and had the benefit of his services for one week with much good effect; and I can strongly recommend him for this purpose in all similar cases. BENJAMIN RIDGE, M.D., F.R.C.S."

P. D. writes criticising the letter by "Fritz," which we recently printed, alluding to Mr. Owen's experience of Mrs. Olive's mediumship. We did not gather from "Fritz's" letter that he meant either to discredit Mrs. Olive's powers or to find particular fault with Mr. Owen's remarks. His general object was to show that no medium was alike satisfactory to every sifter, and that in speaking of the merits of a medium this ought to be kept in view, otherwise some investigator might consult the same medium and have a failure, and thus both Spiritualism and its servants, the medium and writer, would be discredited in consequence. We hope P. D. will be satisfied with this view of the matter.

Mrs. CORA L. V. TAPPAN will deliver two impromptu orations in the new Lyceum (built for the purpose), Hollins Lane, Sowerby Bridge, on Sunday, August 2nd, 1874. Subjects for each oration and a poem to be chosen 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 to commence at half-past. Admission: Front seats, one shilling; back seats, sixpence. Tea will be provided for the accommodation of friends in one of the ante-rooms of the Lyceum at sixpence each. The Lyceum choir will sing solos, duetts, anthems, and selections from the "Spiritual Harp," suitable for the occasion. Mr. A. Cross of Leeds is expected to take the chair. The Lyceum scholars, with their badges and banners, will, in the morning of the same day, go through the exercises, marches, &c. (to commence at ten o'clock a.m.), as carried out by the Spiritualists of America.—HENRY LORD, Secretary.

MEDICAL DESPOTISM TO BE OVERTHROWN.—Friends of Freedom, of Parental Duty, and the Public Health,—Reprobate at once, and in the strongest terms, Lord Walsingham's despotic Vaccination Bill, meanly and craftily introduced at the close of the session. This lordly and ignoble measure, which duty requires you to utterly defeat, would degrade all boards of guardians to the position of abject tools of medical despotism, to punish every good parent resolved to preserve his child's health from the rotten and pernicious practice of vaccination. To show your righteous determination to have done with the entire nuisance, burn in effigy, with suitable accompaniments, the hideous despotism of compulsory vaccination. Moreover, labour to destroy the whole of our pauperising poor-law system, which, while it never meets the requirements of the virtuous poor, is used by medical tyrants and their political simpletons to harass those dutiful parents who are not paupers, and who hate vaccination as thoroughly and intelligently as they reverence the sacred laws of health, obedience to which is the only protection against disease.—Yours sincerely, WILLIAM HUME-ROTHERY, *Merton Lodge, Tivoli, Cheltenham, July 21, 1874.*

INFORMATION FOR INVESTIGATORS.

Rules for the Spirit-Circle. By EMMA HARDINGE. 1d.

The Spirit-Circle and the Laws of Mediumship. By EMMA HARDINGE. 1d.

Spiritualism as a Science, and Spiritualism as a Religion. By Mrs. TAPPAN. 1d.

Other Orations by Mrs. TAPPAN 1d. each. Special lists may be had on application.

What is Death? By JUDGE EDMONDS. 1d.

The Philosophy of Death. By A. J. DAVIS. 2d.

The Creed of the Spirits; or, the Influence of the Religion of Spiritualism. By EMMA HARDINGE. 1d.

Mediums and Mediumship. By T. HAZARD. 2d.

Spirit-Mediums and Conjurors. By Dr. SEXTON. 2d.

A list of Dr. SEXTON's Orations may be had on application.

Theodore Parker in Spirit-Life. By Dr. WILLIS. 1d.

What Spiritualism has Taught. By WILLIAM HOWITT. 1d.

Researches into the Phenomena of Spiritualism. By WILLIAM CROOKES, F.R.S. 1s.

Human Immortality Proved by Facts. Report of a Two Nights' Debate between C. BRADLAUGH, Secularist, and J. BURNS, Spiritualist. 6d.

The Spiritual Lyre. A Collection of Songs for the use of Spiritualists. 6d.; cloth, 1s.

Letters and Tracts on Spiritualism. By JUDGE EDMONDS. Memorial Edition. Wrappers, 2s.; cloth, 3s. 6d.

Report on Spiritualism of the Committee of the London Dialectical Society. 5s.

Where are the Dead? or, Spiritualism Explained. By FRITZ. 3s.

The "John King" Number of the "Medium;" with the Portrait of a Materialised Spirit. 1d.

Twenty Years' Record of Modern Spiritualism in America. By EMMA HARDINGE. Many Engravings. 15s.

Concerning the Spiritual World, and what Men know thereof. A Trance Address by J. J. MORSE. 1d.

A list of other Orations by the same Medium may be obtained on application.

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

DR. SEXTON'S ORATIONS ON SPIRITUALISM.

No. 1.—The Claims of Modern Spiritualism upon Public Attention Price 1d.

No. 2.—How I became a Spiritualist. Price 1d.

No. 3.—Spirit-Mediums and Conjurors. Price 2d.

No. 4.—If a Man Die shall he Live Again? Spiritualism and its Critics (A Reply to Lord Amberley). Two orations, price 2d.

No. 5.—A Defence of Modern Spiritualism, concluding with Twelve Propositions proving that the Spiritual Phenomena can be Explained only by the Spiritual Hypothesis. 1d.

God and Immortality viewed in the light of Modern Spiritualism.—Price 6d.

TRANCE ADDRESSES BY J. J. MORSE.

What of the Dead? Price 1d.

The Phenomena of Death. Price 1d.

Heaven and Hell viewed in Relation to Modern Spiritualism. 1d.

Spiritualism as an Aid and Method of Human Progress. 1d.

Concerning the Spiritual World and what Men know thereof. 1d.

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

THE IMPROVED VITRUM SUPELLEX PLANCHETTE
can be obtained at Mr. COGMAN'S Institution, 15, St. Peter's Road, Mile End, London, E. Price 1s. 6d.; in a box, post free, 2s.

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

MONDAY, AUG. 3, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.

TUESDAY, AUG. 4, Phrenological Seance, by J. Burns. Admission 1s., at 8.

WEDNESDAY, AUG. 5, Mr. Herne, Physical Medium, at 3. Admission, 2s. 6d.

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

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, JULY 31, Mrs. Bullock, 54, Gloucester Street, at 8. Admission, 1s.

SATURDAY, AUG. 1, Mr. Williams. See advertisement.

SUNDAY, AUG. 2, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.

MONDAY, AUG. 3, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

WEDNESDAY, AUG. 5, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.

THURSDAY, AUG. 6, 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, AUG. 1, 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, AUG. 2, 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.

OWERBY 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. 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 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 Mrs. Stripe's, 41, Middle Street, at 6.30.

BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, near Well St., Hockley, United Christian Spiritualists, at 6 p.m.

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

GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.

HECKMONDWIKE, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

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

MONDAY, AUG. 3, BIRMINGHAM. 58, Suffolk Street, at 8.

TUESDAY, AUG. 4, KEIGHLEY, at the Lyceum. at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, AUG. 5, 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.

THURSDAY, AUG. 6, BOWLING, Hall Lane, 7.30 p.m.

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

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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 7.4 by Miss Baker, assisted by a Clairvoyant and Trance-medium.

FRIDAY, AUG. 7, 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.

would have been impossible—that it would have been better “Noah’s warning” had been taken—that it would have been better if man had been introduced upon the scene of history, requiring no action of his own to make him decent and intelligent. Mr. Howitt rails against results flowing from love of power combined with ignorance as unmitigated evil. Surely the “crimes the ages are loaded with” have their compensation? if they have not, the inference I leave to my readers.

But I venture to think, even if the Church of Rome were what Mr. Howitt represents her to have been, in spite of all the evils with which he charges that wonderful organisation, she did some good service in her earlier centuries. A less compact and powerful organisation than the Romish Hierarchy could not have done so much in the dark days of brutal physical force, in giving shelter in her sanctuaries to virtue, culture, and art. No man knows better than Mr. Howitt that the evils he attributes to “the awful soul-destroying tyranny on the Seven Hills,” and the tiny ecclesiasticism called Swedenborgian—and he justly might have involved every other Protestant Church—have belonged to them all in proportion to their power, and are the logical outcome of the error and ignorance lying at the root of them all.

But all this is beside the question. A man must be feeble in brain that does not see that every great wave onward that the race has taken has been accomplished by organisation. But for the very organisation Mr. Howitt so very illogically condemns, it is very probable he would neither have had Bible nor Christian Church. That I am not disposed to dispute. But this I affirm: all political, moral, and social reform has been wrought out by organisation. Men may combine for good or for bad purposes: that can be no argument against combination. The social reforms proposed in my youth, would never have been worked out but for the organising power of men like Dr. Lees in the temperance, Owen in the social, and men like Cobden and Bright in the political worlds. If all that Mr. Howitt writes were true, it would only prove the power of organisation when used for a good purpose.

Society means organisation. I find men form organisations almost spontaneously, if I understand what I read. Spiritualists have already many organisations in London, and to show the redeeming influences of spiritualism the different sections in London love one another with a fervent love. It must be plain; man individually is only powerful through his influence upon others. If a man has a truth to teach, he must have others to help him. But for unions and the co-operations of masses of men for great purposes, the working men would have been slaves still and destitute of all political existence.

Then organisation is simply multiplied mental force, which may be for a good or a bad purpose. Now what is this organisation condemned for? Is the purpose bad? I answer, if Spiritualism be good, to organise for its dissemination cannot be bad. If the means or rules of the society are not right, I answer, the organisation is held together by the elective principle. The laws are not unalterable—they are open to criticism, and after fair discussion votes are by ballot. The name of the organisation has been objected to, but we have many papers so designated. There is the *British Journal*, the *National Reformer*, and many such names have been adopted. The society takes a name significant of its great breadth of purpose. Surely there is no impertinence in that?

I conclude by saying, in all respect for Mr. Howitt’s opinion, that it would just be as reasonable for him to attribute the moral eruptions he alludes to (in a manner as he only can) to Christianity itself, as to the influence of organisation. Mr. Howitt knows well that the evils proceeded from ignorance and love of power, and that the pure religion of Christ had as much to do with them as the principle of organisation had. The very first thing Christ did was to form an organisation.

I cannot take more space, or the question might be gone into in detail. Mr. Howitt admits the good of organisation under certain conditions. He in this case lets his impulse and fine power of expression smother his perception.

JOHN BEATTIE.

Clifton, July 27th, 1874.

It might be pertinent to ask for a definition of “organisation” before a recommendation of it be attempted. That seems to be the scientific method of procedure. And, furthermore, spiritual organisation may be somewhat different from political or ecclesiastical organisation, in which forms there is a proverbial absence of the spiritual. We know that the type of organisation gives tendency to the indwelling spirit; hence the great importance of defining organisation. Christ has been mentioned. We suppose our correspondent means the man Jesus. We, however, prefer the former term, and define it as the spiritual power that controlled the man Jesus. Christ, or the Spirit, then, is literally the organiser, the head of the Church. So it has been in modern Spiritualism. The Spirit, the controlling “Christ” has found all its instruments, and produced a result which excites the envy and ambition of human society-makers, but which they universally mar and destroy in their efforts to imitate. We love organisation. Through our instrumentality Spiritualism in this country has been organised in the most efficient manner for all spiritual purposes. Of course, if individuals have other ends in view, they must have a machinery to suit them. But the spiritual organiser seeks means to suit the Spirit, the “Christ,” the head of the Church spiritual.

Spiritualists would do well to bear in mind that Spiritualism is a thing distinct and peculiar in itself. It has taught us all we know about it. It must be so also in the matter of organisation. But men won’t be taught if they can possibly avoid it, but are eager to introduce anew the failures of the past. When we see the struggle and cupidity that a few individuals with a portentous title are making to imitate our work and displace us therein, we say how grand, how mighty are the counsels of the spirit-land, which through an instrument most feeble can effect works which excite the ambition of “national” agencies, and withstand all the assaults of such with impunity.

BURY.—Mrs. Tappan has been engaged to lecture at Co-operative Hall, Knowsley Street, on Monday, August 10th, at 8 p.m.; admission—reserved seats 1s., back seats 6d.

THE DIVINING-ROD, OR SPIRIT-TELEGRAPH.

To the Editor.—Dear Sir.—Can you favour me and other of your readers with some information on this kind of seance? I know several families that use it as a means of communicating with friends and relatives on the other shore. It just suits a family fireside; two of the members to hold the rod or stick, and one to write down the communications. I have attended several of these family meetings of twos and threes. Highly good, religious communications have been received; prayers not inferior to those given by the guides of our good friend and medium Mrs. Tappan (several can be sent you if you can find space). A broad Christianity is taught, not dogmatic creeds. Our invisible friends say there are good men and women belonging to all, be they Roman Catholic or any variation between that faith and that of our earnest friends the Primitive Methodists.

But to return to our rod. I have seen spelt out communications from lost ones in the other life, as they have called themselves—some hoping, some hopeless, some rejoicing still in their bad natures, wanting no progression, therefore seeking none. I have also seen spelt out the small loving words of children. However, I must not now attempt any details of what I have seen thus given by the rod and alphabet, so rapidly in some instances as to require a quick writer to take down in longhand the words as spelled.

So much for the successes; but there are failures and untruthful communications at times. However, there is some advantage I think in such things, and also bad controls, as it seems clear that such things do not emanate from the minds of the persons holding the rod; they would not make up a lot of stuff distasteful to themselves. Opponents may say it is what they call “unconscious cerebration;” but these failures refute that theory. Again, holders of the rod, who are most anxious to have communications from some of their departed relatives, have failed to get them. Evidently not “will power” in those cases! Yet strangely, when some of our investigators get communications such as they seek, they at once form an opinion that the answers must have come from their wishes, and thus doubt their own honesty. I therefore think the failures and bad controls have their use in proving that the answers obtained through the rod are generally, if not always, from an intelligence outside of ourselves. However, we believers in this “invisible power” would like to know why we do fail to get invariably the good things we seek pertaining to a perfect knowledge of our Great Father and his glorious kingdom. I and many other friends therefore wish to learn what you, or any of your numerous readers, can say on this phase of Spiritualism. We know much that is astonishing and inexplicable except by Spiritualism; non-Spiritualists call the phenomena nonsense, fancy, will-power, humbug, or anything else but what it seems to us to be. However, many believers in all the other phases of Spiritualism have, I find, never heard of this one, and are therefore almost as wonderstruck as a stranger when told of it. To these friends I say try it, and you will find the thing more easy and homely than a table-rapping circle, and quite as reliable. I cannot find it mentioned in the “Dialectical Society’s Report,” nor in Fritz’s book, “Where are the Dead?” Our mode of proceeding is by laying a large alphabet on a table, the ten numerals, or more, and the words “yes” and “no” written under; other small useful words also could be added to save spelling, as the intelligence controlling the rod will use them. The point of a nice close-grained walking-stick, without a metal ferrule, then being held over the paper, the holders standing or sitting one on each side of the rod with the hands placed alternately, the rod being poised upon the fleshy parts of the ends of the four fingers and steadied by the ends of the thumbs. It appears necessary that the eyes of one of the holders—the most mediumistic of the two—should be fixed pretty constantly on the end of the rod, the mind being kept as passive as possible. I mention these things so that our spiritualistic friends who have not heard of this kind of seance can at once investigate for themselves, and report their experiences to you.—Yours truly,

Barrow-in-Furness, June 14th, 1874.

[This means of communication is much in vogue in Glasgow. When we visited that city two years ago, Mr. Bowman presented us with a walking-stick to be used as a rod as described above. It has a piece of pencil inserted into the end of it, and can thus be used either for pointing or writing. We have held the rod in a horizontal position on the points of our fingers, and when a medium placed her hands over it, at about three inches distance, the rod quivered, and endeavoured to rise up to her fingers. Callers at the Spiritual Institution may see this rod.—Ed. M.]

THE WELSH PAMPHLET, “WHAT OF THE DEAD?”

To the Editor.—Dear Sir,—It is now a long time since I proposed to you the publication of my translation of Mr. Morse’s admirable trance address; and although I wrote several letters in the *MEDIUM* soliciting subscriptions, and although several editorial notices appeared, no notice was taken of the project by any but our Liverpool and Portmadoc friends, who promptly subscribed for 700 copies. Spiritualism is almost unknown in Wales. Surely, every earnest Spiritualist who has the cause at heart will give Wales and Welshmen in England an opportunity of knowing the glorious truth, by subscribing a few pence each, so that this inoffensive and logical tract may be published and distributed broadcast and freely among our Welsh brethren?

I hereby tender my personal thanks to Mr. H. J. Hughes of Carnarvon, who has ordered 300 copies at his own private expense. Mr. Hughes is the pioneer Spiritualist of North Wales, and has been a martyr to our heaven-born religion. As an instance of his zeal, I may be allowed to mention the fact that I met him at one of Dr. Sexton’s lectures in Manchester, to hear which he had travelled nearly a hundred miles.

For the benefit of Welsh readers I annex a digest of the lecture in the Welsh language.

J. REGINALD OWEN.

“BETH AM Y MEIRW?”

Testyn dieithr a dyrys ydyw enaid dyn. Holiad ydyw sydd eto heb ei ateb, er holl gynydd bostfawr yr amser. Pwy a all egluro ei ddirgelwch? Pwy a all roi cyfrif am ei alluoedd? Pwy a all ddywedyd, yr wyf fi wedi dosranu natur yr enaid, ac mi a daenaf natur ei gynyddfau ger eich bron yn ddothbarthus?

Mr. HUMBY has received the following testimonial, which is suggestive as to an easy means for the alleviation of suffering:—

"21, Bruton Street, Bond Street, W. Dec. 9th, 1873.

"I have to certify that, being suddenly seized with a severe attack of sciatica, and suffering much for some days, I became accidentally acquainted with Mr. John Humby, of 4, Cottage Grove, Stockwell, S.W., a medical rubber and galvanist, and had the benefit of his services for one week with much good effect; and I can strongly recommend him for this purpose in all similar cases. BENJAMIN RIDGE, M.D., F.R.C.S."

P. D. writes criticising the letter by "Fritz," which we recently printed, alluding to Mr. Owen's experience of Mrs. Olive's mediumship. We did not gather from "Fritz's" letter that he meant either to discredit Mrs. Olive's powers or to find particular fault with Mr. Owen's remarks. His general object was to show that no medium was alike satisfactory to every sitter, and that in speaking of the merits of a medium this ought to be kept in view, otherwise some investigator might consult the same medium and have a failure, and thus both Spiritualism and its servants, the medium and writer, would be discredited in consequence. We hope P. D. will be satisfied with this view of the matter.

Mrs. CORA J. V. TAPPAN will deliver two impromptu orations in the new Lyceum (built for the purpose), Hollins Lane, Sowerby Bridge, on Sunday, August 2nd, 1874. Subjects for each oration and a poem to be chosen 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 to commence at half-past. Admission: Front seats, one shilling; back seats, sixpence. Tea will be provided for the accommodation of friends in one of the ante-rooms of the Lyceum at sixpence each. The Lyceum choir will sing solos, duetts, anthems, and selections from the "Spiritual Harp," suitable for the occasion. Mr. A. Cross of Leeds is expected to take the chair. The Lyceum scholars, with their badges and banners, will, in the morning of the same day, go through the exercises, marches, &c. (to commence at ten o'clock a.m.), as carried out by the Spiritualists of America.—HENRY LORD, Secretary.

MEDICAL DESPOTISM TO BE OVERTHROWN.—Friends of Freedom, of Parental Duty, and the Public Health,—Reprobate at once, and in the strongest terms, Lord Walsingham's despotic Vaccination Bill, meanly and craftily introduced at the close of the session. This lordly and ignoble measure, which duty requires you to utterly defeat, would degrade all boards of guardians to the position of abject tools of medical despotism, to punish every good parent resolved to preserve his child's health from the rotten and pernicious practice of vaccination. To show your righteous determination to have done with the entire nuisance, burn in effigy, with suitable accompaniments, the hideous despotism of compulsory vaccination. Moreover, labour to destroy the whole of our pauperising poor-law system, which, while it never meets the requirements of the virtuous poor, is used by medical tyrants and their political simpletons to harass those dutiful parents who are not paupers, and who hate vaccination as thoroughly and intelligently as they reverence the sacred laws of health, obedience to which is the only protection against disease.—Yours sincerely, WILLIAM HUME-ROTHERY, *Merton Lodge, Tivoli, Cheltenham*, July 21, 1874.

INFORMATION FOR INVESTIGATORS.

Rules for the Spirit-Circle. By EMMA HARDINGE. 1d.

The Spirit-Circle and the Laws of Mediumship. By EMMA HARDINGE. 1d.

Spiritualism as a Science, and Spiritualism as a Religion. By Mrs. TAPPAN. 1d.

Other Orations by Mrs. TAPPAN 1d. each. Special lists may be had on application.

What is Death? By JUDGE EDMONDS. 1d.

The Philosophy of Death. By A. J. DAVIS. 2d.

The Creed of the Spirits; or, the Influence of the Religion of Spiritualism. By EMMA HARDINGE. 1d.

Mediums and Mediumship. By T. HAZARD. 2d.

Spirit-Mediums and Conjurers. By Dr. SEXTON. 2d.

A list of Dr. SEXTON's Orations may be had on application.

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Human Immortality Proved by Facts. Report of a Two Nights' Debate between C. BRADLAUGH, Secularist, and J. BURNS, Spiritualist. 6d.

The Spiritual Lyre. A Collection of Songs for the use of Spiritualists. 6d.; cloth, 1s.

Letters and Tracts on Spiritualism. By JUDGE EDMONDS. Memorial Edition. Wrappers, 2s.; cloth, 3s. 6d.

Report on Spiritualism of the Committee of the London Dialectical Society. 5s.

Where are the Dead? or, Spiritualism Explained. By FRITZ. 3s.

The "John King" Number of the "Medium;" with the Portrait of a Materialised Spirit. 1d.

Twenty Years' Record of Modern Spiritualism in America. By EMMA HARDINGE. Many Engravings. 15s.

Concerning the Spiritual World, and what Men know thereof. A Trance Address by J. J. MORSE. 1d.

A list of other Orations by the same Medium may be obtained on application.

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No. 2.—How I became a Spiritualist. Price 1d.

No. 3.—Spirit-Mediums and Conjurers. Price 2d.

No. 4.—If a Man Die shall he Live Again? Spiritualism and its Critics (A Reply to Lord Amberley). Two orations, price 2d.

No. 5.—A Defence of Modern Spiritualism, concluding with Twelve Propositions proving that the Spiritual Phenomena can be Explained only by the Spiritual Hypothesis. 1d.

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Concerning the Spiritual World and what Men Know thereof. 1d.

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can be obtained at Mr. COGMAN'S Institution, 15, St. Peter's Road, Mile End, London, E. Price 1s. 6d.; in a box, post free, 2s.

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

MONDAY, AUG. 3, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.

TUESDAY, AUG. 4, Phrenological Seance, by J. Burns. Admission 1s., at 8.

WEDNESDAY, AUG. 5, Mr. Herne, Physical Medium, at 3. Admission, 2s. 6d.

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

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, JULY 31, Mrs. Bullock, 54, Gloucester Street, at 8. Admission, 1s.

SATURDAY, AUG. 1, Mr. Williams. See advertisement.

SUNDAY, AUG. 2, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.

MONDAY, AUG. 3, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

WEDNESDAY, AUG. 5, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End at 8 o'clock.

THURSDAY, AUG. 6, 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, AUG. 1, 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, AUG. 2, 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.

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

MORLEY, Mr. E. Baird's, Town End.

HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. 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 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 Mrs. Stripe's, 41, Middle Street, at 6.30.

BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, near Well St., Hockley, United Christian Spiritualists, at 6 p.m.

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

GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.

HECKMONDWIKE, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

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

MONDAY, AUG. 3, BIRMINGHAM. 58, Suffolk Street, at 8.

TUESDAY, AUG. 4, 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, AUG. 5, 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.

THURSDAY, AUG. 6, BOWLING, Hall Lane, 7.30 p.m.

GAUTHORPE, 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 7.4 by Miss Baker, assisted by a Clairvoyant and Trance-medium.

FRIDAY, AUG. 7, 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 on **SUNDAY, AUGUST 2, 1874,**

AT CAMBRIDGE HALL, NEWMAN STREET, OXFORD STREET,

M. R. F. WILSON

Will Lecture for an Hour, on "Chemistry of Words by Colour, Form, and Number."

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

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SPIRITUALISM.

MRS. BULLOCK, TRANCE-SPEAKER, will deliver a LECTURE at the Athenaeum, 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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Containing well authenticated and selected reports of all the different phases of modern spirit phenomena, from table-turning to the visible materialisation of the faces and forms of the departed, and the photographing of spirits; proving by undeniable facts that those we mourn as

DEAD ARE STILL ALIVE,

and can communicate with us; and that Spiritualism is sanctioned by Scripture, and consistent with science and common-sense; with specimens of intensely interesting communications received touching death, the future life, and the experiences of the departed. Also extracts from the literature of Spiritualism, advice to investigators, list of books, addresses of mediums, and all useful information. By **FRTZ**.

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"WHAT IS THE USE OF SPIRITUALISM?"

An Oration delivered by **Mrs. CORA L. V. TAPPAN**, of New York in the Concert Hall, Lord Nelson Street, Liverpool, July 1st, 1874. **William Hitchman, M.D., LL.D., R.C.S.** in the chair; the subject being chosen by the audience. An impromptu POEM on the death of **Marshall Concha**, also selected at the same time; with "Ten Reasons for Believing in Spiritualism," by the Chairman. Price 2d. Can be had at the Spiritual Institution, 15, Southampton Row, London, W.C.

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MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb's Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST, SPIRITUAL CLAIRVOYANTE, and TEST MEDIUM, whose reputation is well known throughout Europe and America, can be CONSULTED on either Medical Questions or Business Affairs connected with the Living and Dead. Hours, 12 till 8. Terms, One Guinea.—Address, 21, Princes Street, Hanover Square, London, W.

N.B.—Miss FOWLER does not receive any visitors on Sundays.

MRS. OLIVE, TRANCE MEDIUM for Test Communications from Spirit Relatives and Friends; also for the Cure of various Diseases by Spirit-Magnetism and Prescriptions. Private Seances by appointment.—49, Belmont Street, Chalk Farm Road, London, N.W.

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MRS. WOODFORDE, TRANCE MEDIUM and MEDICAL MESMERIST, will also give Sittings for Development in Writing of Drawing under Spirit Control. On pourra s'entretenir en Français. Terms reasonable.—Present address, 41, Bernard Street, Russell Square. Private Seances attended.

MR. F. HERNE, Medium, gives Public Seances at the Spiritual Institution, 15, Southampton Row, London, as follows:—On Monday Evening, at 8 o'clock; on Wednesday Afternoon, at 3 o'clock; and on Thursday Evening, at 8 o'clock. Admission to each seance, 2s. 6d. Mr. HERNE may be engaged for private seances. Address—Herne's Oak Villa, Rockmead Road, South Hackney, N.E.

MRS. ANNIE E. FAY, the indescribable phenomenon, from America, will continue her SEANCES To-night and To-morrow Evening, (Friday, July 31st, and Saturday, August 1st), at HANOVER SQUARE ROOMS; also on Saturday Afternoon, August 1st; also every Evening next week, from Monday, August 3rd: and, by request, MATINEE SEANCES, at 3 o'clock p.m., every day next week. Plan and tickets with Mr. Hall, at the Rooms. Tickets can also be obtained of Mr. MITCHELL, 33, Old Bond Street, and of all Agents. First row fauteuils, 7s. 6d.; fauteuils, 5s.; stalls, 3s.; admission, 2s.

MR. A. FEGAN-EGERTON, the well-known Trance and Physical MEDIUM, is open to engagements to attend Seances in the neighbourhood of Liverpool. Fee, One Guinea. Letters to be addressed, 79, Boundary Lane, West Derby Road.

Mr. EGERTON attends a Public Seance at the Caledonia Temperance Hotel, 6, Stafford Street, Liverpool, every Monday, at 8 o'clock. Admission (by Ticket), 2s. 6d. each.

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