



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

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[PRICE ONE PENNY.]

A FACE-TO-FACE INTERVIEW WITH SPIRITS.

It took place at 61, Lamb's Conduit Street, on the afternoon of Tuesday, September 17; present in the flesh, J. Burns, Amy Burns, her sister Caroline Nott, George Andrews, and the mediums, Herne and Williams. The first preliminary was to inspect the rooms thoroughly and see that no mortal confederates were secreted, and also to observe if any luminous chemicals or unusual appliances were at hand. The rooms, both front and back, were then darkened and the doors secured. The mediums were tied by J. Burns to their chairs in the recess of the back room window. The tying was found unaltered at the end of the seance. The large oval table from the front room was wheeled in front of the mediums, and the folding doors were closed. The sitters occupied the side of the table opposite to the mediums—George Andrews to the left, so far round the oval that he was near Williams, Mrs. Nott next, then J. Burns, and towards the right Amy Burns, so far round the end of the table that she was quite near the medium Frank Herne. The gas was extinguished, and the party sat in perfect darkness. Not in silence, however, for the voice of the spirit "Peter" was soon heard uttering in his peculiar key the funny jokes and apt sayings for which he is so famous. This spirit took his stand in the centre of the table, and he was speedily replied to by his brother, "Charlie," who walked and floated about behind the sitters. These spirits were very talkative and noisy, yet entirely free from any tinge of malice, violence, or coarseness. They were simple and playful as children, and seemingly very eager to please and oblige the company. Like all public entertainers, they seem to be very fond of applause, and kindly solicitations have a great influence over them. It would occupy a whole number of the *MEDIUM* to record the dialogue which took place at that seance. Repeatedly three spirits were speaking at once, and none of them in the vicinity of the mediums, who were entranced most of the time. "Peter" showed himself many times by placing his luminous hands over his face and down his dress. He became very sportive, and turned summersaults on the table, his feet coming down with a thump, and his skirts slapping the heads and faces of the sitters; then he would get right up into the corner of the ceiling, and by voice and light indicate his presence. He took up the concertina and played it close up to the ceiling. The clairvoyants saw all that went on, but to oblige J. Burns, who does not see forms without the aid of physical light, the spirit held the concertina in his left hand, and with the luminous palm of his right hand showed the position of the instrument. Then he placed the concertina in J. Burns's hand and withdrew it. The spirit was more obliging still, for, on requesting J. Burns to make a note of something, he held down his right so that the latter could see to write. "Charlie" exercised his genius in another direction. His voice emanated from the floor close behind the chairs. He said he was going through the floor, and his voice gradually assumed a muffled sound till it was heard as if immediately under the boards. Then he was up to the ceiling, reflecting his light upon the concertina, that we might see "Peter" playing on it. Then they illuminated themselves both at the same time, asking if we could perceive a family likeness between them. "Charlie" had the concertina high up in the room behind the sitters, and asked "Peter," who was over the table, to catch hold of it, as he was going to throw it to him. A slight suspicion entered at least one person present that the concertina might fall on his head, but the spirits were more correct in their aim, and with a one, two, three, "Charlie" pitched the instrument into "Peter's" hands, as the clairvoyants observed, and as the sense of hearing could corroborate. "Peter" clapped his hands quite loudly, and manifested evidences of materiality too numerous to mention. It was suggested that he should favour the company with a small piece of cloth from his garments. J. Burns took a pair of scissors from his pocket and offered them to "Peter." The spirit took them from his hand, clipped a shred from his dress and handed it to Amy Burns, returning the scissors in the most polite manner to their owner. This bit of cloth was afterwards pulled in two pieces by a person who was trying its strength, and it may now be seen in a glazed frame at the Spiritual Institution.

While these spirits were manifesting themselves, "John King" and "Katey" were busily engaged in similar duties, so that several wonders were taking place simultaneously. The conversation with the latter spirits was frequently interrupted by the intrusive loquacity of "Peter" and "Charlie." Their drollery and witticisms were incessant. Quite near the ceiling "Peter" would squeak out in his affected, shrill tones, "Brodder Charlie, throw a light here, and show up my physiognomy." "Charlie, in a strain of affected, peevish petulance, would reply, "I'll show up your character, I will." "All right," "Peter" would reply, "I have got on a new one to-day." After a series of vigorous summersaults on the table, accompanied by incessant banter at the other spirits or the sitters, "Peter" pronounced with great emphasis this peroration:—"Am I a humbug, am I 'psychic force,' am I a spirit, am I living, am I a dead man—what am I?" The unanimous recognition of his genuineness as an individual seemed to afford him much satisfaction. "John King," who assumes the lordly manners and style of an "old English gentleman"—rather *old*, for he ploughed the seas in the reign of "good Queen Bess"—was so kind as to allow J. Burns to feel his hand minutely—the nails on his fingers, the soft flexible skin, and other indications of material reality. Whilst this examination was going on, he moved his hand about nervously, as if afraid it would be laid hold of violently—indeed the spirits at all times seem careful to avoid any violence being done to their persons or robes. "John" said it might seriously injure the "boys" (mediums) if any such acts were committed, and for a like reason they seem to be sparing in the clippings which they give from their dresses. The remark was made to "John King," "How soft your hands are! You don't pull ropes now?" "No," he replied; "I never did handle the ropes; I was captain." Again, it was remarked, "We see the drift of your policy in engaging the services of these humorous assistants; it gives life and character to the manifestations, and does not make the dialogue look like a pre-arranged or made-up plot on the part of the mediums." He said, "Yes, just so. This is a real entertainment, with real actors as you find in earth-life; and we present it to show that character and talents are continued in spirit-life, and that we can materialise ourselves and make ourselves as natural as when on earth." "Then you are like the manager of an entertainment, and these are your assistants?" While this conversation was going on, "Peter" and "Charlie" were so noisy that the words could scarcely be heard, and before "John" could reply, "Peter" chimed in very impudently, "Oh, you are too great a fool to do it; we are the superior spirits who entertain the company." This sally was too much for "John's" dignity, and an imperious rebuke drew further impertinence from the incorrigible "Peter," who had to be soothed into good behaviour by "Katey." "Ah," said "Peter," "you are a queen, 'Katey,' an angel; we love you, we do anything for you, but 'John'—bah! we don't like you." This scene seemed either in reality, or as a well-acted piece, to illustrate the difference between kindness and harshness in eliciting obedience from others. "John" owns that he was a hard, cruel man; generous and noble to his friends, but implacable and vindictive to those who crossed him. When the loving nature of "Katey" was mentioned by the other spirit, "John" exclaimed with pathos, as if thinking on the bitter past, "Ah, she is a good creature. She's been a good wife to me. So patient, so devoted, and long-suffering in return for my unkindness." And when she showed herself, he pointed out the broken nose which he gave her in earth-life, expressing contrition for his hasty temper, and appearing softened by the forgiveness of "Katey."

This "Katey" is "John's" wife, and is the most talented of the whole band of spirits. She came close to J. Burns, and illuminated her features a great number of times. She expressed the greatest anxiety to give satisfaction, and continued the illuminating process after she had received repeated assurances that all present were quite convinced of her materiality. Her face is very much like that of Mr. Williams, the medium, and for a woman indicates a very determined and masculine character. She wore a white turban, from under which a lock of hair escaped over the right temple; with her finger she pulled it more pro-

minently forward and at the request of Amy Burns, permitted J. Burns to feel it. He did so, and rubbed it between his finger and thumb. It felt rather crumpled and crisp, but not particularly coarse.

Her brow is sharp and prominent, her eyes rather small and sunk, her nose powerful and straight, with the exception of the injury inflicted on it by "John," which causes it to turn up with a slight crook towards the right side. The upper lip is prominent, and the mouth is small, the chin spare and narrow. The physiognomical aspect of the face is irresistible determination, lightened by an enthusiasm amounting to a passion. Her type of intellect adapts her for the scientific and manipulative manifestations in which she is engaged.

As "Katey" finished her interview with J. Burns, she was desired to kiss him. She readily assented, and her face approached his; not so close as to bring the lips into contact, but the ends of their noses touched each other. It felt soft and elastic. "Katey's" psychological influence is not by any means repulsive, but rather the contrary. She inspires the observer with feelings of respect and esteem, mingled with a decided upward or spiritualising tendency, so that a face-to-face chat with her is profitable in more ways than one. The most callous nature could not but feel that a gigantic miracle, an extraordinary manifestation of knowledge and power, is taking place. There is not only power, but there is goodness and disinterestedness exhibited, for the spirits undertake all that labour, not for any reward or selfish end, but for the information and gratification of their visitors. They seem devoted to their mission, and anxiously labour that their work may have its full effect on the convictions of their audience. They have a particularly deep interest in Spiritualism. They are not only spirits, but Spiritualists of the most genuine type, and their highest attractions are towards those of a like tendency. The deputation from the Spiritual Institution had much conversation with the spirits as to the work of that Institution and the prospects for carrying it on, and the assurances extended were very encouraging. It is, indeed, the Institution of the spirits; they claim it as such, and in untold ways manifest their interest in it. This was a most engrossing portion of the seance, but to which it is not necessary to make further allusion.

The sitters held considerable conversation with the spirits in a face-to-face chat, as to the means whereby these wonderful manifestations are produced. The lights from the palms of the spirits' hands send up lurid fumes, and there is a peculiar smell, slightly phosphoric, but modified by an odour resembling that exhaled by a sweet, healthy, human body. "Katey" took some pains to show that it was not phosphorus which was used. She asked Amy Burns to hand her the bit of cloth presented by "Peter," and turning round her glowing palm, she rubbed it vigorously with the cloth, and holding it out afterwards said: "See, there is no phosphorescent light on the cloth, which there would have been if I had used phosphorus on my hands, for that substance adheres to anything which it touches." But it was remarked, it smells slightly like phosphorus. "Yes, it is of that nature; we take it out of the bodies of the mediums." Do you get any from the sitters? "Sometimes, but not so much; it all depends on their temperament." How do you make it? By what means do you obtain it? How do you form your bodies? While these questions were going forward, and being answered by "Katey," "Peter" and "Charlie" were furnishing replies and side observations from their own point of view, and oftentimes of a very comical yet apt character. "Peter" would exclaim, "We draw it out of the backbones of the mediums. How do we make ourselves! How were you made? Who saw you made? There! they want to know how we make our bodies, and they don't know how their own were made." "Katey" intimated that the time was not yet come when full information on the subject could be afforded.

The spirits stated that it was the most harmonious circle they had hitherto manifested at, and said it afforded them a power of manifestation which was often absent on other occasions. "John King" said that when the conditions were bad he could only make his voice heard in the immediate vicinity of the mediums, "but now," he said, "you see I can speak and act out here in the opposite side of the room, as well as if I were beside the boys." He then went to some heavy wood-work which stands in the room, and shook it violently, showing with what power he could operate on matter at the greatest distance from the mediums which the room afforded.

Alluding to the nature of the manifestations, "John" remarked that the phenomena witnessed that afternoon were more extraordinary than anything which had been yet witnessed in the history of Modern Spiritualism. In tones of considerate feeling he observed, "Ah! the boys were under a cloud, and we have done this partly on their account to bring them forward again." This is true religion, glorious spirit-teaching. "John" did not cavil as to whether the "boys" were deservedly under a cloud or not. It was enough for him that they were so, and that was sufficient cause that the "cloud" should be removed, and the men saved from ignominy and further misdirection. This contrasts most significantly with the hypocritical cant of would-be Christians and self-elected scientists, who have so industriously done what lay in their power to trample in the dust not only Herne and Williams and other mediums, but by a general imputation all who would open the mouth of prophecy for the edifying of the church. You vain-glorious, empty-headed, and heartless individuals, come to the spirit-circle like little children, and learn from the toiling "John King" and "Katey" the elements and demeanour of true manhood.

But more information was afforded. "Katey" showed the circle the difference between her garment in the spiritual and material states; holding her glowing hand under her dress, it looked like a thin web of finely-spun glass thread. It was transparent, yet so palpably material as to cast an appreciable shadow over the spirit's hands. The finest gossamer web was sackcloth in comparison to it, and yet every detail of its manufacture was as visible as if it had been a common towel. It looked like a fine piece of muslin, of evenly spun material, and close, compact texture, so fine and well constructed that all earthly fabrics seem coarse and bungling compared to it. "This," said "Katey," "is my spirit-robe; see how fine it is, how transparent." J. Burns asked if he were to touch it could he feel it? "No," she replied, "you would be unconscious of its existence by the sense of touch, as it is not material;" and on reflection it seems to be questionable whether that spiritual fabric would have been visible by physical light. It was the peculiar luminosity of "Katey's" hands that rendered it at all visible to the physical senses of

the observer. Holding the light between the spectator and her dress "Katey" said, "There, see, the cloth is now materialised; how different it is!" What a change there was! The fineness and closeness of texture had gone, and there was to be seen a robe depending from the spirit's materialised body of what appeared to be ordinary white calico, not of the whitest colour, and rather rough and crumpled. The materialisation of the fabric had occasioned this great change—a change similar to that which characterises the difference between the physical and spiritual body.

Space and memory will not serve to give a complete detail of all that took place that afternoon, but the manifestation of "Katey," "John King's" daughter, must not be overlooked. She has not the same power of conversation and showing herself as her mother has. In speaking she uses the tube, and holding it with one hand she illuminated her face with the other, showing the spectators clearly and unmistakably that the papertube was held to her mouth by one hand while she whispered through it. This spirit is not at all like the other "Katey," her mother. She is what would be called a ladylike, genteel person, with clear olive complexion, very full eyes, thin aquiline nose, slender, delicate mouth and chin, and a soft feminine manner. She did not show herself for a long time, but was as obliging as the others in her endeavours to give satisfaction.

As the sitting came to a close the spirits withdrew to the vicinity of the mediums, and the clairvoyants, who saw much more all the time than the ordinary observer, perceived "John" and "Katey" carefully returning to the medium's bodies as much of the influence as possible which had been withdrawn for the purpose of producing the manifestations. The spirits are very particular in this matter, and seem to be always solicitous as to the welfare of the mediums. The spirits were talking briskly on the edge of the table close to the mediums, when "Peter" said, "You may now strike a light." In a few seconds a match was lighted, and where were those solid materialised spirit-bodies? Those flowing robes, real as the persons and clothing of the visitors? They were gone; not a shred or atom was visible. The mind recoils from the Herculean task of trying to realise the overwhelming importance of facts to comprehend which would crush it to atoms. The mind wisely accepts its fate, confesses its impotence, and with thanks for such an unparalleled lesson in the power of spirit over matter, waits with a calm trust for the time when, moved to a higher class in the school of Eternity, it can look into those secrets of Nature's God which are at present far beyond its puny reach.

SPIRITUALISM IN THE ARMY.

We have repeatedly given information as to the progress of Spiritualism amongst the Military at York Barracks. The troop has been moved to Manchester Barracks, where the circle has continued its sitting. A letter from Richard Barber, 5th Dragoon Guards, to his father in London states that the controlling spirit placed three grapes in the hand of each sitter, and four in the hand of the medium, previously taking a penny out of a money-box, which he said he placed in the till of the shop from which he took the grapes. This is not the first time we have heard of spirits receiving money and giving it in exchange for articles thus brought to the circle. One of the spirits floated over the table, and allowed the sitters to feel his robes, which felt like coarse muslin. He told the sitters that the garments of the female spirits were much finer. This is strictly corroborative of the experience obtained at the dark seances held by Messrs. Herne and Williams. We hope to hear of further developments from this military circle.

WONDERFUL MANIFESTATIONS AND TESTS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—May I solicit the insertion of the following brief account of two interviews which took place with the medium, Mrs. Holmes, at 16, Old Quebec Street, Oxford Street, on the evenings of the 6th and 9th instant, at eight o'clock p.m.?

The visitors were arranged in a half circle, and desired to join hands. The medium sat on one side of the room, and expressed a wish that her hands might be tied together, and herself fastened to a chair, all of which I effected with a common piece of rope. Everything being arranged, the lights were extinguished, and then followed the most wonderful manifestation I ever expected to experience. In a single instant many of the musical instruments, that were previously lying on the table, began to traverse every part of the room; some of them were thrummed near the ceiling, others close to our heads and faces; bells were ringing, tambourines were being beaten, and all seemed in noisy confusion. During these occurrences everyone was touched by hands or instruments at one and the same period. We all seemed to feel as if a dozen immortals were present, which must have been the case. Spirit-voices were heard distinctly speaking to some of us in varied intonations. One in a loud tone, close to my face (whom they called "Richard"), asked me to sing. I complied with his request, and when I had finished my song, "Richard" thanked me very cordially, in a merry, happy, particular voice, for my vocal performance, saying I was a kind fellow; and he also struck me lightly with a guitar, while another spirit at the same time placed a wooden ring round my neck. The medium now requested the spirit "Richard," or "Dick" as he is called, to remove the rope with which I had tied her hands; in one moment this was effected, and the cord thrown over my shoulder, and a violin into my lap. After this the medium became entranced, and a spirit was seen by Mr. Slater to pass across the room to the side of Mrs. Hands, who after an instant recognised the face distinctly of her nephew, who was lost three years since in a cyclone. He touched Mrs. Hands with an icy-cold hand, which greatly affected her, he having met with a watery grave. The medium informed Mrs. Hands that her nephew had lain at the bottom of the sea, which circumstance could only have been known to the parties concerned. Mrs. Hands, who was sceptically inclined, being a perfect stranger to Mrs. Holmes. It might be here mentioned that whilst the instruments were being discordantly touched, for the attendant spirits were very deficient in time and melody, there was placed round my thigh, without passing over my foot, a wooden iron-bound ring. I was now requested by the medium to cross over, and take a chair in front of her, which with some difficulty I accom-

plished in the dark. Mrs. Holmes now placed her hands in mine, after making me feel that a certain iron ring was not on her arm, but lying on the table. I afterwards extended my elbow over this ring, to feel assured it was there, after which, like a flash of lightning, this metallic hoop was placed round my arm, although my hands were fast locked in those of the lady medium. My brother submitted himself to the same test, but, strange to say, two spirit-hands guided him through the dark room to the chair by the medium, and after a similar experiment, conducted him back to his own seat. This also occurred to Mrs. Hands, but I was not so attended. I forgot to mention that whilst going through the ring test we were touched in many places at the same instant, as if by many hands; on our backs, legs, arms, chests, &c. I should also mention the occurrence of a cold aura—in fact, the *sanctum sanctorum*, or holy wind of ancient times. The moving air seemed very general, and I could liken it to nothing better than a sea breeze blowing through the warm closed room, and coming upon each of us, as if the wall of the chamber had been removed to give the cold atmosphere free access to us. One of the spirits, named "Ann," who spoke through Mrs. Holmes, was an Irish peasant. There was no mistaking the country to which she belonged. The intonation and phraseology were all of the sister island. Her statement imported that she had been on the spirit-shore some time, and that when she awoke out of her death-sleep she was possessed of the thought that she must go into purgatory. "Ann" now implied to us that she had searched in vain for this place, but whilst thus occupied she met her mother, who informed her there was no such locality, nor anything like it, and that the whole account was altogether false. The only purgatory was that of the mind regretting the evil deeds executed whilst in the flesh. Another lady spirit then took possession of the medium. This was a singing improvising poet-spirit, and beautifully she sang. It was the most gentle and thrilling strain I ever heard. The happy, fresh words and tone seemed to come forth without the breath. Other spirits then possessed Mrs. Holmes, and talked and sang to us. There was her attendant spirit "Rosie," and a French Canadian lady, who spoke and sang in the *patois* of her country. The last spirit that pervaded the frame of the medium was an Italian lady, calling herself "Bella." She, in the most profound and solemn voice, gave an address on "Darkness." She stated that it was fortunate for us, in our present state of knowledge, that we could not see the spirits who surrounded us, for we should be unable to bear the sight of their presence. "Bella" proclaimed that in three years' time we should all be so far advanced in regard to events, that the departed would be able to show themselves, and the things they now performed in the dark would then be executed in the daylight. "Bella" then entered upon the necessary economy of the absence of light. She stated that nothing could ever be generated but for being enwrapped in darkness. The seed required to lie under the earth away from the light, thus preparing it to undergo the illuminating rays of the sun. She also remarked that Nature once in twenty-four hours curtailed the world in darkness, to promote the future bringing forth of healthy life. I should have mentioned that during the seance a lady's hand, soft and warm, was placed on mine. The touch was unlike any earthly hand that ever came in contact with mine. It felt as if it sunk beneath the surface on the back of the hand, and gave me an exquisite, pleasurable sensation. I afterwards extended my arm in the direction of the spirit whose touch had called forth my attention, and then my hand was taken between loving fingers, and placed on my knee, patted and caressed, and passes were then made down my arm, like the process of animal magnetism. I asked "Dick" whose hand touched me, and he answered, "It was my mother's." During this occurrence Mrs. Holmes was singing, and other persons were being touched both by hands and instruments.

At the second interview more decided and happier convincing tests were given than at our first seance, the room being darkened and the medium secured by ropes as before. The spirit of Mrs. Hands's departed mother made herself known by removing from the finger of Mrs. H. a ring she had that evening purposely put on. This ring had been given by the deceased to her daughter a few months before her demise. Mrs. Hands states that the sensation of the removal of the snail was so gentle and delicate—so loving the touch—that nothing in this world can be compared to it. The jewelled circle fitted very tightly, but, by the spirit's aid, it glided off the finger as if magnetically removed, and after a time it was placed, in the same gentle manner, upon mine. I should remark that this could not have been done in the dark by any earthly person. Had that been the case, they would have first endeavoured to find my body, then my arm and hand, and, finally, my finger; but no part was touched by the latter. But to resume; at the conclusion of this circumstance the poet-songstress again improvised a gentle, soul-thrilling strain, which was listened to in enwrapped silence. The song was addressed as if from the spirit-mother to her child on earth, referring to the gem she had given her, and telling her they should one day meet and embrace each other in a more lovely and happier sphere.

A few minutes now elapsed, and the medium becoming, it would seem, more deeply entranced, the Italian spirit "Bella" again addressed us, as if from the centre of the room. She exclaimed, in emphatic words, "I see a spirit-form pass behind the chair of the elderly gentleman near Mr. Holmes. The name of the spirit is 'John.'" (The elderly gentleman alluded to was my brother, and my father's name was John.) "He wishes me to express that he (the spirit) is always with you, and, finding your health impaired, watches over you with affection, and he will be ready to receive you on the shore of the spirit-land to crown you with immortality. The spirit now passes on to the gentleman at the end of the hand-linked chain" (this was myself), "and he would thus address you: 'It gives me pleasure to find your progress and intellectual development has been so rapid and wisely selected. You have been indifferent as to what the world might think of your pursuits and opinions. I myself (though well versed in the lore of my earthly period) laboured under many disadvantages which have not surrounded you. I should be sorry that any should pass away so shackled as I was. Continue in the path you now pursue, and it will bring you everlasting peace and happiness. I shall always be an attendant on your path.'" I requested to know if the spirit behind me was my father, and the answer was "Yes." Another spirit was then seen, and described as a fair young man of medium size and high forehead. It was stated that he had

developed rapidly in the other world. This spirit-form made himself known to his aunt, Mrs. Hands, by distinctly speaking in a low voice and calling her "Mother, mother," a term he usually applied to Mrs. H. in his lifetime. He assured her he was supremely happy. Spirit-lights were now seen, which rapidly expanded and collapsed; one assumed the appearance of the face of an elderly gentleman with a long, white, phosphorescent beard. This was seen by all.

In conclusion, I would state that we are deeply indebted both to Mr. and Mrs. Holmes for their great courtesy and good-natured, pains-taking efforts to enlighten us upon the interesting subject of Spiritualism. Hoping I have not trespassed too much upon your valuable space,—I remain, with every good wish, yours truly,

80, The Grove, Hammersmith.

JOSEPH HANDS, M.R.C.S., &c.

MR. BUXE, —DEAR SIR,—Believing it would interest the readers of our manly little paper, the *MEDIUM AND DAYBREAK*, and in simple justice to the noble truths of Spiritualism and all parties concerned, I send you the following, which, if you think it of any assistance to the movement, please insert:—

This spiritually dark little place has been favoured with a visit from Mrs. Jennie Holmes, the American medium, who gave us a treat which I shall never forget. This lady was kind enough to devote two evenings to us, so having received an invitation for myself and daughter to be present, we accordingly met at a friend's house, where, with two investigators, we made up a circle of ten persons. Mrs. Holmes soon seated us in accordance with the necessary conditions, in a semi-circle in front of her. She then gave us an appropriate introductory address, at the conclusion of which her hands were tied tightly together, and then to a chair standing in front of her, by one of the investigators. This tying having been examined and pronounced satisfactory to all present, the light was extinguished, when instantly the bells, guitar, and tambourine were in motion, playing and jingling around in front of us, and over our heads, to an extent that was almost deafening.

The spirit, "Richard," began talking to us at once in the direct spirit-voice. He first thanked me for some pearls I had sent to Mrs. Holmes during the day, and then asked me to play and sing a certain song, which I did, and he actually remained in front of me and sang in a loud voice two verses of the song with me, beating the tambourine in good time to the tune all the while. The whole thing appeared so natural that I felt quite at my ease, and I beg to assure any or all of your readers, that I could see no difference from talking to one's ordinary friends in a room without a light. "Richard" was equally attentive to all present, tapping us on the head, face, and our knees with his instruments, and giving everyone a pleasant word. Little "Rosie" sang and chatted away to us a long time. After the ring test she came around to us in the spirit-form; taking hold of my daughter's ear, she pulled her head down, and said, "Don't be afraid, it is me, 'Rosie'; you must stoop. I want to kiss you," which she did. We then had beautiful addresses from several other of our spirit-friends; but I am making my letter too long, and cannot tell you a tenth part of what occurred.

Spiritualism has given me a new life. I am a new man. The great light is spreading; its glorious rays now reach from Kingston-on-Thames to Weybridge. I hope next to see it at Guildford, dispelling something of the theological gloom and priest-hatched misery that hang over the country in that direction.

Weybridge, Surrey, Sept. 23rd, 1872.

THE TEACHINGS OF SPIRITS.

To the Editor of the *Medium and Daybreak*.

SIR,—A correspondent in last week's *MEDIUM*, signing himself "Guthlac," asks the question: "Can spirits communicate their own ideas?" I at once answer this in the affirmative.

I have many times had indubitable proofs of this through the mediumship of our esteemed mediums, Messrs. Jackson and Johnson, of Hyde. Through both of them I have witnessed the most rapid and extraordinary changes of facial and physical expression, according to the influence whereby they were controlled.

I have seen the grave and the gay follow each other in succession; the one would move the most obdurate to tears, whilst the other would convulse you with laughter.

I have more than once listened to discourses requiring scientific attainments of the highest order to enable the speaker to enunciate them, and a most extensive acquaintance with social philosophy to apply the teachings to matters of every-day life.

To no such attainments do my esteemed friends lay claim; indeed, having heard them speak so frequently in the trance-state, there is no doubt on my mind as to the sources from which their gifted inspirations spring.

But, Sir, these are human ideas, such as the spirit-guides possessed on earth, but to some extent free from the defects which erroneous and incorrect teaching imbue the minds of our most highly-gifted sons of men.

It is by long observation of the effects of these spiritual influences that we become convinced of the presence of departed friends, and of others who are known to us only by their writings and the evidences which they have left behind; and if your correspondent will continue his investigations, he will soon be able to satisfy himself that "spirits can communicate their own ideas."—Yours, &c.,

Hyde, September 3, 1872.

JOSEPH ODEN.

MR. RIKO, of the Hague, has sent us a work which he has just published on Spiritualism in the Dutch language. Accompanying it is a circular respecting the visit of Messrs. Herne and Williams to Holland, which we understand will take place next week.

MR. J. F. YOUNG, 6, Stepney Street, Llanelly, is making arrangements for Messrs. Herne and Williams to visit South Wales, and give a short series of seances in Llanelly. Mr. Young would be glad to receive co-operation from any Spiritualist in the district, from whom he solicits communications on the subject addressed as above.

A SPIRITUALIST in a country village writes: "I do not know what we should do had we not the *MEDIUM* to cheer us every week. I take two copies, and lend them to all who like to read them; but as yet there are but few. I think it increases in interest every week."

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 11d.; per annum, 6s. 6d.	
Two copies " " " 21d. " 10s. 10d.	
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Six copies and upwards, in one wrapper, post free, 1d. each per week, or 4s. 4d. per year.

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

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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.

CONTENTS OF LAST No. OF "THE MEDIUM."

On the Connection of Christianity with Solar Worship—Spiritualism in the Palace—Spiritualism in Chadwick Mount Chapel, Liverpool—Cross and Crown: Further Manifestations—Admonition worth Heeding—Mrs. Jennie Holmes's Seance for the Benefit of the Spiritual Institution—Miss Lottie Fowler's Mediumship—M. Thiers a Spiritualist—Prospects of the Spiritual Institution—A Conference at the Spiritual Institution—A. J. Davis on Marriage—Those Footsteps, &c., &c.

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

FRIDAY, SEPTEMBER 27, Seance by Mr. Morse, at 8 o'clock. Admission, 1s.

TUESDAY, OCTOBER 1, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

WEDNESDAY, OCTOBER 2, Mr. Ashman's Class for Teaching the Art of Healing Mediumship, at 8.

THURSDAY, OCTOBER 3, Seance by Mrs. Olive, Trance-Medium, at 8 o'clock, Admission, 2s. 6d.

* * * Other Seances in London and the Provinces may be found on the last page but one.

ON account of their Visit to Holland, Messrs. HERNE and WILLIAMS beg to announce that they will give NO SEANCES in London after MONDAY Evening, the 30th instant, till about the middle of October.

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 27, 1872.

A CONFERENCE AT THE SPIRITUAL INSTITUTION.

It is proposed to hold a conference of Spiritualists, at 15, Southampton Row, on Monday evening, September 30, at eight o'clock, to take into consideration the following matters connected with the progress of Spiritualism in the metropolis:—

- 1st. Short and succinct reports will be asked for as to what has been done during the last few months and since the holding of the last conference—such as the formation of new societies the delivery of lectures, addressing meetings in the open air, and the distribution of tracts.
- 2nd. State what societies are in course of formation, and what halls or other places of meeting are eligible in the various districts of London. What is the rent of such halls, and their capacity.
- 3rd. What Spiritualists are there in the immediate vicinity of such halls who would take part in getting up public meetings for the advocacy of Spiritualism.
- 4th. If meetings can be got up, who is there to address them, and what would be the best means of conducting such meetings with economy and efficiency. Speakers and mediums, professional or honorary, are solicited to give in their names.
- 5th. What prospects are there for Sunday services in some central position or in various parts of London.

Those interested in the cause of Spiritualism are earnestly invited to prepare themselves to give information on these points, and in speaking on them, endeavour to keep to the subject before the conference.

J. BURNS, Secretary.

IN LANCASHIRE AND YORKSHIRE.

This is an age of effort to realise the principles of social equality and even-handed justice to all. The poor man, for his penny a mile, can travel as fast as the nobleman or merchant-prince at the exploded "express" fares. The "express" train, Progress, is no respecter of persons, and maintains its ground ahead of the "limited mail;" and so an apostle of Spiritualism, meagrely appointed and impecunious though he be, can be whisked from London to Preston between the hours of 8 p.m. and 1.15 a.m. "Love never sleeps," which must explain the fact that our good brother, Mr. Foster, with Mr. Eccles, the medium through whom the wonderful manifestations often recorded in these columns are produced, met us at the station. Spiritualism is doing a great work in proud, priest-ridden Preston; as its name implies, the very heirloom of Ecclesiasticism. Mr. Foster is one of the most enthusiastic workers for humanity in the land; his whole energies are for the people. Spiritualism is not the first and only field in which he has laboured for the universal brotherhood. He uses his well-furnished library as a seance room, and the powerful and refined physical manifestations and elevated

communications which are received therein is undeniable testimony of the disinterestedness of the sitters and good influence which pervades the family temple. Having himself eaten of the bread of life, he freely breaks it to others. The *Preston Chronicle* cannot perhaps boast of a large circulation, but it has a very influential one; so much so, that anything wonderful which appears in its columns is sure to become public property very speedily. Its principle of liberality is such, that the Roman Catholic, anti-vaccinator, teetotaler, or Spiritualist finds equally free access to its space. What we have repeatedly quoted from it indicates the thoroughness of Mr. Foster's teaching, and with what results? Spiritualism has now taken its place as a public question in the town, a fact indicated by the evidence that Mr. Ward, our agent, sold eighteen copies of the *Medium* last week to casual purchasers, and it was only the second week he had offered them for sale. This was over and above what the spiritualist party had been in the habit of providing for themselves direct from London. Mr. Foster has struggled against much opposition and ridicule; but the scoffers vanish daily and become beautifully less, while the cause sustained against such odds erects its head in conscious nobility and pride of strength. The example of this good apostle is worthy of universal imitation.

AT BLACKBURN

"God works in a mysterious way His wonders to perform."

After climbing up two long flights of stairs we found ourselves in an attic-room, over the co-operative stores, capable of seating upwards of 100 people. Twenty-four persons quietly entered and sat down. No master of the ceremonies made an appearance, and so we placed the "Dialectical Society's Report on Spiritualism" in the chair, and extracted a pithy speech from it in the course of the evening. The audience listened with great attention, and questions being invited, none were offered. We then proposed that a society should be formed for the purpose of investigating Spiritualism. Thereupon a gentleman rose and stated that any person desiring to know something of Spiritualism might be introduced into seances on application to him. Another gentleman stood up, and in the course of a very pointed speech indicated that the merits of Spiritualism were well understood by some parties at Blackburn, and that he was as certain of spirit-communication as he was of his own existence. Much more in the same strain followed, and as it came from a gentleman well known and highly respected in the district, it produced a very favourable impression, and the meeting closed with a feeling of success. Next morning it was our good fortune to be introduced to a local trance-medium, recently developed, through whom our translated friend, J. W. Jackson, manifested. The medium got up and approached us with outstretched arm, and with our friend's warm demonstrative manner gripped our hand earnestly, and in the most cordial terms expressed the pleasure which the meeting afforded him. We asked—Are you now quite well, and recovered from the effects of your earthly illness? "Yes, yes," he exclaimed; "I am now quite well; perfectly recovered." Do you in your new state fully realise the ideas of spirit-life of which we used to talk so often? "Yes," he replied, "they are more than realised; you can form no conception of it." But Mr. Jackson did not come to talk philosophy, but to give evidence of the fulness of his grateful heart for what had been done by the readers of this paper for the unprotected ones left behind. We hope those who helped the widow and the orphan will accept their portion of the immortal's gratitude and blessing. We ascertained that Mr. Jackson has frequently communicated, and that the local circle had expanded itself so as to hold a social meeting recently, attended by thirty persons, on the occasion of the "Creed of the Spirits and Ten Spiritual Commandments" being presented, framed, to one of the mediums as a memento of his development. The meeting on Friday evening last was convened by each person interested bringing a friend; the next effort will be of a more ambitious character. The thickly-populated district to the north and north-east of Manchester is a grand field for spiritual enterprise. The inhabitants possess, in general, a large development of brain and a sharp mental temperament, highly favourable for the exhibition of the intellectual forms of mediumship. The spirit-circle would introduce a torrent of light into those active minds for which they are in latent expectation.

Rochdale is on the confines of the two great manufacturing counties of Lancashire and Yorkshire, and we think its Spiritualism may yet participate in the good qualities of the inhabitants of both counties. Since the publication of the newspaper article which we criticised a few weeks ago, there has been a newspaper war of several weeks' duration which has thoroughly awakened the public mind on the question of Spiritualism. Coincident with this, there has been a very peculiar combination of individuals in the formation of a good circle with whom we had a sitting. Mr. Leach is controlled in the trance, and he recited a very well-conceived poetical composition. Some members of the circle are old hands, and have been engaged in spirit-communication and other means of progress for years. The circle has resolved on bringing the question before the public at an early date, when we hope to have the privilege of addressing a meeting in some eligible hall.

PROGRESS IN THE WEST RIDING.

It was just twelve months on Sunday since we gave two discourses in Batley Town-hall, and the local mediums made their first public demonstration on the same afternoon. What progress in one short year! On Sunday last the Temperance Hall was used by the committee of Spiritualists, and three meetings were held of a highly cheering character. We spoke in the morning of the use of the body as an instrument of the spirit—of temperance, health, the perpetuity of the memory, and the formation of the spirit-body. In the afternoon the local mediums officiated in a very satisfactory manner. Mrs. Butterfield was suffering from ill-health, so much so indeed that it was dangerous for her to leave the house. Her friends said her control on Sunday was much inferior to her usual performances, but we thought it excellent. She is a lady of commanding presence, and her appearance on the platform at once prepossesses the listener in her favour. Her personal influence is magnetic and lively, and her style of delivery remarkably varied, presenting flights of true eloquence, intermixed with pathetic touches and passages of genuine humour, lucid argument, and quaint illustration. Mrs. Butterfield was brought up in the factory, and is what is called "uneducated," her attainments being of the most rudimentary kind. This makes her trance-addresses all the more interest-

ing, and her language under influence is quite different from the dialect she uses in ordinary conversation. She is now undergoing a further stage of development, which intensifies the inconvenience of a naturally sensitive and somewhat unhealthy constitution; but the spirits promise that better health will be her lot soon, when she intends to devote herself entirely to the advocacy of Spiritualism. She is a great accession to the cause, and we hope to see her occupy a prominent position in the movement, more particularly in her native district, where her style of phraseology will be more appreciated than in places where a different provincial accent is in use.

Mr. John Kitson is brother to Mrs. Butterfield—in fact, the whole family are mediums. He was controlled, and followed with a further exposition of the question "What is Spiritualism?" As a trance-speaker he has improved much since last year. In the body of the hall a lady stood up under influence, and gave a thrilling and radical address. We discovered that the speaker was Mrs. Swire, of Bowling. Mr. Nathan Wood, from the same circle, gave a short address, embodying some of his experiences of Spiritualism, which produced a very favourable impression. We closed with a few remarks, asking the audience whence these neighbours of theirs derived the radical thoughts and new doctrines which had been presented that afternoon? Not only the thoughts uttered, but the power to stand up in public and speak in good intelligible phrase, had been imparted to them by a power foreign to their own will and effort; and after a few months' development they could excite more thought and secure more attention from their listeners than the clergy after years of costly study. The sympathies of the crowded hall, the body of which was quite full, were evidently with the mediums and the lucid truths to which they gave utterance. As the audience dispersed, a young lady, who is under development, was controlled, and went through a series of gymnastics in a very precise manner. We learned that she was interesting herself in the work of forming a Children's Lyceum at Gawthorpe, a work in which her spirit-guardians seemed to take great interest.

In the evening the body of the hall was again filled by an eager and attentive audience. Our effort during the day was to point out the moral and religious tendencies of Spiritualism; and at night we endeavoured to show what the gospel was, and the congregation did not fail to perceive that it was a very different article indeed from the theory and practice of the Christian sectarians. These honest, blunt Yorkshire people are heartily tired of what is called "Christianity," and enthusiastically cheer the most cutting shafts of truth that open a way for spiritual liberty and enlightenment. At the close there was a tremendous rush for—*What is Spiritualism?* being No. 4 of the series of tracts called "Seed Corn." Some dozens of new attempts at spirit-communication will have taken place during the week.

We had the pleasure of attending a private seance for healing, at which Mrs. Swift and Mr. Kitson were controlled. Mrs. Butterfield first received advice and magnetic treatment, which aided her to an advanced stage of recovery by next morning. The lady of the house, an entire stranger to Spiritualism, was then examined and prescribed for. Her pains and sensations were delineated by the spirit-doctor, incidents of her past life were accurately revealed, and it was stated that the lady was a medium, and would not have good health till she was developed and participated in the high spirit-influences which overshadowed her. This is a new idea of the source of disease. Mrs. Swift does much good through her healing mediumship; we heard of several very striking cases. A child fell and dislocated the shoulder and the elbow joint, besides fracturing the bone severely. Mrs. Swift was soon unconscious, and her spirit-doctor had the arm dressed in a short time, and it was quite well in a fortnight. A woman had her ankle so badly dislocated that the bone stuck out very much on one side, and there was a corresponding hollow on the other side. In the trance, and quite unconscious, Mrs. Swift set it and bandaged it up, and in two days the patient could use the limb. These are specimens of the beneficence of spirit-communication through Mrs. Swift; and a similar power is exercised by Mr. Kitson. Mr. Crane has also genuine healing power, and Mr. Wilde is very eloquent under spirit-influence. The secret is that these good, simple people are humble as little children. They have no Christian or other conceits. They write no anonymous letters nor blow the sounding trumpet. Their sole effort is to try to do good; and we think the "miracles" wrought by them and their spirit-friends will bear comparison, both for power of conviction and solid instruction, with any of the other wonderful phenomena of modern Spiritualism.

It is hard to say where Morley ends and Churwell begins, and the local Spiritualism is equally involved. The movement prevailed in the town of Morley in the first instance, but within the last few months successful circles have been held in Churwell, and a goodly number of persons have become interested. The village is chiefly inhabited by colliers and others connected with the coal trade. No one will blame us for saying that society is in a rather primitive condition, and that education, manners, and morals do not exist in perfection. As a consequence, the Spiritualists have had to endure a great deal of persecution and vulgar annoyance, a course of conduct in respect to which the leaders of public and religious opinion, to their shame be it recorded, do not stand guiltless. One of the pillars of the Temple of Progress in the place is Mr. Elijah Stocks, by occupation an overseer or steward of underground operations in the coal mines. He does not scruple to inform his visitors that he acquired what education he possesses since he was eighteen years of age; now he is secretary of several institutions, and what may be called a leading man in all matters calculated to enlighten and benefit the inhabitants. His peculiar genius may be inferred from one of numerous incidents in his career. In his parlour stands a very nice piano, on which the lad performs very well in the evenings after his labour. Says Elijah, "I gave thirty guineas for that piano—the tobacco money which I saved. I only smoked for a few months, but I could see no good in it, and so gave it up, and I have that piano instead of evaporated tobacco smoke." If the working men of England were all of this type, it would be a great deal better, not only for the makers of pianos, but for those engaged in numberless other forms of legitimate industry.

Mr. Stocks undertook the getting-up of two meetings for us in the Town Hall, on Monday and Tuesday evenings. He presided on the first occasion, and in his opening remarks alluded to the unhandsome

treatment which Spiritualists had met with from their fellow-townsmen, and he hoped the lectures would be the means of removing their prejudices, and causing them to look into the motives of Spiritualists before condemning them in such a harsh and unfair manner. Though some interruption and disturbance was considered likely to take place, yet the audience, numbering a little over a hundred, who paid 6d. and 3d. each for admission, listened with the utmost good humour to our attempt to show that spiritual manifestations were scientific facts, and in accordance with the laws of nature; and though permission had been given in the public announcements to ask questions, yet no query was advanced by the listeners, who seemed to leave the hall unwilling to enter into discussion. On the following evening Mr. John Kitson presided, and, as a working man, intimated what advantage Spiritualism had been to him. After his development as a healing medium he entirely recovered from a chronic state of ill-health, which had rendered him almost helpless for a number of years. Our lecture was to show that the whole scheme of Bible history was a record of similar movements to that in which we were then engaged; that the apostolic Church was a Spiritual institution; and that modern Spiritualism was a necessary fulfilment of the Spiritual promises of past ages. Churwell is reported to be quite a religious place, and the lecture seemed to make a very pronounced impression. The audience seemed to be entirely with the speaker, and at the close there was no desire to enter into discussion or to put questions.

The progress of Spiritualism in the district is something amazing. A few weeks ago, Mr. Wilkinson, the newsgate at Morley, only sold a few copies of the MEDIUM weekly; now he requires two dozen copies. A branch from the Morley circle has been established at Beeston, under the care of Mr. Robinson, and he has entered the field as an agent for the literature. Ossett is alive with Spiritualism. Mrs. Swift and Mr. Kitson do a good proportion of the doctoring in the district—at least their spirit-friends do it through their mediumship. But this is not the most cheering phase of the movement. In many it has worked a complete revolution of character, and it has benefitted all more or less. Mr. Stock's experience is: "I have attended chapel since I was five years of age, but I have learned more about religion these ten months than I did all my life." He, and the Morley friends as well, are members of the Spiritual Institution, and they are getting books down and will learn more. Mediumship abounds, and though it is not in all cases of a high class, yet the controls are genuine, and the matter uttered far in advance of the natural capacity of the mediums. It is a cheering phase of Spiritualism that the good angels shower down their goodness and wisdom on the ignorant and crude as well as on the elevated and intellectual, to the certain advantage of both classes. Mrs. Hollings spoke in the trance at the last lecture, and later in the evening at Mr. Stock's. A little girl, the daughter of Mr. Broadbent, was controlled to perform several accompaniments on the piano. She is a delicate child, of about twelve years of age, and the first time she saw a piano she was with some children singing in the parlour, and was entranced and accompanied them. We witnessed her third effort. There was an attempt at performing a harmony with both hands, but we understood that the controlling spirit was herself a little girl who had but little musical knowledge.

Home again—hoarse, weary, and shivering—on Wednesday afternoon, having got wet through before eight o'clock in the morning. Home again, with the feeling that some good work has been done, and that numbers of minds have been awakened to inquiry, and that a good many new circles have been formed. Home again, after many hearty greetings from old and valued friends who attended the meetings from a circuit of eight or ten miles. Home again, from seeing new workers in the harness—the fruits of former visits. And home again, with a few pounds more in the treasury; for our Yorkshire friends, by their earnestness and energy, contrived to make the meetings remunerative. After all, these humble workers have contributed more to the funds in their practical way than the donors of £5 notes; for our resources are not only augmented, but work is done which money cannot purchase. With similar co-operation from other places, the Spiritual Institution would not only be independent, but Spiritualism would be universal.

Mr. ASHMAN opened his class for healing mediumship at the Spiritual Institution, 15, Southampton Row, on Wednesday evening. Mr. Ashman's lecture was deeply instructive, and rivetted the attention of his auditors till a late hour. A great variety of manipulations were exhibited, and the lecturer gave a candid exposition of his experience as a healer. An accession of pupils is expected at next lesson, on Wednesday evening.

WE REGRET that a communication from Mr. J. Briley Orton, respecting the visits of Mr. Williams, the healing medium, to the Dalston Association, has been misplaced till out of date. Mr. Williams seems to be a powerful healer as well as an expert biologist. We shall be glad to hear more of Mr. Williams, and hope to give him more fortunate treatment.

Mr. RICHMOND has written a letter to the *Darlington Telegraph* describing what he witnessed at Mrs. Holmes's seance in London, and proposing that a club be formed to invite her to Darlington to give a series of her wonderful seances. The same scheme might be worked to great advantage in other places.

WE HAVE learned with pleasure that the Spiritualists of Manchester and Liverpool are making preparations to invite Gerald Massey to deliver his lectures on Spiritualism in these places. We hope they will carry their attempt to a successful issue, and be followed by other committees.

RECEIVED towards the fund for paying Mrs. Powell's passage to America:—From B. Robinson, Huddersfield, 2s. 6d.; Mrs. Barrett, 10s. Further contributions will be gladly acknowledged. Several mediums are talking of getting up benefit seances for Mrs. Powell.

Mrs. BUTTERFIELD is engaged to speak in the trance at the meeting room in Hartley's Yard, near Bowling Railway Station, Wakefield Road, Bradford, on Sunday fortnight. Another visit to Halifax is also being arranged.

SPACE this week again compels us to defer the publication of various letters and the acknowledgment of subscriptions.

MISS LOTTIE FOWLER RECOMMENDED.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I shall be much pleased if you can spare me a corner in your crowded columns to express my idea of the value and importance of Miss Lottie Fowler's mediumship. She has been to some extent the means of finally convincing me that Spiritualism is true, and she has helped to destroy the last strongholds of prejudice in my mind which have until now prevented me giving full and free assent to this great and invaluable truth.

Having always found it impossible altogether to believe all the great things said of the clairvoyant, I called on Miss Fowler without any great expectations; I was far more disposed to criticize what she said and look for errors and contradictions than to accept readily whatever might come.

This, I am sure, was not doing the medium any justice.

The result, however, of this sitting was so astonishing and convincing that I was at once compelled to believe in spite of myself. I am now convinced of the existence and power of this truly wonderful faculty of clairvoyance, and I know of nothing so interesting and satisfactory as a visit to Miss Fowler.

I was a total stranger to the medium, and it is quite impossible she could have any previous knowledge of me or of my affairs.

Immediately on being entranced the spirit described an event which happened more than twenty years ago, giving details which were in every way correct.

My whole past history seemed to be before her like a panorama. She told me of events which I had almost forgotten, and many things which I did not know, but which I have since corroborated. Friends who have long since passed into spirit-life were named, their appearance described, and the diseases under which they suffered clearly indicated.

The present seemed to be as clear as the past to this spirit, for she described minutely my present circumstances and prospects, both in family and business matters; foretold certain changes, and described events which are in progress. As a test of her seeing objects far distant, she described my wife and two children then in Glasgow, the house in which we live, and the various occupations at which they were at that moment engaged.

On coming home I found that her description was correct in nearly every particular. From my experience it seems to me that a private sitting with Miss Fowler is the most thoroughly convincing and satisfying proof of the truth of the spiritual phenomena that can be got. Spiritualism is now attracting many earnest seekers after truth. Public seances arrest and rouse their attention, but seldom thoroughly convince. The first thing to convince is something personal to the individual. This first makes us feel that this great truth has something which is specially for each one of us. Miss Fowler thoroughly convinced and satisfied me, and I therefore cordially recommend everyone who wishes to be quickly and completely convinced of the truth of this great new light, to visit her at once.—I am, yours very truly,

ROBERT CRAWFORD.

1, Hampden Terrace, Mount Florida, Sept. 23rd, 1872.

REAL AND SHAM SPIRIT-PHOTOS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—With much reluctance, I am compelled to ask the favour of your inserting this letter in your next issue, as I cannot allow what has appeared in the last month's *Spiritualist* to pass unnoticed. You will remember that some time ago, after the very vague assertions made in that paper, letters appeared in your columns from two or three gentlemen, and two also from myself, complaining of the editor of that paper leading people to believe he had so much proof against Messrs. Hudson, Herne, and myself, which he charitably (?) abstained from publishing. I, knowing my innocence of any of the acts he insinuated I was guilty of, then challenged him to publish all his proofs, well knowing that he had nothing to bring against me. The other gentlemen called upon him to do the same. This met with no response. The *Spiritualist* appeared, and no notice was taken of it; but now, after some time has elapsed, the matter is again brought out for an airing, and several statements are made in an article appearing this month which I must deny the truth of. I have no intention of again answering the whole letter, or entering into any discussion upon its general arguments; I have no doubt others will do that. I will draw your attention to a part of that which comes under the head of "Now for the facts about Messrs. Herne and Williams." I will not again go into the Manchester matter, except to say that I do not withdraw the assertions I have before made about our not seeing the accusations against us in print until we returned to London, which is strictly the truth.

But what I particularly wish to write about—the object, in fact, of this letter—is the assertion made in the last paragraph (No. 4), that "Mr. Williams called one morning upon Mr. Benjamin Pycock, one of the investigators, and confessed to him that he knew that Mr. Herne had been in Mr. Hudson's studio looking on, while another person stood as a sham ghost during the first exposure of the plate." When my attention was called to this, I went, on Saturday morning, the 21st instant, and called upon Mr. Benjamin Pycock. I took a copy of the *Spiritualist* with me, and asked him what he thought of the statement made therein, and whether it was correct. He assured me it must be entirely a mistake. He had never made any such communication to Mr. Harrison (the editor of the *Spiritualist*), neither had I, on any occasion, made such a confession to him. I told Mr. Pycock that I should have to deny the statement in print.

The remark about that which I said to Mr. Harrison before going to Manchester, concerning Mr. Hudson having people in his studio pretty regularly before I arrived, is a perversion of a remark made by me in casual conversation, in which, speaking of my distant residence, I said that when I was late at Mr. Hudson's several persons had been there to obtain photos—not to stand as sham ghosts. Mrs. Olive used often—generally I may say—to be there and accommodate such persons with her mediumship. Such is the evidence Mr. Harrison had withheld, and which he has now published. I have fulfilled my task so far as I am able, and I throw myself upon your readers' sense of justice.—I remain, Sir, yours truly,

CHARLES E. WILLIAMS, Medium.

61, Lamb's Conduit Street, Holborn, Sept. 23rd, 1872.

CROSS AND CROWN.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I have but little to say by way of concluding the description of the extraordinary series of manifestations which you have been good enough to record. I pass over, without further remark, reiterated instances of the movement of articles and carrying of objects from various parts of the house to the seance room, merely noting two very singular cases which occurred at our last seance but one. On the evening "M. D." and I sat alone, light being carefully excluded. In the adjoining room the gas was left burning, and in the drawing-room over our heads two ladies were sitting engaged in conversation. Under these conditions two articles were brought into our seance room—doors looked as usual—from the lighted drawing-room, the ladies being unaware of the fact, but one of them recognising the articles and pointing out the places from which they had been taken. The other instance was the bringing in of a small paper-knife, which I use only when travelling, and which was in the inside pocket of a closed travelling bag, under the bed in my room, which, in its turn, was closed. Surely a most complete case of the passage of matter—this matter.

On the evening of our final seance we obtained, successfully, direct spirit-writing. I placed under the table a piece of ruled paper and a pencil. From the paper I tore off a corner, and handed it to one of the three sitters. The power throughout seemed weak. Once a sort of grumble as to the rarity of manifestations was rewarded by a pocket-book being tossed at the complainer. The weather was not good, and we imagined that the conditions had not been favourable. On examining the paper, however, we found a message on the face which lay on the floor. It ran as follows: "Farewell. Circle now broken. Reunite one day; communicate more then.—IMPERATOR."

To this are appended the initials of two departed friends, one of whom was concerned in making of the crown, and both in that of the cross, as their signatures thereto appended show. The paper is headed with a cross, and a cross precedes the word *Imperator*, as it is used before the signature of a Catholic Bishop, only that in this case the cross is Roman and has one limb longer than the others. I append a *fac-simile* for your information. So carefully is the writing executed that the lines are followed throughout.

[The *fac-simile* may be seen at the office of the Mediums.]

The above is a *fac-simile* of direct spirit-writing obtained in a private circle, two signatures of departed friends being omitted. M. A.
September 23, 1872.

The next day the circle was broken up, and our manifestations have ceased. They have been sufficiently wonderful to excite astonishment even in those most used to spirit work. They have, at any rate, been such as to cause me to look forward with earnest expectation to the unfolding of the future.

May I say a word in comment on Mr. Judd's admonition, which you endorse as worth heeding? I venture to disagree with you. I am no wiser for knowing that Mr. James Judd wishes to sign his name at the foot of his letter, than he is by discovering that I do not. I do not know who Mr. Judd is; if I cared to find out, doubtless I could do so. Mr. Judd does not know who I am; if he cares to find out, for fair purposes, he can ascertain from you, and would then be little wiser than before. But Mr. Judd must know that if the results of investigations which are unpopular are to be made public at all before the tide of prejudice turns, it must be by communications accredited to the Editor, but protected from the malice, curiosity, snarling, and vulgar prying of the outside scoffers. In many cases—my own is one, worth nothing except as an instance—the name appended would bring trouble and worry to no good end, and entail on me answers to questions, many very silly, which I have neither time nor inclination for.

M. A.

P.S.—I ought to have drawn special attention to the close adherence to the ruled lines which is maintained throughout; and I should have said that the corner torn off was fitted in then and there, and found to correspond exactly. It is secured in its place now by a stamp.

M. A.

[We have always carefully protected our anonymous correspondents, and feel deeply grateful to them for their aid in this work. At the same time, we honestly and kindly state that we consider Paul the apostle occupies higher ground than Nicodemus. Jesus said to the young man, "Go and sell that thou hast, and come and follow me."—Ed. M.]

SPIRITUALISM AT LIVERPOOL.

To the Editor of the Medium and Daybreak.

DEAR FRIEND BURNS,—Liverpool investigators of Modern Spiritualism consider that John Jones, minister of Chadwick Mount Chapel, has done good service in spreading a knowledge of the truths of spirit-communication amongst those who, previous to his counterblast, had not given the subject their consideration.

It is not my intention to say whether that gentleman deserves the credit so generously awarded him, but it is evident that of late the subject has received an impulse which was much wanted previous to the publication of his pamphlet, and the results obtained in some circles are truly marvellous. In the presence of Mr. Fegan some unimpeachable phenomena now occur in the bright gaslight, for the table is levitated without any human hand touching it. But earnest inquirers do not imitate the example of the old man who had an ass and strove to please everybody; for they employ such conditions as by experience they find to be most favourable for the production of phenomena, whatever phase may be under investigation.

At our last seance with Mr. Fegan singular phenomena occurred as an appeal to the vision of every one in the room, and after extinguishing the light, in a very few moments a beautiful scarlet geranium, with roots and soil attached, was placed carefully into my hands, without sustaining injury to a single leaf. Direct spirit-writing was produced, being private messages to two gentlemen present, and placed into their hands respectively. These were so written that, in order to be read, we must needs reverse the paper and hold it up to a light or before a mirror. Whilst these were being written we heard the paper rustling in the air, and the process of tearing and folding was evident to our senses. Moreover, I may state we were sitting under test conditions, for the simple

reason that we are asked, sooth to say, what guarantee we have that such wonders veritably occur in our presence. A beautiful light danced about and twinkled before our eyes, eventually expanding so as to illuminate a hand and arm, which was apparent to my vision, as also to others at the circle.

I was powerfully grasped, but on that occasion by no human hand, whilst sundry other strange manifestations occurred. The table was elevated twice to a height of over 6½ feet into the air. During the past week a very remarkable case of recovery from severe illness occurred to one member of our circle, who had been ill three weeks, and was almost giving up in despair, when a medium was entranced and advice given which resulted in a complete cure in a single night. Nor is this by any means an isolated case, for I know of other circles where advice is obtained in that manner and acted upon. I can refer inquirers to those persons who have derived benefit in that manner. "What's in a name?" If these be demons, it is very desirable to cultivate their acquaintance, for they certainly are not of the species of those who go about like roaring lions, seeking whom they may devour.—Your friend truly,

JOSEPH DISSDALE.

3, Myford Street, Everton, Liverpool, September 17.

A TESTIMONY IN FAVOUR OF MR. HUDSON.

To the Editor of the Medium and Daybreak.

SIR.—I think it but fair to Mr. Hudson, considering the discussion that has gone on about the genuineness of his spirit-photographs, to say I have two that I believe to be genuine, procured through the mediumship of Miss Cook, of Walton. Miss Cook has the gift of seeing spirits, and being in London, kindly made use of this power for my benefit about a fortnight since, when she sat for me at Mr. Hudson's, and procured a photograph of two spirits, whose forms she distinctly saw. Imposture was impossible, as her brother, by whom she was accompanied, narrowly watched the process of preparing the glasses, placing them in the camera, and developing. Although I trace no resemblance to any friend or relative, neither Miss Cook nor myself has any doubt that the spirit-photographs are genuine.—I remain, Sir, yours, &c.

KATE WILSON.

Walton, Spanish.

To the Editor of the Medium and Daybreak.

DEAR SIR.—The spirit, "Katey King," who so kindly renders attractive the seances of Mr. Williams, presented my wife last night with a large piece of the blue liss which abounds near Lyme Regis, studded with ammonites, &c. The fossils, being highly polished, stand out well against the dull liss. It is a beautiful specimen. There were present at the circle four persons in all, and our hands were joined the whole of the seance.—Yours, &c.

D. H. WILSON, B.A.

New Wandsworth, S.W., Sept. 21, 1872.

BISHOP AUCKLAND.

The manifestations at Mr. Pawcett's seance on the 17th inst. were especially noteworthy, the tambourine and handbell which were placed under the table tinkled and strummed right merrily to the tune played on the piano, all hands and feet being joined. The table was most vigorously moved, and Miss Pawcett was twice lifted straight up in the air, the second time for the special benefit and conviction of a well-known local poet who sat for the first time, and at the conclusion confessed his thorough conviction of the genuineness and reality of the manifestations. These manifestations occur in the dark. It is hoped that our poet's conviction may be consolidated and given to the world, in prose or verse, just as the inspiration comes.

Mr. Meek afterwards spoke in the trance as follows:—

"By their fruits ye shall know them." This is a true philosophy. We find that you are seeking for truth: this is worthy of pursuit, and wherever found, no matter where, is the word of God. Knowledge is to be desired. We commend each to work and labour for its attainment. As we have repeatedly stated, do not seek for happiness; yours is a progressive state; all creation groans and labours, and man must not expect to be happy. We say emphatically, may you not be happy. Labour and work for the truth; while you are so labouring you are increasing the civilisation of the world. It is a mistake to claim for Christianity that it has civilised the world. We say science, knowledge is civilising the world by revealing truth, which is the word of God. The present state of religion among you is only a new name for superstition. An infidel to this religion is one faithful to God. The religion of Jesus was that of all great reformers—it was intuitional, spiritual, psychological, which are the gifts of all great-minded men, and may be summed up in the words, humanity to man.

MR. J. J. MORSE, Trance-Medium, will hold seances every FRIDAY EVENING at 15, Southamptons Row, at Eight o'clock. Admission, 1s.

MRS. POWELL, HEALING AND DEVELOPING MEDIUM, 12, Upper Cumming Street, Pentonville, N. A Developing Circle every Tuesday night at 7.30.

MRS. MARSHALL, PROPHETICAL AND CLAIRVOYANT MEDIUM, RECEIVES at her residence, 29, Shirland Road, Maids Hill, W.—Private Seances, 10s. and 6s. each.

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JAMES V. MANSFIELD, Test-Medium, Answers Sealed Letters, at 361, Sixth Avenue, New York, U.S.A. Terms, One Guinea. Letters may be left with J. BURNS, 15, Southampton Row, with 6d. for postage.

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MR. C. P. B. ALSOP, having returned from his American tour, begs to inform his friends and the public that he has opened spacious Premises at 40, High Holborn, W.C., for the sale of Oil Paintings and Furniture of all kinds.

MISS LOTTIE FOWLER, the celebrated Medical and Business CLAIRVOYANT and TRANCE TEST-MEDIUM, from Boston, U.S.A., takes her departure for America the last week in October. Can be CONSULTED at 24, KATTEL STREET, Russell Square, W.C.; Hours, from Twelve till Eight p.m. Terms, One Guinea. SEANCES at 15, Southampton Row, on Tuesday Evenings, at Eight o'clock; admission, 2s. 6d.

MRS. JENNIE HOLMES'S (late of New Orleans, La., U.S.A.) SEANCES, for Musical, Physical, Trance, Inspirational, and Materialisation Manifestations, will be held every MONDAY, TUESDAY, WEDNESDAY, and THURSDAY Evenings, at her reception rooms, No. 18, Old Quebec Street (two doors from Oxford Street), Marble Arch, W., at Eight o'clock; 10s. 5s. Private Sittings, for Business and Medical Consultations, from One to Four o'clock p.m. same days; fee, One Guinea. Strangers, investigators, and non-believers especially, are invited to attend, to "Prove all things and hold fast to that which is good."—Her powers as a Medium have been the subject of wonder and comment throughout the United States, Canada, and Central America. Her endorsements are from some of the most prominent gentlemen of the States.

MISS LOUISA HUDSON, NORMAL, CLAIRVOYANT, AND PROPHETIC MEDIUM, RECEIVES VISITORS Daily (Sundays excepted), from Twelve till Six o'clock, at her Residence, 17, CARTER STREET, Wells Street, Oxford Street. Terms, Five Shillings each Visitor. Private Parties also attended in the Evening; terms, One Guinea and Travelling Expenses.

MRS. OLIVE, TRANCE MEDIUM for Test Communications from Spirit Relatives and Friends; also for the Cure of various Diseases by Spirit-Magnetism and Prescriptions.—48, Belmont Street, Chalk Farm Road, London, N.W.

SEANCES IN LONDON DURING THE WEEK.

SATURDAY, SEPT. 28, Seance for Spiritualists, by Messrs. Horne and Williams, at 61, Lamb's Conduit Street, at 1.30 for 5 o'clock. Admission, 2s. 6d.

SUNDAY, SEPT. 29, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

MONDAY, SEPT. 30, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 5 o'clock.

Dark Seance by Horne and Williams, at 61, Lamb's Conduit Street, at 1.30 for 5 o'clock, admission 2s. 6d.

TUESDAY, OCT. 1, Seance at Mrs. Hall's, 371, Bethnal Green Road, at 4. Free.

WEDNESDAY, OCT. 2, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, OCT. 3, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 14, Navarino Road, Dalston, E., at 5 p.m. Particulars as to admission of visitors on application to the Secretary.

St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell. Public Seance at 8 o'clock; doors closed at 8.30 p.m. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, SEPT. 27, LIVERPOOL, Psychological Society, at Mrs. Deha's Temperance Hotel, 6, Stafford Street.

SUNDAY, SEPT. 29, KIDDERLEY, 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.

SOUTHERY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 4.30 p.m. Trance-Medium, Mr. Wood.

PARIS, Public Meetings, 10.30 a.m., 1.30 and 6.30 p.m. Trance Medium, Mr. Hingworth.

BOWLING, Spiritualists' Meeting Room, 1.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 1.30 and 6 o'clock.

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

COWNS, at George Holdroyd's, at 4 p.m.

HAGG'S LANE EXP. 9 a.m. and 5 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

GAUTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Eileen, Mediums.

MORLEY, Mr. G. Butterfield's, New Scarbro', Mrs. J. A. Butterfield, medium, at 6.30.

HALIFAX, at the Sunnary, 2.30 and 4.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.

NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.

BISHOP AUCKLAND, at Mr. Pawcett's, Princess Street, at 6 o'clock. Notice is required from strangers.

BOCHDAL, at Mr. Greenlees', Nicholson Street, Millstone, at 6 p.m. Trance-Medium, Mr. Leach.

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

GLASGOW "Association of Spiritualists." Public Meeting at 4.30 p.m., at 164, Trongate.

MONDAY, SEPT. 30, NEW FELLAS, at Mr. Swain's, at 8 o'clock.

HULL, 42, New King Street, at 1.30.

WALSALL, at 8, Mediums, Messrs. W. Russell, J. Harrison, D. Holmes, and Miss S. Bingham.

TUESDAY, OCT. 1, KIDDERLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lowe and Messrs. Wright and Shackleton.

GAUTHORPE, at Mr. J. Mercer's, at 1.30 p.m. Medium, Miss A. Mercer-SOUTHERY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

BOCHDAL, at Mr. Dyson Elliott's, Chemist, Elliott Street, at 1.30 p.m. Mr. Leach, Trance-Medium.

WEDNESDAY, OCT. 2, BOWLING, Spiritualists' Meeting Room, 8 p.m.

HAGG'S LANE EXP. at 1.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

MORLEY, Mr. G. Butterfield's, New Scarbro', at 7.30.

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

GLASGOW "Association of Spiritualists." Weekly Conference, at 5 p.m., at 164, Trongate. Circle-room open to members and inquirers, at 8 p.m. on other evenings.

THURSDAY, OCT. 3, BOWLING, Hall Lane, 1.30 p.m.

GAUTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 1.30.

WEST HARTLEPOOL, Seance at Mr. Hall's, Adelaide Street.

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

BOCHDAL, at Mr. Dyson Elliott's, Chemist, Elliott Street, at 1.30 p.m. Trance-Medium, Mr. Leach.

NEWCASTLE-ON-TYNE. Odd Freemasons' Hall, Bell's Court, Newgate Street. Seance at 1.30.

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 No. 4.—WHAT IS SPIRITUALISM? Explaining the philosophy of the phenomena, rules and conditions for the spirit-circle; and ample information for investigators desirous of producing the manifestations. 4 pp.; 1s. per 100.
 No. 5.—THE CREED OF THE SPIRITS. The Ten Spiritual Commandments and the Ten Laws of Right, given through Emma Hardinge. 4 pp.; 1s. per 100.
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 HENRY STRATHALLAN BIRD.

To F. W. Darlow, Esq.

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