



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

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[PRICE ONE PENNY.]

DEBATE ON MODERN SPIRITUALISM,

Between Mr. BRADLAUGH and Mr. BURNS, at the New Hall of Science, 142, Old Street, City Road, on Monday and Tuesday evenings, December 16th and 17th, 1872.

SECOND NIGHT.

THE CHAIRMAN briefly alluded to the conditions of debate, and called on Mr. Bradlaugh to open for the evening.

MR. BRADLAUGH'S FIRST SPEECH.

MR. BRADLAUGH: Instead of any attempt to prove the proposition upon which I understand Mr. Burns to base the whole of his line of thought, namely, that man is divided into two natures, animal and spiritual, or, as he put it, that man has two lives, physical life and psychical life, Mr. Burns confined himself to relating a number of anecdotes, more or less interesting, which did not seem to me to be connected in any way with those propositions. There was, towards the close of his address, a statement which, if accurate, seems to me to finish the discussion, namely, that all his propositions are in accordance with known laws of nature. He did not tell us what he meant by "laws of nature;" but, presuming that he meant by "nature" what I said I meant by it in my opening speech, and presuming that he meant by "law" what I said I meant by it in my opening speech,—and I presume if he had meant differently by either of the words, he would have explained them,—it entirely shuts out Spiritualism altogether. If Mr. Burns did not recollect that I used those words and defined them, then I have something to complain of in his carelessness in not recollecting them. If he takes my definition as the correct one, then he is entirely out of court; but I confess that, having listened to his anecdotes, I cannot bring them into consonance with his propositions. He says that all his propositions are in accordance with known laws of nature. Now, one of those that he submitted to us last night was that of a person going through a brick wall, and the hole closing up again after the person had passed through. I do not think I am exaggerating it in summarising it in that fashion. Now, I confess that is not in accordance with known laws of nature, as far as I am able to express any opinion about them. I am not yet expressing an opinion as to the truth of the occurrence, I am only correlating his anecdotes and his arguments together. Well, then Mr. Burns related another anecdote, still more interesting, of his having in the dark felt a soft, moist mouth kiss his lips with an audible intonation. The sort of impersonification behind the mouth was somebody described as "Rosie." I am obliged to put it in that vague manner because I could not quite gather anything more definite. Does Mr. Burns mean to say that that is in accordance with known laws of nature? Let us examine mouths ordinarily. Take them to a state of hot, feverish disease; take them to death. If any of you have had any experience of dead bodies, I think you have found the lips the reverse of soft, moist, and so on; or, at any rate, when they get moist, there would hardly be any pleasant sensation in any kiss upon the lips. I am obliged to follow it out in this way, because if the language does not mean something, it is the most utterly ridiculous nonsense that could be laid before you. I submit that either Mr. Burns's anecdotes have misled him, or that his proposition, that everything is in accordance with known laws of nature, is, at least, slightly exaggerated. Well, then, to put another position, which I confess, to use his own language, slightly puzzled me. He said that spirits are material; and, in order to enforce it upon us, he says they are just as material as we are. Well, he gave some evidence of that. Presuming "Rosie" to be a spirit, there was the soft, moist lip and touch. But do spirits eat, breathe, speak? According to our friend, they do. Do they see? Do they write? What is meant by saying that they are as material as we are? Was that a phrase which was uttered without consideration; or if it was uttered with consideration, what was it intended to convey? As material as we are! Do they grow? Are they subject to disease? If you do not mean anything of that kind, you should not use those phrases. I will now follow the kind of anecdotes that were submitted to us, and I will deal, if you please, with the things in as fair a spirit as

it is possible to deal with them. I will submit first, that supposing the whole of the alleged manifestations to be as true as some of them are most certainly false,—and I will explain to you those which are certainly false in a moment,—then they do not advance one whit in support of the proposition that man has an animal and a spiritual life, and that death is the sunderance of the two. They are not connected with it. The proposition may be true or false, and the anecdotes true or false, and neither have the smallest relevance one to the other. I say, supposing them to be true as some of them are certainly false,—and I will give you an illustration of those which seem to me to be certainly false. When I am told that Mrs. Guppy came through a roof, I am not prepared to deny that; but when I am told that the roof closed up again after Mrs. Guppy had come through, the whole evidence of experience is so against people coming through roofs and making a hole which closes itself up, that I am obliged to say I do not believe it. I do not mean by that that the persons tell me a lie. There are many people who utter statements which they have the strongest conviction are true, but their statements are not always true. Dr. Winslow, Dr. Maudesley, and a very large number of other medical men of that kind, would give you numerous instances in which people make statements in which they have the most perfect confidence, but which are in no sort of sense based upon fact. Take the case of Mrs. Guppy, for instance, because that I believe to be the one most thoroughly vouched. Mrs. Guppy was brought a considerable distance in a very light dress, so far as I can judge. She came, at any rate, through one ceiling, as the house was shut up. I do not know whether it was the top room of the house or one lower down. If it was lower down, probably she came through several ceilings. Her dress does not seem to have been damaged, and dresses, I presume, are not pretended to be spiritual dresses; so that however much the individual spirit might escape, when you come to deal with a coat, you can judge that by the ordinary arguments that you apply to coats. Not always. I will give you one instance in which it is clear that that judgment would not apply. As you have heard, I happened to be one of the Committee of the Dialectical Society, and a lady stated there, I believe most conscientiously, that she had seen the ghost of her dead husband. I asked her how he was dressed. It appeared he had been a naval officer, and she told me he was dressed in his uniform coat. I asked her whether she recognised the colour. She told me "Yes." Whether she recognised the buttons upon the coat. She told me "Yes." I asked her whether she recognised them enough to detect the ornamentation upon them. She told me "Yes." So that if her statement was true, and if Spiritualism be true, and we accept that statement, then there are ghosts of coats, and ghosts of buttons. I submit, then, the evidence proves a little too much, because you have got to have the sunderance of the life of the gilt button—the sunderance of the life of the frock coat or the *surtout*. But I say, that supposing all the statements were to be as true as some of them are most decidedly false, then they do not prove the point; and next, that supposing the whole of the manifestations, as they are called, to be as important as the majority of them seem to me to be most wretchedly trivial and ridiculous, then they do not prove it. I ask you, Could anything be more absurd than the tambourine story we were treated to last night? If that is an evidence of superior intelligences, I would rather be limited to the inferior ones at present. And then I was amused with the thorough frankness and ingenuousness of my antagonist. I believe him to be thoroughly honest in what he was saying, for what did he tell you? In order to prove that this was done by Spiritualism, he said it was performed by some forces which nobody at present understood. I took down his words accurately. Well, that is what happens every time you see Houdin, Professor Anderson the Wizard of the North, Maskelyne, or other clever conjurers. I do not deny that wonderful things are done in a way that nobody understands, but I object to being asked to believe in spirits because nobody understands the performance. But what do you have? You have fiddles with phosphorus, banjos and accordions that play tunes under tables. I ask whether sane men ever had submitted to them for the basing of a grave theory a series of phenomena of a more trivial and ridiculous character? And it is not limited to the statement our friend made last

night. I have not come here without taking the pains to read every thing that it has been possible for an English or French reader to get upon this subject, and I pledge you my word, and I defy our friend to challenge it when he rises, that out of the whole history of American, French, and English manifestations—and I will wait for the others till I hear them—he cannot find me three per cent. which even affect to be for any useful purpose; and out of the three per cent. that do affect to be for any useful purpose, I will defy him to find me three per cent. that really are. But I say, that supposing they were as important as they are trivial, I deny that a banjo playing in the dark, or a tambourine rattling you do not know how, or a table waltzing across a room, supposing them all to have happened just as they are recorded, are any sort of evidence that man has two lives, one animal and one spiritual, and that death is the sunderance of one of those from the other. And I think I have a little to complain of that our friend did not extend his frankness, because I challenged him to tell me, if there is a sunderance, as he says, does either of the lives cease, and if so which, and why one more than the other? You will remember I put that question, and there was no sort of answer given to it. Then, clearly some of those manifestations might be the result of sleight-of-hand. I do not say they are. I have no right to express such an opinion. But I have seen the Davenport Brothers; I have sat with them from nine o'clock at night till three in the morning. I have seen Maskelyne's experiments. Maskelyne only pretends to be a conjurer, to do his by sleight-of-hand and dexterity; and I have seen Maskelyne do every one of the things that I have seen the Davenport Brothers do, and I have seen him do a thing that the Davenport Brothers did not do. I do not know how it was done, but it was much more wonderful than any of the stories that Mr. Burns told you last night, and perhaps you will permit me to tell it you. Maskelyne is tied just as the Davenports are, and I won't weary you with that; but one thing that he finishes up with sometimes is this. You are permitted to go upon the stage where he performs—and he only calls it a performance; you are permitted to see that there is no trap-door so that he can disappear. An ordinary screen is brought, and you are permitted to examine the screen. When the screen is brought, a box also is brought with a canvas cover and a cord. Maskelyne goes inside the screen. The box is put there. The canvas cover and the cord are put there. Three or four of you are permitted to stand all round the screen, and they only make one condition, that you shall not look inside. After a little shuffling and scuffling, and a few minutes have gone, apparently nobody being in with Maskelyne, you are told you may remove the screen; and when you do, you find the box shut up, the canvas cover over it, and the cord tied on the outside; and when you have undone them all, Maskelyne is found inside the box. If that does not beat your spirits into fits, sir, I do not know what does. Maskelyne did not talk any nonsense about psychic force to do that with: he did not make any pretence of having some disembodied spirit to take him in and out. And I ask you for a moment, try to conceive the possibility of Spiritualism being true, and then suppose that a number of spirits, or some one spirit, would go with the Davenport Brothers, or people of this kind, all round the world, exhibiting at so much a-head. Why, if there were any one thing wanted more than another to stamp this thing as completely as it could be stamped, you have it in that. Now, I will say, suppose all these manifestations really to happen, and suppose none of them to be mere optical delusions—and I submit that some of them are very probably optical delusions—you know it is very easy to produce abnormal conditions of the senses, in which the line between sanity and insanity is very hard to draw. You may produce them by drugs very easily and temporarily; and by a peculiar phrase which fell from our friend, he said that in spirit circles, unless you had got the proper combination of temperaments, you might sit for hours, days, months—and if he added my experience, he might say for years, for I never got any of them. What is the proper combination of temperaments? What is the proper combination of temperaments when you want five or six little children to fancy that Old Bogey is behind the door? Why, how many little children have believed in Old Bogey over and over again, have not dared to go upstairs in the dark, have been frightened by old Bogey in the dark? There has just been the proper combination of temperaments to bring Old Bogey there. Suppose none of these cases to be optical delusions, and delusions are more plentiful than some would imagine. Take Mrs. Thwaytes's case, which was argued recently before the legal tribunals. That was a spiritual delusion. Johanna Southcote's was another. I only take cases which all you, friends, so much more intelligent than myself, will at once agree are delusions. I won't go into the question of delusions in the particular anecdotes put before you. I only show you how delusions are very possible. And there is another matter. When you are not accustomed to the phenomenon which may be real, it is extremely easy to give a very unreal version of what does happen. Anyone dabbling in chemistry will tell you that. I confess, if we are to judge from the speech of my friend, I should think that he had dabbled very much in these things, without having the proper experience to draw the line between delusion and reality, and I will give you the proof of it in his own words. He said: "Mr. Bradlaugh has treated us to an essay on zoology." I was not aware of it; but perhaps that was the correct way of describing my first speech. I do not think others will come to that opinion when they read it. But he went on to talk about a theory of life; and this is what I want to comment on. He said: "We do not want a theory of life for fifty years to come." What, not the man who was telling you that there were two different kinds of life, one of which was sundered from the other? Why, such a man ought to be a Past Master in the theories of life before he advanced any such propositions as two kinds of life and their severance; and the man who could advance the proposition on the one hand and make that statement on the other, only shows that he has not learnt to weigh the value of the words he utters to you. Now, I say, that supposing all these things to be real, there being no possibility of delusion and none of sleight-of-hand, and all the witnesses competent, then they do not prove one whit in favour of the proposition, and our friend has not sought to connect them. It is not enough simply to throw out a proposition. For example: supposing he says that America is Asia, and then proves that Greenwich is on the other side of the Thames, that does not connect the one proposition with the other. He says man has got two natures; a banjo ran about the room and knocked Smith on the head: and he

expects me to see the sequence. I confess I do not. Will you permit me for a moment to furnish you with a little of my own experience in reference to Spiritualism? It has been unfortunate, and I will take the first case first. I should mention, that with reference to Lottie Fowler's experiments, of which I have no personal knowledge, I have received a letter from a gentleman who was present last night, in which he says that at one of the seances, a light being suddenly lit while music was playing, one of the mediums, at any rate, was seen in the act of playing. I am reluctant to express any opinion for or against.

MR. BURNS: Name.

MR. BRADLAUGH: You will be at perfect liberty in your next speech to ask me for the evidence, and I shall be at perfect liberty to exercise my own judgment, and the audience, as to what course I take about it. I am not so young a debater that any calling "Name" would induce me to make any statement I did not want to. I only mention the mere matter just as I pass, and I mention expressly that I have no knowledge myself personally of Lottie Fowler, and no means of expressing any opinion; but I will say something now of Mr. Home. I was one of the Special Committee to sit with Mr. Home, and I am bound to say Mr. Home met me in the frankest manner possible. He told me I was one of the few people he wanted very much to see, and probably as my address was not known, and I am not a very public man in England, that was the reason he had not discovered me until I was placed on that Committee. But I met him in the same frank spirit; and as he offered every opportunity for investigation, we took it, and the first evening we changed every shred of clothing he had on for some other. Perhaps that might have destroyed the proper combinations that were required, for we had not the slightest scintilla of anything. I sat with Mr. Home night after night, till Mr. Home was tired, and we had precisely the same result, except two things, which I will tell you. One was, that on one evening we fancied we heard taps. I got under the table. I pressed my thumb against the hard wood table, and there were taps as distinct as those with the pressure. I do not pretend that Mr. Home's taps were produced in that way. I am quite prepared to accept the possibility of raps without any sort of artificial means or any sort of delusion or trickery, but I am not prepared to connect the raps with spirits. Why, I was at Dr. Arthus's in Paris a little while ago, in his consulting room; he professes to cure diseases by electricity. You might have heard raps all over his place while his machine was going. You could produce them of different density of sound according to the metals you used as conductors. I experimented with it, and the results were astonishing. I will tell you another thing. I will defy any person who does not know the exact spot where the rap is produced, by his unguided ear to relegate the sound to the exact place that the sound really comes from. It is the most delusive thing possible to relegate sounds in that way. The chairman tells me I have only now one minute, and I will therefore reserve my interesting experiences for my next speech.

MR. BURNS: I was afraid, ladies and gentlemen, that there had been some little misunderstanding between my opponent and myself, but I find we are now coming to some slight convergence in the method of handling this subject. I was thinking perhaps that instead of its being "Modern Spiritualism," it was the old question of spirit and matter, the old kind of philosophical view of creation as to whether the intelligent phenomena which we observe in the world were the result of matter, or whether the material and intelligent phenomena were the result of spiritual action. We may well set such a question aside, because this matter of Spiritualism may be discussed independently of that, although, philosophically speaking, it is necessarily a part of it. I may say that Spiritualists view creation as composed of two opposites. They consider that if the universe were a homogeneous mass, it would be impossible for any action to take place in that mass, and hence there could be no formation or phenomena of any kind. Therefore, they think that there is spirit and matter; the two are dependent upon each other for manifestation, and, indeed, for existence—yet, philosophically speaking, there are two; and the view that I gave of matter last evening, which is the opinion of scientists, is to the effect that matter itself is not a simple element, that you only see one of the phases of matter when you see it in its present state, but that there is really a life in matter, the same as there is in the nervous system of humanity, and that life is connected with peculiar laws and principles working and operating for the purpose of bringing about all the results that we see produced in creation, and which present a wonderful harmony, as if there were one mind or one principle of intelligence manifesting itself through them all. Now, coming nearer to the subject, I showed that man had got two grades of functions, and showed that his organism was composed of two grades of matter. There is the body that we see, but there is the interior working forces which we do not see; and then there is that which controls that working force, making up three different conditions of existence in man's body, which is demonstrable to anyone who will take the trouble to observe. Again, by the power of the will over objects, like over a table, and by the power of clairvoyance and clairaudience, and by the power of biology and impression upon other minds without the utterance of words, I showed that man has already all those functions which are attributed to spirits, and thus I made good my first proposition that man had really got two modes of function. I do not call it two natures; I say he has a psychical grade of function which brings him into relationship with psychical existence, and then he has got the physical instrumentality by which he is able to bring himself into harmony and sympathy with what we call, conventionally, the "material conditions" in which he is placed. That I made good in the remarks that I adduced to you last night. Now, without laying myself open to dishonesty, I am free to confess that seeing that these discoveries have been so recently made, and that so little is known about them, I am not in a position to advance a theory of life. I am not here with any such pretensions; I am simply here as the pioneer of a new science, of an entirely new branch of anthropology; and I am also free to confess that I may make many mistakes in the rambling remarks, and inferences, and observations that I advance, and it is the use of discussions like this to bring out those mistakes. Spiritualists, like all scientific men in their investigations, are correcting their mistakes from day to day, and the more they are criticised, and investigated, and put to it, the better they like it, because it points out to them the road to truth. Spiritualists have nothing to fear from investigation. Every person who is a Spiritualist

to-day, once was not a Spiritualist, and would not have believed in it at all but for the fact that such and such a mind was induced to investigate the subject, and was thereby led to a definite result. Now, my purpose in my present speech is to try and substantiate the last proposition, and if I succeed, the second one must necessarily be true. Our friend asked, last evening, that I should give him the reasons why we suppose that spirits exist, and the reason why we suppose that spirits communicate. It is true that I brought forward a great many instances last evening, but I did not connect them. I did not labour for the purpose of connecting them in the way that I refer to this evening. I now bring you a short review of the various manifestations, but before I do so it is necessary for me to ask you, In what does a person's individuality or personality consist? What is individuality? What is personality? How do you know that this is Mr. Bradlaugh? How do you know that this is Mr. Burns? That is the first thing to settle. What does a man's individuality consist in? In the first place, a man's individuality consists in form, and in the other considerations that go along with form. Then after that it consists in manifestations. There are various manifestations. There is the manifestation of the voice; when after you have opened your mouth and spoken, there is the unexpectedness between what you say now and what you said before. If a figure representing myself were to stand up here and speak with a different voice and manner from what I did before, you would not possibly believe it was me. If the knowledge I gave, and seemed to possess, in past times when I appeared before you was not coming with me, it would be just another "Tichborne case;" you would question me backwards and forwards to see if I were the right man or not. If I sent you a letter, you would know it came from me by the handwriting and the style; you would know by the manner and by the matter of that letter-writing. Even if I sent you a telegram from a foreign part, how would you know that that telegram came from me? You would know by no other means than by the relevancy of the message that was conveyed to you. It is necessary for us, friends, in order to be scientific, to keep this matter of personality strictly in our eye—and, indeed, to define it properly would take a great deal more time than is at my disposal. Now, spirit-communication is intercourse with a human being, and what is difficult in the matter, even granted by many Spiritualists, is the identity or personality of the communicating power. We will review a few of the ways in which those communications are received by Spiritualists, because it is my purpose, as far as time will allow me, to place the subject of Spiritualism entirely in your hands in the most open and ingenuous manner; I have no trick, and no reservation whatever to make. I wish I only had more time; but it would take many evenings to show you the *modus operandi* of every form of spiritual communion and all the attendant circumstances in such a light that you would be able to weigh the evidence as well as those who are accustomed; because, as my antagonist has very kindly noticed for me, those who are not accustomed to certain phenomena are liable to make mistakes in their explanation of them; and, indeed, we, who are much accustomed to such phenomena, find that we are making mistakes continually, and it is by those mistakes we learn the nature of that which we are handling. Now, the most simple way of communicating a personality is by pantomime, by gesture. Supposing I were a good mimic, I could act in such a way that you would say, "Oh, that is so-and-so—the very way he makes his face, the very way he expresses his words." Now, that is one form of spirit-communication. The lowest form of spirit-communication is what is called the personating medium, where there is pantomime exhibited. You go into the presence of a person you never saw before; all at once you see that person overcome by an influence, and he or she acts out the character; it may be a death scene, it may be some peculiar memorable event in the life of some person that is near and dear to you; and oftentimes these pantomimic actions occur in respect to people you have no knowledge of; you have to go and make inquiries before you can verify them, showing that it did not come of your own mind. The second form of communion is by telegraphy—this tilting of a table, which is considered to be so absurd. Where is there anything more absurd than for a person to sit in this way (leaning forward on the table), looking at a telegraph needle ticking backwards and forwards—what a silly, childish trick it is! This telegraph needle is just exactly like the movements of the table; you can use the table for a telegraph the same as the needle; and I may say I have never seen a frivolous manifestation connected with Spiritualism, as I have never seen a frivolous phenomenon in nature. If the manifestations of Spiritualism are facts at all, they are facts in nature; and how dare we dictate to nature and say that she shall on any occasion be amenable to us as to whether it is right and proper for her to conduct herself so and so or not! I say, then, that while these spiritual manifestations can in the least degree present us with a problem that we cannot solve, we cannot, as reasonable people, afford to look upon them with disgust. Now, as to these signals; they are expressed by the tipping of the table and by the raps, and by the moving of objects—even by the moving of the human hand. The way in which this movement is conducted I explained last night—I gave you the philosophy of those physical manifestations—but it is entirely by the matter which is communicated, by the personality which is evinced by these movements, that you attach any importance to them as relating to spiritual existence. If you go into a telegraph office the needle is going backwards and forwards, and you say to the clerk, "What are they saying? It seems to be all one character." "Oh," says the clerk, "that is nothing; that is simply calling a station, that is a code-signal for the station;" and so it is that the table may move a great deal, and there may be nothing but simply the action of the forces necessary to move the table. But if you get messages through that table that are cognisable to you, they are just as important as if they were communicated in any other way whatever—a telegram that you attach as much importance to as if you had heard it spoken by the lips of the person from whom it came. Then the third way of communion is by symbol, by picture. This picture, or this symbol, can be conveyed in a number of ways. Our friend here spoke about the blue coat with buttons, and the ghost of those buttons, and of the thread that sewed them on, and all that sort of thing. Now, supposing a spirit can communicate, what would be the use of that spirit communicating by symbol if the symbol were not appropriate to the personality of the spirit? This has been very well explained by Mr. Varley at a

meeting of the Dialectical Committee, where the Spiritualists attended and gave their evidences. If the symbol is made upon the sensitive brain biologically, we know quite well that it may be anything which is in the mind of the bioligiser; and if the spirit shows itself as a figure, it is just as easy for the spirit to show itself in one semblance as in another. It would have been just as easy for me to have come in fustian to-night as in this woollen coat, if I had so chosen it; and if we are to suppose that men can dress as they please in this condition of existence, are we to suppose that they have less power in manifesting themselves in another condition of existence? I am not going to carry your minds away into spiritual life, and tax you with the philosophy of existence there; that is a different question, but I simply lay that argument before you. Then the fourth way of control is by trance-speaking—the spirit entrances the medium. Supposing I were a mesmeriser and had a subject, by throwing my will-power upon that subject I could cause the subject to become another person; you have all seen the experiments of mesmerists, and I wish to show you that in speaking of all those methods of spirit-communication I am demonstrating to you that each one of them is in accordance with one or other law of nature. I have not time, of course, to descant upon each one; if I had time I could prove it to the letter. I have to throw out my matter suggestively, for you to think upon as you may have opportunity. Now, this trance is effected simply in the same way that one person mesmerises another. I said last night that a human being had a certain fluid which connected his will with his organism. If you cut the nerve and intercept that fluid I cannot move my arm. But a spirit has a similar fluid—what the French philosophers call the *perespirit*—which surrounds the individuality of the spirit, just the same as there is a halo of nerve-atmosphere, as recorded by Dr. Richardson, surrounding the human body; and, as I explained last night, this atmosphere is the force of my body going off, which, under certain conditions, can be collected, and is available for the purpose of producing these manifestations. What is a medium, and what is meant by this matter of temperament which our friend has considerably misunderstood? We do not mean by temperaments in a spirit-circle people that are capable of believing "Bogey" stories; nothing of the sort. We mean, as I explained last night, those people that give off the peculiar form of magnetism necessary. A country fellow coming in would wonder why one piece of iron would be a magnet and another would not. So it is in this matter of Spiritualism. Certain people have the magnetic property; certain people have not the magnetic property. For instance, I am not one of that kind myself; our friend Mr. Bradlaugh is not one of that kind; neither of us is a medium. We are positives, and that is the reason we kick about and make such a row in the world, so fond of getting up upon platforms and hammering at it, when we might be comfortable at home or dozing about in some nice easy fashion. But there is another class of people in the world, the very opposite to Mr. Bradlaugh and myself, and those opposite people are mediums. The peculiarity of the medium is, that he gives off a magnetism with which the spiritual atmosphere surrounding the spirit may become intersphered—the *perespirit*, as the French call it, of the one becoming involved with that of the other, and then there is communion between the two: the volition—the will-power of the one—can control the organisation of the other. You know quite well that it is only certain people out of an audience that the biologist can draw up. Some fellow comes up of his own accord, and the biologist begins to operate upon him, but he gets operated upon—he "catches a Tartar," that is, he gets somebody more positive than himself; and so it is that certain people of peculiar temperaments are alone capable of being affected by this biological influence, or, in other words, they are only capable of assimilating the magnetic influence that comes from the sphere of the spirit. This is entirely in accordance with the laws of mesmerism, which everyone now understands to be facts, although forty or fifty years ago I should have had to dispute them quite as much as I have to dispute this further advancement of the question now. By this trance-speaking a great deal of valuable matter has been given to the world. I tell you what it is, friends, it is as great a proof of spirit-communication as anything else, to go away down into some parts of the country, ay, and in parts of London also, and see a man or woman get up in an entirely unconscious state—for afterwards they do not know one word they have said,—people who cannot write their own name have never read a page of a book, have been brought up in the Christian religion,—and yet, when they are in this trance-state, they will give you beautiful philosophical addresses, that people are glad to go many miles to hear; and when they touch upon theology, they are able to walk into the merits of our prevailing religion in a way which it would do our friend Mr. Bradlaugh good to hear. I have no time to dwell upon this phase of the manifestations; but here we have not only got a personality—sometimes personality accompanies those manifestations—but we have got a philosophy, and we have got a theology which that person never learnt in any form whatever, and hence you have got even a greater wonder than if you had merely individuality manifested. Then, the fifth method I might adduce to you is the automatic writing. By a similar process to that by which a mesmeriser can make a person's arm cataleptic, so can the spirit infuse its magnetism into the nervous passages of the arm and cause the medium to write by such means. I have had writing done on two different subjects with a pencil in each hand, the writer speaking to a third person at the same time. In that way I have seen quite a number of names written exactly as the persons wrote them when on earth, and yet the writer never saw the signatures of those persons; in fact, never heard of their existence. There is a little boy at Aylesbury who has got up, and in a sleepy state he has painted a whole gallery of pictures, and has written the autographs of a great number of people that he never heard of. He painted an exact *fac-simile* of that celebrated picture of Turner's, the *Pilgrimage of Childe Harold*, without knowing that there was such a picture in existence. He came up with his uncle to the Gallery to see if they could find the picture, and they also found another that he had done. If any person present wishes to see that affair, they need only go to Aylesbury, to Mr. Wilson's, the ironmonger, in the Market Square, and he will show them with all the pleasure possible. Then I might call your attention to a sixth method, and that is what is called impression. Certain people have the power of writing by impression. Look at all the poets, and all the men of genius; where do they get their ideas from? You sit down to write; you have no notion of what you are going to write; but you write a

great deal, and when you read it over afterwards it is as new to you as to any other reader. That is writing by impression. This is no test, it is said to be genius; but I have yet to find out what genius is. But persons in this impressive state give utterance to matters of fact that are capable of being tested, and hence it is made to appear that these matters of fact have not originated in their own experience. Then there is the direct writing. Yes, the spirits write direct, without any person to hold the pencil or pen or anything. I was at a seance the other Sunday evening—wicked man!—down at Mr. Slater's, a man of considerable acquirements in science, Mr. Slater, the optician in the Euston Road, and there we had two messages written upon a slate, without any person holding the pencil. There was a small slate ruled with red lines, on the one side across, and on the other long ways. A little bit of slate pencil was bitten off the point of a pencil and placed upon that slate. The slate was seen to be clean. Mr. Slater and Mr. Holmes went into an improvised cabinet where there was sufficient light for them to see the slate. The one held the slate at the one side, the other at the other, and they held each other's hands. We sat, and in a little while we heard the scratching of a pencil; one side got written on, and the slate was turned over and the other side was written on. I will read you the matter that came upon it. If any of you wish to see this thing done, you can go and see it any day you like; you have simply to put a little bit of slate-pencil on the table, and the slate on the top of it, so as to keep out the light, because these matters occur where physical light is not in action (laughter). If you will explain to me what you are laughing at, you will tell me something I do not know. Perhaps you cannot. I will tell you why this darkness is necessary. You will observe that the power, the instrumentality which handles those objects, is made up of a magnetic subtle fluid; you will also be aware that light comes to the eye, and goes all through space in certain rapid vibrations; the vibrations of light interfere with the coherency and the formation of the psychical element, and hence you cannot get those manifestations in the light. You are all aware the rogue of a fellow that takes your portraits by photography goes into a mysterious dark closet, and does certain things there; so there are other rogues in the world besides Spiritualists, it is very lucky (applause). I am going to read to you what was on one side, and then what was on the other side of the slate. "Matter, power, spirit, each points to the other, and each finds in the other its fulfilment. But spirit is the root of all things—the invisible creator of nature—eternally the same, while the creature is ever undergoing fresh changes. Spirit is uncreated and self-existent. Nature and all in it exist and perish. Nature is the garb of spirit, sometimes seen in rays, sometimes clothed in the royal garments of majesty. But nature is never more than a covering, a form, a type, a perishable image of an imperishable Being. Only Spirit and Revelation are real. Matter and force, life and act, have only value and significance because therein spirit makes itself known and develops its eternal existence. Man even is dust, and nothing without spirit." On the other side was written—this is different theology, showing that two persons wrote these communications:—"The same process of philosophy that materialises spirit also spiritualises matter. We lose nothing in giving up the old ideas of immateriality if we still hold that matter is cunning enough to produce consciousness, thought, affection, and will. Names are of no consequence. If the latest thinkers choose to call the thing that manifests these phenomena nervous fluid, or ether, or force, or tissue under the play and vibration of a combination of forces, I do not see in this language any danger of our shocking our old-fashioned souls. Matter or dynamical machinery that is capable of personality is very likely to have also the faculty of immortality. Good night, dear friends, Doctor."

WEDDING OF MISS KATE FOX.

On the 14th of December last, a wedding was celebrated at St. Mary-lebone Church, which in point of interest merits, from the circumstances under the marriage took place, special record.

The betrothal of Miss Fox to Mr. H. D. Jencken had been known to a select circle of friends for some time, both in London and New York; but the fact had purposely been kept private, as it was considered desirable to make the whole proceedings as quiet and accompanied with as little ostentation as possible; even the Rev. Mr. Braithwaite, the officiating minister, was not aware who stood before him.

On the morning of the 14th, three carriages might have been seen drawn up in the inner courtyard of the Parish Church of St. Marylebone. Who would have dreamt that two souls were to be united for life before the altar of God? Entering the church, there stood before the altar Kate Fox—we cannot call her otherwise; under this name she is known throughout the length and breadth of the States of America. Yes, Kate Fox, whose name is familiar to every Spiritualist; there she stood in white and lace, the wreath in her hair—the treacherous orange wreath that carries the symbol of flower and fruit within its foldings, as the great spirit-world bears us and our *terra firma* within the folds of its loving and protecting mantle. Poor Kate Fox! her sensitive feminine features agitated, pale, yet full of resolve, for her chosen friend stood next to her, and she had to utter the words "I will," in response to the Rev. Mr. Braithwaite's question imposed by the marriage service. As the prayer was uttered, and the solemn words were spoken, both bride and bridegroom knelt, when, lo and listen! there came subdued echoes from friends beyond the grave, rap, rap, fell gently on our ears as the prayer concluded, "Amen." From the altar the party entered the vestry; here again came the spirit-signs of approval, as two of the friends, Dr. Frederick Tomkins and Miss Ogden, attested the certificate of marriage of the newly-wedded couple.

The group that stood round the table was of singular interest. Mr. H. D. Jencken, and his friend Dr. Tomkins, with their high, massive foreheads, looking grave and deeply moved; then Mr. H. C. Pennell, the poet, whose every feature told how deeply his sensitive soul was worked upon by what was happening around him; and then the true and kind friends of Kate Fox—Dr. Bird and Miss Ogden, the latter singularly tastefully and richly attired in black silk and white point lace. Who would have thought that this little group included elements of interest to the world at large? Well, from the vestry room to the luncheon room, at 45, York Street, Portman Square, the few select

guests were soon seated at the breakfast table. Silence preceded the merry chat that followed; it was as though a voice from another world had hushed the busy hum of men. When the spirits again manifested their presence, the sparkling friend, the true eloquent, soon, however, broke in upon the silence. A merry interchange of greetings now took the place of former reserve. Toasts came as freely as if they had been prompted by unseen powers; when lo! there came spirit-messages of love, congratulations of sanction and approval. First came a message from the departed mother of Kate Fox, addressed to Mr. Jencken—a message of love and sadness. The terrible cruelty her child had experienced at the hands of those whose duty it ought to have been to have shielded her, appeared to thrill through the very words as they came echoed by the spirit-telegrophy. Then came a message from J. B. Taylor, whose watchful presence had followed poor, defenceless, sensitive Kate Fox through the dark pathways and labyrinths of this great Babel, London. "We were with you at the altar," said the message; and after dwelling upon matters of private interest, concluded with greetings more in harmony with the feelings of the guests. "Jencken is no longer his own master," was then spelt out, and a volley of raps responded to the merry laughter of the company. Again and again the spirit-friends joined in with those of the body, and assented to kind greetings by loving messages; and finally, when every glass was raised to a toast to our invisible friends, the breakfast table, though groaning beneath a richly-served and handsomely-laid repast, and a huge wedding cake, was repeatedly raised off the floor.

The luncheon finished. The young married couple soon prepared to take their departure. In their journey through life the sincere wishes for happiness and welfare of many friends will follow them.

EIGHT WEEKS' WORK IN THE PROVINCES.

To the Editor.—Dear Sir,—Thinking that a few brief notes of my late tour in the North would not be unacceptable to yourself and readers, I have ventured to risk this communication in the hope that you may have a spare corner for its insertion. I left London on October 26th for Liverpool, where I held two meetings on Sunday, the 27th. I remained in that town until the close of the week, holding one private and three public seances. Our friends in Liverpool are progressing famously, and the advancement manifested since my first visit is indeed remarkable. The reception I meet with increases in kindness and sympathy upon each occasion.

From Liverpool to Pleasington, near Blackburn, was my next engagement. Spiritualism has not yet assumed a public position in Blackburn, though I found many earnest believers, and some active labourers in the cause—not the least active being my host, J. B. Stones, Esq. I held a series of meetings at this gentleman's house; they were well attended, and pronounced as being very satisfactory.

"Proud Preston" was my next point. Upon my arrival there I was taken in charge, not by a policeman, but by one of the most active and zealous workers in reformatory matters that I have ever met with—Mr. E. Foster, of Friargate. I am deeply indebted to this gentleman for his kindness to myself while I was his guest, and the noble and manly way in which he has since stood up in my defence. We had a semi-public meeting on the Sunday, when the Rev. W. H. McMechan gave out a hymn and read a chapter from the Bible. Our meeting was timed to commence at 8 p.m., to enable this gentleman to dismiss his congregation and be present—a kindness which he ill-required, as the sequel will show. On the Monday Mr. McMechan called upon me, professing his desire to arrive at a full knowledge of our philosophy, saying that his sole object was to discover the truth. He mentioned another gentleman who was similarly inclined. His conversation was affable, and his intentions apparently honest. In obedience to the impressions of my guides I proposed to give him and two of his friends a seance on the Friday afternoon at three o'clock, gratuitously, that he might thereby be assisted in his investigations into Spiritualism. He eagerly accepted the offer, and was profuse in his thanks. During the whole time of my stay in Preston he met me in the most genial and fraternal manner. On Thursday evening we had a public meeting, the *reverend* (?) gentleman and a brother minister being amongst the audience. All went well, I am told, until the questions were asked; then the brother in the ministry, the Rev. Mr. Clough, said it all came from the devil, and that I was under Satanic influence! I understand "Tien" scraped him down so effectually, that he didn't say any more that night. The Rev. McMechan said a great many nasty and unkind things to "Tien," who replied in his usual calm manner. After it was over, and I had got back to the normal state, I met Mr. McMechan in the crowd going out, kind and genial as ever. He mentioned to me that, in obedience to my request that he would propose me as a member of the Independent Order of Good Templars, he had done so, and that he had obtained a special session of the lodge for the next night, and that I could be initiated previous to my leaving the town. I was accordingly admitted a member of that society on the following evening, solely the result of the activity of the Rev. Mr. McMechan. On Friday afternoon, at 3 o'clock, the two reverend gentlemen arrived, accompanied by the editor of the *Preston Chronicle*, a Mr. Hewitson. I had also invited a few friends, Spiritualists, to be present as witnesses of the interview. The first thing these three worthies wanted was a *discussion*, whereas I had distinctly promised them a seance. I refused to discuss, confessing my inability to do so. The "Strolling Player" controlled, and, to quote the words of a gentleman present (not a Spiritualist), "He knocked everything from under them!" Mr. McMechan thanked me for the seance, shook hands with me, and departed. I have not seen him since. On the Saturday I left for Darlington; and on Sunday this very Rev. W. H. McMechan (from the pulpit of the largest Baptist chapel in Preston) denounced me as a rogue and impostor, and said that all Spiritualists were accused. One thing is certain, Spiritualism cannot be affected by the anathema of a priest or pope, be he important or insignificant, local or general, and the unjust vilifications of his "reverence" (?) must be laid to the evil in his own nature, and not to the evils in me or in Spiritualism. The result of this action has been that more inquiry than ever has been set on foot in Preston, and many new circles have been formed in the town. I have received expressions of confidence and sympathy on every hand.

At Darlington I had an excellent week, giving five meetings; the

efforts of my dear spirit-guides being most cordially received. I was the guest of that good old pioneer of the cause, Mr. D. Richmond. From Darlington I proceeded to Bishop Auckland, where I held a meeting on each evening of my stay, viz., Saturday, Sunday, Monday, and Tuesday. The success of the dear invisibles was unmistakable and decided, causing several to further investigate who had hitherto deemed the matter beneath their notice. Terminating my engagement at Bishop Auckland, I left that town on the Wednesday to spend the remainder of the week in rest and quiet at Pleasington, at the house of my hospitable friend, J. B. Stones, Esq., expecting to go on to Manchester the following Sunday. From some unexplained cause the negotiations fell through. Standing greatly in need of rest, I was not altogether sorry, as I was thus enabled to spend ten days very pleasantly with the above-named gentleman, for whose kind cordiality to me I cannot sufficiently express my thanks. Burslem was my next engagement. I held two public meetings, one each in the town halls of Stoke and Burslem respectively, and four private seances, giving, I understand, good satisfaction. I left the last-named town for Liverpool, to fulfil my last engagement during the present tour, but my fourth engagement in Liverpool. I was controlled twice on Sunday week, at the public Sunday Services; and I held three seances during the week. I also spoke in the trance twice yesterday, being well received upon each of the above occasions; and as a proof of the kind feeling entertained towards myself, I am proud and happy to say I have been specially invited to revisit Liverpool, to attend the Sunday Services on Sunday, January 5, 1873, and the anniversary meeting to take place on or about the 7th of the same month. I have held upwards of forty meetings during my tour, and taken Spiritualism into some fresh ground; and I feel under the greatest obligation to those kind and faithful souls from the morning land, who have so nobly sustained their portion in the important missionary labour I am called to take part in. It is impossible in the narrow compass of a hurried letter like this to tell one tithe of the things I have seen, heard, and met with, for I fear I have already exceeded the limit; so, with my kind thanks to the editor of the *MEDIUM* for the valuable aid that his dear little paper has been to me during my tour in keeping my friends advised of my whereabouts from week to week, I am, yours fraternally,

76, Usher Road, Bow, London,
December 23, 1872.

J. J. MORSE, I.O.G.T.

MR. MASSEY AT HALIFAX.

To the Editor.—Dear Sir,—During these last few days there has been such a manifestation of profound intellectuality and Spiritual erudition as has not been experienced in Halifax since Mrs. Hardinge, with benedictions on her head, left us. There are those in Halifax who are inexpressibly thankful to Gerald Massey for the rare, and I may say wondrously unique treat which he has blessed them with; and the writer of these lines is one amongst them. Mr. Massey's lectures are the very paragon of excellence, because of the rich vein of thought which runs through them—because of the great, yea stupendous, erudition evinced in them, and because of the beautiful and exquisite diction with which such thoughts and erudition are clothed. I am sorry to say, sir, that the audiences were very meagre; yet it is somewhat gratifying to record that the few who heard the lectures listened with rapt attention, so much so that it reminded one of that passage in Lord Lytton's play of the "Lady of Lyons" where Pauline is made to say to her lover Claude, "As the bee hangeth on the honey, so hangeth my soul on the eloquence of thy tongue." Mr. Massey's first lecture, on "The Man Shakspeare," was a production of a very high order. It was studded with beautiful gems, such as delight and gladden the refined soul. The characteristics of Shakspeare were exhibited in a manner which will not be forgotten by those who heard the second lecture, which descanted upon the Spiritualism of all ages, brought truth to view, which, to many, was hid in a heap of mythology; ancient faiths and reputed legends were analysed from the debris of myth and crude fancy, and some spiritual truths were culled.

The third lecture, which was on his own personal experience in connection with Spiritualism, was listened to with mingled feelings of amazement, awe, half incredulity, and yet, withal, with deep and riveted attention. The statements were so forcibly put as to leave no room for criticism or cavil. Every loophole by which the prejudiced usually creep out in order to evade the logical conclusion which such facts necessarily involve was effectually stopped up, as it were, to prevent their wonted egress. Mr. Massey showed incontrovertibly that departed spirits must be the chief agents in producing the phenomena he had described.

There was a somewhat larger attendance on Sunday to hear the lecture on "Jesus Christ." This lecture evinced the same characteristics as the other—full of beautiful, humane touches—redolent of appropriate repartee and satire, which cleaved deep through the fabled dogmas of orthodoxy, and made an awful wreck of them. The true life of Jesus was exhibited in all its pristine beauty—minus the artificial colouring which theologians have bedaubed it with. His miracles, from his conception to his death, were considered in the light of spiritual science; and it was shown that they were not accomplished in virtue of suspended law, but in accordance with laws of nature, physical and superphysical; or, as some would term it, material and spiritual.

In the evening of the same day Mr. Johnson, of Hyde, spoke in the trance, and touched upon various themes in connection with the philosophy of Spiritualism; but, having to go out on business, I cannot say anything about it, save that the chairman did a little bit of exorcising. I am told that he interrupted the spirit, and contended that it was not speaking to profit. Judging from Mr. Johnson's previous addresses in the trance, which I thought were of a high nature, I fancy this interruption would be uncalled for; and I am strengthened in this belief by the fact that two prominent Spiritualists in the body of the hall protested against it, and contended that there were no signs of disapprobation in the audience. Be that as it may, I myself demur to, yea, detest, interferences of this kind. I say, let spirits have their opinion as well as mortals. Apologising for my imperfect communication, I am, yours in haste,

A. D. WILSON.

P.S.—Probably there are three causes which militated against the success of these lectures. In the first place, the weather was very un-

favourable; in the second place, it is too near Christmas; in the third place, there is disruption amongst the Spiritualists here. I regret to say that many Spiritualists who were not interested in Mr. Massey's coming amongst us ill-naturedly kept away, and even on the Sunday got up an opposition meeting—a mode of proceeding, to say the least of it, exceedingly disrespectful to Gerald Massey, not to mention bad manners in other respects. I sincerely trust that Dr. Sexton's lectures, which are got up under different auspices, will be attended by all Spiritualists. Let all help, while differing in minor things, to spread the cause which we all have at heart.

A. D. W.
13, Baker Street, Pelton Lane, Halifax, December 22nd.

[We rejoice at the sentiments conveyed in these last words. Spiritualism does not seem to have taught these "ill-mannered" parties anything better than a childish retaliation. We hope the committee thus aggrieved will pay back in good deeds, and do all they can to promote any action for the good of Spiritualism, though it should be "got up under different auspices."—Ed. M.]

REFRACTION OF LIGHT THROUGH PSYCHIC AURA.

To the Editor.—Dear Sir,—I hope you will admit a few lines to answer the objection to this theory made by "L. G. B." in your last issue. His remarks have truth in them, but show that his investigations, either in the ordinary phenomena of light and refraction, or of those of psychical photography, have not been sufficiently exhaustive. In the first place, it is quite true that a ray of light, passing from one translucent medium to another of greater or lesser density or refracting power, if homogeneous, is but deflected in a straight line, and will but present a single image to the retina of the eye, or what occupies an analogous position, the sensitive plate in the camera.

But there are known substances which act differently upon the ray of light producing the phenomenon, known as "double refraction." If a piece of Iceland spar be taken, for instance, and placed on a white ground upon which there is a dark spot—a blot of ink, for example, or a wafer of any colour—two images of each will be presented to the eye. If lines are viewed through this medium, there will be two images of each line—parallel to each other. In certain conditions of the atmosphere I have noticed similar results when in the country; I have seen double images of trees, &c., but this I believe to be rare.

But I do not think it necessary to force this double-refraction theory into the argument, although I adduce it, showing that that is one mode of explanation, and because it was that which struck me as being applicable when I first saw one of the photos in question; but since that time I have had more experience in the psychical phenomena in photography. I should be very sorry for anyone to take what I am now putting forth as an explanation to be the truth; it is simply the result of observation of effects, and what to me have appeared natural deductions as to the cause. Double exposure was to some the one and only cause that could produce such results; but as I have obtained photographs when I know for a certainty that no such means could have by any chance been resorted to—the whole manipulations having been performed either by myself or a friend, in whom there could be no doubt, at a private house, and with our own chemicals and apparatus, and as these photos, in some instances, bore most strongly these refractory signs—it necessitated some other theory, and that which I had formed as showing a plausible cause for the results obtained was corroborated by the spirit "Katey" without any allusion to it by me.

Given, that the psychical aura is only capable of single refraction, the same double result may be obtained. How, I will endeavour to show. The sitter has taken his place, the plate is ready, and the camera cap is about to be removed, but up to that time the conditions have not been favourable for the spirit to collect and concentrate the aura requisite for its own manifestation; the cap has been removed, and the sitter has been exposed, say half the time a normal picture of the sitter and one impression of the defects in the background is produced. But now the spirit is ready, and coming with the refracting aura between the background and the camera, the denser medium, which is now intercepted, produces the slight refraction; the ray of light which proceeded from the rent to the camera is slightly deflected, and the double image is produced. I have seen one picture; it is the one I have alluded to—the first instance of the kind I saw—in which the aura, which was very dense, had been partially brought between the sitter and the camera, presenting the appearance of a movement having been made by him. It is now a long time since I have seen this picture; I simply describe the impressions it made on me at the time, but I hope what I have said will tend to show that the theory of refraction as adduced by "Katey King" to explain her phenomena is not to be pooh-poohed at once, but admits of some acceptance until another and better theory can be brought forward. But as we must see that she was speaking of the materials she was using herself, and that she must have some knowledge of their properties, her explanation seems to be most probably the true one.—Yours truly,

H. CLIFFORD SMITH.

AN INVESTIGATOR writes:—"I have been to see Madame Louise, and must tell you that I am very much astonished, and I think that she is something wonderful. This plain and unassuming woman could tell me of events in my life which occurred before she was born. She has thoroughly convinced me of the truth of Spiritualism."

ATHEOS says he does not regard the "hunting down and execution of criminals as a meritorious act." We should have been glad to have inserted this statement before if it had been made to us. We did not say that "Atheos" was thus inclined, only he seemed to think the spirits might do so, and we thought otherwise. Surely that ghost of a "sleeping dog" might be allowed to rest now.

"SPIRITUALISM," writes J. B., "received its fair share of abuse and misrepresentation at the Bible Society meeting on Monday last. The clergymen take a great deal of pains and embrace every opportunity to inform the people that they are not the least afraid of it. Who said they were? Yet they appear to be very uneasy all the time. 'Fear takes hold of them.' There is an apparent anguish exhibited by them which, from sympathy, becomes painful to an audience."—*Echo*, of Dunedin.

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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."

Debate on Modern Spiritualism—Remarks on the Debate—The Sunday Services—Next Sunday in London—Dr. Sexton's Appointments—A Musical Seance—The Spiritual Institution—A Test Seance with Mrs. Holmes—Madame Louise's Seance—Mrs. Butterfield at Hockmondwike, &c., &c.

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

FRIDAY, JANUARY 3, Mr. Morse, Trance-medium, at 8. Admission, 1s.

SUNDAY, JANUARY 6, Service at Cavendish Rooms, at 7 o'clock. Address by A. H. Slocum.

WEDNESDAY, JANUARY 8, Developing Circle by Mr. Cogman, at 5. Tickets for a Course of Four Sittings, 6s.

THURSDAY, JANUARY 9, Seance by Mrs. Olive, Trance-Medium, at 8 o'clock. Admission, 2s. 6d.

* Other Seances in London and the Provinces may be found on page 12.

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 3, 1873.

1872 AND 1873.

The new year has beamed in upon our London fog and damp with a golden radiance and bracing atmosphere; with hosts of letters and kindly inquiries from friends, old and new; with compliments, good wishes, and substantial benefits, and with words of envy and detraction from those who think they can improve their position by trying to undermine ours. But before we regale our soul with anticipations of future goodness, received and given, it becomes us first to reverently return thanks for all that the past year has brought us so profusely. The year just closed has been the most eventful, successful, and, we may add, painful of any that has been meted out to us since our connection with Spiritualism. Forms of action have taken place, the like of which have not occurred in previous years; labours have been accomplished, and successful attempts at organisation have been achieved of a cheering and encouraging description; and if pangs, deep and painful, have pierced the soul, and the hot salt tears dimmed the eye, these have called forth a strength of sympathy and mutual aid, the like of which has never before been manifested in this movement. Why should we flinch from adversity, or turn aside from the Hill of Difficulty? We cannot congratulate ourselves on success unless it is achieved by struggle; rest would be an impossible enjoyment were it not for the toil of labour. In reviewing, then, the blessings which the year has brought in its divine keeping, we treasure our trials and bitter experiences as the most valuable, both in a personal and an associative sense.

There are many indications and promises that the new year will be fraught with issues of deep significance for Spiritualism. It will see the movement enter upon its second quarter of a century of existence, and with higher aims and increased energy on the part of its friends, we may expect it to be opposed by stronger combinations. To resist this, gradual and steady preparation is being made. With a free press, and ample means of association and communion, intelligent and devoted minds are coming more intimately in contact both in London and in provincial centres. This agreeable form of organisation is making rapid progress in bringing Spiritualists everywhere into more frequent and close communication with ourselves. To promote this necessary result in accordance with provisions made at the Jubilee Conference, is to be the first important work of the new year. The history of organisation and union has been the history of the Spiritual Institution. Where Spiritualists are in closest sympathy and working with the Institution, there the cause is most useful and active. To render this fruitful form of action more universal, it is desirable that we have Local Representatives in every district where Spiritualism exists. This would bring the influence and advantages of the Spiritual Institution face to face with the work all over the country, and complete its claims to be designated as a national institution. In this connection we do not introduce the question of funds. That is really a secondary consideration. The first thing is to ask, What had best be done to promote Spiritualism, to teach the inhabitants of these realms the Truth. If this question is earnestly answered, and the means which the Institution furnishes are freely taken advantage

of, then funds will be no longer a matter of difficulty. By a system of local representation, ample means might be contributed without burden or hardship; for it will be necessary for us to find £500 during the year to carry on our labours. But this would not be the only duty of the local representative. He or she would be useful in reporting progress, watching the action of the local press, making suggestions, finding channels for the dissemination of the literature, and in many other ways promoting the united and prosperous action of those engaged in the movement. We have hundreds of such local representatives already, but there is scope for hundreds more. We shall be glad to receive the names of such as are willing to act. Of course, everyone is free to do what lies nearest to them. There is no compulsion or responsibility other than that which a labour of love for God and humanity would impose on the lover of goodness and truth.

The work of the angel-world must be done and shall be done. Happy are those who shall be considered worthy to bear a burden, however humble, in this grandest of all campaigns for human redemption. As for ourselves, we have no demand to make. We rejoice that it has fallen to our lot to be loaded with certain responsibilities. While the powers that in the first place appointed us demand our service, we shall make every effort to do the work as well as circumstances will permit, and strive to find the means to do so. Should we turn aside from the path of duty and neglect the service which has been imposed upon us, then we would not consider ourselves worthy of sympathy and co-operation from workers in the cause.

With hopes and prayers for the means of action for ourselves, we do not forget that there are other workers in the field, and every good thing which we would ask for on our own behalf we would also desire the same for them. We have too few workers to afford to despise any aid. Ours is not a personal ambition or grapple for pelf; and when the time comes that the place which we occupy can be better filled for the good of the cause, it will afford us more pleasure to lay down our pen than to retain it. Our greeting, then, is in the love of truth and good-will to all men.

THE "mystery of Godliness" becomes an inscrutable enigma where it presents itself in the form of "Christian Spiritualism." Our contemporary the *Christian Spiritualist* opens his third volume by telling his readers that "a majority of Spiritualists are either avowedly and of set purpose outside all Christian churches, or have only the slenderest connection with them." Spiritualism as a matter of investigation exists solely on its own merits as a phase of natural phenomena. As a scientific subject it is a corrector of theological views, and while the members of "Christian Churches" are only partly enlightened, they still maintain a connection with the old association and form of thought. But our contemporary observes that his object is the spread of "the Spiritualism which is in harmony with, and not in opposition to, the Christianity of Jesus Christ." This precious sentence is "Christian" all over, but it is rather impertinent to saddle it on Jesus Christ, for Jesus taught universal truths and human brotherhood, and did not promulgate notions calculated to cut mankind up into contending sects and parties. The assumption of our contemporary is that there is more than one kind of Spiritualism, which is simply absurd nonsense. There are many incongruous notions mixed up with the facts of Spiritualism, and though some Spiritualists do not choose to swallow the "Christian" mixture, are they therefore to be supposed as holding opinions in opposition to Jesus Christ? We do not contend for ideas of Spiritualism founded on the life-acts of any man, for Spiritualism, as an expression of the infinite, must be the heritage of all men, and have an application as wide as creation; but we do most emphatically assert that what has been discovered as Spiritualism in modern times harmonises most indisputably with all that was certified as Spiritualism in the work and times of Jesus, and, indeed, of all other Spiritualists in the hoary past.

But our contemporary is more singularly opaque still. He leads his readers to suppose that Jesus was a "Christian," or, conversely, that those inside of "Christian Churches" are Jesuses, or worthy to be reckoned as his followers. This is news, certainly; for if it were true the progress of Spiritualism, as identical with the Gospel, would receive no hindrance, but wide acceptance, at the hands of the Church.

In all our diligent perusal of our contemporary we have not met with one single Gospel exposition of Spiritualism, but loads of "Christian" treatment of the subject: that is, an attempt to dilute the heaven-born truth with the "leaven of the Scribes and Pharisees." As to the industry displayed by our contemporary and his sympathisers to define various kinds of Spiritualism, and weaken the Master's forces by splitting them up into contending factions, we can well understand that he may claim the title of apostleship; but if he looks at his work and its tendencies, he can scarcely deny that his function was symbolised by the kiss in the dark on the Mount of Olives.

MADAME LOUISE will hold a developing circle and seance on Tuesday and Thursday evenings, at 7 o'clock, 33, Percy Street, Bedford Square, W. Admission, 2s. 6d.

ON MONDAY evening, at 8 o'clock, Mr. Owen will lecture at 102, Ball's Pond Road, on "Spiritual Philosophy, and the Religious, Social, and Political Problems of the Day." Admission free.—J. WENYER, Sec.

THE quarterly meeting of the Marylebone Association of Spiritualists will take place on Monday, the 13th inst., at the Spiritual Institution, 15, Southampton Row, commencing precisely at eight o'clock; when the election of the officers for the ensuing year will take place, together with other important business. Any friends wishing to join the association are invited to attend.—C. WHITE, Hon. Sec.

THE ENLARGEMENT OF THE "MEDIUM."

This is a matter easier said than done. Besides the inevitable cost, there are mechanical difficulties which are not easily surmounted. There need be no secrets, hence we freely take our friends into our confidence. It is generally known that the promotion of Spiritualism is effected in the face of unyielding difficulties. The printing department is no exception to this rule. It is composed of two items—the setting of the type and the printing of the copies. The former can be easily overcome, but to achieve the latter expeditiously and economically demands the use of expensive machinery. With the machinery at present in use, a twelve-paged MEDIUM has to go three times through the printing machine before it is completed; and as the numbers increase, the process becomes so protracted that it cannot be accomplished in a convenient time. With a double-cylinder machine the extra-sized paper could be perfected at one operation, and in one-third of the time that it now takes. The only obstacle in the way of using this machine is the want of £250 to buy it with. If we had the money, we would purchase such a machine at once, and let Spiritualism have the immediate benefit of an enlarged paper. Thinking that there may be some Spiritualists quite as good-natured as ourselves, and who may be blessed with a commendable feature of which we are unfortunately innocent, we make our difficulties known, and will not refuse an advance of the commercial "medium" (which may be repaid according to arrangement) to facilitate the manufacture of the MEDIUM AND DAYBREAK.

THE REPORT OF THE DEBATE.

Space will only permit our giving the first half of the second night's debate this week. Its publication has been exceedingly well received, and will introduce Spiritualism to the notice of thousands of persons who are not in the habit of looking in that direction. We are not certain whether the remainder will appear next week, as we hope to give the recent article and letters from the *Times*, with a reply from the pen of an able and distinguished investigator. In either case the paper will be a most valuable one, and we shall be glad to receive special orders for extra supplies that a sufficient quantity may be prepared.

To the unregenerate world the bosom of Spiritualism must present a peculiarly inviting appearance. The general idea is that the Spiritualists, as a body, are "poor devils," and ungratefully neglect the decent support of their agencies. While one enthusiastic brother warmly denounces the most active man in their ranks as an arch-enemy to the cause, another, under the cloak of religion, discovers a heretical and a saintly form of Spiritualism, and, as is usual with all the "goody" folks, the devil's set are largely in the majority. To these crimes, with which the eyes of angels have long been afflicted, a doleful addendum has now to be added. A contemporary, who is "educated," and ought to have manners as well as intellect, has hunted up a correspondent who obliges him by pointing out that Mr. Burns not only failed in his recent discussion with Mr. Bradlaugh, but, worse than that, published a lying account of the proceedings! This man Burns has much to answer for, the more so that he is so "uneducated" that he thinks "magnetism"—as the force which attracts iron to the magnet is called—is a special manifestation of the universal force. Of course, amongst less enlightened people, these differences might be discussed without the use of emphatic adjectives; but as these highly-polished persons reflect from their pure surfaces such phenomena as the existence of the execrable Burns, we may, in return, be permitted to say that Spiritualism is not at all responsible for the manners and fraternal deportment which characterises some of its adherents. As to the merits of the matter under dispute, we leave that to the decision of the public.

Mr. MORSE will speak in the trance at Islington Assembly Rooms, Liverpool, on Sunday evening.

THERE ARE numerous demands for Messrs. Herne and Williams in Yorkshire, which they cannot possibly accede to at present.

OUR FRIEND and correspondent, Professor Emile Spanoghe, of Antwerp, has just been married to Miss Sophia Tiedemann.

El Criterio Espiritista says the Society of Spiritualists at Seville are about to hold weekly meetings for the advocacy of the sublime doctrines of Spiritualism.

Mr. MORSE, who is leaving London on Saturday, may be addressed up till Tuesday at Mr. Chapman's, 10, Dunkeld Street, Liverpool; after that, to J. B. Stones, Esq., Pleasington, Blackburn, till further notice.

DEBATE ON SPIRITUALISM BETWEEN DR. SEXTON AND MR. G. J. HOLYOAKE.—We learn that our friends at Bradford are busy conducting the arrangements for bringing about this important debate, and that it is expected to take place towards the end of January.

SPIRITUALISM.—Public services will be held during the ensuing quarter, at the Kingston Lyceum, Brick Lane, every Sunday evening, at 7 o'clock. Doors open at half-past 6, commence at 7 precisely. Quarter's subscription, 1s., towards the hire of the hall. Admission at the doors, 3d. each. Tickets to be obtained from Mr. Miles, at the Lyceum.

DURING Mrs. Berry's efforts in spreading a knowledge of Spiritualism at Margate, she met with an interesting case of natural clairvoyance, or spirit-seeing. The occurrence of such spontaneous cases is interesting, showing that this faculty is natural to man, and that the Spiritual state is one of the numerous phases in which nature is manifested.

Mr. CHAP writes to state that he has discovered four spirit-photos in a friend's album. One *carle* had, in addition to the sitter, two well-defined figures, a male and female. These objects were thought to be faults in the representation of the background. No doubt there are many incipient spirit-photographers who remain undeveloped because of their ignorance of the power they possess.

THE SUNDAY SERVICES.

The Cavendish Rooms were crowded on Sunday evening to hear Mr. Morse, in the trance, speak on the "Three Voices," or the voices of God as it is heard in three forms adapted to man's degrees of development. The controlling spirit repudiated the idea of a personal God. He was the principles of existence, the personality of which could not be grasped by limited mind. His voice could only be heard in the action of the principles of being: first, as revelation, as illustrated by the Spiritualism of the past and present, which gave man a knowledge of a future state, and which he had no power of acquiring otherwise. It was adapted to the most physical aspect of man's mind, and was therefore wholly phenomenal. The second voice was that of inspiration, which brings man nearer to the thoughts and feelings of the angel-world, as a consequence of an improvement in his conditions, enabling him to conceive of truth. Intuition was the third voice of God, which represented the highest phase of human life, in which man could, by the exercise of his own faculties, dive into the depths of nature and learn for himself its choicest secrets. These voices were in accordance with man's structure of body, mind, and spiritual entity. They also showed the wisdom of God in thus making necessary the systematic development of man. These powers were already possessed by individuals, but the era of inspiration was just about to dawn. While Spiritualism remained in the stage of revelation it would be impossible to organise on the great diversity of facts thus presented; but when inspiration came, then men could comprehend principles and work together for universal ends. God was a principle, and so was the innermost of man, or there could be no common ground between them. God and man were therefore one.

At the close the spirit informed the chairman privately that the lecture then delivered was the one criticised as illogical by "Crossgrain," Preston, in his letter in the MEDIUM. The audience thought otherwise; and there has been a general demand to have the lecture reported in full and published. It was felt that a "Crossgrain" could scarcely be regarded as an honest person, and, if conscientious, was too obtuse to see his way so far into truth as to warrant him in undertaking the responsibility of giving an opinion, for he used no argument.

On Sunday next, a young man from New York, Mr. Alfred H. Stocton, will speak on "Spiritualism founded on Bible Facts."

NEXT SUNDAY IN LONDON.

Sunday Services for Spiritualists, at Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, at 7 p.m. Alfred H. Stocton, of New York, will lecture on "Spiritualism founded on Bible Facts."

Charles Voysey, at St. George's Hall, Langham Place, in the morning.

Sunday Lecture Society, St. George's Hall, at 4. W. J. Lewis, Esq., B.A. (Oxford), on "The next transit of the Planet Venus; and the Measurement of the Distances of the Planets from the Sun."

Sunday Evenings for the People, St. George's Hall, at 7. Lecture by Alsager Hay Hill, on "The Rights and Responsibilities of Labour," followed by "Judas Maccabeus."

"An Unfettered Pulpit," South Place Chapel, Finsbury, at 11.15. M. D. Conway, on "The Two Premiers, Gladstone and Straussee."

DR. SEXTON'S APPOINTMENTS.

Mechanics' Hall, Halifax, Sunday, January 5th, as follows:—

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

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

Evening.—"The Relation of Spiritualism to Science, Progress, and Human Happiness."

Arrangements are in progress for Dr. Sexton to lecture at Batley, Leeds, Darlington, 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.

Mr. Rosson, organist at Cavendish Rooms, desires to meet a few persons at the Spiritual Institution for musical practice one evening in the week.

MESSRS. HERNE AND WILLIAMS intimate that on their way through London they will have an opportunity of holding a seance for Spiritualists on Saturday evening, admission 5s.; and a general public seance on Monday, January 6, admission 2s. 6d. On Saturday evening there will be both a dark and a light cabinet seance, but on Monday evening there will be a dark seance only.

MR. MORSE held a most interesting seance at the Spiritual Institution on Friday evening last, which will be reported when our space will permit. A number of very interesting questions were answered. Mr. Morse again sits at the weekly seance this evening. Next Friday evening it is probable that Mrs. Dickinson may give her services gratis, for the benefit of the Institution, or the evening may be spent as a social meeting, at which choice manifestations will take place.

We have to acknowledge the kindness of Mr. Fawcett, Waldron Street, Bishop Auckland, in holding a series of seances, for the benefit of the Spiritual Institution, on Monday evenings. At the one held on Monday week very extraordinary manifestations were elicited. Mr. Fawcett desires an early application from those who wish to be present, as the manifestations can only take place in the presence of a limited number of strangers.

A LOCAL scribbler talks nonsense, in large type, on "Spiritualism and Science" in the *Birmingham Daily Mail*. His sympathetic soul sheds insipid tears over the fate of the disembodied, who are "liable to dance compulsory attendance upon any mountebank with a superfluity of magnetism." This deep feeling is no doubt agitated by the kindred nature of his occupation; for what could be more degrading and ignoble than for a man who is capable of constructing sentences, to be forced to write stupid nonsense at the dictum of an ignorant mob? Poor Brummagem slave! thy miserable lot is even worse than that of the spirits thou consolest, for we are not at liberty to suppose that they are forced to obedience by the animal consideration of bread and butter. Thus viewed, thy occupation is more of a kind with that of the starved donkey than the incorporeal human.

MR. CLEMENTS'S MUSICAL SEANCE

Was declared by all present as being the most interesting evening they ever spent in connection with Spiritualism. In the course of the interesting programme, which we published last week, Mr. Clements received several encores, to which he acceded in the most cordial manner. His manipulation is very perfect, and his power to remember, adapt, and improvise music something wonderful. The singing was particularly pleasing, and several listeners heard the spirit-voice singing with him. Several seers corroborated each other as to the spirits controlling. Mr. Robson was controlled to sing a very beautiful song in response to one sung by Mr. Clements, and the psychical link between the two performers, Mr. Robson and Mr. Clements, who accompanied, was very distinctly visible, as also the action of the controlling spirit. Mrs. Holmes, who has a sweet, telling voice, sang, at request, several favourite spiritual melodies. Then "Rosie" controlled, and sang in her fascinating, simple manner, and Mr. Clements quickly learned and repeated her merry ditties. Mrs. Dickinson was then controlled by "White Fawn," while Mrs. Holmes was entranced by "Rosie," and a funny and highly-original dialogue was the result. It was altogether the most unique thing we have ever seen in Spiritualism. The "Strolling Player," through Mr. Morse, had a few good, cheering words to say in his peculiar style, recommending the formation of an altar of harmony, of which that evening was a happy beginning. It is likely that the attempt will be made to continue these pleasant reunions. The course of mediums was great, and the most perfect harmony and enjoyment prevailed.

"DR. FORBES" DENOUNCES VACCINATION.—SOLUTION OF THE HISTORICAL MYSTERY OF JOAN OF ARC.

MRS. OLIVE'S SEANCE, 19TH DECEMBER; SPIRIT-GUIDE, MARIE STUART.

On the control being assumed by "Dr. Forbes," he stated that he purposed that night to express his views on vaccination, and in order to give value to these views it was necessary to remember that he was the Sir John Forbes who died about ten years ago. He had been while here a supporter and practitioner of vaccination, and, like many more, had acted up to his light in doing so. Not having been able then to see beyond the fact contributed by statistical returns, that a degree of safety from the ravages of small-pox was purchased by the practice of vaccination, he had given in his adherence to that practice; but, as a spirit, he was able to see beyond these statistics, and he now as emphatically condemned the practice as before he had approved it, for it was patent to observers located in the spirit-world that the introduction into the human system of the filthy matter used in vaccination, while admittedly securing a certain immunity from the special disease of small-pox, was the fruitful cause of the generation of numerous other diseases of an equally fatal and loathsome type. Vaccine was a poison whose operations in the human system they were able to see and trace. The first disease that this loathsome matter was observed to generate was consumption. This was matter of observation to them, but could not be so to us; yet even to us a certain amount of verification was possible; and he challenged the examination of the statistics of vaccination and consumption, when it would be found that they had ever been, and were at this moment, keeping pace with each other. Vaccination was a gigantic feeder of consumption, and was thus a curse instead of a blessing. The other diseases of which they were able to observe that vaccination was the parent were fits and scrofula. These three diseases—consumption, fits, and scrofula—were the cost at which small-pox was being partially suppressed by vaccination, and thus a legacy of incalculable misery was being handed down to unborn generations. Vaccination should be at once abolished by law. But how then, it would be demanded, were we to be protected from small-pox? The answer was, By thorough and radical sanitary reform. "Widen your streets and enlarge your houses—let into them the sweet air and light; enforce cleanliness in your persons and homes and cities; let every child be taught, with its alphabet, the laws of health; for your Government vaccinators substitute sanitary inspectors; and in due time you will have eradicated all the predisposing causes of small-pox, which will be thus plucked up by the roots, while society and posterity will be delivered from the ravages of the frightful trinity of diseases of which vaccination is now the prolific parent."

The historical presentation was Joan of Arc. She said she came to explain what was somewhat of an historical puzzle—the mystery of her own life—a mystery very transparent in the light of modern Spiritualism. It would be remembered, that when living here she had given out that she saw supernatural lights and heard supernatural voices. These voices urged her to undertake deeds of daring on behalf of the then dauphin of France, and kindled in her a martial enthusiasm which bore her on to victory on an irresistible tide. During her life she had known nothing of the causes of these supernatural voices, but she had learned them in the spirit-world. They were these:—She had been a physical medium, and spirits were able to address her in the spirit-voice. Perceiving her capabilities for enthusiastic achievement, the spirit of the grandfather of the dauphin had for dynastic purposes spoken to her in the spirit-voice, and kindled the enthusiasm which yielded such historical results. She had thought, of course, it was the voice of God. The gift of mediumship had been to her a misfortune, and she paid the penalty with her life, for she perished at the stake. How different was it now! Yet her case illustrated the continuity of Nature's laws, and in dark times she had been an early ray from the sun of modern Spiritualism.

This control was very gentle, and in marked contrast to the rough and trenchant style of "Dr. Forbes."

SPIRIT-FACES AT MESSRS. HERNE AND WILLIAMS'S.

To the Editor.—Sir,—On Saturday last I attended a seance at Messrs. Herne and Williams's, 61, Lamb's Conduit Street, which I believe was as interesting to others as it was to myself. I have for some time been investigating the subject with a literary object in view—it is perhaps unnecessary to refer to here, and I have more than once written articles on the subject in public papers with which I am connected; but the

newspaper editors, as no doubt you are aware, by no means encourage notices in favour of this subject.

The visitors at Messrs. Herne and Williams's on Saturday consisted of some ten or a dozen gentlemen and three ladies. They were all perfect strangers to me, but with one of the latter, a pleasant, intelligent woman whom I purposely questioned, I had an interesting conversation on the subject we were met to consider, and elicited some (to me) singular facts, which on another occasion and under other circumstances it may be to the interest of truth to set forth in print.

Those who are not acquainted with Messrs. Herne and Williams's rooms may be informed that the apartment we assembled in for the purpose of "sitting for faces," as it is called, was very small, so that we were all close to the cabinet I have to speak of. The cabinet—which I should guess was about 6 ft. 4 in. high, something a little over 6 ft. broad, and about 3 ft. deep—I carefully examined before Messrs. Herne and Williams were seated therein—one at either end—and carefully tied with cords to the seats they occupied. A door in front at each end was closed and bolted outside, and at the top of the cabinet, in front, were three windows, each somewhere about a foot square, and with a blind of soft material hung over them. The folding doors communicating with the small room we were in were left open, and a gaslight in the other room shone full upon the cabinet, and with fully sufficient light to distinguish objects.

After the visitors (in two rows) had been seated but a very few minutes voices were heard in the cabinet, and these voices entered into an intelligible and intelligent conversation with those assembled. After a lapse of perhaps ten minutes or so the curtain over the centre aperture moved and disclosed the head and shoulders of an individual, to all intents and purposes life-like, said to be the spirit of "John King." With this form the different persons present held audible conversation, went up to the aperture and shook hands—and a fine hearty English shake of the hands it was, as I can testify from personal experience, for I felt the grip on my fingers for some minutes afterwards. At the same time this was taking place, at the wish of one present, one of the doors of the cabinet was opened, revealing Mr. Williams the medium securely bound and apparently in a deep trance.

The appearance of "John King" was that of a fine, square-faced man, with long black beard and a turban on his head. After "John King" had appeared, perhaps eight or ten times, the face of a woman, with head swathed in white drapery, appeared, and was recognised by those present as the spirit "Katey." From years' practice with the brush as an artist, I am intimately acquainted with the human form, and in this appearance every feature was perfectly distinct, and the face possessed individual character. This form, however, appeared to have less power, and to be unable to bear the gaslight as did that of "John King."

During this portion of the seance hands were shown at the apertures, and once, at request, an arm, naked to the elbow, was thrust forward in the sight of all. After the manifestation of "Katey" there were no more spirit appearances; but there followed a dark seance, in which, although some extraordinary manifestations occurred—such as iron or wooden rings being placed upon the arms of those present, whilst their hands were firmly held by those on either side of them, and in one instance a wooden ring so small that Mr. Herne appeared to be quite unable to remove it from his wrist, was placed upon his arm—still, nothing occurred (to my mind) of the truly wonderful and interesting character I have related as taking place in the early part of the seance.

Now, what are the facts? In a very small room, and surrounded with persons, some of whom at any rate would probably be gifted with ordinary intelligence, and who were anxious if possible to detect imposture, these two young men, Messrs. Herne and Williams, were caged up in a small cabinet and tied securely to the best ability of two of the persons assembled to investigate. In a remarkably short time are seen forms to all appearance material, further evidence of the materiality being furnished by the sense of touch. At the same time the open door of the cabinet discloses the medium securely bound and apparently entranced. I am disposed to think that not very many persons know what amount of evidence constitutes proof to their own minds; but in all common candour and fairness, if the facts related do not carry a conviction to the average intellect that there is something in this most remarkable movement called Spiritualism more than mortals yet fully understand, let us not be so monstrously unjust or self-condemnatory as to call those engaged in the investigation of this subject cheats and tricksters.

As a proof of my veracity, I beg to enclose my card, but not for publication.—I am, Sir, yours very obediently,
23rd December, 1872.

INVESTIGATOR.

SPIRIT-FACES AT YOUR OWN HOUSE.

To the Editor.—Dear Sir,—I have much pleasure in informing you that on Sunday last I had for the first time the opportunity of witnessing the spirit-faces.

Mr. and Mrs. Holmes came and took luncheon with me. About an hour after we prepared a cabinet with a screen which I have by cutting an aperture in it. We had not certainly sat five minutes before the spirit-faces came as you have already described them, and much to the surprise of Mr. and Mrs. Holmes, it being the first time we had sat together.

On account of their engagement at Mr. Slater's for the evening, we were obliged to close the sitting, but I should think the spirit-faces continued with us three-quarters of an hour.—Yours very faithfully,
CATHERINE BERRY.

P.S.—This being the first seance I have assisted at for many months, on account of my severe illness, I felt very much exhausted after it.
London, December 31, 1872.

Mr. HERNE, the well-known medium, desires his numerous friends to know that he has a brother, fifteen years of age, who has had a good plain education, and desires some eligible situation from which to make a start in life. The cause of Spiritualism has been somewhat benefited by Mr. Herne, and some little interest manifested in this matter would be a graceful act in return. Letters may be addressed to 61, Lamb's Conduit Street.

COMMENDATORY.

To the Editor.—Dear Sir,—We have now with us another lady medium from America, Mrs. J. B. Dickinson. I had the pleasure of an interview with her during my late visit to Liverpool, and in justice to the lady, who is a stranger in a strange land, I feel it my duty to recommend her to the attention of the Spiritualists of England. As a medical clairvoyant, her powers of diagnosis are, I am sure, unequalled; and the value of her prescriptions I should say incalculable, judging from the results of her labour which came under my own observation in the above town. She also possesses a very large share of test-mediumship. In the interview I had with her I received tests of so convincing a character in reference to things of a purely personal and private nature, that at once settled the question of the reliability of her mediumship in my mind. In conclusion, I can say that in Mrs. Dickinson the angels possess an instrument potent for good in relieving the pangs of disease or assuaging the sorrows of the mind. Long may she be preserved to us, and may her time, as it ought, be fully occupied! This is the sincere wish of yours fraternally, J. J. MORSE.

GLASGOW ASSOCIATION OF SPIRITUALISTS.

To the Editor.—Dear Sir,—I have great pleasure in advising you of a very pleasant meeting held last night at our hall. Dr. Clark, referred to in your notice last week, presided and conducted devotional services; after which we had the privilege of listening to an eloquent address in trance, through the mediumship of Mr. Wallace, on "Religion," in which the orthodox theory was sharply criticised, and the beautiful doctrines of the spirits ably expounded, more especially those of charity and brotherly love, which were affectionately dwelt upon. At the conclusion of the discourse Mr. Wallace's guides invited questions, and several present availed themselves of the opportunity: many interesting queries were propounded, and elicited prompt and satisfactory replies. The proceedings terminated at the usual hour. The hall, notwithstanding the inclemency of the weather, was comfortably filled by an appreciative audience.

The same evening, after the services, a few of us, who responded to the hearty invitation of Mr. James Bowman, adjourned to his house for a mutual interchange of thought. Mr. Wallace, who, you are doubtless aware, resides there during his Glasgow visit, was entranced three or four different times in the course of the couple of hours we spent there, and supplemented his discourse with words which must have found an echo in every heart. Space will not permit me going into details, but as Mr. Wallace's engagement draws to a close, we confidently recommend all Spiritualists not to neglect an opportunity of securing the services of Mr. Wallace, for they will have, as a father of the movement here said the other day, "an angel under their roof."—Fraternally yours,

164, Trongate, Glasgow, Dec. 23, 1872. J. McRUR, Sec.

P.S.—On the previous Wednesday evening, a meeting, presided over by Mr. Henry Murray, was devoted to questions replied to by Mr. Wallace in the trance state, the results of which were equally satisfactory.

MR. WALLACE'S MISSION.

The usual quarterly social meeting of the above association was held on Christmas evening, when the society's hall was crowded to excess. Additional interest was added to the meeting by the presence of Mr. Wallace, who has given hard work in Glasgow for upwards of three weeks, and has given great satisfaction to all parties. The chair was occupied by Mr. H. Nisbet, supported by Mr. Wallace and Dr. Anderson. The entertainment was of the usual Scotch *soirée* type, embracing tea, fruit, and confections; songs, readings, and pianoforte. A few remarks were made during the evening by the Chairman, Mr. Wallace, Mr. McDonald, Drs. Sims, Clark, and Anderson. Mr. Wallace expressed himself as highly pleased with the warm reception he had received in Glasgow, and hoped to renew the intercourse at no distant date. Altogether, a most enjoyable evening was spent. From the number of well-developed mediums already in Glasgow, Mr. Wallace's peculiar talents were not so strikingly observed as they would be among inquirers at an earlier stage; but to all beginners in the study, the Glasgow Society would cordially recommend Mr. Wallace as likely to be singularly useful.

SUNDAY EVENING SERVICES.

The usual Sunday evening meeting of the association, on the 29th ult., was addressed by Dr. W. Anderson, on the "Scientific Aspects of Spiritualism," in which he gave an exhaustive review of Serjeant Cox's psychical force theory, showing conclusively that it was founded on false data, and utterly incapable of accounting for the phenomena. The unconscious cerebration *placebo* was also effectively exposed. Considerable interest is displayed in these meetings, and the members and inquirers are much profited by them.

DEBATE ON SPIRITUALISM.

The *Indicator* of December 28 thus speaks of the debate between Mr. Mersh and Dr. Sexton at Paddington:—

"Tarlington Hall, Old Church Street, was crammed to excess on Sunday night to listen to an Anti-Spiritualist lecture given by a Mr. C. Mersh. Mr. Mersh certainly does not want talent of a certain kind—but decidedly not of the oratorical. Dreary platitudes, antique aphorisms, relative to nature and her laws, which every collegiate tyro is perfectly posted in, are really but a very sorry *pabulum* to present to an audience gathered together to investigate the abstruse science of Spiritualism; a science which, whatever its origin, is based on the belief of some of the ablest and most learned men of the present day.

"Before we quit the lecturer, in all kindness (we say it) he has decidedly mistaken his mission; he may adorn a desk, an oratorical platform never. We were, therefore, in no way astonished to observe that accomplished orator, Dr. Sexton, in the happy vein of playful irony for which he is so celebrated, demolish one by one the school-boy deductions of his young antagonist. As we listened to his flow of eloquence poured forth upon us, we saw it was Hyperion to a Satyr, and regretted that we had not on the other side a champion worthy to enter the lists against the doughty Doctor. However, altogether our Sunday evening at Tarlington Hall was a great intellectual treat, and one we promise ourselves again whenever the opportunity may present itself."

THE DIALECTICAL SOCIETY'S REPORT.

As there is a movement on foot to make this valuable book of more use to Spiritualism, and as several dozen copies have been put into circulation within these few weeks, we shall feel obliged if our friends will give us a short account of the use they have found these volumes to be to inquirers. Mr. Young's testimony, recently printed in these columns, is a good model. We shall be glad to receive these communications immediately.

OUR AGENT at West Hartlepool, Mr. Hull, desires to acknowledge with thanks, a large parcel of valuable works from Mr. John Scott, Belfast.

THE MISSIONARY IN SCOTLAND.—Mr. Wallace writes:—"I am once again in the old city, the mighty Edinburgh. I intend to hide myself for a few days in the crowd, if possible, to get breath. I shall have to return to Glasgow for a week before I finish. I shall not leave old Scotland for another month, so my numerous engagements in England must stand over. I cannot leave the bonnie Scotch folks yet. There is a mighty work to be done here by someone who can and will do it. Old theology is rampant, and I wish much to ease the old lady a little if I can before I go from her." Mr. Wallace's address is, Turkish Baths, 90, Princes Street, Edinburgh.

Mr. Bradlaugh, in his second speech, denies he ever said anything that ought to be construed into the meaning that there was no existence after death. He certainly did say that man's existence stopped there, inasmuch as he said that as an organised individual he became merged into the "inorganic," which, he said, precluded "the possibility of any admission of continued existence on the part of the individual." Mr. Bradlaugh's denial is therefore a manifest quibble, and an unworthy one, for what man with any claim to philosophy would think of asserting that the matter composing a man's body ever ceased to exist? And yet he (Mr. Bradlaugh) says, "I never pretended that existence stopped at death." It is not to be wondered at that Mr. Burns did not think it worth his while to take any notice of such mean quibbles as that. They tell their own tale plainly enough. Again, Mr. Bradlaugh says that Mr. Burns told the meeting "that man has two conditions of life, one physical and one psychical, but without giving the slightest argument in support of his position." This assertion is just as much an equivocation as the other; for, in addition to the proofs involved in the facts which he brought forward of men thought to be dead still communicating with those left behind them, Mr. Burns adduced instances of those so-called "dead" showing themselves to the living. What better proofs does Mr. Bradlaugh require of the fact of "continued existence" after death? As Mr. Burns very truly said, "It does not matter what I think, or what Mr. Bradlaugh thinks; we must succumb to facts." A. B. T.

A NEW PROPOSAL.—A letter from the pen of Mr. Foster appears in the *Preston Guardian*, commenting on the three persons who assailed Mr. Morse in that paper. We give an extract:—"However, suppose we retorted upon Mr. McMechan by saying, prove to us that you are possessed of the Spirit of God, seeing that you deny the truth—for I state this as the result of much experience, that unless Mr. Morse was controlled by the spirit of the Chinese philosopher, could he have afforded anything like so much information as was afforded by Mr. Morse? I answer, it is utterly impossible. But be that as it may, and with a view to test the matter publicly, I will deposit £50 into the hand of any impartial gentleman in Preston, if the trinity of traducers will deposit a similar sum, to be disposed of as follows:—If Mr. Morse do not deliver more addresses in the trance, every week, for as many weeks as they think proper; and if he do not acquit himself at the close in a more creditable manner by answering questions bearing upon the subjects of the lectures, whether theological, scientific, or spiritual, than the trinity of his opponents combined, then my £50 note is forfeited; but if he do, as I know he will, carry off the palm in this or any other intellectual encounter, then their £50 will be mine. The following is the only condition for which I desire to stipulate, viz., neither Mr. Morse nor his opponent to be allowed a single hour for premeditation, reading books, &c. relating to the subjects upon which they discourse so long as the trial continues. I make this proposal subject, of course, to acceptance or rejection by Mr. Morse, as I cannot ascertain between now and your 'going to press' his opinion about the matter."

A REJOINDER.—To the Editor.—Sir,—My attention has been directed to a letter appearing in your last issue (signed Ernest J. Witheford), professing to be a reply to a sermon on "Spiritualism," delivered by me in Bromsgrove, Sunday evening, December 8th, 1872. You will permit me to observe, through the means of your columns, that if Mr. Witheford had confined his remarks to the substance of the sermon—had he treated my arguments with anything approaching the measure of respect which I extended towards the subject of Spiritualism (as well as to Mr. Witheford's own challenge to a public discussion), I should have thought it worth my while to review his letter in detail; but considering the abusive spirit in which he discusses the subject, comparing me to an actor, designating a Christian Society as "a concern," and describing a sermon preached as consisting of "fanatical ravings"—when he descends to so much low abuse of this kind, the only course left open to me is to say I will not lower myself to Mr. Witheford's level by replying at length to a letter of such a character. I will only notice one gross misrepresentation which Mr. Witheford commits. He represents me as expressing my regret that we do not live in the old persecuting times, because then we could burn those that differed from us in belief. Sir, I can bring scores of respectable witnesses to prove that I said exactly the opposite of this. I distinctly recollect the words I uttered upon this point, and they were these: "But we live in the nineteenth century, in an age of toleration; I am glad for the sake of the Spiritualists that we do." I have only to say, further, that any impartial person who will take the trouble to look at Mr. Witheford's own review of my sermon will perceive there must have been something more than "fanatical ravings" in a discourse which required nearly two columns of your publication for an attempted refutation of the arguments advanced.—I am, Sir, faithfully yours, E. P. BARRETT.—Rock Hill, Bromsgrove, December 24th, 1872.

THE SPIRIT-FORMS SPEAK.

DEAR MR. BURNS.—We had a very satisfactory seance here on Sunday evening, Mrs. Burns, Mr. and Mrs. Holmes, Mrs. Julia Dickinson, Mr. Hudson, Dr. Dixon, and our own family party making up the circle. First we sat for the forms. Scarcely had we been placed three minutes when Mr. Slater's dear aunt Sarah appeared; then some wonderful tests to Mrs. Dickinson; then my beloved father, Francis Newburn, late of Darlington; after him, his grandson, Alfred Hutchinson; both of the latter I distinctly recognised. One of the spirits who came to Mrs. Dickinson spoke to her, and called her to the aperture to shake hands with her. Then no less than five hands were visibly grouped, and each of us, one by one, was allowed to go forward and press the welcome hand in token of mutual gladness to meet. Our semi-dark seance was concluded by a direct message in writing on the slate, from our friend who has signed himself on previous occasions as "Bullock;" he ordered us to sit in the dark. Not long had we obeyed the injunction when we heard what sounded like the tying of ropes, and on being hurriedly bid to strike a light, we found Mr. Holmes securely tied with rope, none having been in the room before. After due examination, the lights were again extinguished, and as we were all singing, Mr. Holmes's coat was taken off him, and landed upon Mrs. Dickinson and myself. We again struck a light, to be thoroughly satisfied of this male medium's position. There he was, still tied, without his coat; they promised to replace it, which they did very speedily, and when he was released from the cords, Mr. Slater and Mrs. Holmes were tied up in the most grotesque fashion together, during continued singing. After the exhibition of these very startling phenomena, "Bell," "Rosa," "White Fawn," and "Dick" severally, and to good purpose, gave us addresses and bits of lively conversation. We hope that having now for several Sundays obtained the forms, we shall in due time, under harmonious conditions, obtain other things which pertain to the scientific field of development for which we gladly wait. As I write this very insufficient account of one of the most successful seances I ever attended, the old year is fast fading away. With the dawn of better days to come, I desire cordially to wish success to the Spiritual Institution, that all efforts emanating for right and light through its members and upholders may reap a good fruition here and hereafter.

—Yours faithfully,

ADELAIDE SLATER.

19, Leamington Road Villas, Westbourne Park, W. December 31.

SPIRITS OR PSYCHIC FORCE.

To the Editor.—Dear Sir,—On Thursday evening last I paid a visit to 61, Lamb's Conduit Street, to see what I could of what some persons call "psychic force," and I must certainly say we had not to wait long for manifestations; the mediums (Messrs. Herne and Williams) being secured to the seats with cords, the gas was turned down, although sufficient light remained to allow the lookers-on to see anything that might appear at the apertures of the cabinet. Singing commenced inside the cabinet, in which we joined. A hand was seen quivering at the aperture, then vanished; then a hand at two of the apertures; then two hands at once. A voice proceeding from the spirit "Peter," "that is one pair;" then two more hands at the next aperture, and a voice, "that is two pairs." Soon a long arm was projected out of the cabinet, then another one; several different sizes of arms were thrust out, and in again in an instant in quick succession. The accordion was played upon, bells, rings, and guitar were thrown about in the cabinet by "Peter," who, together with his brother "Charley," kept up a constant, I may say, roar of conversation and confusion. Then "Peter" called out to some gentlemen in the circle, amongst whom was Mr. Serjeant Cox, "I say, Serjeant Cox, what do you think of this for 'psychic force?'" thrusting a long arm out. I cannot say positively whether the gentleman made any reply to this remark of "Peter's." But I thought the spirit was rather rude, or made too free with this gentleman, for he kept calling out, "I say, Serjeant Cox, what do you think of 'psychic force?'" "I say, Serjeant, would you like to see the faces?" "Yes," replied that gentleman, and all of us joined in saying "Yes, we should very much." Presently the curtain was drawn on one side, and a fine face of a man appeared, with white turban round his head, and a fine black flowing beard and moustache. He had fine large eyes and dark eyebrows. He appeared to have on a white garment, and looked to me like an Indian prince. He held his head very high, looked steadily at me, shook hands with me, and put his hand on my head and said, "God bless you, Christy," to which I replied, "Amen, and God bless you." Each sitter was called up by this spirit-man "John King," and he shook hands with each person, and held a short conversation with each, not forgetting to call Serjeant Cox by name, saying to him, as he did to each, "Can you see me?" to which he replied, "Yes, 'John,' I can see you very well, thank you, 'John.'" "John" said, "You are welcome." So you see, Mr. Editor, we all had a hearty shake of the hand with "psychic force;" and so it comes to pass that "psychic force" can walk, and "psychic force" can talk. I know it to be true because I have heard Serjeant Cox and others talk to "psychic force," and ask questions of the so-called "psychic force," such as, "May I see your face, 'John?'" "May I shake hands with you, 'John?'" Why not say, "May I shake hands with you, 'psychic force?'" "May I see your face, 'psychic force?'" Well, well, I suppose we shall all learn in time to call things by their proper names, as the apostle Peter did, when he said he saw Moses and Elias on the mount, and heard them talk with Jesus of his decease, and of what He should accomplish at Jerusalem; as the two disciples did when on their way to Emmaus, the Master appeared unto them, and conversed with them, and at the supper-table revealed Himself unto them; then they knew it was the Lord, and said, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" Then they could hasten to Jerusalem to the rest of the brethren, saying, "We have seen a spirit." Oh, no—"psychic force," oh, no; "we have seen the Lord; for He said unto us, 'O fools, and slow of heart to believe all that the prophets have spoken.' . . . And beginning at Moses, and all the prophets He expounded unto them in all the Scriptures the things concerning Himself." And He was afterwards seen by 5,000 at once, and He led his disciples out as far as Bethany, and while blessing them, He "was parted from them, and was carried up into heaven." And so

the disciples testified to what they knew to be true. They had seen the Lord, and so I say I have seen "John King," and "Katey King," and "John King's" son, and "Peter." I have seen these at my own house with others. The above are facts, and facts, they say, "are stubborn things."—I remain, yours faithfully,

C. P. B. ALSOP.

Late Baptist Minister of Old Ford, Bow.

46, High Holborn, December 21st, 1872.

THE RECENT Society of Spiritualists at Rochdale has been dissolved, and a new one is being formed. Secretary, Mr. Thomas Langley, 47, Water Street, Rochdale.

MR. MEREDITH reports that Mr. Wood, Halifax, had two good meetings at Liverpool on Sunday. The controls were Thomas Paine and Ernest Jones.

THE *Liverpool Daily Albion* and the *Kirkdale Advertiser* contain long notices of Mr. Morse's Sunday Services in the Islington Assembly Rooms, Liverpool.

Our truth-loving friend, Mr. J. Hunt, St. Helen's, very coolly observes:—"It is not improbable I may be in prison next week for non-compliance with the filthy and rotten vaccination humbug." We want a few political missionaries from Turkestan.

THE REV. J. M. CHISOLM has been giving a lecture in the Town Hall, Burslem, on Spiritualism, in reply to Mr. Morse's lecture previously delivered. The newspaper report does not imply that anything very remarkable was said, but we must record our thanks to the rev. gentleman for his aid in the continued agitation of the question.

MR. R. FITTOS, 34, Walnut Street, Cheetham, desires his Manchester friends to know that Mrs. Jennie Holmes will not be able to visit Manchester this month in consequence of engagements in London, but due notice will be given when she can do so. Mr. and Mrs. Holmes are at present literally worked to death by their London business, which is a good testimony to their powers and the public interest in Spiritualism.

THE *Barrow and Furness Daily Times* has caught the spiritual fever. "Anti-psych" demands that the "enlightened pen" of the editor show up the fanatical absurdities of the "shallow-pated" Spiritualists. But the compact is evidently between this editor and his correspondent, who appears to be a Spiritualist in disguise, for a leading article in a very certain way admits the gigantic growth of the spiritual movement, and the wide acknowledgment which the facts now enjoy.

THROUGH THE KINDNESS of Mr. Guppy we have received a report by Mrs. Gribble of Mr. Shepard's recent visit to Brighton. The spirit-voice was heard, objects were freely moved, and the spirits performed on the piano, with curious and telling effect, without the intervention of the medium's hands. Mr. Shepard's mediumship appears to be of a very satisfactory and extraordinary description. His address is 27, Baker Street, W.

WEST LONDON PROGRESSIVE SOCIETY.—A tea-party and social entertainment will be held in the Hall of Progress, 90, Old Church Street, Edgware Road, on Sunday, January 12, for the purpose of inaugurating the above society, when a few brief addresses will be delivered by various gentlemen. Tea on the table precisely at 4.45 p.m. Tickets, single, 1s.; double, 1s. 6d., to be obtained at the Hall on Sunday evening, or by post from Mr. Mersh, 219, Whitechapel Road, E. Ladies and gentlemen desirous of giving their aid by singing will oblige by bringing their music, if wishing pianoforte accompaniment.—C. B. MERSH, Secretary.

DARLINGTON.—We have just formed a permanent society here called the Darlington Spiritualist Association, and which we are going to inaugurate by holding a social tea and gathering in the rooms of the association (Co-operative Auction Room), in Commercial Street, on Wednesday, Jan. 1st; tea on the table at 5 p.m. A meeting after the tea will be held, at which Mrs. Butterfield, trance-medium, will be present. Admission to the tea and meeting afterwards 1s. On Thursday, Jan. 2nd, a public meeting will be held in the same rooms at 7 p.m. Mrs. Butterfield will also be present; admission 6d. Yours fraternally, on behalf of the association,—G. R. HINDE, Sec. Bright Street, Eastbourn, Darlington.—[On account of our going to press on Tuesday last week, this letter was too late, but it tells of the new society and the usefulness of Mrs. Butterfield; hence we give it place.—ED. M.]

KEIGHLEY.—On Christmas Day a large number of persons partook of tea in the Lyceum, East Parade, Keighley. Afterwards musical selections were given on harmonium, violin, and violoncello. Recitations, &c., at intervals were given by Messrs. Shackleton, Pickles, Misses Edmondson, and others. A very social and harmonious evening was enjoyed. It would be very difficult indeed to portray to you in writing this most harmonious and innocent gathering, consisting of 77 adults and 50 children. They went forth together, the old and the young, in marches and in spontaneous dances of innocence and mirth, beating time to songs and music, spiritual and divine. The young more especially seemed to move, as by inspiration, with joy and rejoicing befitting the occasion, and commemorating the birth of the greatest Spiritualist of all, whose mission was, and still is, peace on earth and goodwill to man.—D. R.

MR. FAWCETT'S CIRCLE, BISHOP AUCKLAND.—At the seance held specially for the benefit of the Spiritual Institution, Southampton Row, London, on Tuesday, Dec. 31st, Mr. Meek spoke in the trance for a considerable time on Spiritualism and its connection with science, theology, and also on the life of Jesus. The control by "Dr. Nixon" is now easy and effective, and the matter uttered is sound and logical. This spirit takes up positions most radically true, and is an unflinching opponent of the creedal dogmas of original sin, the atonement, and a never-ending hell for those who do not coincide with its advocates. His idea of salvation is "that he who is ready to die for the truth is saved;" therefore stand up boldly for the truths of Spiritualism as you know them to exist. In addition to this the various physical manifestations of table-lifting, ringing bells, playing and carrying the tambourine, were effectively produced, and demonstrated in a vivid manner the existence of the unseen powers. Much sympathy was evinced towards Mr. Burns and the work in which he is engaged, and the proceedings closed with a collection for the benefit of the Spiritual Institution. Thus was most successfully concluded the last seance of a year which has been most pregnant with spiritualistic doings, and will doubtless produce abundant benefits in future times.—N. K.

THE EAST LONDON FREE LECTURE HALL.

To the Editor.—Dear Sir,—I venture to trouble you to insert a few lines further relative to the said hall. I beg, on behalf of the committee, to thank those few earnest workers who have volunteered to hold subscription books; but I have to protest against the uncharitable proceedings of certain so-called Spiritualists, who, whilst assuming a l the generosity of the liberal minded, are not content, when the little book is brought forth, to shrink into their own cramped shell of selfishness, but are not ashamed to exercise their malign influence to prevent others from following the generous impulses of their nature. I would have all such to remember that the selfish mind can have no legitimate part nor portion with the beautiful religion of charity which Spiritualism teaches to all mankind.—I remain, dear Sir, yours truly,
23, Trafalgar Sq., Stepney, Dec. 24, 1872. S. Goss.

MR. LEES (Cleveland, Ohio), who visited London in the summer, has written us a letter, from which we offer the following extract:—"I have been travelling nearly ever since I returned home, so have not had a very good chance of keeping posted on the cause of Spiritualism in this country, excepting through the few Spiritualists I meet in my journeyings. I say few, not because there are any less, but because there are so few who really manifest any particular zeal in the cause. At present there seems to be a lull in the 'ism,' but I am convinced the cause is steadily on the increase, and is gradually changing the tone of the various churches. If Spiritualism, as an organisation, is not a success, it certainly has been, and will be, the means of liberalising and substituting common sense in place of the superstitions on which the various church structures are based. I think fully a third of the people here believe in the cardinal features of the 'new philosophy,' if they do not the phenomenal phase of it. It seemed to me, from what little experience I had whilst in England, that Spiritualism was in the hands of a very few, who wished, for some cause or other, to keep it out of sight; there seemed to be a fear that somebody else might find it out if the possessor of the secret were not careful. . . . Mrs. Jennie Holmes is a first-class physical medium."

WE HAVE RECEIVED from Mexico Nos. 16, 17, and 18 of *La Ilustracion Espirita*, a periodical devoted exclusively to the explanation and diffusion of Spiritualism, edited by Refugio J. Gonzalez, and published at Portal del Coliseo Viejo, No. 8, Mexico. As a work, its getting up does much credit to the editor; it contains able original articles, a choice selection of translations from European works, and a fair sprinkling of matter given through native mediums. We hope it will meet with subscribers in England, where there are many admirers of the Spanish language. The chief opponents that the editor has to combat seem to be those who shield themselves behind the almost exploded doctrine, "that it is the Devil that does the tricks;" luckily, the burning for witchcraft is no longer possible.

THE FACTS respecting the spirit-photographs come out gradually. In allusion to a statement in the MEDIUM to the effect that "John King" had appeared on several spirit-photographs, Mrs. Berry writes:—"I was very glad that the spirit 'John King' told you that it was he who stood on my plate. I told you at the time he promised me he would. I am right glad he kept his word." A great deal more that is reliable comes from the spirits than many people imagine. Mankind are so ignorant of the whole matter that they are not prepared to judge hastily, and the spirits patiently wait till the onward march of events vindicates their veracity.

A SCOTTISH preacher was one sultry day much annoyed by those who dropped in after the service had commenced invariably shutting the door after them. He bore the vexation with Job-like patience, but ultimately, being fairly exhausted from heat, he vociferated to an offender, "Friend, do for goodness' sake let that door be opened. I believe if I were preaching in a bottle you would put the cork in."

FROM a page of the *Reasoner*, handed in by a friend, it appears that in 1855 it was stated that the establishment of the Freethought Book Depot in Fleet Street incurred liabilities to the amount of more than £1,000. The Spiritual Institution is not the only effort that has cost money, and let us hope its career may prove more successful than the Fleet Street concern.

DEBATE ON SPIRITUALISM.—Discussion has become the order of the day. In addition to the one between Dr. Sexton and Mr. Holyoake, announced elsewhere, we are pleased to observe that our able friend "Historicus" will meet Mr. Magee Pratt on Sunday evening, at 90, Church Street, Paddington.

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DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—NOTICE is HEREBY GIVEN that the Fifth Yearly General Meeting will be held at the rooms, 74, Navarino Road, Dalston, London, E., on Monday evening, January 13, 1873, at 8 o'clock precisely, when the Report of the Council, with the Balance-Sheet for the past half-year, will be submitted to the members for adoption.—THOMAS BLYTON, Secretary.

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- FRIDAY, JANUARY 3**, 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.
- SATURDAY, JANUARY 4**, Seance by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock, for Spiritualists only, 5s.
- SUNDAY, JANUARY 5**, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
- MONDAY, JANUARY 6**, 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. Herne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock. Admission 2s. 6d.
- TUESDAY, JANUARY 7**, Seance at Mrs. MAIN'S, 321, Bethnal Green Road, at 9. Admission Free.
- WEDNESDAY, JANUARY 8**, Seance at Mr. Wallace's, 105, Isip Street, Kentish Town.
- THURSDAY, JANUARY 9**, 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. Lecture by Mr. Cotter on "Matter and Spirit: their relations to Human Existence." To commence at 8.30 p.m. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

- UNDAY, JANUARY 5**, 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.
- COWS, 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.
- GAUTHORPE, 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 8.30.
- 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 6 o'clock. Notice is required from strangers.
- 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, JANUARY 6**, HULL, 42, New King Street, at 7.30.
- TUESDAY, JANUARY 7**, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
- GAUTHORPE, 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.
- WEDNESDAY, JANUARY 8**, 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, JANUARY 9**, BOWLING, Hall Lane, 7.30 p.m.
- GAUTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
- WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.
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