



# THE MEDIUM AND DAYBREAK.

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

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

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[PRICE ONE PENNY.]

### THE CAUSE OF DISUNION AMONGST SPIRITUALISTS.

Alluding to the regret expressed last week that we had not been supplied with any report of Mr. Enmore Jones's lecture at Clerkenwell, a correspondent has favoured us with some particulars of rather an amusing description. During the course of his remarks our venerable friend caught sight of a copy of the *MEDIUM* on the seat behind him, and taking it up, he interposed, "As for this!" and dashed the paper to the ground.

His duties on the platform concluded with an expression of regret that there could not be more unity among Spiritualists. He thought it would be well if the sects united in such a way as to forget their differences of theological opinion, and prosecute the great work of Spiritualism on neutral grounds. To this sentiment we append a most prayerful amen, and in alluding to our friend's conduct, we do not in the least desire to be considered as feeling hurt, or as taking any umbrage at the expression manifested towards our little paper. We have simply to state that our desire for unity in Spiritualism is quite as great as that entertained by our friend, and what is more to the purpose, it has borne more fruit in producing unity than any other agency connected with the movement. Mr. Jones must remember that the *MEDIUM* has a much larger constituency than any other publication devoted to the subject, demonstrating the fact that the principle and policy of the Spiritual Institution is more conducive to unity among Spiritualists than anything else at present existing. We have to remind Mr. Jones and other Spiritualists that in taking up the truths of Spiritualism we stripped ourselves bare of every hereditary or educational fancy, however sacred or long-cherished it might be. Naked as from the hand of God, and in trusting humility, we knelt at the feet of the father of our souls, and prayerfully desired that He might teach us the truth. That prayer has been abundantly answered. Not that we are yet wise; not that our desire for knowledge has been satisfied; not that we have any pretence to leading or teaching: but from day to day the bread of life has been served out to us with a gracious hand. The light of truth has burned brighter and purer, and we hope the glad tidings of charity and goodwill to man have reverberated more certainly and musically in our ears.

This is all that we can expect. It is all our soul can desire. We are full of gratitude for such great blessings. For what can a man contain to-day that should feed him for to-morrow? Is it not wiser for him to keep his digestive organs in healthy temperance, that he may be able to assimilate the bounties that drop upon his table from day to day? This divine manna has enabled us to try to express our hopes in respect to Spiritualism in accordance with the logic of facts, of reason, and of heaven-sent intuition. It has strengthened us to stand up against all hereditary, man-made, artificial dogmas, which would prejudice the mind against the humble reception of the new light divine. Though we have been forced to say many strong things against principalities and powers, against class and sect, against dogma and superstition, against ignorance and fanaticism, yet we have carefully turned the point of our weapon away from the tender, quivering nerve of our brother man, however misdirected. And while we have laboured to dethrone the spiritual nightmare which rode upon his shoulders, we have mercifully preserved the man himself from our assaults. Actuated by such principles, it would be utterly impossible for us to manifest the petulant, disrespectful spirit with which our aged friend treated the *MEDIUM* in his recent lecture.

As a matter of conduct, let it be known that the man Burns who represents that paper is a member of the society for which Mr. Jones spoke, and an upholder of the platform upon which he stood. The scornful dashing down of a man's publication is an unkind and unfraternal act towards the man himself, showing that the man who did it is very sick somewhere, and not by any means a possessor of the kingdom of heaven. If Mr. Jones desires to escape from the bitter coils of sectarian hate which have led him no nearer to dignified manliness and generous brotherhood than that act indicates, then we earnestly beg of him to "come over and help us." We can lead him

by quiet waters where his soul will for ever rest from the strife and bickering which would perturb the brain of the venerable gentleman to act in the face of society and of the spirit-world so harshly and yet so impotently towards the work of a brother Spiritualist.

### A BAPTIST MINISTER ON SPIRITUALISM.

*To the Editor of the Medium and Daybreak.*

MY DEAR SIR,—The Bromsgrove *Weekly Messenger* of the 7th inst. contained the following paragraph:—

"SERMON ON SPIRITUALISM.—It will be seen by advertisement that a sermon on the above subject will be delivered in Worcester Street Chapel, to-morrow (Sunday) evening, by the Rev. E. P. Barrett. It is anticipated that there will be a large attendance, as the subject is one which has been much discussed in this town in certain circles."

Some four months ago this gentleman essayed to preach on this subject, but it is said the managers of his concern would not then give their consent; but last Sunday night was "his benefit," so to call it, and like an experienced "actor," he chose a "sensational piece," in order to insure a full house. The lessons read were 1 Samuel xxviii., and Mark i. to verse 21, and his text was: "Then Saul fell straightway all along on the earth, and was sore afraid because of the words Samuel had spoken" (1 Samuel xxviii. 20). In the sermon which followed, he betrayed an almost total ignorance of the entire subject, confining himself chiefly to the severest denunciations and fanatical ravings; it therefore only remains for me to review the small portion of his discourse presenting any show of argument.

His first illustration of Spiritualism, as will be seen from the text, was the old subject, Saul and the Witch of Endor. I will here ask him to draw the line of demarcation between the conduct of either Saul or Samuel and the Witch of Endor. We are previously told that Saul was once amongst the prophets, and whilst he was the chosen of Israel received prophetic revelations—in fact, was endowed with the same power as the "Witch;" but when he offended his God this power was withdrawn, hence his having recourse to the "Witch." As Emma Hardinge says, "Samuel heard the voice; Samuel perceived spirits; Samuel prophesied the future; Samuel conceived himself inspired—in a word, was a 'Man of God.'" The woman of Endor perceived the spirit of Samuel (we are not told Saul saw him), heard his voice, and, as what he said through her came to pass, it was true prophecy. Where, then, was the difference between them? Our parson then quoted the case of Dives and Lazarus, but failed to see in this instance the operation of an all-wise Providence in restraining the evil spirits of Dives and his companions, only permitting spiritual intercourse with the good spirits, Moses and the prophets.

Next he said a few words on the imposture theory, reading an extract from the Dialectical Society's Report; but he seemed as if he hardly liked to say the imposture theory did not cover all the ground, for, if Spiritualism is once admitted to be true, the awkward questions arise, If bad spirits can communicate, why not the good? and, Does it not belie the nature of a God of Love to say He lets loose upon his children an innumerable horde of demons to allure them?

The preacher then divided his subject into four propositions, viz., 1st. That the practice of spirit-communication was a very old one. 2nd. That this practice of dealing with spirits is very unprofitable. 3rd. That Nature herself revolts at this practice. 4th. That this damnable practice is ruinous, and condemned by the Bible. No one will differ from him on the first proposition. Spiritualism is as old as mankind; a belief in God and immortality (Spiritualism) is the basis of all religion—the very essence of every faith that has ever been put forth. I find Robert Dale Owen says: "Spiritualism and Christianity are identical in essence; and, in their essence—not in the anomalous excrescences with which ignorance or prejudice disfigures them—both will endure for ever." Why did not the preacher acquaint himself with facts before proceeding to treat such an all-important subject? Every religion owes its birth to spiritual intercourse; therefore, if Spiritualism is Satanic, the religion preached in the Worcester Street Chapel, in



common with others, must have been founded by Satanic intercourse. The Bible-writers all wrote under spirit-influence, and produced a work full of descriptions of spirit-manifestations from beginning to end. According to our friend, how deeply we are indebted to Satan! I will not occupy your valuable space by referring to the outrageously absurd charges he brought against us—of our using incantation, consulting spirits as to the future, &c.; they are too well known to be utterly false to need further refutation.

As regards the second argument, that spirit-communication is unprofitable, what are we to understand by the word "unprofitable"? If the study of Nature's divine revelations be unprofitable, and the discovery of truth as it really exists both in this and in the other world be useless, what shall we say of the superstitions, absurdities, and incongruities preached from a certain pulpit? We have positive knowledge concerning the future state, and rely solely on facts; he has faith in himself, makes arrogant assertions, and relies on vague theories. A Spiritualist deals in facts, and can win over an Atheist or a Materialist—a thing impossible to our modern preachers. And the possession by mediums of the various "gifts" described in 1 Cor. xii. is the result of this "unprofitable practice."

It was then said we could only communicate with spirits in a most irksome manner, viz., through tables, and the answers given were "oftener wrong than right." Every individual who knows aught of Spiritualism knows the "table movement" is only the very first step, and that thousands have conversed with spirits "face to face," and as a rule the answers are correctly given, the errors being only exceptional. In considering the wickedness of this practice, Mr. Barrett observed that "Nature herself revolted at the practice"—an assertion which must be taken *enim grano salis* when we consider the remarkable fact that the noblest of Nature's children, men and women of lasting fame, carried on the practice. Among Bible characters I may refer to Adam, Abraham, Lot, Isaac, Jacob, Joseph, Moses, David, Elijah, Mary, Jesus, Peter, John, Paul, &c. The histories of the Greeks, Romans, Egyptians, and Hindoos are full of Spiritualism, and their good men practised spirit-communication. Socrates, one of the wisest and best of the Greeks, had a familiar spirit or demon with whom he used to converse. In more recent times we point to the following as being Spiritualists (in a wide sense): Mohammed, Shakspeare, Bacon, Jeremy Taylor, Dr. Johnson, Oberlin, Wesley, Ann Lee, Swedenborg, George Fox, Milton, Stilling, Sir Walter Scott, Lord Brougham, Coleridge, and the late Prince Consort, besides the many intelligent men now with us.

The speaker then dwelt upon the fear with which all (?) regarded "spirits," "ghosts," and "corpses," and spoke in strong terms against our summoning spirits (a thing never done by Spiritualists). This ignorant fear is only akin to that with which a child regards a locomotive or a gun; or the terror with which eclipses, comets, and other extraordinary operations of nature used to be regarded by the untutored mind. The laws of nature regulating the appearance of spirits are as well defined, though not as obvious, as those regulating the appearance of comets, eclipses, &c.; and in future, ghosts or spirits will be as little dreaded as the shining of the moon.

His main argument, that the Word of God condemned the practice, falls to the ground, for this reason: he did not attempt to *prove* Spiritualism Satanic, but *assumed* it to be so, and then brought the following texts—Lev. xix. 31, Deut. xviii. 10, 12, and Exodus xxii. 18—condemning Satanic, not spiritual, intercourse. It is a significant fact, as showing that this parson was preaching Judaism and not Christianity, that all these texts were taken from the Old Testament, and related directly to the old Mosaic law; while on other occasions, this erudite parson contradicts himself by saying, "We live under a new dispensation." I will not deny that the New Testament contains passages condemning Satanic intercourse, but I will defy all the priests in the world to bring a single text in either Old or New Testament condemning spiritual intercourse; and the example of the Great Master, in holding communion with the departed spirits of Moses and Elias on the Mount of Olives, sufficiently condemns the wilful perversions of fact uttered by this man on this subject, and a careful study of the lives of the Bible characters mentioned above will further confirm this fact. Our authority is the testimony of all sacred books of all times and all ages: he relies on his own arrogant assertions. While dwelling on this point, he looked longingly back on those "glorious times" when he and his clique had the "heavenly" satisfaction of burning those Christians who simply differed from them in belief. "Unfortunately," said he, "we do not live in the times when the spirits of those who fain would deal with departed spirits would have been wrenched from their bodies and cast into perdition." If his remarks on this subject are printed *verbatim*, they will be regarded with horror and shame, for their cruel barbarity, by enlightened humanity. And this is the gospel of love! "Love ye one another." While thus "piling high the red-hot ashes of black damnation upon the naked bodies" of us Spiritualists, in the approved Revivalist fashion, he flew off at a tangent to vent a little fury upon those who believe in infant baptism; but being outnumbered on that head, was afraid to say much.

His fourth proposition was only a continuation of the third, and the only case of the "practice proving ruinous" which he could rake up was that of Saul. He denounced in the hottest style a father (one of his own congregation) who had "initiated his child into the mysteries of this damnable art." In this, that father at the *very worst* can only be said to have followed the example of Hannah and Elkanah, who "initiated their son into the mysteries of the damnable art" by placing him in the Tabernacle, where his innate mediumistic power shortly afterwards elevated him to the chief post, and dethroned the "minister" (Eli) thereof. This may be where the shoe pinches. Our Bromsgrove "Eli" is jealous lest the "young Samuel" should triumph over him, and, unlike the old Eli, therefore holds him and his parents up for public execration. His utterances of warning were but the cries of a salaried priest fearful of losing his emoluments, not those of a *man* warning his fellow-men of "danger ahead." At the conclusion, I handed Mr. Barrett a note, respectfully inviting him to meet me in a public debate on the subject, offering to take him on his own ground—the Bible as a whole. He read it out, and made a maudlin speech, saying he was "no coward" (a charge which no one had made against him), and then asking, "Will the friends allow me?" Whereupon three

senile wealthy functionaries, chief supporters of the concern, shouted, "No, no!" several times in succession, to give it the appearance of a majority, and the proceedings terminated.

The "devil"-cry is ever the coward's cry. It is the cry of the man who has neither confidence nor trust in his God, for he fears lest the Supreme Ruler of the Universe be outwitted by an imaginary adversary. The Pope shouted, "The devil!" when he found Luther beating him by fair argument; the cry thundered forth when England worked off the Romish yoke; when a comet blazed forth in the heavens, the Pope prayed to God to save him from his enemy "the devil," when the trains first began to run, the country folks called it "the devil's works;" and so it ever has been—ignorant fanatics can find a "devil" anywhere; intelligent men can find one nowhere. The Bible everywhere commands a belief in God, but never enforces a belief in the devil!—Fraternally yours,  
ERNEST J. WITHERFORD.

Bromsgrove, December 14th, 1872.

#### SPIRITUALISM IN DUBLIN.—MRS. BASSET'S VISIT.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I have the pleasure to inform you that Mrs. Basset's visit to Dublin has been a decided success. For eight consecutive evenings she gave sances, to which a select class of visitors were invited; mind and rank characterising the room on each occasion. On the first two evenings only did lights appear, but on every night the raps in abundance, and two spirit-voices came regularly. Towards the close of the week a number of Church dignitaries and others sought and obtained admission; sceptics and inquirers being liberally invited. "James," Mrs. Basset's spirit-guide, was ever at the medium's elbow, evidently armed for the fray, and ready for all comers.\* His fun, repartee, humorous personalities, and hard arguments, he let fly in showers, hitting right and left, and keeping the room alive and in good humour. On several occasions a regular sparring match (argumentatively) took place between "James" and the reverend gentlemen present. He opposed his experience and knowledge of the future to their theological views; and in his own homely way delineated the condition of the living on "the other side." Nor was the Yorkshire-Yankee quite ignorant of the Bible. He referred to many expressions of Our Lord to controvert their views, and, to the surprise of the room, he got in a few home-thrusts which were settlers to his adversaries, and left them evidently bewildered. The sceptics also got in, and enjoyed it all as "very clever." This, I find, is the fullest explanation of that class, whose spirituality seems to be limited to the worn-out alcoholic joke. We had "invincible ignorance," cunning suspicion, and rational doubt to contend with; all got fair play and freedom of speech. "Charles Dalman," another of Mrs. Basset's spirit-friends, usually followed "James" with his solid and impressive remarks, which were sometimes like a sermon, other times a lecture, but at all times instructive and solemn. On one occasion he delivered a powerful address on the use of spirit-communication to man. This voice was that of an aged man, the manner was loud and emphatic, and the address was evidence of deep thought, high ideas well arranged, and expression of the most earnest and impressive character. It was well observed by an inquirer present, that if such an exhibition of mental power could be produced by the medium, she must be a lady of transcendent talents, and fit for any high position few men dare presume to fill.

The labours of the week, however, culminated at her final sance in my house, at which about forty were present, each individual being carefully selected as to mental calibre. Two eminent divines were present, one a bold thinker and eloquent preacher, the other a sharp reasoner, and no less gifted as an orator. We had seers, writing and impression-mediums, inquirers, doubters, authors, amateur scientists, divines, and sceptics present, with a few Spiritualists. After a few opening remarks and prayer, I gave a short address, calling attention to the phenomena only which were about to occur. First indications were very feeble and discouraging; however, the knocks improved on an eight-foot oval table, coming, at times, forward to the centre, the medium sitting at the extreme end. Numerous questions, of no importance, were put, and answered by the raps. A song and chorus soon got up a sympathy, and then loud raps came. After some time, the lights being extinguished, "James" addressed us in his own peculiar way. To attempt to report the conversation which followed would be utterly impossible, it was so rapid and varied. So many questions were put, and so quickly answered, that all were surprised. Argument commenced; the divines fell into the *mêlée*, taking a large share of the queries to themselves, and getting a fair proportion of the compliments going. "James" apologised for his want of "heddicashun" among so many very great learned men; saying all he knew was what he knew, and that he would tell them freely. He even made bold to criticise the sermon preached last Sunday by one of his interrogators, saying he was in the church with the medium, and adding, that if the reverend gentleman liked, he would tell him what the medium said of him on coming out of the church. This was called for, and although the medium requested "James" not to speak, he replied, "She said that if she was a-dying, she'd never send for you to attend her dying bed." This was received just in the good-humoured style in which it was uttered, and I confirmed the truth of the statement, as the remark had been made to me. A lady present very solemnly conjured and commanded this spirit, if it were one, to declare if that voice proceeded from a spirit. "James" denied her authority to command him; she persisted in using the most earnest and authoritative appeal to speak the truth; the spirit again repudiated the assumption of a mortal to command a spirit, adding that a fair request would be responded to, but that God had not empowered her to command him. One gentleman, who had been at two former sances of this medium, declared that he believed the voices to proceed from the medium's organs of speech, and not from any

\* The reader will please observe that all these allusions to the sayings of the spirits have reference to the direct spirit-voice, which is heard just over the medium's head, but in such a position that those near her can certainly determine that it does not proceed from her organism. The spirits speak also in gruff guttural voices, which it would be very difficult for a lady with a clear mellow voice to imitate for any length of time. When the readiness of mind and comprehensiveness of thought exhibited by the spirits are also taken into account, the plea of simulation becomes ridiculous.—ED. M.



spirits, but added, that as to the raps he had so frequently heard on the table and floor, he did not see how they could have been produced by her agency. Mrs. Basset felt hurt at this announcement, but I defended her expression of opinion, particularly from a gentleman whom I know to be second to none in sincerity. I also vindicated the character of the medium, showing that these phenomena were common elsewhere among many whose high position guaranteed their truthfulness.

Some antagonistic remarks having been made by one of the divines present, Mr. Woodworth rose and stated he was not a Spiritualist, but an inquirer of some years' standing; and he then delivered a most spirited, argumentative, and telling speech, maintaining the reality of phenomena called spiritual, asserting the possibility of superior laws supervening the ordinary ones, the probable infinity of creation of intelligences, and the utterly inexplicable phenomena now so common in the world, to explain which nothing but that offered by the Spiritualists could suffice. He dwelt on the importance of inquiring into these experiments, many of which he had produced at his own fireside with his private friends, the utter folly and ignorance exhibited in scoffing at them, and the duty of all interested in human welfare to investigate the matter, that they may denounce it if a delusion, or direct it if a truth. He also asserted that already it was influencing the philosophy and theology of the day, whether for good or evil he dared not to predicate; but that an overwhelming avalanche was accumulating, and he recommended all thinkers to prepare for the crash, which no human power could resist.

This speech, which was rapid, brilliant, and convincing, met with the approbation of the room, and the reverend gentlemen present expressed their fullest concurrence with most of the remarks made.

This remarkable sance was then closed by a few observations from myself, entreating all to examine the subject to which their attention had been called by the evening's experiments.—I remain, dear Sir, fraternally thine,

IVER MACDONNELL.

P.S.—I might add, that I have learned from some of the sceptics how Mrs. Basset feigned the voices; one told me she removed her set of false teeth, and so did the old man's voice. It so happens she is fortunate enough to be remarkably well supplied by nature with very handsome dental masticators. Another gentleman, of undoubted intelligence, but on the material plane of thought, actually showed me a set of wooden balls, rings, &c., which by being placed in the mouth could alter the voice, to prove which he tried and failed miserably. The sceptics should get up seances on their own theories.

#### A SPIRITUALIST PIONEER AT WORK.

Mr. Allwood, the Spiritualist, phrenologist, and biologist, has been for some months past giving his useful illustrated lectures in the Isle of Wight and its neighbourhood. I have never met a more outspoken lecturer than this gentleman. He is, I feel convinced, a faithful exponent of the spiritual philosophy; and, judging from his fearless utterances, together with the free and pleasurable way in which he distributes the Medium amongst his audience, he must have been trained within the influence of the Progressive Library and Institution, London.

Should any of our progressive friends require a man after their own heart to introduce the subject of Spiritualism in their locality—a man qualified, by his abilities as a phrenologist and his great power as a biologist, to give an entertaining variety to his lectures; who will keep the eyes of his audience wide open; who does not hesitate to shame his hearers into the practice of thinking for themselves; whose life-object appears to be to speak the truth as it in him lies; who scorns to fill his pockets by subserviency or pandering to those narrow sectarians who dog or flaunt their creeds with about as much reverential spirit as the pugilist entertains in the height of his strategic movements.—I repeat, if the assistance of such a man be wanted, I can confidently recommend the services of Mr. C. Allwood.

I have just had placed in my hands painful evidence of the intense bigotry existing amongst some of the petty creedalists of this town. It is in the form of a posting-bill, headed in large heavy capitals:—

#### "CAUTION.

"Beware of Spiritualism and its Baneful Consequences!

"Spiritualists deny God's Holy Word, therefore do not believe His Only Begotten Son. May the Holy Spirit preserve the mind and soul of every young man and woman in the island from falling a prey to their subtle power and persuasion, for, if it were possible, they would deceive the very Elect."

I presume both the author and printer of this benevolent announcement possess a fair development of the bump of caution, seeing that each alike withholds his name from the bill.

I have certain evidence as to whom to attribute this intolerant Christian attempt to starve a very estimable man out of the town. This gentleman, of such true Jesuitical tendencies, appears to have entertained the opinion that Mr. Allwood, as a Spiritualist, must not be tolerated; that at any cost and by any means he must be driven from the town "for Christ's sake." I have also been informed that the same gentleman has been instrumental in securing the denouncement of Mr. Allwood in the Sunday schools.

I think the above pretty conclusive evidence that this town stands greatly in need of a strong corps of pioneers, to clear away the rank prejudices, and to turn over the mental soil to the air of free thought, that it may receive and fertilise the germs of truth.

Ryde, December 11, 1872.

F. N. BRODERICK.

#### SPIRITUAL PHOTOGRAPHY EXTRAORDINARY.

At the Clerkenwell tea-meeting on Thursday evening, Mr. Grafton, on behalf of Mr. Reeves, presented Mr. Burns with photographs taken at Mr. Reeves's house, York Road, on the previous Sunday afternoon and evening. The following particulars respecting them have been gathered from Mr. Grafton's statements and those of Mr. Webster, who was also present.

It will be remembered that the Sunday afternoon in question was very rainy and gloomy, so that at half-past three o'clock, in a room with only one window, there could not be much light for photographic purposes. About that hour the first plate was exposed, Mr. Herne sitter. But in none of the series is any physical sitter visible, the light being too defec-

tive to enable physical bodies to be photographed. The pictures are white forms on a dark background. The plates were marked with a diamond before being used, and the collodion was seen to be put on, and the plate put into the bath. After exposure, the plate was developed immediately, and though the visitors were not in the dark room during development, yet the operation occupied the usual time, and was accomplished without any opportunity of trick being performed, so that it may be said the photographs were taken under absolutely test conditions.

No. 1, Mr. Herne sitter, taken at 3.30, a graceful female figure is seen bending forward and extending the left arm, as if pointing emphatically to something behind her.

No. 2, Mr. Herne sitter, taken about 3.45, represents two very well individualised faces—one, the full face of a lady, wearing a white cap and crimped hair; the other, the profile of a gentleman, the details of which are not so good.

No. 3, Mr. Herne sitter, exposed a little after four o'clock, gives the figure of a young lady with her left hand raised, and bending forward in a graceful attitude.

No. 4, Dr. Dixon sitter, taken near five o'clock, when it must have been almost quite dark, bears the figure of an old lady sitting, and a figure of a head towards the top of the plate. The background in this picture is of a mottled-grey colour.

No. 5, Mr. Wall sitter, was taken in complete darkness. The figure represents the human form, but is like a white blotch or cloud, with a shadow round it deepening into the colour of the background.

Another plate, Mr. Webster sitter, was taken in the full light of one gas-burner. It bears an oval white figure, with a pointed object above it like a crown. The spirits have given some information as to the fact that, by collecting the remaining rays of light in the atmosphere, they were able to impress the plate with the figures above described.

#### CHRISTIAN AND SPIRITUALISTIC LIBERALITY.

DEAR MR. BURNS,—Pained as I was in reading of the state of your health and the cause, in the *MEDIUM* of November 29, which did not come to hand for some time, I am pleased with the tone you assume in the latter part of that article. There is a mesmerism, an influence in authority, when authority is generally acknowledged, as it is in your case, and I am glad to see you use it in behalf of the Institution. A friend said the other day, that she was at a church at the West End lately, and in the morning sermon the clergyman said, "I am not in the habit of preaching charity sermons"—beseeching, I suppose, he meant—"but I want £3000 for a specified object; I am addressing a rich congregation, and I shall expect to have the money, and quickly." At the evening service he said, "the £3000 are already given or promised." What a contrast is this to Spiritualists, who have the highest hopes and equal responsibilities with others, though some of them may fancy it is not so. I am one of those who believe that the realism manifested by Spiritualism has done more for the churches than it has done for some Spiritualists, and that the churches of the present day are more indebted to the under-current of Spiritualism, by many degrees, than Spiritualism to the churches.—I am, dear Mr. Burns, truly yours,

AN OLD SPIRITUALIST.

December 12, 1872.

[The writer is an aged clergyman, and his testimony ought to be reliable. His letter contained £2.—Ed. M.]

#### SPIRITUALISM IN PIMLICO.

Mr. Burns.—Dear Sir,—I write to thank you for sending the contents bills of the *MEDIUM*, as it increases the sale to a great extent. When I show the bill, I find many buy the paper, merely from curiosity, and I doubt whether one reads it through without wishing to see for himself some of the wonders he reads of. I think, Sir, it would be advantageous if you inserted in the *MEDIUM* a little information for investigators, as several persons, after purchasing a copy, have applied to me for advice, which I, being ignorant of the science, could not give. In conclusion, will you please insert a small paragraph in the *MEDIUM* to the effect that a great deal of good might be done by the formation of an association in Pimlico. I am certain there is enough material to work with, only every one is shy of taking the lead; by doing so you would obtain the thanks of every Spiritualist in this district, and oblige yours truly,

7, Tachbrook Street, S.W., Dec. 14, 1872.

W. RICHARDS.

[Showing the *MEDIUM* contents bills and the *MEDIUM* itself in shop windows is one of the most important means of promoting Spiritualism. We have heard from great numbers of investigators who have had their attention called to the subject simply by getting hold of a copy of the *MEDIUM* thus casually met with. The usefulness of this paper could be multiplied manifold by Spiritualists taking steps to bring it before the public. We have already well-established agents in a number of towns, and there are dozens of other towns in which this paper is read where there is no agent who will expose it for sale publicly. Will all those who see this notice take the trouble to call on a bookseller and ask him whether he will be so kind as to exhibit a show-bill of the *MEDIUM* weekly, if sent to him by post? By taking a little trouble, one or more such shops might be found in every town, and Spiritualism would thereby be able to work its own way, independent of the efforts of private individuals.

As to information for investigators, we have the best set of "Rules for the Circle," in type, which has ever been written, but the great demand on our space prevents our repeating it as frequently as we could wish. Our agents would do well to keep on hand a few shillingworth of small publications as "information for investigators." By their doing so, they would promote their business and very much help the cause. Five shillings invested in stock would be ample to begin with, and soon turn itself into a greater demand for this literature.

As to the society in Pimlico, the best step to take is to organise a public meeting, at which a lecture can be given. If a hall is found and a public stir made, we shall be happy to find a lecturer. This step would ventilate the subject; and having made it the topic of public opinion, everyone might come forward and freely take part in the discussion of its merits.—Ed. M.]

THE NEXT quarterly meeting of the Marylebone Association will be held at the Spiritual Institution on the second Monday in January.



## THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 1 <sup>st</sup> d.; per annum, 6s. 6d.	
Two copies " " 2 <sup>nd</sup> d. " 10s. 10d.	
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Six copies and upwards, in one wrapper, post free, 1d. each per week, or 4s. 4d. per year.

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

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

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Materialised Spirit-form Seances—Advice to Investigators, by Gerald Massey—A Visit to Glasgow—Mr. Morse's Progress—More Clairvoyant Tests—Miss Lottie Fowler's Departure—A Correction Wanted—Another American Medium—The East London Lecture Hall—Gerald Massey's Lectures at Halifax—The Sunday Services—Next Sunday in London—Debate on Modern Spiritualism between Mr. C. Bradlaugh and Mr. J. Burns—Dr. Sexton's Appointments—Subscriptions to the Spiritual Institution—A Sign of Recognition—A Clergyman's Views on Spiritualism—The Spirit Messenger—A Criticism on the Spiritual Institution—The Catholic Church and Miracles, &c., &c.

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

FRIDAY, DECEMBER 20, Seance by Madame Louise, Clairvoyante and Trance-Medium, at 8 o'clock. Admission, 2s. 6d.

SUNDAY, DECEMBER 22, Service at Cavendish Rooms, at 7 o'clock. Address by J. Burns, on "The Evidences of Immortality furnished by Spiritualism."

WEDNESDAY, DECEMBER 25, Developing Circle by Mr. Cogman, at 8. Tickets for a Course of Four Sittings, 6s.

THURSDAY, DECEMBER 26, Seance by Mrs. Olive, Trance-Medium, at 8 o'clock. Admission, 2s. 6d.

FRIDAY, DECEMBER 27, Mr. Morse, Trance-medium, at 8. Admission, 1s.

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 20, 1872.

### THE CIRCULATION OF "THE MEDIUM."

As the end of the year, and, consequently, the termination of the current volume of the MEDIUM are rapidly approaching, we take the opportunity of making a few remarks upon the present position and future progress of this periodical. If our enterprise were strictly of a commercial kind, and if we were earning a thousand pounds per annum from the prosecution of it, of course the proper line of conduct for us to pursue would be graciously to thank our patrons for their past favours, and respectfully solicit a continuance of the same. That is not our position exactly; and though the MEDIUM may have cost nearly £200 during the year, yet the progress which has been attained is something for hearty congratulation. Within the last few months the circulation has increased in a very marked degree, which has been chiefly owing to the liberal manner in which the publication has been conducted. By scrimping and curtailing the amount of matter published, perhaps a hundred pounds might have been saved, including Mr. Partridge's liberal donation; but the cause of Spiritualism would have been very much retarded. As a principle, we have never consented to sell spiritual progress for gold, though the yellow idol has sometimes forcibly curtailed our loyalty to truth. When we cast up the number of pages comprising the present volume of the MEDIUM, we find that the readers have been presented with upwards of 100 pages more than they bargained for a year ago, being one-quarter more than if the usual-size sheet had been adhered to. In other words, for every penny that our subscribers have paid they have received a penny-farthing's worth.

We have no word of complaint to offer in this connection, but rather grateful acknowledgments for the many indications of sympathy and aid which have been extended to our enterprise. We would, however, take advantage of this opportunity to remark that we think the conduct of the MEDIUM during the year entitles us to expect a further continuance and wider extension of this co-operation. To aid our friends in forming their resolutions, we take the liberty of throwing out a few suggestions.

Wherever it is practicable, establish a local agency for the sale of the MEDIUM by giving your orders to a bookseller, and by increasing the number of readers, show that it is to his advantage to be punctual in the supply of the papers. Many of our friends have done good work by desiring a bookseller to get a few copies weekly, which they pay for and circulate should they otherwise remain unsold.

Secondly, we are ready to supply any quantity of specimen numbers to canvassers who will take the trouble to introduce the MEDIUM to their friends and endeavour to procure constant readers. We cannot expect that the common class of minds will appreciate our weekly, but an effort might be made to secure its

acceptance by every person interested in Spiritualism, or progress in collateral directions. It is our desire that a representative of the MEDIUM should exist in every little community, to see that the paper is properly brought before the public, and report to us any tidings worth recording. Thirdly, those who find it inconvenient to get the newspaper trade to aid them, may have, direct from the office, a parcel post free, if six copies are taken weekly. We supply thirteen copies post free for 1s. per week, by which means they are delivered every Friday evening, or Saturday morning at the latest, in all parts of the country. This means of supply is particularly eligible to those who live at a great distance from London, as frequently booksellers do not obtain copies till the beginning of the week after date.

To all, we can appeal with confidence for whatever help they are able to afford. We can point to our stewardship during the year, and show them that our services entitle us to some little return on their part.

It has been our sole object to give as much and as great variety as possible, in doing which we have spared neither expense nor labour. It must be remembered that our mission is not to obtain dividends, but to extend a knowledge of Spiritualism, and however ardently we may labour, our efforts must be supplemented by those of our friends to give them full effect. By a little industry on the part of our readers, our circulation might be doubled by the end of January, enabling us to enlarge the MEDIUM permanently, and improve it in the quality of paper. Lastly, may we solicit, without further trouble on our part, the prompt remittance of all subscriptions for the ensuing year. By attention to this request, many days of labour and much postage will be saved, and our finances be acceptably reimbursed.

### MR. MASSEY AT HALIFAX.

In continuation of Mr. Massey's course of lectures in the Mechanics' Hall, Halifax. The following remain to be delivered at date of this issue:—

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.

We hope the week-night lectures have been well attended. There can be no doubt as to the result on Sunday. As usual, the Yorkshire friends will turn out for miles around. They will be well repaid for their trouble, as they will hear a lecture the like of which has not before presented itself in their experience.

### NEXT SUNDAY IN LONDON.

Sunday Services for Spiritualists, at Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, at 7 p.m. Mr. Burns will speak on "The Evidences of Immortality furnished by Spiritualism."

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

Sunday Evenings for the People, St. George's Hall, at 7. Address by Mr. R. M. Morrell, on "Religious Liberty," followed by Handel's "Messiah."

New Church, the Mall, Kensington, at 6.30. Dr. Bayley, on "Jesus healing the Man Afflicted with Dropsy."

"An Unfettered Pulpit," South Place Chapel, Finsbury, at 11.15. M. D. Conway, on "Moral Instruction of Children."

### DR. SEXTON'S APPOINTMENTS.

Mechanics' Hall, 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."

Arrangements are in progress for Dr. Sexton to lecture at Batley, Leeds, Newcastle-upon-Tyne, Huddersfield, and other places early in the new year.

All communications to be addressed to Dr. Sexton, 17, Trafalgar Road, Old Kent Road, London, S.E.

CO-OPERATIVE HALL, HECKMONDWICK.—On Sunday, December 22nd, 1872, Mrs. Butterfield, inspirational medium, of Morley, will give two addresses in the above hall; subject in the afternoon, "Spiritualism—what is it?" in the evening, "Who are My Disciples?" Service to commence at half-past two and half-past six o'clock; doors open half an hour previous. Questions may be asked at the close of each address. Admission, threepence each.



## THE DEBATE ON MODERN SPIRITUALISM

Is now a matter of history. Owing, no doubt, to the unfavourable state of the weather, the meetings were not so large as might have been expected. The Spiritualists seemed, for the most part, to patronise the reserved seats, and occupied the body of the hall in a compact mass. Mr. Bradlaugh's friends and sympathisers were chiefly seated in the galleries, though a considerable number of Spiritualists were observed there also. Of course each party heartily cheered their man, and hissing or signs of disapprobation were seldom indulged in. Indeed, there was very little encouragement for such a manifestation, as the conduct of the speakers was not of such a kind as to elicit any unpleasant and unseemly expressions. Mr. Bradlaugh read his opening speech, which extended to half an hour in duration. Mr. Burns followed with an extemporaneous address, occupying the same period of time. Then Mr. Bradlaugh replied for a quarter of an hour, followed by Mr. Burns for another quarter of an hour. The last half hour was again equally divided between the two speakers.

It was evident that Mr. Burns was not at all in a healthy state of body, and his manner of treating the subject was very different from that usually witnessed in his lectures. Some slight degree of disappointment was also experienced in respect to Mr. Bradlaugh. After the set terms contained in his first paper, he really seemed to have nothing further to say, but evidently spoke against time. On the second evening the same course was followed. Mr. Bradlaugh's opening speech was devoted more particularly to the subject, and was a criticism on some of Mr. Burns's statements and on what he assumed of Spiritualists generally. Mr. Burns followed in a very cogent and energetic manner, following up a consecutive argument, demonstrating the fact that spirits do communicate, and that there are all the evidences of individuality present in spirit-communion that are discernible in common intercourse with mankind. Next week we shall give as much of the discussion as space will admit, to be continued in future numbers. As we have every confidence in the result of the discussion, and that the views of Spiritualists are thoroughly sustained against the arguments of materialism, we ask our friends to give the report as wide a circulation as possible. To guide us in printing, we shall be glad to receive orders for copies not later than Tuesday next. They will be supplied at the rate of six shillings per hundred, carriage extra.

The report will be particularly useful for circulation amongst secularists and those to whom a matter-of-fact argument in favour of Spiritualism would be valuable.

## SUNDAY EVENING SERVICES.

There was a good attendance at the Cavendish Rooms on Sunday evening to hear Mr. Russell's address in the trance. The subject chosen was "The Battle Between Light and Darkness," and the spirits apologised for the turn which their remarks took in the direction of mundane matters. The address was an appeal on behalf of those who took a prominent position in the ever-onward march in favour of new ideas and a clearer light. Those who criticised and annoyed workers, instead of helping them, were rebuked; and much encouragement was held out to those who were disposed to press forward.

The address was of a highly religious and spiritual character, and was excellent advice to Spiritualists in the present state of the movement. The amount of power was seemingly great, as the medium was readily entranced, and seemed to be under a strong influence; yet the expression was not very copious or energetic, for which the controlling intelligences made some apology.

## THE DEBATE WITH MR. BRADLAUGH.

I adopt the earliest opportunity of returning my grateful thanks to my London friends for the cordial manner in which they sustained me at the Hall of Science on Monday and Tuesday evenings. Though the weather was of the most impracticable kind, quite a little army of hearty and earnest supporters gathered into the body of the hall, and were ready to sustain by their personal testimony the many facts which I brought forward.

I cannot close this short letter without also acknowledging indebtedness to the committee of gentlemen who made the arrangements, and left nothing for me to do but step upon the platform and deliver my speeches.

Some apology is due in respect to my treatment of the subject, because of the very unsatisfactory state of my health. On the first evening I was quite unfit for work, and though I was much better on the second evening, yet I was not by any means up to my usual standard of energy and variety of thought. Thanks to the kind attention of Mr. Perrin, who mesmerises me daily, I am gradually being restored in vitality, but not without unpleasant crises, some of which occur rather inopportunistically for the performance of my public duties. J. BURNS.

WE HEAR good accounts from Liverpool of Mrs. Dickinson, the newly-arrived clairvoyant and medical medium. She has had a large run of business at Liverpool, but her guides have directed her to come to London about the end of this week.

THE HALIFAX PSYCHOLOGICAL SOCIETY begs to announce that the annual tea-party will take place at the Albion Street School-room, on Saturday, December 28th, 1872. Tea on the table at four o'clock. After tea an entertainment will take place, consisting of speeches, singing, recitations, and the society's report will be read. Tickets, 1s. each; children under twelve, 6d. W. B. AARON, Sec.

Mrs. HOLMES's seance at the Spiritual Institution on Friday last was not numerously attended. The weather, no doubt, had much to do with it; but it was almost to be expected that an effort so generous on the part of Mrs. Holmes in behalf of the Spiritual Institution would have met with a more ready response from the public of Spiritualists. The manifestations were of the kind usually witnessed in the presence of Mrs. Holmes. The instruments were carried about and played while her hands were tied to the leg of a table. The spirit-voices addressed a number of those present, and nearly every person was touched. "Rosie" was very amusing in her sharp colloquies, and the ring was placed on the arms of three gentlemen who had never before sat in Mrs. Holmes's circles.

MESSRS. HERNE AND WILLIAMS desire it to be known that they will not hold a seance, as usual, on Thursday evening next.

ON SATURDAY last, at Marylebone Church, H. D. Jencken, Esq., was married to Miss Catherine Fox, so justly celebrated as the medium through whom modern Spiritualism was at first demonstrated.

WE REGRET to learn from the newspapers that Lieut. Salmond was found on Saturday evening week almost naked and in an unconscious state at Eltham. He was conveyed to the hospital. It appears that his gold watch had been taken, and clairvoyant introspection of the case indicates that his unconscious state was the result of blows on the head.

MR. MERSH has found a new agent for the MEDIUM in Whitechapel Road, of whom he will take two copies weekly. As regards the new society at Paddington, he observes: "Our preliminary meeting on Sunday was rather small, but the basis upon which I proposed the society was pretty well understood. I desire our platform to be occupied by various thinkers, not all of one mind." It will be observed that Dr. Sexton will speak at it on Sunday evening. See advertisement.

C. W. PEARCE.—We could not positively say at what circle or circles the change in E. N. Denny's theological views was announced, but our correspondent will no doubt remember that it was the grounds of considerable discussion some time ago. The reference was made on account of the scientific value of well-investigating the causes which should induce a spirit apparently to profess different views at different circles. Any facts which our correspondent or any other of our readers can furnish on this matter would be welcomed.

DR. SEXTON AT BRADFORD.—From the great variety of correspondence which has reached us, we are glad to learn of the success of Dr. Sexton's visit to Bradford, and of the large and enthusiastic meetings which he addressed. The gentleman who acted as chairman on the Sunday, writes a letter in extenuation of his conduct, showing that the literature most highly prized, both of ancient and modern times, is full of Spiritualism, and that those peculiarities which constitute a man's identity are not material but spiritual. Dr. Sexton's visit seems to have caused a healthy excitement in Bradford.

MR. WEEKS writes suggesting that Mr. Clements, musical-medium, of Liverpool, give a concert for the benefit of the Spiritual Institution next week, at 15, Southampton Row. Saturday night seems to be the only night at liberty, and if Mr. Clements can bestow his services, they will be gratefully received. As we cannot say whether Mr. Clements can give that evening or not, we cannot this week state positively if the musical seance will come off. Mr. Weeks says: "It is a great treat to hear a young man who cannot read music—not even a note—sing and play in such an extraordinary manner."

MR. CAMERON, OF LEYBURN, gives an interesting account of a visit to Mr. Fawcett's seance, Bishop Auckland. Miss Fawcett, while entranced by her Indian control, "Velina," talked and sang in a very merry manner; tambourine and bells were also used by the spirits. While Mr. Cameron and Mr. Coates held Miss Fawcett's hands, she was lifted on to the table by the spirits, and afterwards floated towards the ceiling in a horizontal position, and then replaced in her chair. Many other interesting manifestations took place, including an address through Mr. Meek. Miss Fawcett has been on a visit to Jarrow, where the cause is making good progress.

MR. FOSTER writes to the *Preston Guardian*, stating that he organised a circle more than twelve months ago, and has received since then almost every form of manifestation. [We are pleased to observe that the *Guardian* is now printed on a "Webb" printing machine, invented and constructed wholly in Preston. It is stated to be superior to the celebrated "Walter Press," on which the *Times* and the *Scotsman* are printed. The mechanic who constructed it, assisted by the foreman printer, is Mr. Foster's brother. At the inauguration of the new offices, the other day, Mr. Joseph Livesey was present, as founder of the *Guardian*, which is one of the most successful provincial papers in England. It is a monument of temperance and liberal enterprise. No intoxicating drinks were used at the banquet.]

A SEANCE will be held this evening at the Spiritual Institution, 15, Southampton Row, for the purpose of introducing to public notice Madame Louise, a medium, from New York, who is well known for her abilities in medical clairvoyance, and for general trance mediumship and the giving of tests. Such powers, however valuable, are not of a very exciting description; but to increase the interest, it is expected that Mr. and Mrs. Holmes will be present, and it may be other mediums, and a manifestation of the spirit-faces will probably take place, although nothing in this direction is promised. Madame Louise is a stranger amongst us, and not having as yet been able to establish herself, she requests the assistance of the friends of Spiritualism in promoting her introduction in this country. The whole of the proceeds will therefore go to her benefit. Admission 2s. 6d. each person.

GLASGOW.—A meeting was held last night at the Spiritual Institution, Glasgow; Mr. Nisbet in the chair. A hymn was sung and an invocation offered by the chairman. This was followed by a trance-address, through Mr. Wallace, on Sleep, which was listened to with great earnestness and pleasure. Then the chairman called upon two American gentlemen who happened to be present to give their experiences in Spiritualism from the American point of view. Dr. Sym then came forward and explained how he became a Spiritualist, and gave a report of wonderful manifestations that he had himself witnessed. Then Dr. Clark corroborated the statements made by Dr. Sym, and gave his experiences and the effects produced on his own character. Some questions were asked by the audience, and were replied to by Mr. Murrey at considerable length. Mr. McDonald then gave some account of what had been doing lately among the Spiritualists of Glasgow. Mr. Russell, of Birmingham, in an entranced condition, gave directions to strangers present how to form circles at their own homes. The meeting was brought to a close by the singing of a hymn, a lady presiding at the harmonium. Thus ended a pleasant and profitable evening.—Fraternalty yours, JAMES BOWMAN, December 12, 1872. On Sunday evening a fine meeting was held in the Spiritualists' Hall, the room being full. Mr. Wallace was entranced, and spoke on the Bible for upwards of an hour. It would be well for all students of Spiritualism to hear Mr. Wallace's guides on the records of ancient Judean Spiritualism.



## 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.]

### TELEGRAPHIC COMMUNICATION WITH THE SPIRIT-SPHERES.

MRS. OLIVE'S SEANCES, 5TH AND 12TH DEC.; SPIRIT-GUIDE, MARIE STUART.

These seances have been chiefly remarkable for the number of successful tests given by "Sunshine." It is impossible to record all these tests, but here is one at once interesting and new. At the seance of the 5th, a lady, whose husband is a writing medium, thus addressed "Sunshine":—"I am very anxious to hear from my mother in the spirit-world, but with the exception of once, a long time ago, when she came and wrote through my husband, I have not been able to do so. Can you help me?" "Sunshine" replied:—"Give me your glove, and I will magnetise it." She then held the glove between the palms of her medium's hands, and applied it to her forehead for some time, then wrapped it up in paper and returned it. "Now," said she, "say nothing whatever to your husband about all this, but get him to sit to-morrow for writing; then lay the glove on his hand, and it will operate as a telegram for your mother, who will then come and write." At the seance of the 12th the lady was again present, and this time her husband also. They stated that everything had happened as "Sunshine" had foretold, and the lady had had the pleasure of receiving a communication from her spirit-mother. The husband added that his mental bias must have hindered rather than helped the spirit to communicate, for it was his impression that his wife desired a message from their spirit-boy, and that it was for this she wanted him to sit.

### MRS. GUPPY AGAIN PASSED THROUGH A SOLID WALL.

To the Editor.—Sir,—This afternoon Mr. Jesse Shepard called on me. After some time, I asked him if he would sit in my cabinet with me for a spirit-conversation (only he and I), no one else being in the room. We—he and I alone—have had at various times spirit-conversations with a spirit calling herself "Lola Montes." I conversed with "Lola" for some time; then a violin which hangs outside my cabinet was brought in and played upon without a bow. Mr. Shepard then held my hands, and the violin was placed on our arms; and while I distinctly and continuously felt the pressure of his hands, fingers, and thumb, the violin was played upon, *i.e.* chords struck. The violin was then taken out of the cabinet, and so played upon in the room, we remaining in the cabinet with the door closed. The spirit said, "Let no one into the room." I groped my way and locked the door. After some time Mr. Shepard said, "They are going to bring Mrs. Guppy." I had left my wife reading in the next room. I have purposely held seances alone with Mr. Shepard so as to be certain of the source of the manifestations. While so sitting the door of the cabinet was instantaneously opened, and Mrs. Guppy pushed or thrust against me. She did not walk in, as far as my senses perceived, but was placed there standing. I said, "Don't be alarmed," and she felt about as a person groping in the dark. Her account of the matter is, that she was reading a novel which was awfully stupid, heard me lock the door, and fell asleep.

Subsequently, Mr. Geo. Childs called, and after supper I proposed that I and Mr. Shepard should give a seance to Mr. Childs and my wife. Putting Mr. Shepard in the cabinet, with his hands in a basin with a little water in it, and a moderate gaslight on, a number of spirit-hands and arms were shown at the aperture above the door. I then entered the cabinet and held Mr. Shepard's hands. At the spirit's request, the violin was put by Mrs. Guppy at the aperture, and taken in by the spirit. While my hands were being held by Mr. Shepard, I, for five or ten minutes, felt distinctly each finger and his thumbs; the violin was laid across our arms, and chords struck on it. After that it was carried through the opening into the room, and carried about playing, and finally thrown down. Thus ended what I may call Mr. Shepard's seance.

After that my wife volunteered to go into the cabinet alone, Mr. Childs, Mr. Shepard, and myself being the audience. Standing on a chair, with her face visible at one aperture above the door, faces appeared—sometimes one, and then two, at the other aperture—one was a very dark face, which Mr. Shepard said he recognised as an Arab.

I have generally left to visitors the communication of seances at my own house, and I only give these details as proof that Mr. Shepard is (in my opinion) a very strong physical medium.—Your obedient servant,

SAMUEL GUPPY.

1, Morland Villas, Highbury Hill Park, Dec. 15th, 1872.

### MR. MORSE IN THE POTTERIES.

Through the kindness of Mr. Ousman, secretary of the local psychological society and representative of the Spiritual Institution at Stoke, we learn that Mr. Morse's mission in the Potteries has been a very successful one. A disturbance occurred at the close of the meeting at Burslem when the audience were informed that Mr. Morse was quite unconscious of what he had been saying. They became exasperated, and conducted themselves with considerable rudeness. One gentleman stated that Mr. Morse's address was word for word what he had given at Preston. But if Mr. Morse may have been supposed capable of thus repeating a lecture, surely we cannot deny the same power to the spirits. The *Staffordshire Sentinel* gives two paragraphs respecting the meetings. The *Staffordshire Advertiser* gives a very good paragraph, while the *Potteries Examiner* occupies a little over a column with a report of Mr. Morse's address at the Town Hall, Stoke. The reporter seemed to be struck with the fact that Mr. Morse's manner and matter were very different in the trance from what they were after he resumed his consciousness. Altogether, Mr. Morse's visit to the Potteries has given great satisfaction. Mr. Ousman observes: "We, who have had the pleasure of Mr. Morse's company in his natural state, are quite taken up with his modest, unassuming ways."

### SUCCESS OF THE LIVERPOOL SUNDAY SERVICES.

MR. EDITOR.—About eight or nine weeks ago the Liverpool Psychological and Spiritualist Society appointed a sub-committee to get up Sunday services as often as means could be made available to that end. Miss Barlow, of Rhodes, near Manchester, spoke on a Sunday afternoon at Mrs. Spring's Dining Hall to an interesting company of about thirty persons, and she laboured about a month, in conjunction with her hostess Mrs. Lamont, speaking nearly every night both in public and private, and the teachings through these ladies were of such an elevating character that Spiritualists in the town got their minds raised to a higher plane of thought and feeling, and they began to thirst for more light. The committee had power given them to rent some place for the Sundays, and to get it supplied with trances and other speakers from all parts of England. The Islington Assembly Room was engaged, which will hold about 400 people. It is a cheerful and respectable-looking hall, situated in the centre of a very pleasant and open street. The first Sunday afternoon it was opened with an experience meeting. Between twenty and thirty attended in the afternoon, and in the evening Mr. Fegan, Egerton, addressed the meeting in a trance state. Mr. J. Johnson, Mr. Jackson, Mr. Wood, and Mrs. Butterfield have been engaged on subsequent Sundays, and have each spoken twice, on the Sundays they were present, to ever-increasing audiences. Mr. Morse, who, I should have said, spoke in another hall about five weeks ago, again gave, under spirit-control, yesterday, two of the most comprehensive addresses that could be conceived and listened to.

The old theological doctrine of "The Fall of Man" was completely shivered to atoms by sound reasoning, based upon scientific testimony and the light of experimental truth, the subject being, "The Causes of the Disunion of Civil Society." False teachings and false religion were the corrosives that disturbed the whole of civilised life.

In the evening his spirit-guide, through him, built up a "Temple" most beautiful to behold; his remarks were based upon a passage of Scripture which Mr. J. Lamont, the chairman, in the afternoon read from Daniel, and which was applied to the old popular notions of theology,—"Tekel, thou art weighed in the balance and found wanting." The superstructure of the "Temple" now being built, he said, rested its foundation upon man's responsibility, laying his guilt upon no one but himself; knowledge was a germ in the structure to be raised, while wisdom, brotherly love, and freedom were the elements to bind the hearts of men in holy sympathy to each other and to the spirit-world, and then would holy angelic love flow in living streams of light, and by joyous communion make the two worlds one.

Mr. Morse, in his normal state, gave an account of his travels in the North. He said he had been treated very kindly, and thought his travels and labours would have done good in spreading Spiritualism in places where it was not much known. He spoke of Preston, where he said he had met with a little abuse, and as a medium, he was rather sensitive to things said against him, particularly when he knew they were not true. A certain minister, whom he named, had appeared to him as a friend and an honest inquirer while he stayed in the town, and to this gentleman Mr. Morse afforded every facility possible, the reverend gentleman treating him as an honest and upright man, shaking hands with him as such when he left Preston; but he supposed his congregation had got to hear that their pastor had been investigating amongst the Spiritualists, for from his pulpit the reverend gentleman afterwards denounced Mr. Morse as an impostor and a deceiver, when his back was turned. What will men not do for loaves and fishes? Will a pretended teacher of the people so falsify himself for the sake of Mammon? If so, what is the value of the religious teachings of Christianity?

A vote of thanks and sympathy to Mr. Morse was proposed by Mr. Shepherd and put by the chairman, which was unanimously accorded to him.

Mrs. Lamont stood up in a trance state, and said to the spirit who had controlled Mr. Morse, that the intelligence then speaking thanked his friend in spirit for the light he saw shining in his nature, for he was a bright and shining light. He said to the people, through his medium, he was known in earth-life by thousands and worshipped by them; and he had met thousands of his friends in the spirit since his arrival in the spirit-world. He was now learning in the school of progression, and soon he would be able to give his new ideas to the world.

Mr. Morse is holding several seances during the week, and will give two addresses again under spirit-influence at the Assembly Rooms, Islington, on Sunday next, and on Monday he will return to London.

J. CHAPMAN.

10, Dunkeld Street.

### TEA-MEETING AT CLERKENWELL.

From some defect in advertising, this meeting was much smaller than its predecessors. After ten Mr. Burns presided, and called on the officers of the society to make some statement respecting its position.

In the absence of the secretary, who was detained on account of domestic affliction, Mr. Steele was unable to give any particulars, though he was aware that the funds were not in a satisfactory state.

Mr. Barber said he had been investigating the phenomena for two years, and yet he knew very little about the subject. Tables were moved and manifestations produced, but why or how he could not explain. So it was with the usual phenomena of life. The most profound scientific knowledge was brought to a standstill pretty much in the same way with every-day life as with the more extraordinary occurrences of the spirit circle.

Mr. Shorter spoke of the great value of the phenomena in determining all questions of thought, and yet he regretted that the public mind was so backward at appreciating the higher views of the subject. He dwelt a considerable time on recent manifestations, showed how much progress was being made, and how certainly the recent phenomena proved spirit-existence.

Mr. J. Burns said he had received a wonderful test since he had entered that room. Miss Keeres had told him that a friend of hers saw a spirit standing by him while he was on that platform at a previous meeting. She described that spirit accurately, and it was the very same that had been seen in a materialised form at Mrs. Holmes's seance that night week. This was another corroboration to what he possessed on the subject. On the evening before, a gentleman attending Mrs. Holmes's seance had seen his father's face presented



at the aperture, and on the slate being handed inside, the spirit wrote a message, signing the family name, which was quite unknown to the mediums or anyone in the circle. The speaker then entered into a short argument, to show that these manifestations were in accordance with chemical law, illustrating his subject by the combination of transparent fluids, thereby producing an opaque fluid. He said, nature in its usual course, through the agency of the human spirit, built up the bodies which we possess in an automatic and unconscious manner. The spirits accelerate the process by their superior knowledge and experiences, enabling them to produce a similar organism in a short space of time by volitional and conscious means. The spirit was the great moving agent in both forms of organisation, and while we had to elaborate the materials from food by the process of digestion, the spirits derive all the material ready-made from the organisms of the sitters and from the atmosphere.

Mr. Grafton exhibited some photographs obtained at Mr. Reeves's. Mrs. Barber was entranced by a spirit who spoke very feelingly on the need of more charity and sympathy and less of judgment and denunciation amongst Spiritualists.

Miss Keeves was then controlled, and spoke of the lack of courage existing among Spiritualists, and, indeed, in this matter both spirits seemed to agree, pointing their speeches in the direction of an appeal for a collection towards the funds at the close of the meeting.

Mr. Steele closed the meeting by observing that the society had been instituted at the direction of the spirits, and had hitherto achieved its mission much better than any mortal could have anticipated.

The meeting was altogether a very pleasant and comfortable one, and was rendered further gratifying by several albums of spirit-photographs and other objects being shown freely among the audience.

### SPIRIT-VOICES.

To the Editor.—Sir,—I have had the opportunity of witnessing most extraordinary phenomena in my own dwelling. We have had a good many spirits speaking at one sitting; I have heard my father and two or three little foreign spirits talking at once; and the guide of the medium teaching the little spirits to read, and laughing in the audible voice at the little ones they were teaching. We have conversed with them twenty minutes together by the fireside. The medium is a clear, sure in her natural state; can give you a fair description of what they are like when seated at the circle. The spirits that mostly give the voice are "Randall Spark" and the guide of the medium, "Henry Herbert Hanson," who has been in the spirit-world a century and a-half. He was an Englishman, and the head physician of Greenwich Hospital. If she fall asleep a few minutes, we can hear the spirits calling out "Lizzy," and wakening her. She is a very good interpreter of all foreign languages. She is entranced sometimes twenty-four hours at once. The table will move about with all the tea-things on it without any person touching it. All is done in daylight or in full gaslight. When she is going home the spirits will speak with the audible voice to other spirits they meet with. The medium's name is Elizabeth Sagar; she attends no public meetings, but sits in private, as her health is very indifferent.—MARY ANN HARTLEY. 648, Wakefield Road, Bradford.

### PLUCK AND PERSECUTION.

To the Editor.—Sir,—For the encouragement of yourself and others, allow me sufficient space in the next issue of your paper for a brief narration of our experiences, as investigators, of what is generally called spiritual phenomena.

During the periodical visits I have been called upon to make to the British metropolis on matters of business, it has been my good fortune to have been thrown into the company and to have cultivated the acquaintance of not a few who from time to time have warmly advocated the principles of modern Spiritualism, and through whose agency I have been introduced to some of the most select seances held in London. Amongst the number of such meetings it has been my privilege to attend, I may mention two or three that I attended at Southampton Row; and although at the close of those meetings I had generally to acknowledge that I had been the recipient of an intellectual treat, yet, having always belonged to what is called the rationalistic school, I was inclined to look upon the proceedings as a critic, and often wondered as to whether I had been the victim of trickery and collusion. However, subsequent reflection upon the subject ultimately led me to act upon the advice that had frequently been given in reply to objections that I may have raised, namely, to investigate the matter for myself, at my own home, among my own friends, so that if we should succeed in getting any phenomena, we might be satisfied as to its genuineness, and that it was no sham. For more than twelve months we have been holding weekly meetings, and the phenomena have been such as to astonish, convince, and make converts of most of the persons who have witnessed them; the fame thereof has spread through the village—nay, but rather through the whole district—touching the deep-rooted convictions and the natural intuitions of the multitude, calling forth the pointless sarcasms, the distorting gibes, and the meaningless jeers of the knowing ones—the savans, the philosophers, and rousing the churches from their lethargies and slumbers to an active display of uncharitableness, who, in their zeal for the truth, are allowing the cauldrons of their wrath to boil over, and, amid much darkness, confusion, and smoke, and the rumblings made by pious leaders, fussy presbyters, and the denunciations, anathemas, and thunderings of the troops of robed and unrobed priests, we now seem to be threatened with a consignment to the as yet unquenched fires of persecution, which it appears are never to be put out.

But, Sir, you know that when the truth, in any age, has demanded its martyrs, they have generally been found ready-made; and I am glad to say that even here, in these outlandish places, we are in possession of some of the metal from which heroes and martyrs are made—metal of the genuine stamp and real ring. Allow me to do deserving honour to two men by introducing them to you and your readers in proof of what I say. Messrs. J. Heathcock and B. Bissell, men of first-rate moral character, local preachers, belonging to the Primitive Methodists of the Old Hill

Circuit, Staffordshire, are charged by their governing quarter-day board (presided over by the Rev. J. Stroud) with the crime of holding meetings for spirit-rapping, &c., and were sentenced to be silenced for three months, as a slight penalty due to such a crime. The men nobly contended for freedom of thought and speech, protesting against the authority of the tribunal and its competency to deal with the question, and manifested their indignation at such unwarranted interference by at once tendering their resignation as officials and members, as they considered that the further maintenance of their connection with such a body of men would be disgraceful to themselves and damaging to the cause of truth.

Sir, it is the old, old thing over again; every newly-discovered truth is sure to come in collision with somebody, interfering with the pet notions of some, and threatening the overthrow of some tottering institution or another, and consequently it is always meeting with opposition. But, thank God, the world moves on for all that, and the sun will shine; and if people will foolishly get in the way of Progress, they may naturally expect to get crushed by the sheer weight of facts; and though the mists and fogs of ignorance, prejudice, and interest will sometimes accumulate, yet the King of Day will ever and anon assert his supremacy, and show to all who are awake, and have their eyes open, a clear sky above. Hoping to give, with your permission, the interesting part of our experiences on a future occasion, believe me to be truly yours,

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December 11, 1872.

J. PEARSON.

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#### SEANCES IN LONDON DURING THE WEEK.

- FRIDAY, DECEMBER 20**, South London Association of Progressive Spiritualists, 24, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to write to F. M. Taylor, care of Mr. Weeks, as above.
- SUNDAY, DECEMBER 22**, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
- MONDAY, DECEMBER 23**, 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, 103, Ball's Pond Road, Islington. Admission Free. Commence at 8 o'clock.
- Seance by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock. Admission 2s. 6d.
- TUESDAY, DECEMBER 24**, Seance at Mrs. MAIN'S, 321, Bethnal Green Road, at 9. Admission Free.
- WEDNESDAY, DECEMBER 25**, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
- THURSDAY, DECEMBER 26**, 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.
- SATURDAY, DECEMBER 28**, Seance by Messrs. Herne 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 22, 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. Ellingworth.
- 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 Scarboro', Mrs. J. A. Butterfield, medium, at 6.30.
- HALIFAX**, at the Stannary, 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 8 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 23, HULL**, 42, New King Street, at 7.30.
- TUESDAY, DECEMBER 24, 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 25, 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 Scarboro', 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 26, 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 27, LIVERPOOL**. Weekly Conference, at Mrs. Bohn's, Caledonian and Temperance Hotel, 6, Stafford Street, at 8 p.m.

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