



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

# SPIRITUALISM.

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## MATERIALIZED SPIRIT-FORM SEANCES.

PARTICULARS OF A SEANCE HELD AT MR. GUPPY'S, DEC. 1ST, 1872,  
REPORTED BY REQUEST OF MR. GUPPY.

Persons present—Mr. and Mrs. Guppy, Mr. Shepard (musical artiste), Madame —, Mr. C. Blackburn, Mr. and Mrs. Randall, Mr. and Mrs. Childs, Miss Cook, Madame Louton, Mr. Henderson, and Mr. Tandie.

Soon after the light was out, raps were heard, and the top of the table rose up in the air. It had been pulled off the pedestal at a sitting on the previous Sunday, by one of the sitters who was desirous of trying the amount of force that was used in floating it up toward the ceiling. There were also palpable sounds of snatches, as of hands actively at work, and corresponding exclamations from those upon whom the materialised hands manipulated during the sitting, as, "Oh, what did you touch me for!" "What's that?" "I felt a hand touch me!" accompanied by shrill screams, &c. A little stoicism would be a great help as a rule at sittings. We were told to ask for something that could be brought. Roses and camellias were asked for. After a short time some water was sprinkled on the table, and immediately after a shower of flowers, which, when light was obtained, were found to be pompones. The table was covered with them. When the light was put out, Mr. Blackburn asked for a pear. I may state that when the pompones came, and on this occasion, I found from his remarks that Mr. Blackburn's hands were on Mrs. Guppy's. He shortly after felt something cold touch his hand, which was found to be an apple. Mrs. Guppy asked for it to be cut. Mr. Shepard got very much excited, declaring he could feel cold steel about his face, and that an attempt was being made to shave him. Raps for a light. The apple was found cut in halves, and an open penknife beside it. Mr. Guppy recognised the penknife; it had been brought from his shelf in the next room, and the apple from under a glass cover, where I saw several of the same kind. Mr. Guppy had had a sitting with Mr. Shepard alone the same evening, and a direct voice, said to be from "Lola Montes," promised to speak and do something. He asked for the fulfilment of the promise. Mr. Shepard was entranced, and spoke a few words, stating that he (the spirit) had brought "Lola Montes" to Mr. Guppy, and had first met her in Bavaria. The direct spirit-voice, purporting to come from "Lola," spoke in the German language to Mr. Guppy. He asked if Mr. Shepard could speak that language; the answer was, he could not. If Mr. Guppy would get a tube the spirit who had entranced Mr. Shepard would speak. The tube was got, and a few words by his direct voice were given; and after a short time finished the sitting by telling us tea was ready. The spirit-voice was not recognised by Mr. Guppy, resulting, in all probability, from the fresh influence from Mr. Shepard, who appears also to be a medium for this kind of manifestation. The evening was finished by Mr. Shepard, in the trance-state, extemporising music, and singing in a manner that gave great pleasure to the company assembled.

On taking this report to Mr. Guppy, as I promised before sending it off, I found Messrs. Herne and Williams in the house. I related the extraordinary experience I had had with them the previous evening, a report of which I send with this. Mr. Guppy shortly after said to Herne, "Go into that closet, and we shall sit for spirit-hands." The closet had been roughly put together as a developing room for photographic purposes. The door slides to and fro; it was three-parts closed by Mr. Guppy, and Mrs. Guppy hung the hearthrug before the fireplace to keep the light out of the dark chamber. Long before the rug was adjusted, a bare arm was thrust out of the closet. Mr. Guppy, in putting Mr. Herne in, had seen that Mr. Herne's hands were placed in a basin of water. Mr. Guppy asked for a face to be shown. An arm as before, bare to the shoulder, darted out, and took something from the shelf, and threw it on the ground. Some drapery was also shown. Mrs. Guppy got excited, and looked intently towards the closet, where a face was shown and immediately drawn back; the arm also darted out again with a quivering motion, peculiar to those materialised hands and arms. We were all looking on, deeply interested. Mrs. Guppy then said, "I'll go in too;" stepped in, and the doors were slid along so as to close

Mrs. Guppy and Herne effectually in. What occurred after this is difficult to realise by description, it was so rapid. The walls of this temporary room are formed of a slight framework of wood covered with paper. Above the sliding-door, nearly seven feet from the ground, an arm was thrust through—a powerful female arm, and the arm and hand at once began most actively to make the hole that it had broken through larger. Mr. Guppy said, "Do as you like; I can easily paste over it again." To the left of the door there is another opening, four feet from the floor, where the light is allowed to come in for photographic purposes, before alluded to. This was covered with some sheets of paper, tacked with small nails to the wall. Hands were actively at work at this opening, and, fearing something might be broken, I moved from the table, which is placed just below the opening, a large bell glass, such as would be used for a fern case, under which were several apples, alluded to in the description of the Sunday seance. This I moved some distance away on to another table. Mr. Guppy, Mr. Russell from Kingston, Mr. Williams, and myself, were all intensely interested at the lightning-like rapidity of the arms and hands moving about. It is important I at once state that, from the time Mrs. Guppy entered the room till she left it, she had hold of Mr. Herne's hands; therefore, all that occurred was strictly under test conditions. I had Mrs. Guppy's word for this. There was at once an immense increase of power. An arm darted out from the lower opening bare up to the shoulder, took hold of a chair by the back, and threw it violently to some distance, and withdrew back again quicker than this can be read. To get at this chair it had to turn round a right angle which formed the boundary of this photographic room. Simultaneously the large female arm, bare to the shoulder, came out of the upper opening, nearly seven feet from the ground, and Williams, who was sitting quietly, was thrown full length, chair and all, on to the floor. Two apples were also dropped from a height, one striking me on the shoulder. The apples were got from under the glass cover before alluded to, but were out of reach of those hands and arms. Williams did not appear hurt, but quickly got up, with an exclamatory "Hullo!" I suppose he must have been pushed down from behind, as the chair was on him and rolled off. Mr. Guppy asked if "Katey's" face could be seen. "Peter's" voice was heard in reply, and a face, said to be his, surrounded as usual with drapery, just showed itself; and then a towel was covered over the lower opening by him, he at the same time addressing Mr. Guppy: "Sam, give me a hammer and tacks, I'll nail it up." Mrs. Guppy said she was sitting with her back to the door holding Herne's hands in hers. Mr. Guppy got the hammer and tacks, and gave them to the spirit "Peter" through the opening. "Peter" was very ready in the use of the hammer, for we heard the knocking, and the lower opening was soon covered, "Peter" saying, "I hope you will not think I am disgracing myself by turning carpenter." From the upper opening "Peter" then held out his hammer and dropped it on the floor. Not less than four hands were shown at the upper opening quivering as before. A face presented itself at the lower opening, covered round, as usual, with drapery; its appearance was of flesh, but distorted. Get a gutta-percha face, and press it down flat by squeezing the top of the head and chin, and you will have an idea of it. This was shown three or four times during the evening. Tommy—Mr. Guppy's little boy—came running into the room about this period, Mr. Guppy saying, "Will you talk to Tommy?" "Peter" emphatically called out, "Guppy, send Tommy out of the room." Mr. Guppy was about to venture a remark, but "Peter" still persisted, "Send Tommy out of the room; we don't want to make him nervous." Tommy had to depart summarily, sending forth piteous sounds. Mrs. Ashton, hearing him cry, came into the room, took him out, and entered again. "Peter" at once, in the most familiar manner, called her Charlotte. Mr. Guppy, who from the dark chamber could hear all that was going on, called out, "Is that your name, Mrs. Ashton?" She acknowledged it was, and that it was not known to anyone in the house. There was a great deal of joking from "Peter," of course. Mrs. Guppy continually called out, "I do wish they would make Mr. Herne be still." Herne, from the influence, is always shaken. Mrs. Guppy also called out loudly because her face was struck. I had taken a violin down from the wall, which hung close to the lower opening, fearing injury to it. I was playing melodies, banjo

style. "Peter" said, "I want that violin." I begged he would take care of it, as it is a fine instrument. His hand was held out at the upper opening, and he took it. He twanged the strings a few times, and then asked for the bow, which was given to him. He does not appear to possess any musical capabilities; but two hands were extended from the cabinet—one holding the violin by the neck, the whole body of the instrument being out in full view, and with the other he held the bow and drew it several times across the strings. Mr. Guppy was told to take hold of it, and "Peter," feigning to withdraw it a few times, left it in safety in Mr. Guppy's hands.

I have omitted to describe how often the arms came out of both openings, they appeared so rapidly, bare, and fully up to the shoulder. Indeed, they appeared even longer than a human arm, and they had a peculiar quivering motion, and were thrust out in various directions, apparently to show how far they could stretch. Those who have watched a monkey's cage at the Zoological Gardens will have a very good idea of the rapidity of action displayed by these materialised hands and arms, coming down with a smart touch when you least expect it. There must also be equally sharp eyes to guide them. "Peter" began at this period to indicate his usually active mind by exhibiting at the upper opening a washhand-basin, a teapot, and other articles. When Mr. Clifford Smith entered the room he was greeted by "Peter." Mrs. Guppy wished to be released, and came out of the cabinet accordingly. All took place with the light of the gas full on, and Mrs. Guppy said, in the presence of all, that she held Herne's hands all the time, and that it was the most remarkable sitting she had ever assisted at.

G. C.

#### NOTES OF A SEANCE AT 61, LAMB'S CONDUIT STREET.

At Messrs. Herne and Williams's public seance on Monday, Dec. 2nd, it was considered advisable not to divide the sitting into two parts as customary, but at once to place the mediums in the cabinet. To those who have not seen this structure it may be described as consisting of panelling of single boards, held together by thumb-screws, with bolts inside and out, on legs and castors; three openings, about a foot square, in the upper part, with black curtains before each. Seats on each side, with holes cut, about an inch broad and two or three inches long, for the purpose of tying the mediums securely to their seats, both being securely tied by cords round the wrists and then to the seats. I can say most positively that, when all was over, the knots were just as I had left them; nor do I believe it possible, if they could have got out of the cords, they could have tied themselves up again. On this point I am quite satisfied. The mediums being seated and the doors bolted, I reopened the cabinet to put in a handbell and some paper tubes, bolted it outside again, and almost immediately one tube was thrown out. Shortly after a hand was seen, then another; and as I dropped the tube back through the opening, it was again and again pushed out. This occurred in the light. Then all in the rooms saw five hands at two of the openings—one, a small baby-hand, said to be the child of a gentleman present. Bare arms were also thrust out up to the shoulder, just a little white drapery where the shoulders would be. "Katey's" voice was heard requesting the light to be lowered a little. "Katey" then showed her face several times, but only for a moment, yet quite sufficient to identify it, as I have seen it repeatedly by spirit-light. It was enveloped in the same drapery, which also appears much whiter than when shown by the spirit-light. A bare foot was also shown, the sole of which was especially white. Much may be anticipated from these sittings in the cabinet. For my own part I should be sorry to lose the opportunity of seeing these forms, as they have hitherto shown themselves in darkness, by aid of the spirit-light. Thus viewed, they have a weird and mystic beauty that is fascinating; the hazy luminosity gradually growing stronger, out of the black darkness, till the human features, enveloped by the artistically-disposed drapery, are found gazing full at you. The exquisitely-delicate radiations of light around into space all together produce a profound conviction of being face to face with something not belonging to earth. Having now found what can be done in the light, doubtless alternate sittings can take place in the light and darkness. There appears every probability that all the things done by the Davenportes will be attained, with the addition of the forms, both in light and darkness. "John King" said he would, in time, be able to show himself. "Peter" also told us, during the sitting, that he had been trying to take off Herne's coat, but could not succeed on that occasion. When permission was given to open the cabinet, the bolt was found fastened inside, on Williams's side, and the door could not be opened without going inside the cabinet. One gentleman, whose name and address are known, acknowledged to me he came in a sceptic, but after seeing the five hands he could not resist belief.

G. C.

The following succinct account of these seances will be read with pleasure:—

The mediums were tied to their seats; the gas was turned down, leaving sufficient light to enable those near the cabinet to see clearly whatever might appear at its windows. The doors had scarcely been bolted outside when the bolts inside were drawn. "John King" thrust his bare hand and arm out of one of the windows of the cabinet, and promised to show himself. After a while he declared himself ready to shake hands with us, and as each one of us in turn placed his hand through the window, "John King" took hold of it, and, lifting the little dark curtain, showed himself, head and body, to all appearance as substantial as ourselves. We saw, in fact, a man in the cabinet—a man with jet black bushy beard, whiskers, and moustachios; a pale face, broad forehead and shoulders; dressed in white, and wearing a white turban; his hand firm and warm. I should say at least twelve persons saw him thus face to face, so distinctly as to leave not a crevice open for doubt in the matter.

I may add that "Katey" also showed herself, and those who were near the cabinet must have seen her well. At the previous seance, before both the doors had been closed, an enormous hand and arm came out of the window. Five hands were seen by most of those present at one time, one of them being not larger than that of a child of four years. Several of us (myself included) saw in the cabinet, on two occasions when the curtains were uplifted, a man apparently without coat or waistcoat, and with his sleeves rolled up.

Let me state that at both the seances herein mentioned a personal

friend of mine tied Mr. Williams, and found him, after the evening's entertainment, fastened in exactly the same manner as before it. There is every reason to suppose that Mr. Herne was equally well secured.

DAVID H. WILSON, R.A.

New Wandsworth, S.W., December 11, 1872.

#### SPIRIT-FORMS IN DAYLIGHT.

It may with safety be affirmed that the manifestations at present occurring through the mediumship of Messrs. Herne and Williams are the most remarkable that have yet been recorded in the whole history of modern Spiritualism. At their public seances of late the spirits have been enabled to manifest themselves in gaslight in the most extraordinary manner, and so satisfactorily as to disarm all doubts, even in the most sceptical mind, as to the reality of the phenomena. To give our readers an opportunity of judging of the nature of these manifestations, we present the following notes of a seance which was held at 61, Lamb's Conduit Street, on Friday afternoon last at half-past three. The persons present were Dr. Dixon and a lady friend, Mr. and Mrs. Burns, and Mrs. Andrews. It took place in daylight, under the following arrangements. The cabinet stands in the back parlour, facing the folding-doors leading into the front parlour, so that the light shining in at the street windows falls on the cabinet quite distinctly. To modify the light, the folding-doors were left partly open—one about eight inches, the other about fourteen inches—so that sufficient light came in over the top of the doors and between them to enable a printed book to be read. To obtain test conditions, Mrs. Burns volunteered to go into the cabinet and sit between the mediums, holding their hands. They were no sooner seated and the doors shut than an exciting hubbub and disturbance took place in the cabinet. Mrs. Burns was hoisted violently up to the ceiling and let down again, all the time holding the hands of the mediums; while the parties were handled all over by hands—large and small, hot and cold, lightly and heavily—till it became evidently impracticable to carry on the seance under these conditions, on account of the great redundancy of power.

Mrs. Burns then came out by the desire of the spirits, and the mediums were securely fastened—Mr. Herne by Dr. Dixon, and Mr. Williams by Mr. Burns. Short cords were tied round each wrist, and then passed through holes in the seats and tied underneath. The knots were found to be unmolested when the seance terminated. It would occupy too much space to give a chronological account of what took place, so we shall simply give a summary.

In all, seven spirits manifested themselves, namely, "Katey King" (mother and daughter), "John King" (father and son), "Peter," "Charlie," and "Mary Queen of Scots." "Peter" and "Charlie" kept up their usual dialogue a good part of the time, sometimes reminding each other of sayings familiar to them when clowns at Asley's theatre. "Peter" put the chair on which Mrs. Burns had sat partly out at the aperture, then he took it in again. The elder "Katey King" showed herself very plainly at all the apertures, remaining in view for several minutes at a time. Her complexion appeared to be of a light brown colour; but the shadow of the cabinet prevented her being seen with distinct minuteness.

Mr. Burns had great difficulty in seeing these figures satisfactorily, as they invariably shrank away from his gaze. Those who were permitted to look closely at the figures, observed that they seemed to melt away when Mr. Burns looked at them closely. This is a curious fact, and shows how difficult it must be for spirits to manifest in the presence of certain temperaments.

"John King" showed himself with great distinctness. At first, the upper part of his face was seen, then he said he would try to manufacture his beard, when he soon appeared with a turban on his head; his square, massive brow, and straight sharp nose being quite conspicuous, as well as his dark-coloured beard, which was worn in a narrow strip from the ears down, but developed out into a bushy beard under the chin. The neck under the ear was quite bare and white. The beard altogether had the appearance of those artificial beards worn by actors. He permitted each one present to feel his beard and neck. The hair felt crisp and curly, and the skin soft, moist, and warm. There was no appearance, from handling the junction of the beard with the face, that the former was an artificial make-up of any kind.

"John King" entered into conversation about photographs of himself which have been taken at Mr. Hudson's. In doing so he placed himself in various attitudes, saying, "Here is how I stood in Mrs. Berry's picture; this is how I stood in Mrs. Burns's picture, and I lifted my arm up so when I sat by the side of Mrs. Andrews."

These three photos, and another in which "John King" appears, may be seen at the Spiritual Institution, and they are four thoroughly recognisable pictures of the same person, and that person was the one who was seen in the cabinet as "John King" on Friday afternoon last. What is more remarkable is, that Mrs. Burns's photograph is one containing what self-styled, scientific photographers call "unmistakable evidences of double exposure." On the background there is a three-cornered rent, which appears twice, and yet there is undisputable evidence of its being a genuine spirit-photograph. A little more science would perhaps have driven the adverse critics to confess that there had indeed been a double exposure: one of the natural kind, giving the image of Mrs. Burns; and another of the psychical kind, giving an image of "John King," but causing a refraction of the rays so as to make marks in the back ground appear double. It is worthy of notice that the spirit-photographs considered spurious contain images of spirits of a particularly dense and physical kind, which may account for that condition of psychical atmosphere which would refract the rays of light and interfere with the normal presentment of natural objects on the picture.

At one time during the seance it was observed that the curtains covering the three apertures were lifted up, and several yards of a thin gauzy material were seen to be substituted in their stead. This material was further observed to be held by spirits, and they seemed to have an unlimited amount of it at their disposal. Mr. Burns asked "Katey," "Can you oblige me with a bit of your dress for Mr. Riko, of The Hague?" "Yes," "Peter" replied; "give me the scissors." Mr. Burns placed his scissors within the aperture, when they were speedily taken hold of by "Peter," who handed them to "Katey."

and a small fragment of muslin, about one inch square, was cut off and thrown out on the floor. "Katey" then passed the scissors to Mrs. Burns, and told her to cut a little portion for herself, holding up a corner piece of the drapery that she might do so. This fragment may be seen at the Spiritual Institution.

Each person present was also desired to go close up to the cabinet, and "Peter" clipped off, by some spiritual scissors which he said he had, a lock of their hair. The sound of snipping was heard as "Peter" manipulated the hair, and the ladies' hair-pins were made to fly about the room like hail. Indeed, the spirits were just as tangible and active as human beings.

As the cabinet got warmer, their hands became soft and moist as if perspiring; and different sizes of hands were seen and felt. Ultimately both doors of the cabinet were opened, so that the mediums could be seen sitting in their place, while "Peter" showed himself at the centre of the aperture at the same instant, rendering it absolutely certain that the manifestations occurred without any volition on the part of mediums. Though these manifestations in daylight are very wonderful, yet for several reasons we give preference to those seances in which the spirits are shown by light of their own production. In private seances at the houses of gentlemen visited by these mediums equally extraordinary things occurred. One evening lately "Peter" drank a glass of ale, and a few minutes afterwards returned it into the glass again. A materialised spirit was seen at another seance, which was recognised by the children and servants as their deceased mother and mistress.

Messrs. Herne and Williams are at present undergoing further development, so that an increase in the power of the phenomena may be expected at every sitting.

#### SPIRIT-FACES WITH MR. HERNE.

To the Editor.—Dear Sir,—Last Friday I had the privilege of being present, with eight others, at the reception of Mr. Herne for an evening seance at my brother's, Mr. Thomas Dixon, 76, Hampstead Road. Our meeting was not for purposes of an experimental kind, but solely for the purpose of enabling some members of the family to witness, if possible, the tangible presence of a spirit, to whom such presence would remain otherwise unwitnessed. We therefore declined Mr. Herne's invitation to apply ligatures, not regarding mechanical manifestations, but looking forward to those evidences of spiritual presence so remarkable in their fourfold character of visibility, tangibility, audibility, and mentality. So, having carefully excluded the light of our lamp from an extemporised cabinet, formed by the doorway of a small back room, we ensconced Mr. Herne within it in an easy chair, and awaited phenomena, while some of our young folks, by singing, completed our condition of harmony. We had prepared ourselves not to receive much, for the medium had late in the afternoon given a cabinet seance with the object of enabling Mr. Burns to lecture with experimental knowledge on the subject of spirit-faces, and which seance naturally enfeebled the power for the present one. But our singing had not gone far when the phenomena we hoped for began to present themselves. The corner of the upper division of our cabinet screen was raised, and there appeared the head and bust of a man, who spoke in the well-known voice of "Peter;" he addressed those present by name, taking most and particular notice of the host, whom he addressed as "Quartermaster" and "Tom," entering freely into conversation with him, and calling him to the cabinet, gave him his hand, took off his cap, and put on as a head-covering a ladies' cap-bag he found in the cabinet. The arm, being stretched out from the opening, then pulled the host's coat off easily and gently, and then, coming through or under the lower curtain, pulled off his boot, a high Wellington reaching above the knee. "Peter" then retired to make way for "John King," who spoke very audibly, and showed his face very distinctly to those nearest him by subdued candle-light, not by any light of or from himself. The host, at his request, felt his hand and beard, as also did one or two others of the party. "Peter" then reappeared, holding up the curtain for "Katey" to show herself. Someone said, "Look at 'Katey's' arm," when "Peter" shouted, "No, the arm is mine;" while "Katey" exhibited herself very beautifully and distinctly, and whispered her recognitions. On "Katey's" leaving, "Peter" asked the host to give him a piece of his beard to make a ring of, and with his permission cut off two pieces—"one for each side of the ring"—which he said he would make and wear in remembrance of him. I heard scissors snipping the hair, and "Peter" said they were his own, and did not cut material hair so easily as material scissors would. During the seance he said he "must go away for a bit to Chumley Penner's, and break a table for them," when Mr. Herne said Williams was not there, but at Brixton; but "Peter" said, "You know nothing about it: he is at Chumley Penner's," which has since been found to be correct. "Peter," among other things, bit the host's finger hard enough to leave the marks for some hours. He said he did this to let him feel that he could materialise his teeth. We all saw, heard, felt, and had mental correspondence with three spiritual individuals of distinctive appearance and dress, and palpably distinct beings, and all were much pleased at this introduction to Mr. Herne and his generally invisible friends.—Your obedient servant,

H. DIXON.

112, Albany Street, December 11.

#### SPIRIT-FACES SEEN BY CANDLE-LIGHT.

To give our readers some idea of the manifestation of spirit-faces occurring through the mediumship of Mr. and Mrs. Holmes, we give a few particulars of their public seance on Thursday evening last week. The company was not large, and consisted principally of those who had sat before at Mrs. Holmes's seances. The evening commenced with the usual dark seance, which was of a very pleasing and successful description. Instruments were carried and played by the spirits, and the sitters were touched repeatedly with them.

The spirits "Richard" and "Rosie" came round the circle speaking in the audible voice, and touching the hands, heads, and faces of the sitters quite freely. Mr. Corin, from Cardiff, was slapped on the head by "Richard," the concussions being so loud as to be heard all over the room. "Rosie" kissed a lady present, and the ring was put on a gentleman's arm who had never witnessed any of the phenomena before. The dark seance being finished, arrangements were made for the spirit-faces.

One half of the folding-doors leading into the back drawing-room was opened, and a temporary door of leather cloth substituted, which had an aperture about a foot square and five feet from the floor. The back drawing-room being thoroughly searched, and the doors locked, Mr. and Mrs. Holmes sat in front of the temporary cabinet, and in full view of the spectators, with a small table between them; the visitors forming part of a circle, commencing behind Mr. Holmes and extending in a curve in front of the aperture. Two candles were left burning at the left-hand side of the room, but they were shaded by a newspaper being placed in front of them to prevent the rays from falling directly on the aperture. Ultimately one of the candles was extinguished, as the rays crossing each other interfered with the experiment. There was, however, plenty of light to see every object quite distinctly.

In a little while a face appeared at the opening, the features of which were indistinct and ghastly. This face was not recognised. The second presentation was that of an old man, with prominent, shaggy eyebrows, strong aquiline nose, and prominent chin. This form was recognised by a lady present as the well-known features of a spirit whom she frequently sees in the clairvoyant state. Mr. Burns, who has received many communications from this spirit, asked if the figure represented the spirit alluded to, when it nodded in the affirmative. The next face was that of a diminutive little girl, of small features, but exquisite form. Mrs. Burns at once recognised it as a sister who died in childhood, as she was exceedingly small in figure and deficient in vital power. It is the same spirit that appears on a spirit-photograph obtained by Mrs. Burns at Mr. Hudson's. These identities have been certified since by communications from the spirits thus represented. After this an old lady with a cap on appeared at the opening. A lady present thought she recognised the figure as bearing a likeness to a deceased relative, and the strange gentleman was impressed that it was the likeness of his grandmother, whom he well remembered, but the features were too indistinct to be successfully recognised. The last face that appeared was the most perfect form of the whole series, and remained longest in view. It was that of a man, apparently of large build, and upwards of sixty years of age. The hair was of a dark iron grey colour, considerably mixed with black, and parted on one side. The brow was square and massive; the nose rather high and sharp; with a well-formed mouth and white beard. Mr. Corin, of Cardiff, who sat next to Mr. Burns, at once exclaimed that it was his father, every feature of whose likeness was strikingly portrayed in the object before him. Mr. Corin was deeply interested in what he saw, so much so that for a few seconds he felt so absorbed that he could not speak to the spirit. He then addressed him, and asked if it was indeed his father, when the figure made signals in the affirmative. This form lingered for a long time, showing the face in various aspects, going away and coming again. There could not be a more successful instance of identity than this was. After this figure appeared, the power was exhausted, and the seance terminated, everyone being highly gratified with what had been witnessed.

#### ADVICE TO INVESTIGATORS BY GERALD MASSEY.

We gladly comply with the request to give publicity to the following correspondence:—

##### LETTER TO MR. MASSEY.

DEAR SIR,—I venture to write to you on a subject which for some time has been a source of almost painful speculation, and the solving of which has been the cause of much mental uneasiness. I refer to the question of intercourse with the spirits of departed friends.

I may first premise that for several years I have been a preacher, and my opinions respecting the future life have, without knowing it, been somewhat in harmony with those of the Spiritualists, in so far as relates to the future being a state of progression. I have long felt how great a need would be supplied if it were possible for me to hold communion with the loved ones who had departed hence; but it is only within a comparatively recent period that my attention has been more especially directed to the many recorded facts of spiritual intercourse, and the power of communicating knowledge imparted to mediums from a higher sphere of being.

I fear no opposition from men, and would gladly receive and devote myself to the propagation of the teachings of Spiritualism if I could be thoroughly persuaded of their truth; if my mind could be disabused of the scepticism which it feels towards those wonderful manifestations of which I have read. I bring towards the subject an inquiring mind, and will not allow any preconceived ideas to influence me.

I have difficulty, however, in understanding why Spiritualists seem to take so much pleasure in these discords and confusions which from time to time are said to take place in circles, where the furniture and ornaments of a room, for example, are placed higgledy-piggledy, and without earthly-existent human beings moving from their seats or breaking the harmony of the circle. That is a matter in which I cannot believe.

I take it that if spiritualistic teachings be true, the mediums have a higher work to do, and the spirits who influence them should be engaged in something nobler. My soul longs to have sweet intercourse with dear ones I have known on earth, and if I could become a medium capable of that, I think the height of earthly happiness would be complete; but my mind at present revolts from believing in the truth of those material manifestations of which I have read a great deal. I can quite understand the need of some tangible body to express the thoughts either of my own or others' minds; but the spirits seem possessed often with mischief, and convey no truths which we do not already know; indeed, the greatest objection which I have heard as to the necessity of spiritual intercourse seems to be, that we do not obtain any facts which are not attainable by the operations of our own minds. And, further, is there not the danger that, whilst men are endeavouring to hold intercourse with disembodied human spirits, they forget, or are less susceptible to, the necessity of direct communion with the great spirit of all—God?

I write, therefore, respectfully to you in the hope that amid your many engagements you may be able briefly to recommend me some course to pursue. I would fain believe in Spiritualism, but, as yet, cannot see my way to a full and free acceptance. Will you then help an earnest inquirer to a solution of those doubts which perplex, and to a realisation of those desires which his mind goes out to meet. I have a few pamphlets for which I wrote to Mr. Burns, but they do not enter as

fully as I wish into the philosophy of the question. Apologising for thus trespassing upon you,—I am, dear Sir, yours &c.,  
Gerald Massey, Esq. T. H.

#### MR. MASSEY'S REPLY.

DEAR SIR,—I have chosen to ask Mr. Burns to put your letter in print, so that I might reply publicly. There may be others thinking like things with yourself. The other world has long been the subject of very painful speculation to many, and, if we are right, Spiritualists possess the means of removing the subject from the region of speculation altogether. But this is not to be done by still mooning over the matter; Spiritualism is mainly a question of facts.

Have you sought for these? What have you done to see whether the asserted facts be true or not? One often hears people assert that they would give anything to know the truth, and meanwhile they will not give 5s. or two hours' time as a beginning. The facts do come to some of us unsought for, but evidently they are not bound to come to everybody in that way. You say you bring to the subject an inquiring mind, and will not allow any preconceived idea to influence you. Are you aware how difficult that is? Don't you know that it is generally when and where we don't know that we most assume to know, and are prepared to dogmatise to any extent on the strength of our ignorance?

You say you cannot believe that furniture is moved by spiritual powers and placed "higgledy-piggledy." Well, what is that but being influenced by a preconceived idea?

You have not seen it done and shown that it was moved by other means. You can have no right to any opinion. You could not be called to give evidence in any court in order that you should express a belief respecting transactions to which you had not been a witness.

I have had considerable experience of these abnormal phenomena which we call spiritual, but I do not believe that such things occur; I know they do. Nothing that I can say will help you towards solving your doubts. You must see for yourself, and then you will know and care no more for belief than I do. For us the spirit-world does not depend on a belief; it is based on knowledge. A friend of mine, who heard my four lectures at St. George's Hall, affirmed that I had not advanced one single argument that would convince him. Of course not; the only possible argument would be the facts, and those I could not produce on the platform. I could only reproduce them verbally. It is a great error for any one to imagine that Spiritualists care to make the old orthodox appeal: "Come over to us and be saved; believe as we do, or be damned."

I presume you mean that you think you would not care to see the lower physical phenomena. I myself do not take any very special interest in it. But we cannot always pick and choose if we mean to examine for ourselves. I am not aware, however, that Spiritualists take any great pleasure in the "discords," as such. Apparently you know little or nothing of the conditions of mediumship. At the lowest range these manifestations serve a purpose. I know of persons who were laid hold of in this way when every other appeal had failed. An outside reader, however, cannot be a judge of what does transpire at seances. I was lately at a sitting with Mrs. Holmes. There were all the usual manifestations. It was a curious medley of sounds. Instruments struck and jangling while floating about the room, persons touched with the instruments, &c., whilst the medium was bound in her chair, and everybody else's hands were held. It was all very wonderful, still it was done in the dark. The ring was put on my arm, and on the arms of other persons. I know it was done whilst I held the medium's hands. I know it was not on the medium's arm previously. I know there was no break in the ring when tested. But these things are common to all present. The most convincing things are those which take place in a sort of personal privacy; little asides which are not in the programme; things over which mediums can have no control. For example, I may mention that I was promised beforehand, through another medium, that hands would be laid on my head four times. And this was fulfilled; no one else being touched in the same way. A similar experience occurred to me once at a sitting with Messrs. Herne and Williams. In the midst of some unsatisfactory uproar, little fingers were playing with the palm of my right hand, which was resting and turned towards the table, too close for a medium's fingers to get under—besides which, they were baby-fingers. You see, if our theory be true, we have our own spirit-friends near us, and these are more anxious to give us proof of their presence than ever mediums can be, if we will only let them. It is to them I look for secret signs to be given to the true seeker who is really in earnest.

I need not here repeat my own remarks on the nature of mediumship, which you may find in my little book "Concerning Spiritualism." It is a matter not to be judged so hastily as you may think; mediumship is indefinitely varied in its nature and range. It does not follow that the person who is the medium of a force which moves a table or reveals a face is likewise able to equal Shakespeare or transcend Plato as the medium of great thoughts. Nor would the utterance of great thoughts prove to you that our Spiritualism is true. Why should it any more than in the case of Plato and Shakespeare? What you want to know is, that there exists a spiritual intelligence behind the phenomena; that the intelligence is personally cognisable, and you can establish signs of communication whereby you can recognise, and it can respond. That particular intelligence may not have been in the habit when in the earth-life of uttering thoughts transcendently great. The fact you want demonstrated, I presume, is, that those you love are personally present with you, and that is exactly what you do not know at present, however much you believe. If that fact be attainable in the ordinary way, why then you are a Spiritualist already, and do not need our demonstration.

Curiously enough, what is called the Christian religion is founded on physical manifestations. Jesus Christ, you know, had to materialise himself so grossly as to represent his body to a disciple with its wounds palpable enough for fingers to be thrust in them. And on another occasion he ate of the broiled fish and the honeycomb, to prove that he had risen. And on those physical grounds the orthodox world has based its belief in the resurrection from the dead.

The value of our phenomena is not to be appraised in any off-hand way by those who have not seen. It is not to be judged at first sight by

the questionable shape in which it comes; but by the consequences resulting from the fact, when once it is established in your mind, and you can build upon it.

Shipwrecked voyagers, who have been drifting for many days on some wretched raft in the wide forlorn sea-solitude, do not usually quarrel with, or even criticise, the first appearance they meet with in proof that they are approaching land, even though the signs may be only muddy waters and miserable waifs and strays of seaweed. Their first demand is not that they shall be met by a crowded ship, with colours flying and drums beating, in proof that relief and safety are near; if they can but touch land, that is enough.

Personally, I feel no danger that, as a consequence of spirit-communication, men can get further away from our Father, who makes use of such an agency to draw us nearer to Him. On the contrary, it enables many for the first time to realize their God, and others to feel that the communion is more direct than ever. It enables us to see how the whole spiritual universe is one vast system of mediumship whereby the Creator works his will and carries out his designs. This cannot make us feel Him further off, or let us substitute any lesser powers in the place of the Infinite One.

It appears to me that Spiritualism will give us a good grip of the hand of "Our Father" reached down through the darkness that lies between the sense and the soul, with a squeeze of ineffable assurance in the clasp of it to bring tears of thankfulness into your eyes; and in this proof of presence seems to say, "My children, I am here through all the darkness when ye knew me not, no more than babe that lies at mother's breast and draws its life nor knows the love that feeds. I often shined into your dreams of Me. By many ways I sought to draw you home, and in your griefs was with you unaware. Behold Me standing at the door; this knock, this tiny rap, is as the beating pulse of my own heart, that infinitely aches for you to fill it with returning love!" But this hand which has been reached out for us to touch and hold as closely and firmly as we can at heart, is not meant merely to fondle and play with, but to climb by, and, in doing so, cling fast to others and give them a lift. Once we have hold of it, it will never do to be always asking to see it out of curiosity, saying continually to the spirit-world, "Please let us see or touch your hand," just as the children say, "Sunshine, sunshine, show me your golden finger." This communication of the divine love has to beget in us the divine life. The revelation has to be wrought out. If God has been with us in any way, we must prove it for others; and not in word merely, but in deed. I can't give you any positive proof that Spiritualists do obtain this diviner life, nor, to judge by the piteous appeal made the other day in the MEDIUM by Mr. Burns, do they seem to care more for others than for self, or cling less to their money than other folks do who are not Spiritualists. Spiritualists disclaim being a sect. In that way I presume they manage more or less to evade those responsibilities which all other sects in the land acknowledge more or less. At present, however, Spiritualism is little more than the most curious and unique toy going. It is something considerably ahead of Professor Anderson. It is meant to be the mightiest lever that has ever moved the world, and is a fashionable plaything. Our present race of Spiritualists don't care to think the matter out; are not prepared to put the thing through. At least, if they are, I have yet to learn that they show the least sign of doing so.—Yours,  
GERALD MASSEY.

P.S.—Mr. Burns seems to think there are numbers of Spiritualists who have plenty of money. I should not have thought it; I am afraid they are a lot of poor devils like myself. But if there are such—if there are half-dozen such; if there are but two or three (such as the great Spiritualist promised to be in the midst of) if they only made an appointment of *this* sort—will they meet me at the Spiritual Institution some day, just after Christmas, to see if anything can be done to relieve Mr. Burns in a more permanent way, and set his business affairs on a firmer footing? I consider Mr. Burns well qualified to do a good deal of popular work. He has done such already. This is more apparent in the country, perhaps, than in London, as I find on going about. It is obvious, I suppose, that no man can live by Spiritualism. It is equally obvious to me that we ought not to be killed by it. It must be perfectly well known that the MEDIUM cannot pay at one penny a week. It ought to be tolerably well known that Spiritualism damns a man with the world in general. That is not going to make up for the shortcomings of the Spiritualists. Why should it? Mr. Burns must live by Spiritualism or throw it up. I think he ought to live by it. His machinery is well worth sustaining and extending. It would cost more to replace it. Were I among the moneyed Spiritualists, I would not write, but *do*. May I hope for the pleasure of being among them some day soon after Christmas? I am on a lecturing tour till then.  
GERALD MASSEY.

#### A VISIT TO GLASGOW.

To the Editor.—Sir,—Drawn by the fame of the missionary medium Mr. Wallace, I resolved to visit Glasgow and judge for myself of his powers. I arrived on Tuesday evening, and found him lectured with Mr. Bowman, who, on learning the object of my visit, gave me a hearty welcome, and with the kindness and large-heartedness for which he is known, placed every facility in my way. We had a sitting the same evening, and after reading a chapter in Ezekiel and a few verses in Revelations, Mr. Wallace was entranced, and in the trance gave one of the most exhaustive and wonderful addresses on "The Bible" it was ever my privilege to hear. It was worth the sermons of a lifetime. I only regretted we had no short-hand reporter, or that we could retain so little of all we heard. I think we all felt that such sound teaching and pure elevating thoughts could only come from one who had crossed the Jordan and learned, from the heights of the celestial country, the solemn and glorious mysteries of the life beyond. The spirit addressing us through the medium purported to be his father. The next night Mr. Bowman kindly arranged for me to go and see the wonderful painting medium, Mr. Duguid. I had heard of him before, but there is sound philosophy in Mr. Tennyson's lines—

"Things seen are greater than things heard,"

for when I saw this young man painting with closed eyes, and found that he went on just as rapidly in the dark as the light, I almost felt as if this fact was like Aaron's rod—it swallowed up all the rest. This feeling increased when a card was placed on the table, a corner from

which I had in my purse, and in the space of two minutes and two seconds (in total darkness) a most exquisite land and water small painting was produced without the touch of mortal hands. This was given to me, and I don't think I would exchange it for any of the valuables in the British Museum. Another wonderful test attends this medium. The most delicious perfumes were wafted in our faces—not only at the sitting, but all the way home—and more wonderful still, I am now nearly a hundred miles from Glasgow, and almost every waking hour these delightful scents are wafted across my face, so palpably, that those in the room with me say: "Oh, what beautiful perfume you use!" I smile, and think, if I told them, it would only sound like idle tales; but for me,

"From Zion's heights the breezes blow  
To cheer me in the vale below."

I lingered yet another day, and in the evening we had a sitting in the room Mr. Bowman has fitted up in his own house for the special purpose of developing mediums. A young friend, lately developed—through whom the friends of those present often come back—soon fell into a trance, and a sister of my own, drowned seventeen years ago, and whose early removal had thrown a shadow over my life, spoke through him, describing her own death and present happiness, and recalling past days, forgotten by myself, and certainly known to none present.

The time and your space would fail to tell of all the cheering things written through Mr. Wallace's hand, and of direct spirit-writing on paper, brought through two rooms, both of which were locked; of all our pleasant conversation and delight in feeling that those we love are never lost, and that we ourselves have folded wings, which shall one day expand in a brighter and better life beyond, and that there is such a thing as walking "hand in hand with Angels."—I enclose my card, and am, yours truly,

VINCET VERITAS.

#### MR. MORSE'S PROGRESS.

MR. EDITOR.—Having frequently heard through the MEDIUM of the abilities of Mr. J. J. Morse as a first-class trance medium, I very naturally felt a great desire to see and hear. Living a long way from London, and not having the time on my hands to visit him there, I advised with my friend Dowsberry on the desirability of asking Mr. Morse to visit the Potteries. So you see, if I could not go to the mountain, I wished the mountain to come to me. I have much pleasure in saying that the letter I wrote to Mr. Morse proved to be a good "medium," for it soon brought that gentleman and myself to terms. He (Mr. Morse) is here, and will remain until Saturday next. I must tell you that we are not keeping him in idleness. He arrived here last Saturday night, and commenced his work by holding a seance at Mr. Osmani's, of Stoke, on Sunday evening, and on Monday evening a lecture in the magistrates' room, Town Hall. To-night Mr. Morse will give a seance at my house; to-morrow evening Mr. Morse will give a lecture in the court-room at the Town Hall, Burslem. From the number of tickets already sold, we look for a great success. On Thursday Mr. Morse will be at Uttoxeter; on Friday evening he will give another seance here; and on Saturday he leaves here for Liverpool. I am heartily glad that Mr. Morse is amongst us, and next week, doubtless, you will hear, from an abler pen than mine, how Mr. Morse acquits himself.—Yours truly,

W. A. FINDLEY.

Burslem, December 10, 1872.

[Mr. Morse states that he will return to London about the end of next week, and resume his Friday evening seances at the Spiritual Institution on the Friday following. His address in Liverpool is, Mr. A. Lamont, 85, Islington.]

#### MORE CLAIRVOYANT TESTS.

We had just opportunity last week to record the sudden demise of Mrs. Weeks, late wife of our whole-souled friend Mr. Weeks, whose name is so favourably known in connection with Spiritualism. We find amongst our letters one from Mr. Weeks dated Dec. 2nd, from which we extract:—

"I was induced to attend one of Miss Fowler's seances at Liverpool, at our worthy friend's, Mrs. Lamont's, on last Friday week, when the spirit 'Annie' controlled her, and told me I was to go to London directly, as my wife was worse and no hopes of her recovery; and unless I went directly I might not see her alive, and that she had been asking for me all day, which was really the case. She told me the exact cause of her illness. I did not go on Saturday as I should have done, thinking I might receive a letter giving tidings of a change for the better. I received a letter on the Sunday morning respecting her unconscious state, and at 12 a.m. received a telegram to come directly, or I might not see her alive. I went up by the 3.45 train, and arrived home about 10 p.m., and, to my grief, found Mrs. Weeks quite unconscious, and all the night remained in that state until I left again for Liverpool; and on Friday night I received a telegram to say she had passed away at 7.40 p.m. All this unexpected news was correctly stated by the spirit, myself and family being quite unknown to Miss Fowler."

We have also received from Mrs. Olive a copy of a message, written through her hand on Dec. 1st, as follows:—

"Betsey Weeks:—I am recovering, and I wanted to tell my husband not to trouble for me, because I am so happy, and they should share my joy. Good-bye."

Mrs. Olive observes: "The verification of it consists only in the fact that I was quite unaware that Mrs. Weeks's name was Betsey." A letter from Mr. Robson corroborates the fact that such was the deceased lady's name.

MR. HENRY SMITH acknowledges receipt of a parcel of publications from the Spiritual Institution, for circulation in the Haslar Naval Hospital, Gosport.

WE PERCEIVE, from announcements that reach us from correspondents, that Mr. Allwood is busy in the Isle of Wight, teaching the people the Laws of Life. That he is so far successful is indicated by the letters we receive from new correspondents.

J. J. CONSIDERS the terms used by scientific men to designate or explain Spiritualism as "unintelligible gibberish"; and seeing that the phenomena are undeniable facts, our correspondent challenges scientific men to furnish a satisfactory and sufficient explanation of these mysteries.

#### MISS LOTTIE FOWLER'S DEPARTURE.

A lady correspondent states that about fifteen of the Liverpool Spiritualists saw Miss Fowler off on the 3rd instant, eight of them going on board the steamer. They saw her safe in her state room, and had the satisfaction of observing that she had the best berth in the ship. "A Wellwisher" gives a very high testimony to Miss Fowler's powers, observing: "As a test-medium, Miss Fowler is far beyond all the other manifestations I have had experience in. I have had the pleasure of a private interview with her, and the great number of useful truths and private tests given, including incidents which have occurred from my earliest childhood, received as through a mirror, were highly satisfactory and convincing. The private affairs of my father's family were laid bare, and many events which have occurred to my husband and his family were most faithfully portrayed. Some of the parties so truthfully referred to have been in the spirit-world forty years. Those still in the flesh, though living upwards of one hundred miles away, were as thoroughly described. We highly appreciate the opportunities we have had for being in Miss Fowler's company, and pray that she may long be spared to administer to all who doubt the reality of life in the spirit-world." Miss Fowler's address in America is, Mansion House Hotel, Baltimore, Md., U.S.A.

#### A CORRECTION WANTED.

To the Editor.—Dear Sir,—On page 479 of the MEDIUM you state editorially that, "At one circle Mr. Denys, the inspired author of 'Alpha,' reported himself from the spirit-world to be a convert to Trinitarianism." I have reason to believe that the circle referred to was one held at my house. If my inference be correct, I state, from my own knowledge, that you have been misinformed; therefore, you will gladly correct your error in the next issue of the MEDIUM.—Yours truly,

C. W. PEARCE.

14, Burnley Road, Stockwell, S.W.

[We do not remember very distinctly the particulars of the circle to which our correspondent refers, and if he will kindly send a correction we shall gladly insert it. As such, the above denial cannot be accepted as satisfactory. It would be necessary to state what transpired at that circle, and under what circumstances.—Ed. M.]

#### ANOTHER AMERICAN MEDIUM.

To the Editor.—Dear Sir,—I have just returned from a six months' tour in America, and had the charge of a lady medium who was coming to this country. Mrs. Julia B. Dickinson, the lady in question, is one of the most remarkable mediums of the United States, and as a clairvoyant, the most perfect I have ever seen. She has been practising as a clairvoyant physician and magnetic healer for several years, and has travelled in that capacity through most of the States. By the aid of several spirit "medicine men" her diagnosis and curing of diseases have been something wonderful. She sees and describes spirits quite easily and perfectly in her normal state, is clairaudient, and gives their exact words, but it is as a psychometrist that she seems most surprising.

On board the steamer Siberia, during the voyage, she psychometrised the whole constitution of many of the passengers, and all the superior officers of the ship, to the complete satisfaction of all; reading their inmost soul as easily as if it were a printed book. In Boston I was present when, under the control of one of the physicians, she described some nine different physical people scattered all over the United States, none of whom she had ever seen; described them internally and externally to the complete satisfaction of the gentleman who was questioning her; and so disentangled many involved questions of finance, that he was enabled to reach decisions of great moment, and saved the expense of thousands of miles' travelling.—Yours faithfully,

R. HARPER.

#### EAST LONDON LECTURE HALL.

To the Editor of the Medium and Daybreak.

DEAR SIR,—On Sunday evening last we held a sitting at Mr. Copley's, Victoria Dock Road, when the medium, Mr. R. Wortley, was controlled by the spirit of the "Strolling Player," who apparently had come in hot haste from the North, calling out my name vociferously, and saying, "I have a message from Mr. Morse for you. How are the books getting on for the East London Lecture Hall? Take the pencil, and write, 'The smallest donation will be thankfully received; 'Great events from little causes spring,' &c.'" Then he proceeded to address the sitters as to their duty in the matter, telling us that we must be in earnest in all our undertakings for good; and advised me especially to exercise all my energies to accomplish this purpose, and to meet the scorn and derision of the thoughtless multitude with a smile of patient forbearance. He said it is not enough for us to satisfy ourselves of the truths of Spiritualism, but by giving our knowledge to others we only pay back the interest due upon talents we have received. Subscription books will be sent post free on application at the Spiritual Institution, or 23, Trafalgar Square, Stepney. E.—I beg to remain, dear Sir, yours truly,

S. GOSS.

[We have had on hand for several weeks subscription books for collecting sums for the East London Free Hall fund, to which our correspondent refers. The plan is for any manager of a circle or private Spiritualist to send for one of these collecting books, and induce as many people as possible to put down 1d. per week towards the fund. If every Spiritualist in London and suburbs did so, the building might soon commence. As to the assumed control of the "Strolling Player," after what he has said, we would desire some corroboration from himself before we believed the control to be from that spirit.—Ed. M.]

THE SPIRITUALISTS OF PORTSMOUTH beg to announce that their Singing Class is open for the winter season. All persons wishing to become practically acquainted with the Tonic Sol-fa System of Music are invited to attend. The class meets twice a week, and spiritual manifestations usually occur at intervals each evening. Terms, 1s. 1d. per quarter. Any further information may be had on application to Mr. James Fry, 21, Somers Road, Fratton.

## 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:—

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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."

"Katey's" Lamp; "Peter's" Progress—Will Power in the Spirit-Circle—Guthrie and Scotwell on the Teachings of Spirits—The Cause of Unsuccessful Seances—Spiritualism and the Fire in Boston—Crumb's by the Wayside—Dr. Sexton at Huddersfield—Herne and Williams at Merthyr—The Utility of Belief in Spiritualism—Provincial Mediums in London—Liverpool—Subscriptions to the Spiritual Institution—Debate on Spiritualism between Mr. Bradlaugh and Mr. Burns—The Sunday Services—Next Sunday in London—Mediums and "The Medium"—Dr. Sexton's Appointments—The Spirit-Messenger: Mr. Cogman's Seance—Advice to Investigators—Mr. Morse at Bishop Auckland—Mr. and Mrs. Holmes at Nottingham—Spirit-Voices at Liverpool—Miss Fox's Seances Twenty Years Ago—Herne and Williams and their Dutch Friends—Monthly Conference: Marybone Association—Spiritualism and The Press—The Proposed Brotherhood, &c., &c.

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

FRIDAY, DECEMBER 13, Mrs. Holmes will give a Seance for the benefit of the Spiritual Institution, at 8. Admission, 5s.

SUNDAY, DECEMBER 15, Service at Cavendish Rooms, at 7 o'clock. Address by Mr. Russell in the Trance.

WEDNESDAY, DECEMBER 18, Developing Circle by Mr. Cogman, at 8. Tickets for a Course of Four Sittings, 6s.

THURSDAY, DECEMBER 19, Seance by Mrs. Olive, Trance-Medium, at 8 o'clock. Admission, 2s. 6d.

FRIDAY, DECEMBER 20, Seance by Madame Louise, Clairvoyante and Trance-Medium, at 8 o'clock. Admission, 1s.

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 13, 1872.

### GERALD MASSEY'S LECTURES AT HALIFAX.

For some weeks we published the announcement of Mr. Massey's visit to Halifax, and withdrew it because we got the impression somehow that the negotiations had been closed. A preliminary notice was overlooked last week, and now we have the pleasure of giving full particulars, hoping they may elicit a determination on all who read them, for twenty miles round, to be present at as many of the lectures as possible.

The lectures will be delivered in the spacious hall of the Mechanics' Institution, in the following order:—

Wednesday Evening, Dec. 18th, 1872,

J. D. HUTCHINSON, Esq., J.P.,

Ex-mayor of Halifax, in the Chair;

Subject—"The Man Shakspeare."

Thursday Evening, Dec. 19th,

THOMAS ETHELLE, Esq.,

Of Huddersfield, in the Chair;

Subject—"Concerning a Spirit-world revealed to the Natural World from the Earliest Times, by means of Objective Manifestations; with an Identification of the Tree of Knowledge of Good and Evil."

Friday Evening, Dec. 20th,

Mr. A. D. WILSON in the Chair;

Subject—"Facts of my own Personal Experience Narrated and Discussed, together with various Theories of the Alleged Phenomena."

Sunday Afternoon, Dec. 22nd, at 2.30,

Mr. COUNCILLOR HOUGHTON,

Of Huddersfield, in the Chair;

Subject—"The Birth, Life, Miracles, and Character of Jesus Christ, reviewed from a Fresh Standpoint, which is neither Unitarian nor Trinitarian, but Spiritualistic."

On the week-nights the doors will be open at 7.30, lectures to commence at 8 o'clock; on Sunday afternoon the doors will be open at 2 o'clock, lecture to commence at 2.30. On Sunday evening, December 22nd, Mr. Wm. Johnson, of Hyde, will deliver an address in the trance; doors open at 6 o'clock, proceedings to commence at 6.30. Admission to each meeting—reserved seats, 1s.; front seats, 6d.; back seats, 3d.

### THE SUNDAY SERVICES.

Sunday evening last was, perhaps, the most tempestuous that has occurred in London for years. As the time of meeting arrived the rain fell in solid masses, except when a variety was introduced, in the form of irresistible gusts of wind. As the meeting went on, the wind became so violent that the sashes of the dome-lights in the roof were shaken with an alarming noise, panes breaking, and the frequent falling amongst the audience, which was the smallest we have ever witnessed in the Cavendish Rooms.

Mr. Burns's lecture on "Materialised Spirit-Forms" thus seemed accompanied by "manifestations" of a very unpleasant and preternatural character. The speaker illustrated his subject by citations from Scripture, which he corroborated and elucidated from modern phenomena; by a series of spirit-photographs, showing the spirits as he had seen them materialised in daylight; and by simple chemical experiments, in which it was shown that two transparent fluids on being put together formed an opaque white or yellow fluid; and he said that solid matter could be formed by the combination of certain fluids. The law of combination was that which enabled the spirits to form solid organisms out of invisible elements. At the close, Mr. Burns received a pressing request to re-deliver his lecture before a larger audience, which he consented to do.

On Sunday evening next the platform will be occupied by Mr. H. E. Russell, of Kingston-on-Thames, who will deliver an address under spirit-influence in the trance-state. It will be remembered that Mr. Russell performed a similar service last season, which gave very general satisfaction.

### NEXT SUNDAY IN LONDON.

Sunday Services for Spiritualists, at Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, at 7 p.m. Mr. Russell, of Kingston, will speak in the trance-state under spirit-influence.

Charles Voysey, at St. George's Hall, Langham Place, in the morning, and South Place Chapel, Finsbury, in the evening.

Sunday Lecture Society, St. George's Hall, at 4. John S. Brisbane, Esq., M.D., Examiner in Medicine to the University of London, on "The Ear; and How we Hear."

Sunday Evenings for the People, St. George's Hall, at 7. Lecture by Professor W. A. Hunter, M.A., on "Stoicism, Epicureanism, and Christianity, compared as Moral Systems," followed by selections from Haydn's "Creation."

New Church, the Mall, Kensington, at 6.30. Dr. Bayley, on "Jesus healing the Woman bound by Infirmary Eighteen Years."

"An Unfettered Pulpit," South Place Chapel, Finsbury, at 11.35. M. D. Conway, on "Religious Instruction of Children."

### DEBATE ON MODERN SPIRITUALISM BETWEEN MR. C. BRADLAUGH AND MR. J. BURNS.

This discussion will take place on Monday and Tuesday next, December 16 and 17, in the New Hall of Science, 142, Old Street, City Road. Doors open at 8 o'clock, to commence at 8.30 precisely, after which reserved seats cannot be retained. The terms of admission are 2d. and 4d., to be paid at the doors, and 1s. for a ticket for the two nights, entitling to admission to reserved seats. These shilling tickets can only be obtained at the New Hall of Science; at 17, Johnson's Court, Fleet Street; or at the Spiritual Institution. It is probable that they will be all sold before Saturday evening, so that application should be made at once. Old Street runs between Goswell Road and City Road. Travellers by the Underground Railway may get out either at Aldersgate Street or Moorgate Street stations. There is every probability of a full audience.

### DR. SEXTON'S APPOINTMENTS.

Halifax, Sunday, January 5th, as follow:—

Afternoon—"The Philosophy of Trance—Natural, Mesmeric, and Spiritual."

Evening—"Theories Invented to Account for and Explain Spiritual Phenomena."

The report of Dr. Sexton's lectures at Bradford was not in time for this week's issue.

WE ARE pleased to hear that Mrs. Everitt's mediumship is in full force, enabling her spirit-friends to communicate in the audible voice, by raps and movements, and produce perfumes, spirit-lights, &c. The spirit "John Watt," who communicates in the audible voice, on a recent evening wrote his name with a pencil on the ceiling of Mr. Everitt's new house at Hendon. The sitters heard the action of the pencil, and the spirit said he had written his name on the ceiling, and when the light was struck it was found to be so. We remember being present when "John Watt" wrote his name on the ceiling at Mr. Everitt's town residence in Penton Street. On that occasion three clairvoyants were present, and each testified to the fact of the writing on the ceiling before it was announced by any other means.

SOME GOOD STORIES are told of the ways in which the genuineness of Mr. Hudson's spirit-photographs have been tested. On one occasion a prince, who was the sitter, and in expectation of a spirit-photograph, rose as Mr. Hudson was about to uncup the lens, and demanded that the plate might be developed at once. This was accordingly done, and no image came out. If there had been a latent image on the plate by a previous exposure, this stratagem would have detected it by causing it to appear on development. A few days ago another trap was laid for Mr. Hudson. A gentleman called to sit for a spirit-photograph; the first plate was unsuccessful. Just as the second plate was about to be exposed the sitter got up, and demanded that the plate should be taken out and turned upside down. This was accordingly done, and yet, in addition to the gentleman, it was found to bear a spirit-form in the proper position. If this spirit-form had been latent on the plate, it would, under these circumstances, have appeared inverted. Numerous portraits of spirits have of late been produced at Mr. Hudson's studio.

## SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

MY DEAR MR. BURNS.—I have great pleasure in now redeeming my promise of last week and enclosing to you a draft or bill of exchange for £50. This is to assist you in supporting the Spiritual Institution, MEDIUM, and the interests of Spiritualism generally, for God knows the world is in great need of some element that will at once satisfy the highest religious aspirations of the mind and, at the same time, invite the intellect to rise to yet higher and holier efforts in the free use of its heaven-gifted powers, that true science may be used to holy worship. At present, I can see nothing that has this tendency but Spiritualism; nothing else that tends to justify the ways of God to men, and establish an altar of loving worship in every home. May all who acknowledge the benefits of Spiritualism in any degree (and there must be many) give assistance freely as they hope to receive, and the Spiritual Institution will go on and prosper, a blessing to many earnest, doubting souls.—

Yours very truly,  
Bengal, Nov. 9th, 1872.

J. MYLNE.

The following sums have also been received since November 30th:—

Mr. Fletcher ... .. £0 2 6	Mr. Swire ... .. £0 10 0
Mr. Flint ... .. 0 2 6	Mr. Gray ... .. 1 0 0
Mrs. Lowe ... .. 10 0 0	Mr. Howard ... .. 0 10 0
Mr. Ashman ... .. 1 0 0	Mr. Ainsworth ... .. 0 15 0
Mr. Heppleston ... .. 1 0 0	Mr. Hulbert ... .. 0 5 3
... .. 10 0 0	Mr. Lobley ... .. 0 3 6
W. H. ... .. 1 1 0	Mrs. Temperley ... .. 0 11 0
Lieut. Salmond ... .. 3 0 0	Mr. Langerman ... .. 0 10 0
Mr. Sparey ... .. 1 0 0	Miss Stone (sub.) ... .. 1 0 0
Mr. Ganney ... .. 0 10 6	Mr. Tomlinson ... .. 1 1 0
Mr. Swinburne ... .. 0 10 0	Investigator ... .. 0 4 0
Mr. Pitt ... .. 0 5 0	A Friend ... .. 0 2 6
H. A. B. ... .. 0 5 0	Mrs. Simpson ... .. 2 0 0
Lieut. Watts (India) ... .. 1 0 7	Mr. Lister ... .. 0 5 0
Mr. Lord ... .. 1 1 0	Mr. Richmond ... .. 0 3 6
Mr. Robinson ... .. 0 10 0	Mr. Thorp ... .. 0 14 0
Mr. Wilkins ... .. 0 10 0	Mr. Smith ... .. 0 2 6
Mr. Williams ... .. 0 9 0	Mr. Simpson ... .. 0 2 6
Mr. Morris ... .. 0 5 0	Mr. Eason ... .. 0 10 6
Mr. Jones ... .. 1 0 0	Mrs. Main ... .. 0 5 0
A Friend (Swansea) ... .. 0 10 0	Mr. Hawes ... .. 0 2 6
Mr. Alsop ... .. 1 1 0	A Country Gentleman ... .. 6 15 9

## A SIGN OF RECOGNITION.

To the Editor.—Dear Sir,—In the MEDIUM of the 25th ult. "J. J." suggests that "Spiritualists should adopt some sign, like the Masonic brotherhood, by which to recognise each other when travelling, and thus be able to sustain and encourage each other." I have had the same idea myself for some time past, and think the suggestion well worth acting upon. It would be necessary, of course, to organise a secret society, using grips and passwords as well as a sign. Officers could be appointed in each lodge, and regular meetings held. At each meeting a seance might be held, or Spiritual lectures, essays, &c., given by any member. A singing-class could be formed amongst the members, and a good public entertainment given occasionally. A society like this would not fetter Spiritualism, but give Spiritualists fresh opportunities for advancing the cause. If, however, the majority of Spiritualists dislike the idea of a secret society, I would suggest that we wear a small gold pin, with emblems of our own engraved thereon, as many secret societies have. We ought not to be ashamed to wear an article like this, which would show people that we were Spiritualists. For my part, I should prize it more than any other jewellery, as it might often lead me into an interesting conversation with a stranger on Spiritualism, and make the chances much less of my passing a Spiritualist without knowing him to be such, as I probably sometimes now do. Hoping to see the matter discussed, and something done, I remain, Sir, yours faithfully,

HENRY SPAREY.

P.S.—I am glad to send you another £1 towards the Spiritual Institution, with this letter.

Orillia, Ontario, Canada, November 16, 1872.

[This is the second subscription received from Mr. Sparey since Midsummer. The former sum was acknowledged at the time by the publication of his letter. Mr. Sparey is a young man just entering on life, and his devotion to this movement is truly as commendable as it is rare.—Ed. M.]

Do not overlook Mrs. Holmes's seance at the Spiritual Institution this evening.

A NEW MEDIUM from America, Madame Louise, will give a seance at the Spiritual Institution on Friday evening next. Admission 1s.

WE REGRET we were not furnished with a report of Mr. Enmore Jones's recent lecture at Clerkenwell; subject, "What is Death?"

MR. WALLACE, the missionary medium, thinks he has work in Glasgow for a fortnight yet. Those desiring a visit from him should address him at once, care of Mr. Bowman, 65, Jamaica Street, Glasgow.

MANCHESTER.—Mr. R. Fitton, 34, Walnut Street, Cheetham Hill, is, with the co-operation of friends, making all arrangements possible to secure visits from well-known mediums. The best plan to go upon is to get as many subscribers as pay the expenses, and then limit the number strictly to these in the first instance. It is always found that the interest increases as the seances are held, but investigators should be careful not to introduce more sitters than the peculiar conditions of the mediums warrant.

ANOTHER NUMBER of the *Banner of Light* has come to hand, this time printed on both sides of the sheet. It gives further particulars of the loss sustained by the fire and many expressions of sympathy. We have received the following sums:—Mrs. Douglas, 5s.; Mr. Bielfeld, 5s.; Mr. Fletcher, 5s.; Mr. Foster, 15s.; Mr. Reedman, 15s. Another friend we hear has sent £5 direct to Messrs. White and Co., 14, Hanover Street, Boston, Mass. We intend sending the sum collected and subscriptions for the *Banner of Light* for 1873 during next week, and meanwhile shall be glad to include the offerings of any other friends.

## A CLERGY MAN'S VIEWS ON SPIRITUALISM.

To the Editor.—Sir,—The great discrepancy between the testimony of honest spirits who communicate with Spiritualists and those who communicate with Spiritists proves that much knowledge is withheld from one side or from both, which we may guess at best by comparative analogies and correspondences. For instance, the Church of England teaches that desperation or despair here comes by the thrusting of an evil spirit. I, who believe this, have therefore a perfect right to assume that it cannot be recognised by God in the next world, since it is one of the notions of evil here; and thus it is that we are enabled sometimes to come to something very like conclusions of our own, which the spirits are unable to unravel for us.

One thing we do know, that the state of mind in which a man is when he leaves the earth, whatever it may be, is intensified when he enters the spheres. If we wanted proof that this has been the opinion of great minds, we would quote that great Spiritualist, Shakespeare, who makes the ghost urge the murders of his brothers to be accomplished by Hamlet himself, the son and nephew, rather than by any other hand; his rage overlooking the consequences which would necessarily accrue to his own beloved child, on whose affections he worked. The strong feelings of the ghost in the "Corsican Brothers," as detailed by the Spiritualist Dumas père, gives a similar lesson.

I read for the first time, only a day or two back, a communication in the MEDIUM of Oct. 29th, with a message from "Dr. Forbes," that had reference to a former letter of mine of Nov. 15th. I have much respect for "Dr. Forbes," but think he is in a joyful sphere which keeps him separate from and unacquainted with the unhappy and degraded state of some poor spirits, which, if he knew of, must of necessity deteriorate his own happiness, and concerning whom he is therefore mercifully kept in ignorance; mercifully shielded from a knowledge which is still opened out to some of us poor denizens of this material sphere, it may be without our seeking for such knowledge ourselves.

I am afraid that the opinion formed by some Spiritualists on earth, that all progress in the next world must be pleasant and upwards, however unjust, immoral, selfish, or unprogressed they may have lived here, has dulled their sense of responsibility, not heightened the tone of their Spiritualism, or made them in any way equal to the churches in generosity and self-denial towards a cause which they profess to appreciate.—Yours faithfully,

WM. R. TOMLINSON.

Dec. 10th, 1872.

WHATEVER WILL THE umbrella-makers say? A correspondent of the *Rock* recommends that an archbishop issue an order that a few lines be read out of the Litany "that the Lord" may be admonished to regulate more carefully the proper fall of rain. The recommendation sounds very much like a vote of censure on the conduct of the clerk of the weather.

"MACBETH" writes from near Forres in respect to the results of Mr. Wallace's visit as follows: "I am getting on nicely; now receiving very elevating communications by writing; many different phases of mediumship are rapidly developing through me, and other three or four excellent mediums will soon be developed—trance, clairvoyant, &c." Our correspondent and his friends had tried for weeks to obtain phenomena before the visit of the missionary medium, but without success.

TO THE WEST LONDON FRIENDS OF PROGRESS.—All advanced thinkers who desire the political, social, and moral elevation of humanity, are specially invited to attend the Paddington Hall of Progress, 90, Old Church Street, Edgware Road, next Sunday, at three o'clock precisely, for the purpose of establishing a thorough progressive society, upon a similar basis to the London Dialectical Society.—CHARLES B. MERRI.

LIVERPOOL.—Mrs. Butterfield delivered two stirring orations to very full audiences in the Islington Hall on Sunday last. The spirit of Dr. Campbell, late of America, inspired her. He said he was a Scotchman, but had spent a good deal of his earth-life in America. He was glad to find a medium like Mrs. Butterfield, but was sorry that her health was such at present that he could not use her as he would like to do, as she was naturally strong, and most suitable for him to speak through. The Doctor, however, showed what he could do. Mrs. Butterfield, in language strong and pointed, spoke fully an hour each time, with energy surprising. The hard blows given to bigoted sceptics were amazing. The audience was carried into ecstatic raptures of delight, while the chairman had to call out for some to subdue their feelings. The Doctor said that he would ere long occupy some of the greatest platforms in England to speak, if the health of his medium could be sustained. Mrs. Butterfield certainly has the gift of speaking to 5,000 as easy as 500. Her voice is clear and strong, lacking nothing. Under this control there is a Scotch accent, which is quite absent in her normal condition. Mr. Morse will speak twice on Sunday next at the same place.—JOHN CHAPMAN, 10, Dunkeld Street.

CHESS WITH THE SPIRITS.—The following account is, I am aware, scarcely worth inserting in your periodical, excepting for the peculiar phase of manifestation, as I believe this occasion to be the first authenticated record of spirits dictating chess movements. My son—who is rather celebrated in the chess world, especially in problems, and has, moreover, the honour of being one of the "champions" of England—on a recent visit was induced to make one at our family circle, and then for the first time witnessed the various freaks of our spirit-friends, such as bringing flowers, fruit, &c., through closed doors at our request, ringing a bell, and touching our hands; also direct spirit-writing, the cold breeze, perfume of wood violets, &c., all of which are now familiar to your readers. After several sittings, my son was induced to try if the spirits understood his favourite game, and was rather astonished on being told, through the table, to place the white men on the board, when a problem was given, right, I believe, in detail, but not of sufficient importance to be published; but doubtless, had time permitted him to persevere, some correct and interesting problems would have been the result. I must add that I was peremptorily ordered by the spirits to send this account to the MEDIUM, which order I gladly obey. You will be pleased, I know, Mr. Editor, to learn by the above, that after following your advice to be patient, by sitting for a whole year, we have at last been rewarded by manifestations of rather a high order. I shall be glad to answer any of your correspondents who may feel inclined to make any inquiries, and, therefore, give my name and address.—MRS. ABBOTT, Notley Place, Braintree, Essex.

## The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

December 6th.

The usual weekly seance at the Spiritual Institution was given by Mrs. Olive for the benefit of the Institution. There was a good attendance, and a pleasant and profitable conversation took place between the visitors generally and the spirits who controlled. As the proceedings were chiefly confined to personal matters, they do not bear reporting, though all the more enjoyable to those to whom they were addressed. "Dr. Forbes" vehemently denounced vaccination, and appeared to be able to hold his ground against able apologists of the practice.

### A CRITICISM ON THE SPIRITUAL INSTITUTION.

In a brief argument which I advanced in last week's MEDIUM, I endeavoured to suggest that it was quite probable that the spirit-world, in carrying out its intentions for the enlightenment of mankind, might prompt the establishment of other agencies besides that of mediums and teachers distinctively so called. By a hurried retrospect of my own connection with Spiritualism, I have made it appear that my career had not been the result of plans or possibilities of my own, but had been forced upon me by a combination of circumstances over which I had no more control than the trance-medium, and which service has been attested by various mediums to be the result of spirit influence.

In connection with my work, I have found that correspondents have been actuated in a similar way, and at opportune times have favoured me with communications, the publication and exposition of which have been singularly valuable to my position at the time. I am well aware that such an individual as myself must be the unenviable object of much public remark and opinion. My motives, abilities, and achievements must necessarily form the topic of conversation and judgment of every possible shade, from the appreciative to the denunciatory. I accept this consequence as I do the sunshine and the rain which descend from the heavens; and though they may affect our comfort in various ways, such phenomena can neither add to nor detract from our individual merits.

Under the date prefixed, hereto, I received from one of the most amiable, considerate, and affectionate of men a letter which is printed below. It enclosed a cheque for ten pounds, which I presume was considered to be a necessary guarantee that the letter would appear in print. I give the writer credit for more perspicuity and consistency than is indicated in some of the criticisms made upon my appeal to which it refers. I can only presume that my correspondent has been, in common with others, the subject of some directing power which had my interests at heart, for by the discussion of this letter I can meet views which have, no doubt, manifested themselves in many minds during the last fortnight. Here is the letter to which I refer:—

"DEAR MR. BURNS.—I heartily appreciate your frankness and devotion. As keenly do I feel for the necessity which wrung from you the appeal which I have just read in the MEDIUM of last week. But, in now enclosing you my contribution to the £200 required immediately, let me add how much I grieve over the injudicious and unjust insinuations and imputations with which you accompany the exposition of the claims which your Spiritualism has upon Spiritualists.

"You say to the friends who had assisted before, that in contributing their mite, they 'no doubt' thought they were doing 'a great deal for Spiritualism.'"

"As one of those in your list, whose name you have published without sanction, I utterly repudiate the imputation. I know several others in the list of whom such an interpretation of their minds is a simple outrage. For myself, if I had given to Spiritualism a thousand times what I have given in aid of your special exertions for it, I should never have thought that I had done anything worth mentioning, but rather have felt that I had made poor recompense (if that was all) for what it has done for me.

"These illconsidered *ad captandum* charges of yours do you, and through you the special cause which you represent, great damage. If you get the money now required it will be in spite of them, contributed by those who, like myself, discount your reckless speech and bad manners, and cordially admire the genuine qualities which these superficialities only obscure. It is a pity, however, that needless obstacles like these should be thrown in the way of the accomplishment of high aims. Average human beings do not like to be flouted in the way you do your 'friends.' If the Spiritual Institution is not a success, has it never occurred to you that possibly the habits and tendencies I am commenting upon have something to do with it?

"If the want of success be referable rather to other causes; if, for instance, the Spiritual Institution does not stand related to a generally-felt want; if it meet the desires of only a few Spiritualists, and if that few be unable or unwilling to contribute enough to sustain it, why burden yourself with it? Why, in particular, ruin your health, waste your means, injure your family, impair your general usefulness in so hopeless and uncalled-for a struggle? The very fact that you allege that you could, with ease and honour to yourself, go out into the world and earn a clear £500 a-year, to say nothing of the earnings of the rest of your family, which I see you estimate at another £500, since your joint contributions are set down at £1000 a-year—this very fact seems to me to point clearly to a duty which you do not appear to have given due weight to. If this can be done, not only with ease and honour to yourself, but with a renewal of the health which is now in jeopardy, are you quite sure that a higher duty calls you to act otherwise? Is it really your notion that *Spiritualism* is bound up with the success of your particular plans? I can readily understand your enthusiasm for the cause of Spiritualism, and admire it; but that you should think one particular way of spreading a knowledge of Spiritualism, 'the cause,' itself is somewhat a mystery to me. As well might the Royal Society imagine that Science in general would be lost if it fell to the ground. *Spiritualism* is not bound up with the Spiritual Institution. If there is not a clear demand for such an Institution, there is no justification for it. You are absolutely doing wrong, and wasting the means which might

otherwise enable you to serve Spiritualism more effectually in propelling up a concern which, if it stand at all, should stand on its own basis.

"It is to me a profoundly-patetic thing to see a fine nature like yours spending its strength in the vain attempt to oppose economic law. To conduct your business effectually you should possess sufficient capital. If you cannot get that from those who have it, and if you determine to accomplish a given work yourself, unaided, why the haste to plunge yourself prematurely under obligations which you cannot discharge? Was it absolutely necessary you should do so? Is it necessary you should continue to do so? Would it not be better to deny yourself for a few years; to go out into the world as you say; to earn and save the means necessary, and then become the benefactor of humanity as your ambition to be?

"I throw out these thoughts for your consideration. Make what use of them you please. In the interest of Spiritualism itself, however, I interdict the publication of my name. You cannot understand this. Be patient; a time will come you may. I, too, desire to do something for Spiritualism; but it must be in my own way—not always, let me hope, anonymously. Enough if, when the time comes, my name do not reflect discredit on the cause.—Ever truly yours,

"December 2nd, 1872."

The writer very singularly overlooks my statements, and mistakes the position in which I place myself in appealing on behalf of the Spiritual Institution. In my present state of mind it would be utterly impossible for me to make such appeals on my own personal behalf. In presenting the claims of the Institution, I speak, as it were, on behalf of Mrs. Jackson, Mrs. Powell, or other object entitled to the sympathies and services of those whom I addressed. With marked force could I urge the claims of Spiritualism as represented in the Institution, seeing that I am able to show that by a long way I am the greatest donor to that department of the movement.

In making this appeal, which is quite an impersonal one, I am charged with being injudicious, unjust, and ill-mannered, making hasty and ill-considered charges, insinuations, and imputations against those who are supposed to co-operate with me. This seems to be a matter of opinion, which I am quite satisfied to leave in the hands of the public. I have received a great many letters expressing views entirely the opposite of those conveyed in the above letter.

When I wrote that letter I was in much physical pain, and suffering deep mental anguish. In fact, it was one of the most miserable periods of my life, and the tears which then flowed plentifully have been augmented by what has fallen from many pairs of eyes which have looked on my statement, the owners of which were able to place themselves exactly in my position, and realise the unsophisticated justice of my remarks. Fearing that my feelings might perhaps have swayed me from absolute and unimpassioned justice, I have since read the article in question, and am forced to say that I am ready to stand by it in every part, both as regards matter and manner. A reference to a file of the MEDIUM will show that the squeezing complained of was a simple fact; but that, in uttering it, no insinuation or charge of a personal kind was conveyed. I simply placed myself in the position of an external observer, and gave expression to the truth, however unpalatable, in as few unembittered words as possible. If an unfriendly critic took the matter up, it would not be difficult to imagine that he could make much more of it; and as Spiritualists, is it not wholesome for us to look into the mirror occasionally, and endeavour to see "ourselves as others see us"?

As to manners, I do not think I have had a lesson in them till I received the above letter. I know of no manners better than the expression of honest truth; and if I have been severe on any unnamed individual in stating that truth, how much more culpable must my correspondent be who, with a hook, baited with a £10 check, endeavours to force me to criticise and reprove myself before ten thousand people! We are next led to assume that the Spiritual Institution is a failure, and that my reckless speech and bad manners are the cause of that failure. I have never for a moment endeavoured to make it appear that either my work or that of any or all of the mediums is Spiritualism. We are simply pointers on the dial of the clock—the internal motive power operating upon which is the spirit-world. I challenge my correspondent or anyone else to show that I have intruded my personality into my work for Spiritualism. In that capacity I have been a servant of all, and a master of none. Hence the term used by my correspondent, "your Spiritualism," is utterly uncalled for as a thing entirely and palpably untrue. I have had no Spiritualism of my own whatever; my Spiritualism has been that of the spirit-world, of reason, and of the claims of humanity. By my action I have favoured no class of spirits or Spiritualists to the exclusion of others. When I associated myself with the movement there was no free platform, either for spirits or Spiritualists; and though I take no credit for it, yet through me such a boon has been conferred upon the movement. Hence my Spiritualism is everybody's Spiritualism, and instead of my work being a failure, it is as a consequence of its universality the only success which has yet appeared in connection with Spiritualism.

Spiritualism came amongst us free and untrammelled by class, sect, or party. Through the devotion of individuals, and the sympathetic generosity of the then very limited spiritual public, broad unsectarian publications emanated from honest, blunt Yorkshire. In unfraternal opposition, and not as the legitimate successor of these "northern lights," came the *Spiritual Magazine*, the organ of half a dozen individuals, who were the representatives more of individual opinion and sectarian dogmas than of Spiritualism.

My work as a Spiritualist was at first curtly received, and afterwards violently opposed by this self-constituted party. And yet during the last three years the Institution, of which I am the promoter, has sustained their senile organ at a cost of upwards of £60 in hard cash, wrung, by my energy, from friends of my own making, and for whom I have no thanks to offer to anyone but the success which has attended the effort with which I am connected. Such is the only instrument in connection with Spiritualism which existed ten years ago, and such are its relations to me from first till last.

This Institution is even of daily service to those who not only do nothing to support it, but maliciously employ themselves in trying to overthrow it. Many postages are expended in forwarding letters which come from all parts of the world addressed to this Institution for individuals who

would not speak to me even if they met me in the street. The Institution is also useful to every publication representing Spiritualism which is printed in this country, and numbers of individuals who contribute nothing to the funds, and may even hold the Institution in contempt, are benefited directly and indirectly by its existence. When we come to the cause of Spiritualism itself, we find that it is the only place devoted to the free impartation of information on Spiritualism, either by letter or by calling personally, in which capacity it extends aid to thousands annually.

The Spiritual Institution then has not been a failure, but is in every respect a decided success. Nor does it appeal to the sympathies and needs of only a "few Spiritualists," but to the great bulk of Spiritualists; its enemies and opponents being in a minority, and often under the necessity of making use of some of its advantages. Its friends and supporters are daily increasing, while those who number themselves on the opposite side, and entertain a baseless prejudice against me personally, are one by one vanishing; though the unfounded charges brought forward in the above letter show that they die hard. The publications which I have established can alone be said to represent Spiritualism. They have the widest circulation; appeal to the greatest number of considerations connected with the cause; enlist the services of more helpers and exponents than all the others put together; and extend the greatest amount of aid and encouragement to every worker in the movement, whatever his or her opinions or merits may be.

But, exclaims the letter above, "It is not a money-making concern; it is opposed to economic law."

I think I showed that if I had desired to make money and aggrandise J. Burns, I should have avoided a course in life which would itself around me, entirely opposed to my original plans for the disposal of myself.

But what is success, and to what goal does "economic law" point? We have two considerations placed before us—money and culture, mechanicality and spirituality. It cannot be denied but that culture is a means of surrounding mankind with wealth and comforts, but who can deny that in the first place it costs money? The fruits of culture are not to be gathered during seed time, we must wait for the harvest. Every man who has sent a child to school, or educated himself, knows this. And since culture costs money, if you would have its benefits, you must spend money or money's worth in its acquirement. This is a logical necessity which requires no demonstration, and it may be asked, What is the use of life and its market value, money? Is life and its accessories not a means of gaining culture? The language of the letter above, if pushed to its legitimate conclusion, would demand that a man go in rags to save money; that he starve himself to save money; that he remain in ignorance and crudity all his life, that he might the more completely serve Mammon with all his heart, soul, and strength. Such principles are diametrically opposed to the "economic law" of spiritual success. Was the work of Jesus and his apostles an economic failure? Was the exhortation "Go and sell that thou hast and give to the poor" bad spiritual advice? and is the aphorism "What shall it profit a man if he shall gain the whole world and lose his own soul?" an expression of ill-advised folly?

In this argument two systems of philosophy are presented. Mr. Worldly Wiseman lays down a law recommending that a balance at the bank is the very highest account a man can give of himself. No doubt a matter of some importance to those who have not talent to serve society in any other capacity. But what is the result of this system? Let the wide-spread ignorance, misery, vice, and wretchedness, which cover human society as with a fearful pall, answer.

Mr. Worldly Wiseman, in his blind chase after the ultimatum of "economic law," which fills his pocket irrespective of all other considerations, produces a state of things in which the acquisition of property becomes a curse rather than a blessing; and in the language of Christian inspiration, though diametrically opposed to Christian practice, the love of money thus becomes the root of all evil.

The spiritual philosophy gives an eternal value to all life's actions, and tells a man that he must rise or sink with the conditions in which he is placed. As a personal creed regulating my life, I hold that the efforts of all men are so interlinked that no one can, with impunity to his own moral state or that of his fellows, live regardless of the due exercise of his faculties in respect to the claims which society has upon him. The man who would lock up his granaries, speculating on higher prices, while his fellow-creatures starved around him, would be the object of most certain and righteous execration. His ideas of "economic law" would bring down upon him the well-merited fury of the hungry mob. In like manner, if any man have knowledge or the means of imparting or transmitting knowledge, and if he allow his brother man to perish for lack of that knowledge, he is equally guilty and execrable.

This moral obligation I consider to be as binding as the necessity of paying twenty shillings in the pound. In accordance with this conviction I have acted in my connection with Spiritualism, and I could not do otherwise, and be an honest man. I hold, also, that the mission of Spiritualism is to induce similar conduct on the part of others, though it may not take the same form in the minds of mankind generally, and by that means alone will Spiritualism prove a thorough success, and a blessing to humanity. The argument, then, that a monetary return on capital invested in such a work is the criterion of success, is false and illogical. Neither is it reasonable to advance the argument that because such an institution is not universally appreciated and endorsed, that it is therefore uncalled for, and its further promotion inexpedient. The first question is, whether the work done by such an institution is a good work, or a necessary work. The kind patronage of the writer of the letter is conclusive argument that the Institution is necessary to him as a Spiritualist, and whether the manner in which its duties are performed is perfect or not it will be conceded by all Spiritualists that its object is a good one. Education is good, and yet little boys will rather go to play than to school. In their estimation schools are a failure, attended only by a few unboyish boys. But the Spiritual Institution as a school, though not yet receiving that amount of support necessary to make it a financial success, yet is supported by the largest numbers in connection with the movement, and these numbers are ever increasing. The immense sum of money which I have devoted to Spiritualism these ten years, all of which I have acquired through my own perseverance and trustworthiness, shows that all other influences appertaining to this movement are a mere fraction

of that which has been and is associating itself with the Spiritual Institution. When the dispassionate Spiritualist looks at the weekly announcements and reports in the MEDIUM, indicating the onward march of missionary mediums, lecturers, trance-mediums, physical mediums, conferences, societies, and associations, who can say that there are any features of failure there represented? True the Spiritual Institution is not the whole country, yet it is the only permanent element which British Spiritualism has yet witnessed, and it gives coherence and form to all the other valuable agencies in the country. The Spiritual Institution is an open door, and the MEDIUM as an elastic band taking all within its embrace, are themselves a grand, useful, and highly-successful organisation.

Again to drag in my personality. I need not give a denial to the imputation that I have in any way identified Spiritualism with my plans and ambitions, or that I assume that the Spiritual Institution is Spiritualism; hence the illustration about the Royal Society is irrelevant nonsense. I know that my method of working has been thoroughly sound and practical from the beginning, as ever-increasing results show; and I feel that for the future the augmentation of success must be even greater. I am resolved, then, while the spirits and my fellow-men require me, neither to ruin my health nor give up this work. Providence has seen that I should have wants supplied in this work hitherto, and I am not likely to turn infidel now under the most sophisticated charmings of the popular god—Selfishness. I shall make every effort with which I am impressed to get funds, and what came with the above letter shows that my recent act, however much it is groundlessly protested against, has been successful. Were I to leave off this work, even with the prospect of gaining £5000 a-year, I would consider myself a selfish coward, unworthy of angel guidance. Spiritualism does not rest on money, but on honesty, devotion, and singleness of purpose. If these existed, there would be no difficulty in respect to the money. It is the fact that I am able to forego a money success in life—that I have been appointed with a different mission; and it may be that my absurd conduct, according to my correspondent's idea, is the dawning of that better day when Man's immortal qualities—not money—will be the *summum bonum* of human aspiration.

To all true Spiritualists I point the melancholy spectacle which the above letter presents—an utter want of all principle, producing a specious argument to induce, it would appear, the only fool in the country to sell his master for gold. Judas appears in many forms, and is alike detestable in them all. Lovers of truth and humanity, let us stand together! No danger of our "names bringing discredit on the cause" while we follow the dictates of conscience. Surely we shall soon be sufficiently strong to carry on our good work, without subjecting ourselves to the degradation which the above letter would impose upon us.

I beg pardon for occupying so much space, and for my diffuse style of writing, which is caused by the hundred interruptions I have sustained during the penning of these remarks, which are more in the defence of the Spiritual Institution than of

J. BURNS.

#### THE CATHOLIC CHURCH AND MIRACLES.

Monsignor Capel has been lecturing at the Hanover Square Rooms on the Miracle at Lourdes. Referring to the original vision and the girl who was the subject of it, now in a neighbouring convent, the lecturer said he was struck by the modesty and quietness of the child, and on questioning her he received her story. She went with her sister and a companion, on the 11th of February, to the side of the neighbouring brook for the purpose of gathering wood. The sister and the companion crossed it, but, as the child was delicate and of tender frame, they induced her to remain where she was. When they were gone she observed a figure surrounded with light, and presently she saw a lady in white with a blue girdle round her waist. The lady spoke to her in French, and said, "Conception Immaculée." He cross-examined her about the exact expression used, and asked if the lady did not use the words "la mère" in what she said, but the girl said "No," and in his attempt to catch her tripping he was entirely nonplussed. Thousands of visitors to Lourdes had questioned the girl, but she had never deviated from her original statement. When in one of her ecstasies the local doctor examined her, and found by the regularity of her pulse that she was neither suffering from catalepsy nor under excitement, and having inquired into the matter as an unbeliever, he candidly confessed that he believed that she fixed her vision upon something which was unseen by other people. A commission—composed of bishops, canons, chemists, doctors, and men chosen simply because they were infidels—was appointed, and thirty miracles, wrought through the water of the grotto in which the vision appeared, were submitted to them. Of the thirty, six were rejected because they might be explained by natural causes; nine were rejected on account of insufficiency of evidence; and with regard to the other fifteen, the only explanation which the scientific men could give was, that science had not sufficiently advanced to know that this particular water could cure blindness. The right rev. lecturer then mentioned the case of a lady who had lost the use of her limbs, and whom he saw come out of the water at Lourdes perfectly cured. In conclusion, he said that God permitted these things to be a manifestation of our faith, and to show that the dawn of the Middle Ages was lighted by the same faith which illumined the nineteenth century, with all its science.

From ample experience we can admit the cure of various kinds of diseases by the spirit-world; but we do not accept such phenomena as a "manifestation of our faith," but as a demonstration of the existence and power of spiritual beings who act in accordance with conditions and favouring circumstances. Of course the lecturer tried to make it appear that a belief in the Romish superstition was the cause of the miracle. In another paragraph he is reported to have said: "We were not bound to accept a specific miracle as a true one, but we were bound to accept as a universal principle that the power of miracles had been left to the Church of God." Not exactly as you put it, "right rev. lecturer." Instead of "miracle"—an occurrence for which it is supposed there can be no rational explanation—substitute the term "spiritual manifestation," which indicates a fact comprehensible and demonstrable, and then we get on the first steps of the ladder. Then, instead of the "Church of God"—a phrase no doubt intended to favour the sect which uses it—substitute the "family of man," and you have the only field suffi-

ciently large to admit the action of "a universal principle." If what is called the "power of miracles" is "a universal principle," it must obtain universal expression, and not be limited to any section calling itself the "Church of God," or anything else distinctive. Modern Spiritualism shows daily that these manifestations take place plentifully amongst those whom the lecturer would class with the children of the devil. A process of reasoning too logical would not suit the lecturer's purpose. Spiritualism is evidently destined to do away with the pretensions of all priestly orders.

HERE is a curiosity from our fossilised contemporary, the *Rock*:—"Ghosts are becoming troublesome. The *Pall Mall Gazette* has had occasion to complain of them more than once of late. The *Globe* goes to a dark seance, and ridicules, though without attempting to explain, the strange things there to be seen. The *Observer* bestows upon them a long leader, in which our contemporary evidently thinks he has given them the *coup de grace*; when, lo! in his very next number, a correspondent comes forward with an account of an apparition that made his hair stand on end in his father's dining-room. We give all such people credit for having actually seen what they describe, and being wide awake and sober to boot; but we will undertake to assure them that what they saw were no ghosts, i.e., not (as they are generally credited with being) the spirits of the departed. These, we may be quite certain, will be kept safely in Christ's own hands—for He holds the keys of Hades—until his second coming. Meanwhile, we may possibly be entering on a period of spiritual activity, when Satan and his emissaries, 'knowing that he hath but a short time,' will be left exceptionally free to plague us with phantasms, &c., though restrained from doing any serious harm; but we have no patience with the foolish men and women who have brought themselves to believe that the wretched spirits may actually do good, and hence they are not ashamed to go to 'circles,' 'seances,' and so forth. Let us remind all such that, under the Mosiac dispensation, they would, for thus acting, most assuredly have been put to death." This is good argument so far. The phenomena are admitted as facts, but the opinion given in a state of "no patience" respecting the nature and merits of these manifestations, every sensible person will take the liberty of revising, or rejecting entirely. Need we say to our contemporary, that the first anatomist was stoned for cutting up a dead body, so that if our gracious Church-pillar wants a pretext for putting his inoffensive countrymen "to death," he need not go so far back for a pretext as the "Mosiac dispensation." It is too bad that the state of civilisation will not permit our amiable Christian friends to do to death those who have brains enough to know and think for themselves. Verily our meek brethren have much to complain of.

A PRINTER'S DEVIL (Preston).—We regret that your letter has become out of date. We hope your next communication will meet with better luck.

T. MARTIN (Newcastle).—Thanks for yours. Glad to hear of progress. You should combine with others to have down the standard works on Spiritualism for reading and lending. Can't you get Mr. Blake to commence a branch of the Progressive Library?

TO THE EDITOR.—DEAR SIR,—In a P.S. appended to the report of my lectures at Huddersfield, the writer states that when the large dining-table moved during the investigations of the Dialectical Society, the persons present were but nine or twelve inches distant, instead of three feet as stated by me. Now, if I said three feet, it was a *lapsus linguae*. I intended to say two feet, which is the distance named by Sergeant Cox (*Vide* "Spiritualism Answered by Science," page 18).—Yours fraternally, GEO. SEXTON.

LAST WEEK'S MEDIUM was particularly popular, and with Mr. Fitz-Gerald's article on the spirit-forms, this cannot be wondered at. Mr. Fitz-Gerald, in a note, makes the following request, which we are sorry there is occasion for:—"Allow me to correct a misprint in the third column of my letter last week. For 'Praising myself?' read 'Raising myself?' The question was, 'Are you raising yourself?' Peter's answer, given in a somewhat subdued tone, is very suggestive, 'Well, yes, I try to do some good.'"

ATHEOS.—We have read the first paragraph in the MEDIUM respecting you, and can see no pretext for your turning our intercourse into recrimination at the second stage. You confess that you called us "word-jugglers," which we consider to be an impeachment of our honesty, and we therefore doubted the sincerity of the person who would pretend to elicit our opinion under such undiplomatic circumstances. We shall gladly receive your views of Spiritualism, and it may be print them and answer your questions as well as we can, but we would prefer you to avoid personalities.

HALL OF PROGRESS, PADDINGTON.—The discussion on the "Utility of a Belief in Spiritualism" was warmly continued on Sunday evening. Notwithstanding the inclement weather, there was a good audience, the Spiritualists again attending in force. Mr. Marsh opened with such remarks as may be expected from a gentleman who, according to his own confession, had never sat in a seance—indeed, knew nothing of the subject. He was replied to by Mr. Hocker, Mr. Hunt, and "Historicus." Mr. Magee Pratt opposed Spiritualism, and challenged "Historicus" to discussion, which proposition was eagerly accepted by the latter gentleman, and the matter now rests with Mr. Pratt. Mr. Ashman made a speech in very bad taste, which was calculated to misrepresent the motives of Spiritualists. Mr. Wild asked, "What is spirit?" and "Historicus" replied, concluding with a proposal that a subscription seance should be got up by those connected with the hall who were really desirous of gaining a practical acquaintance with the subject.

We are glad to hear that the "Sunday Evenings for the People," at St. George's Hall, are to be continued without further interference or difficulty. The Hall is crowded every Sunday evening to excess, and many are turned away unable to gain admittance.

TWO WORKERS ON DIFFERENT BASES.—"Well, Fred," said Mr. Bright, sneeringly (to Mr. Lucas, late editor of the *Tablet*, and a pervert from Quakerism), "how do you get on with the new superstition?" "Oh, very well," was the reply; "how are you getting on with the old hypocrisy?"—*Grant's Newspaper Press*.

## INFORMATION FOR INVESTIGATORS.

- RULES TO BE OBSERVED AT THE SPIRIT CIRCLES, by Emma Hardinge. 1d.  
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EXPERIMENTAL INVESTIGATIONS OF PSYCHIC FORCE, by William Crookes, F.R.S., &c. 1s. This work is illustrated by drawings of mechanical contrivances to prove that the manifestations really take place.  
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STUDENTS WANTED to learn the only True Weather Theory of PREDICTING the Future State of the Weather. Such Predictions will bear the severe Test of comparison with recorded facts. Predictions as Tests—Saturday, December 7th, will be cold, cloudy, and threatening; 8th, thick mist or fog; 9th, sleet, &c.; 10th, drizzling rain or thick dense fog; 11th, cold raw air; 12th, cloudy, with sleet and snow; 13th, fine at intervals. Terms on application to J. GAZMAN, M.M.A.M., Escomb, Bishop Auckland.  
December 3rd, 1872.

MADAME LOUISE (from New York), MEDICAL, CLAIRVOYANT, and HEALING MEDIUM (holds a Diploma from the New York Medical College and Women's Hospital), ATTENDS PATIENTS and GIVES SEANCES at the Residences of Patients, or at her Reception Rooms, 50, Howland Street, Fitzroy Square (four doors from Tottenham Court Road).

## AGENTS FOR THE "MEDIUM," AND ALL WORKS ON SPIRITUALISM AND PROGRESS.

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# REPORT ON SPIRITUALISM

OF THE COMMITTEE OF THE  
LONDON DIALECTICAL SOCIETY,

TOGETHER WITH THE  
EVIDENCE—ORAL AND WRITTEN—AND A SELECTION FROM THE CORRESPONDENCE.

412 pp., Large 8vo, Bound in Cloth, 15s.

The Purchasers of "Human Nature" for November, 1872, price Sixpence, obtain a Certificate, on the production of which they are entitled to the "Dialectical Society's Report" at HALF-PRICE—7s. 6d.; postage Eightpence-Halfpenny extra.

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THIS work is the result of an investigation, extending over two years, by the following Committee, appointed by the Council of the DIALECTICAL SOCIETY:

H. G. Atkinson, Esq., F.G.S.  
G. Wheatley Bennett, Esq.  
J. S. Bergheim, Esq., C.E.  
Charles Bradlaugh, Esq.  
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Alfred R. Wallace, Esq., F.R.G.S.  
Jonah Webber, Esq.

Professor Huxley and Mr. George Henry Lewis, Esq., to be invited to co-operate.

Minute Reports are given of the experiences of sub-committees, derived from the general Committee, who were for many months engaged in the investigation "of the phenomena without the aid or presence of any professional medium;" and the greater part of these members of Committees "commenced their investigations in an avowedly sceptical spirit." These reports corroborate each other, and embody the following synopsis of phenomena obtained:—

I. Sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur without being produced by muscular action or mechanical contrivance.

II. Movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by the persons present; and frequently without contact or connection with any person.

III. These sounds and movements often occur at the times and in the manner asked for by persons present, and by means of a simple code of signals answer questions and spell-out coherent communications.

During the course of a long series of sittings the Committee obtained evidences, arguments, and experiences from the following persons:—

Mrs. Emma Hardinge.  
Mr. H. D. Jencken.  
Mrs. Honeywood.  
The Hon. Mrs. —.  
Mr. T. M. Simkiss.  
Mr. Edward L. Blanchard.  
Mr. J. M. Spear.  
Mr. B. Coleman.

Mr. George Childs.  
Mr. John Jones.  
Mr. and Mrs. Rowcroft.  
Lord Borthwick.  
Miss Jones.  
Mr. J. Burns.  
Mr. T. Sherratt.  
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Mr. Cromwell F. Varley.  
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Mr. M. Eyre.  
Mr. Lowenthal.  
Mr. Hockley.  
Mr. D. D. Home.  
Mrs. Cox.  
Signor Damiani.

Mr. Glover.  
Lord Lindsay.  
Miss Douglass.  
M. Chevalier.  
Miss Anne Blackwell.  
Mr. Percival.  
Mr. Hain Friswell.  
Mr. William Faulkner.

The statements of these witnesses are given at length, embracing an accurate description, amplified by cross-examination, of some of the most remarkable phenomena which have been witnessed. This important evidence may be thus summarised:—

1. Thirteen witnesses state that they have seen heavy bodies—in some instances men—rise slowly in the air, and remain there for some time without visible or tangible support.

2. Fourteen witnesses testify to having seen hands or fingers, not appertaining to any human being, but life-like in appearance and mobility, which they have sometimes touched, or even grasped, and which they are therefore convinced were not the result of imposture or illusion.

3. Five witnesses state that they have been touched by some invisible agency on various parts of the body, and often, when requested, when the hands of all present were visible.

4. Thirteen witnesses declare that they have heard musical pieces well played upon instruments not manipulated by any visible agency.

5. Five witnesses state that they have seen red-hot coal applied to the hands or heads of several persons without producing pain or scorching.

6. Eight witnesses state that they have received precise information through rappings, writings, and in other ways, the accuracy of which was unknown at the time to themselves or to any persons present, and which, on subsequent inquiry, was found to be correct.

7. Three witnesses state that they have been present when drawings, both in pencil and colours, were produced in so short a time, and under such conditions as to render human agency impossible.

8. Six witnesses declare that they have received information of future events, and that in some cases the hour and minute of their occurrence have been accurately foretold days, and even weeks before.

The work also contains communications, letters, and statements from—

Mr. J. Edmunds, M.D., M.R.C.S.  
Mr. A. R. Wallace, F.Z.S.  
Mr. Henry Jeffery.  
Mr. Grattan Geary.  
Mr. Serjeant Cox.  
Mr. H. G. Atkinson, F.G.S.  
Professor Huxley.  
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#### SEANCES IN LONDON DURING THE WEEK.

**FRIDAY, DECEMBER 13,** South London Association of Progressive Spiritualists, 21, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to write to F. M. Taylor, care of Mr. Weeks, as above.

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

**MONDAY, DECEMBER 16,** Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Ball's Pond Association of Inquirers into Spiritualism, 102, Ball's Pond Road, Islington. Admission Free. Commence at 8 o'clock. Seance by Messrs. Horne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock. Admission 2s. 6d.

**TUESDAY, DECEMBER 17,** Seance at Mrs. MAIN'S, 321, Bethnal Green Road, at 9. Admission Free.

**WEDNESDAY, DECEMBER 18,** Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

**THURSDAY, DECEMBER 19,** Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell. A Seance to commence at 8.30 p.m. Free.

Seance by Messrs. Horne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock. Admission, 5s.

**SATURDAY, DECEMBER 21,** Seance by Messrs. Horne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock, for Spiritualists only, 5s.

#### SEANCES IN THE PROVINCES DURING THE WEEK.

**SUNDAY, DECEMBER 15,** KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 6 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.

BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.

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, Union Chambers, 15, Dickenson St., Mount St., at 2.30. COWMS, at George Holdroyd's, at 6 p.m.

HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

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

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

HALIFAX, at the Stanbury, 2.30 and 6.30. 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. Fawcett's, Waldron Street, at 6 o'clock. Notice is required from strangers.

ROCHDALE, at Mr. Greenlees', Nicholson Street, Milkstone, at 6 p.m.

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

GLASGOW Association of Spiritualists. Public Meeting at 6.30 p.m., at 164, Trongate.

BIRMINGHAM, at Mr. Down's, 42, Aston Road. Trance and Test at 7 o'clock. Also on Tuesday and Thursday Evenings, at 8 o'clock.

LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.

**MONDAY, DECEMBER 16, HULL, 42, New King Street, at 7.30.**

**TUESDAY, DECEMBER 17, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.**

GAWTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.

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

ROCHDALE, at Mr. Dyson Elliott's, Chemist, Elliott Street, at 7.30 p.m.

**WEDNESDAY, DECEMBER 18, BOWLING, Spiritualists' Meeting Room, 8 p.m.**

HAGG'S LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

MORLEY, Mr. G. Butterfield's, New Scarborough, 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 8 p.m., at 164, Trongate. Circle-room open to members and inquirers, at 8 p.m. on other evenings.

**THURSDAY, DECEMBER 19, BOWLING, Hall Lane, 7.30 p.m.**

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

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

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

ROCHDALE, at Mr. Dyson Elliott's, Chemist, Elliott Street, at 7.30 p.m.

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

**FRIDAY, DECEMBER 20, LIVERPOOL.** Weekly Conference, at Mrs. Bohn's, Caldonian and Temperance Hotel, 6, Stafford Street, at 8 p.m.

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