



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

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

No. 146.—VOL. IV.]

LONDON, JANUARY 17, 1873.

[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—MR. BRADLAUGH'S SECOND SPEECH.

MR. BRADLAUGH: I suppose it is utterly useless calling my friend's attention to the fact that I have repeatedly defined the words I use; that he repeatedly uses the same words, and in an entirely different sense, without giving the slightest explanation. If our friend's ability to judge of a "beautiful philosophical address" may be estimated from the manner in which words have been thrown about in this discussion, I am afraid we can hardly accept his doctrine that beautiful philosophical addresses are delivered by the spirits. Nor do I follow him in his illustration of the Aylesbury boy. Suppose it to be true that the Aylesbury boy copied exactly Turner, how does that prove that man has two natures, and that one of them is sundered from the other at death, and that one afterwards exists? You might as well say, because a cartload of cabbages costs 6d., 5 cwt. of turnips will cost 2s. 3d. I assure you, there is just as much connection between one proposition and the other—(a hiss)—and the person who hisses simply shows that he may have spirits, but has not brains. Permit me to say that our friend is so utterly forgetful of everything that has passed in this debate, that he took the pains, in a roundabout way, to tell you how you could distinguish an individual, when that was one of the very first things I did in the course of my speech in defining the way in which you distinguish one mode of existence from another. I took great pains—you may remember the illustrations I used, of horse, man, glass, tree—because I knew how far it would bear upon this debate. Our friend entirely forgets it, because, if he remembered it, he ought to have shown where he objected; and in roundabout words, without troubling to say what he means, he talks of halo, of spirit, and spirit-spheres, and a lot of words which might as well be mumbo jumbo, for all sorts of purposes of argument or logic conveyed in them. Suppose it to be perfectly true that upon his arm, or upon some piece of paper, something was written, he did not know how, or upon a slate, in equally mysterious fashion, how, in any sort of sense, has he connected that with his proposition that man has two natures, and that at death one of them is sundered from the other? There has not been even the semblance of an attempt; and I do complain that after a debate has lasted three hours, we should be just in the same position as we were when we started. Do not forget our friend has not yet told you to what class of animals he limits this; whether it is limited to men, to some races of men, or to other animals; he has carefully avoided every point I put in the beginning, and to tell me at last, that the question of whether there is only one existence, or whether there are two, whether there is what you call spirit and what you call matter, or whether there is only one substance, is not a matter that we need inquire into in this debate, is certainly about as ridiculous a statement as it would be possible to make in discussing Spiritualism, because, if the logic of the beginning shuts out the possibility of spirit, it is no use discussing it afterwards on any sort of more inconsequential illustration. Well, then, our friend says, and I want, if I can, to deal with it without putting my own view too forcibly, he says it is just the same, taking his own illustration, as telegraphy, one of the means of communication. Supposing you went into a telegraph office, and you saw the needle moving about; well, you would not understand that, no—if you knew nothing about it you would not; and if you knew nothing about it, and the operator told you it was a spirit brought the message, you would be as likely to believe him as you would the operator who took a slate into a cabinet. But I take exception to your doctrine that the electric telegraph has never brought more important messages than spirit-telegraphy. If spirit-telegraphy will bring the price of corn, if spirit-telegraphy will foretell a storm that is coming, if spirit-telegraphy may be utilised for any of the ordinary purposes of life, then I can understand the argument. But I must confess—and here I have another proof of my friend's honesty, although not of his discretion—I must confess I

admire his notion of the way a debate ought to be conducted. He says, "We won't discuss the old question of spirit and matter," but he tells you what the scientist's views of matter are—they do not happen to be any I have ever heard before, and I have studied a little about matter and force, and so on, from Buchner, Vogt, Priestley, Moleschott, and others, taking Spinoza as my master—they do not happen to be included in any of those. And then he says, what? "Oh, there is a wonderful harmony, showing all one mind." Oh, but you might have taken some trouble to prove that, if it was any good to your case. Where is the harmony in an avalanche? Where the harmony in a shipwreck? Where the harmony in an earthquake? Where the harmony in the eruption of Mount Vesuvius? I object to words being pitched out without the slightest thought as to what they mean. If that is the sort of thing you get in your beautiful philosophical addresses at the spiritual seances, I do not wonder at your being pleased with them, nor at the results as they manifest themselves here, but I would suggest it is possible to improve upon them. Well, then, our friend asked, "What is genius?" Well, in a country where Shakespeare has lived, and near where Voltaire wrote, it would be possible to give you illustrations that might serve you; but with a man like Winslow, or Maudsley, to guide you, he will tell you that all that you call genius must result from an organisation, and a development of that organisation; an education of it built up, little by little, and little by little; and when you tell me that any of your spirits will put into man, and out of man, that which has never come within the range of his perception, I tell you, you simply utter words that have no sort of weight. And what on earth has clairvoyance or animal magnetism to do with your position, or electro-biology, or somnambulism? In any medical hospital they will give you very many instances of clairvoyance in connection with somnambulism, which very often occur to female patients in particular stages of their life. It is one of the commonest class of extraordinary phenomena that we have to deal with; but what sort of connection has that with your proposition that man has two natures on earth, and that one of those is sundered from the other? and even in your last speech you did not tell us which it was that was got rid of. You have carefully refrained from giving us the slightest opinion that can enable us to understand what you yourself meant—supposing, by a stretch of fancy, that you yourself know what you mean in dealing with it. Well, now, if you please, let us test this matter. Our friend has talked of invisible things, spirit being invisible. Last night he told us steam was invisible, and I heard a great number of his friends applaud it. ("So it is.") Some gentleman says, "So it is." Well, probably we do not mean the same. By steam I mean the elastic fluid which is created by the continuous application of heat to water, and I say that the steam is seen in the form of vapour, and that vapour is not one thing, and steam another—(applause)—and I say that if the gentleman who interrupts me would not get his own steam up, he would do better, because when the steam is got up without the safety-valves, then there is an explosion. I say that there was never a more ridiculous point put than to say that vapour is seen, and steam is not. (A voice: "Steam is invisible.") If you tell me so, all right; it won't make my opinion different. We clearly do not mean the same by "steam." (The voice: "Steam is invisible.")

THE CHAIRMAN: I must draw the attention of the meeting to one of the rules, and that is, that the right of addressing the meeting is confined to the debaters, and myself on a point of order.

MR. BRADLAUGH: Whether steam be visible or not, patience clearly is not amongst some of my opponents, but the man who tells you as an illustration of invisibility that steam is invisible, I say, with any ordinary chemist's definition to guide me, tells you that which is not accurate; because I say that vapour, as our friend expresses it, is but the state of the water when the steam is created, and that steam and vapour are not two distinct things which can be spoken of. Steam is the vaporisation of the water. ("No.") And if you say "No" fifty times it may satisfy you, because we find that noes do satisfy some people; but I beg you first, if you please, to go home, put the kettle upon the fire, and experiment, instead of experimenting in making a

meeting disorderly. Now the next point that I want to draw attention to is, that our friend said in his speech last night, that matter was the result of force. He did not say what he meant by force, nor did he say that he meant by matter anything different from what I have said. Seeing that matter was the result of force, I want to know whether he means by that, that force preceded the existence of matter; and, if so, he should give some explanation of his conception of the precedent state of force before matter yet existed. I will not weary you with any sort of belabouring of that point as the matter stands now, and I confess that I feel in the difficulty, that unless one simply turns the matters that have been put to you into utter jocularly, there is nothing whatever that remains for the discussion here. Because I do not want to be reduced to the position of having to admit or deny whether something happened in St. Luke's Asylum over the way, or not. I am content for the purpose, without disputing the occurrences of the things, to take them for our friend's argument, and I ask him to show me the connection between those and the propositions he has put to you. To relate to you that some boy did something somewhere is no more than relating that Houdin or Professor Anderson did something somewhere else, and is not to have them connected with the position which our friend is bound to prove. The onus does not lie upon me to account as to how some slate was written upon, or how some man tied or untied himself; the onus lies upon our friend to show that that is the result of what he calls Spiritual influence, and to make it clear to you in dealing with it.

MR. BURNS'S SECOND SPEECH.

MR. BURNS: I have abstained from trying to convince my friend Mr. Bradlaugh, about steam and vapour, and other matters, because I think he has quite as good a right to have his own opinion about these things as I have. I am one of the freest of Freethinkers, and I do not care a couple of straws how much Spiritualism Mr. Bradlaugh, or any friend before me, believes in; it will not alter my position a bit in regard to the matter. I do not know whether there is anything significant about it or not, but I am very sorry to see the varied tactics of my friend Mr. Bradlaugh, and also his great acquaintance with mad-doctors. I have not been able to get so deeply into the secrets of that malicious set of beings, who are perhaps the greatest scourges of the country; and I hope, if Mr. Bradlaugh gets nearer to the reins of Government, he will cause a great revision of those statutes affecting lunacy, because there are hundreds of people with psychological faculties in a state of abnormal action, and they are locked up in lunatic asylums, whereas, if they were properly trained and developed, they would turn out to be very useful members of society. I wish to direct your attention for a few minutes to the proof that these influences come from spirits. For instance, we talk with spirits face to face, and we see spirits face to face. Let me give you an illustration. We sit together in the seance, jolly, talking, enjoying ourselves; immediately we hear five or six other people taking part in the conversation, and we find that these other people have been in different places during the day from what we have been. One can tell us what was taking place perhaps in New York, another perhaps in some part of England or Scotland, or up and down the country in that way. Now, if a thing can speak, it ought to be able to tell what it is, and who it is, and where it came from; and these spirits are not things that allow us to judge about them, but they tell us exactly what they are and who they are, and they give us their credentials in such a way that every person who has investigated the subject thoroughly has come to the conclusion, ay, and are coming to the conclusion in hundreds and thousands every week, that these manifestations are the work of spirits. It is not a matter of logic at all; it is simply a matter of fact. How much logic would it take to prove the existence of Bethnal Green, or even the existence of Mr. Burns or Mr. Bradlaugh? The only way that you can prove the existence of those spots on the face of the earth is to become practically acquainted with them. I wish to say a word or two more about direct writing, to show you that that writing does come from a mentality, from an individuality; and in giving the characteristics of individuality our friend Mr. Bradlaugh entirely left out the characteristics of the individual man, the highest individual that we are acquainted with. He spoke about the horse, and so on; he might also have spoken about the man, but it was in such a categorical way that we cannot put our finger upon his definition of individuality as it applies to the power of the human mind. I have some cards before me, which are photographs of other cards, and those other cards were written upon by a human being, who did not possess a body of the same kind as you and I possess, and they were written under test conditions as follows. Four or five gentlemen tried this experiment. The investigator is desired to proceed thus:—Here is a card; pinch a bit out of the corner of it and put it into your purse. You do so. Put the card down; and as darkness is the condition, you turn out the gas. In two minutes after you have turned out the gas, you turn it on again; you find the card lying written with an inscription in Hebrew, in Greek, and in Latin. But you say, "Is this the same card? Is it not a card that has been brought into the place surreptitiously somehow?" But you take out the little crumb from your purse, and you fit it in—for you tore it off in a peculiar way; you fit it in, and you find it is really the same card. This kind of manifestation has been tried time after time; and if you can imagine a number of people sitting together who know nothing but indifferent English and Scotch; if you find a number of people so constituted sitting together, and getting a writing in those three languages, and, at a subsequent sitting, one in German as well; why, then, if you can suppose that such comes from anything but a human mind, I do not know what the characteristics of individuality are. There is every characteristic of individuality apparent. If you got a letter by post, who would you suppose wrote it? And if that letter was written in a certain language, would you not suppose that it was written by some person who knew the language? And if the persons present, when that writing took place, did not know the language, would you not confess that there was an intelligent being at work that used that language? There does not seem to be any other mentality than human intelligence that we have been able to discover in our acquaintance with nature. As to this writing, I will give you a combined illustration. One evening I sat for experiments where there were three clairvoyants present, because we have heard a good deal about the senses being beguiled, and one clairvoyant might be under a hallucination, and

it is well to check the experience of one person with that of another; the more senses you can bring to bear upon any phenomenon, it does not matter what it is, the greater certainly there is as to the nature of that phenomenon. One evening we were sitting at Mr. Everett's, No. 26, Penton Street, Islington. Now, Mr. Everett is not a "Wizard of the North," he is not an Anderson; he is simply a tradesman, who is desirous of gaining knowledge, and is hospitable enough to open his doors now and again for friends to come in, and in addition to giving them instruction, he sometimes gives them a little supper, and so that is all he gets out of the transaction. We sat there one night for the purpose of making experiments, and there was a voice talking to us, conversing away with us just the same as we would converse with each other, answering our questions and discussing with us, and telling us all about himself, and in every way comporting himself like a human being. In a little while one of the clairvoyants said, "See! there is something up at the ceiling." Another said, "Yes, there is an arm." Another one says, "Oh! there is something standing on the table." Another says, "Oh! it is writing on the ceiling." They all three corroborated each other spontaneously; there could be no chance of the idea of one mind being affected by the action of the other. We struck a light; we looked, and we found the name "John Watt" written upon the ceiling in a large hand, without any human being present having written it, as we all sat closely together in such a way that it would have been impossible for such a thing to have been done. There are a number of people present in this hall who have seen that manifestation. Then, again, I have to speak a word or two about the materialisation of spirits. I spoke of that last night. It is supposed to be a great miracle to see such things—for a spirit to communicate, and for those manifestations to take place, that seem to be so prodigious in the estimation of my friend. But there is no miracle about them at all; they are all a necessity of human existence, and they are all in accordance with the usual modes of human existence. For, indeed, you see a materialised spirit before you now. I am a human being, and I have got a solid, material body. What is this solid, material body composed of? It is capable of being resolved into the elements that may exist in this atmosphere, with the exception of certain minerals, which also can be volatilised. Hence, you can reduce the human body into an impalpable ether. What is it that has brought this human body together? What fortuitous circumstance has brought those atoms together, and what is continually bringing them together? We talk about death; but we are dying every moment of our lives. What is death, but simply the man throwing off certain elements, that is all, and he keeps continuing taking others on; but when once the power of attraction is overcome by the power of repulsion, repulsion takes place quicker than attraction, till at last the equilibrium is lost, and then the connection with the body is severed. How is the spirit materialised? I told you of the *perespirit* around the intelligent principle which constitutes the essential of a man. This *perespirit* is the thing that connects my intelligence with the external world, through the medium of my body. My body is the instrument; and speaking of the person with the injured brain, our friend says, "Oh, if the man had a smashed brain, what would be the consequence?" I say, "Oh, if you had a mote in your eye, what would be the consequence?" You could not see out of it till you had the mote removed; of course you could not, but the man was there all the time, only he had not the opportunity of manifesting in that particular way. The body is simply the instrument of the man, and if you derange the action of the instrument, of course it is of no use to the man. This materialisation of spirits, then, is carried on in the same way as the materialisation which we see in everyday life. The spirit is the positive principle; the spirit is the magnetic element. As I said, it requires two elements in nature to cause form. We want the force. All force is spiritual, and the effect of all force is material. That is just the difference between them. No person ever saw force. The forces of the magnet cannot be seen. Matter is simply an indication of force—simply an indication of action; and the more you think of and discuss the matter, you will see that that is genuine philosophy, given upon that slate without any excogitation or quotation whatever. The spirit is the magnetic principle, the positive element, the constructor, and the will of that spirit is such that when it comes into an atmosphere where the proper elements exist, it can absorb into its periphery those material elements that are there floating, and it can individualise itself materially in the very same way as we individualise ourselves materially, and from the very same elements. The medium, in whose presence this manifestation is capable of occurring, gives off the protoplasm—something nearer to protoplasm than Professor Huxley has discovered; the protoplasm of protoplasm—the nerve ether, that goes to make that protoplasm that Huxley talks of. The spirit can gather that out of the atmosphere, and out of the body of the medium, more particularly if that medium is in a deep comatose condition at the time, and sometimes the experiment robs that person of so much power that he is not able to control his nervous system afterwards, because of the drain made upon it. I leave out of the question the prudence of doing those experiments, but there is many a thing done in surgery and in science that it would not do for people to engage in every day of their life. Surgeons get cut with poisoned knives, and that kind of thing. We cannot be all anatomists, we cannot be all dissectors; hence, we need not be all mediums; but we may profit by the sacrifices of those who put themselves into such positions for our information.

MR. BRADLAUGH'S CONCLUDING SPEECH.

MR. BRADLAUGH: I have arrived now at my last speech. Our friend has not told us all through the debate whether Spiritualism applies to any other animals than man, or whether it is limited to any races of men, and I complain that it is most unfair to leave me in that position, because I challenged it most clearly at the beginning. I ask how can you expect him to be able to relate to you the proceedings at a spiritual seance accurately, when he could not remember my speech of last night, and has actually told you I had not defined man, or said but very little about him, dealt with other things instead, when I devoted a long portion of my speech to the definition of man, his vitality, and his intellectual vitality. If our friend simply has not a memory for it, then how are we to judge of his memory even for relating spiritual seances to you? I will not suggest that he wished to misrepresent me in any way; I do not think he did, but see how painful it is to me when I have endeavoured

at any rate to state a class of arguments, and when our friend talks just as though not one of them had fallen from me at all. Then our friend says, "Mr. Bradlaugh seems to be very familiar with mad-doctors." To whom should you go to study the mind but to those who have devoted themselves to the study of the mind? If I had gone to a veterinary surgeon, or to a civil engineer, I might have been wrong, but for mental phases, and the careful examination of them, the only men you can go to are those who have studied them in their abnormal as well as their normal conditions. Well, but does Mr. Burns understand the value of one phrase which drops from him? I am inclined to believe not. He says a thing is not a matter of logic, but a matter of fact, and he gives you the illustrations of what he considers matters of logic and matters of fact. He says you could not prove the existence of Bethnal Green by logic. If that is true, then I have got to unlearn everything I have learnt, and learn everything over again. I thought there was only one proposition which was above and beyond logic, and that was to each individual the fact of his own existence, and that only, because the very office and nature of testimony is to make a matter more clear after you have given the testimony than it was before you commenced. I do not wonder at people being Spiritualists, if our friend is a fair example of the sort of judgment that is brought to bear upon them. Now let us, in order to test the logical faculty, take one of his own illustrations. He says a card is written on in Hebrew, Greek, and some other languages. He says, suppose that none of the people there understood any of those languages. But why should I suppose that, to begin with? It is very good of you to suppose it, but why should I? How would you account for it? By the ability of some person to write upon it, or some machine to print upon it. You say we are to be guided by the teachings of experience, and you pretend that the conditions which operate upon your body are the conditions always operating. Then by my experience there is the answer; and if you appeal to experience it is the only answer you can get. And what do your spirits write? Is it anything that is of the slightest utility of any kind? or a bold hash-up of a bit of some book or another, which was not understood by the man who wrote it on the slate, and who made nonsense of it in the act of writing? I protest against reasonable men being dealt with in this way. And then our friend put it that he stood in the same position here with a new thing as Mesmer did with magnetism fifty years ago. It is not true. Spiritualism is as old as the world, but Spiritualism represents the infancy and ignorance of the world, and not the education of it. In the infancy of the world there was a spirit in every brook, a spirit in every mountain, a spirit in every tree, a spirit in every lightning-flash, a spirit in every storm. People who could not take the pains to inquire into the "how," manufactured the spirit as the efficient cause for it. Now, if I had been present when those cards were done, I would have tried to have found out how. I might not have succeeded, because I have seen Houdin perform, and I have not found out how he did his tricks. I attended Maskelyne's experiment, and I did not find out how; but it was the man's business, and he behaved much better to me than Davenport did. Now I sat with the Davenports. They said: "You must sit in the dark; you must hold Mr. Fay's hands one side, and Mr. Ira Davenport on the other." I said, "But why?" They said, "The spirits might hurt you." I said, "I will take the risk of that." I thought I was able to tackle the two Davenports myself, and there was only that question of Mr. Fay. They said, "If you do not submit to the conditions, there can be no manifestation." "Very well," I said, "then I will see the performance, but you must not expect me to express an opinion upon it." I ask you whether that is the kind of way to deal with science. To a scientific subject every test is lawful, and laudable, and proper, and I feel pained when I remember the investigations that have been conducted, and the sort of wretched hash that is given of them here, as though they were spiritual manifestations. Why, Reichenbach, in his book published twenty-five years ago, has collected a series of matters of much greater value, and things have been advanced by Ingledew and Eliotson and others, thirty years ago, in ways which have been made useful to science. But is there one shadow of a pretence that any one of these things has been made in the slightest degree useful? Your telegraphy, what does it bring? Your writing on cards, what does it bring? Your people who chalk names on the ceilings, what do they tell? I can understand this to be paltry conjuring; but when you tell me it is the grand genius of the world, not susceptible of the conditions of the body, able to act independently, coming to teach lessons to human kind, I am obliged to say there is not one of your facts that will bear investigation. And there was one point you must not forget. You accorded that I was not likely to be a medium. You quoted Tichborne. Do you remember one sort of classification he made of men in the world, in the course of his cross-examination? He divided them into men who were able to take care of themselves, and men who were not; and I complain that men should have these stories told to them without the ability to judge of them, as though they were fact. To be told that Mr. Home went in at one window and out at the other; to be told that Mrs. Guppy came through the roof; to be told that live lobsters have been pitched into people's laps,—why I urge that out of Bedlam statements were never made more monstrous. And you cannot blame me for the line this debate is taking. I was willing to have tried it on purely logical grounds. I did not in my opening speech introduce one element which could lead up to a thing of this kind. I carefully refrained from using one phrase which could mislead. I was willing to have dealt with such phenomena as you would attribute to electricity or magnetism so far as you wanted to have used them; but I say, without fear of contradiction, that there is not one definition I have given, not one of the arguments I have put before you, that you have condescended to deal with, and you have gone on telling a lot of anecdotes as though they were answers to the whole thing. And when you tell me that mad-doctors are the scourge of the country, I cannot even accept such a proposition. When I find amongst the pauper population of the country insanity upon the increase; when I find that that insanity is in the chief the result of bad food, and bad shelter, and bad clothing; when I find in our counties the lunatic asylums beginning to rival the workhouses, I say it requires a different kind of dealing with than to utter grand sentences like that; and I protest, in the name of the platform upon which I speak, against the using of words without some thought as to the meaning they are intended to

convey. I do not complain that our friend is in any sort of fashion lacking in honesty, because I believe him to be as thoroughly honest as any man I ever met; but I do believe that he has plunged over head and ears amongst a lot of words of which he does not understand the value at all; that he has accepted things without taking the trouble to weigh them or examine them. Why, in chemistry, in any one of the sciences, if he had dealt with his experiments in the same fashion, where would he have been? Why, what has he told you, to give you a proof that he does not in any way understand what he is dealing with? He does this. He says, we teach the doctrine that there are two opposites, spirit and matter. He has not taken the trouble to define to you spirit; he has not grumbled at my definition of matter, although that precluded the possibility of two existences at all. I do not pretend he ought to have been bound by my definitions; but if he considered those wrong, he ought to have given you a different sense, and shown you whether they were. Where does this matter stand? Modern Spiritualism pleads by our friend, and it is not enough for him to say that he is unversed in debate. He has lectured scores, if not hundreds, of times upon this subject; he is one of the teachers amongst his friends; he is the editor of *Human Nature* and the *Messenger*; he at any rate stands in the accepted position of being able to express the opinion of Spiritualists to the world. And it is not a question of a man coming here to defend a cause. He says: "We challenge investigation." What is the use of challenging investigation if, when questions are put to you, you answer not one of them? Why, on the very point our friend put, he said that they contended for a sunderance. I say, if you contend for a sunderance, do you contend for a union at birth, or what do you mean? Do you contend for pre-existence, as well as after-existence? Not one solitary word has he deigned to say in explanation of it; nor has he yet told you, although he spoke of animal life, physical life, and psychical life, whether he considers that the animal life ceases with the death. If he tells you in the last speech, it will be manifestly unfair, because other arguments would have turned upon it. I did not let one minute pass; I challenged him the moment it fell from him; and I ask you, as grave men, if this were a question for a jury; if fifty shillings depended on the verdict you have to give; if it was one of the most trivial incidents of your life, I ask you, would you, upon the sort of matter that has been submitted to you, give in a verdict in favour of our friend? He brings you a card. He does not know how it was written, and he says a spirit wrote it. When I deal with his own illustration of Rosie, he has carefully avoided going to it again, although I put questions upon it. I ask you, judge this matter, and judge it properly. The delusion is able to spread, and does spread. There have been all sorts of delusions; in the time of Henry and Louis there were miracles worked at the cemetery till the decree of the King forbade the working of them any longer. Nothing is more contagious than mental delusion. You may persuade yourselves in the dark into a variety of things; and there is no darkness greater than we meet in the broad daylight by the men who shut their eyes to the lights of science around. I have occupied my time. I do not regret having entered into this debate, but I do regret that it has not been in any fashion followed from the line I laid for it. (Applause.)

MR. BURNS'S CONCLUDING SPEECH.

MR. BURNS: We are just getting into the heat of this question. (Laughter and hisses.) Our friend Mr. Bradlaugh is tremendously anxious to get a great deal of it circumscribed. Now, I prefer to take time. It is very likely that if he pleases we may have more of this kind of thing, because, as he throws out, there are a great many other ways in which the question could be discussed. I am going to agree with him in one particular, and that is that any person who has not an acquaintance with those manifestations, and would go away from this hall believing them from what I have said, such a person would not be acting prudently, and say I agree with Mr. Bradlaugh that any person who goes away, and upon my testimony believes in things beyond his experience, is a fool. I have never asked any lady or gentleman here to believe in things because I have said them. I simply give you the results of my experience, that it may be a plea for you to make some effort to extend your experience, unless it be that we are to go and ask Mr. Bradlaugh what is and what is not, and be tied down to his definitions. It is quite probable that there are more things in heaven and in earth than have entered into the subject-matter of Mr. Bradlaugh's propositions; at least I find that such is the case, and I am very glad indeed to see that in the course of this debate a great many matters have been opened up to me for my further investigation and verification. As to scientific tests, they are of a very difficult kind, and our friend Mr. Bradlaugh, in making tests of psychological matters, requires to bear in mind what kind of psychological influence he sets to work while he is making his test. If he was making a test with nitrate of silver, he would have to be very careful what kind of elements he put in, or he would destroy the combination at once. In a psychological matter the tests are equally precise and scientific. I will give you an instance. I said I had a very positive temperament. The other day I saw a manifestation of spirit forms in the daylight. Seven spirits were there, and talked to us and spoke to us—(interruption).

MR. BRADLAUGH: I trust our friends will not express any dissent; it is not fair. Still, I do say that no new matter of fact should be introduced into a speech which I cannot deal with. Everything that is said now, by the rules of all fair debate, must have relation to what has passed before during the debate.

MR. BURNS: There is no new manifestation whatever; it is the very same thing that I have been discussing the philosophy of during my last address. I was going to give you an illustration of scientific test. Now, during this manifestation there was a spirit calling himself John King.

MR. BRADLAUGH: I object to any new matter of fact, and that is new matter of fact. John King has not been alluded to in the previous speeches.

MR. BURNS: The spirit manifesting himself could not bear the sight of certain persons' eyes. Dr. Dixon was there; there was also a lady who is present, and other ladies were there; they looked at this form—

MR. BRADLAUGH: I really must rise to order. This is all new matter, which I have no opportunity of dealing with.

MR. BURNS: It is not of any great importance to me. I will come to the point. The point was the matter of a test, but I wished to tell

you the circumstances, which are just the same as the other circumstances I have related. You will observe that there is nothing particularly new except the test which our friend has brought forward, and he is very anxious I should refer to the things that he touches upon. To show you the delicacy of this matter: the rays of magnetism coming from the eyes of the person now addressing you caused that materialised form to melt away, while it was being looked at by several pairs of eyes. This instance itself shows you how difficult the matter is for investigation, and our careful we ought to be in going into the question of test. As to Elliotson, and all those gentlemen that have been named, we are quite well aware of their experiments; we do all the experiments that they wrote of in their voluminous books, week in and week out continually. As to the utility, the *cui bono* of Spiritualism, why, this is the subject of a debate in itself; I have not had time to touch upon that. I have employed the time in laying the necessary foundation for considering that question; and as to the history of Spiritualism, and the use it has been to society from the early records of history, there is also a great deal to be said upon that. Of course it is very easy for our friend Mr. Bradlaugh to say it is the juvenility of humanity; but when I look at the "children" who are Spiritualists, and the big people who are not Spiritualists, I do not see such an overawing condition of mind in the one compared with the other; and I ask you, who has cited the greatest number of facts, and introduced the greatest number of scientific considerations, and has brought forward the greatest number of new truths in this debate? And again, I wish to call attention to the fact that I have established my three propositions, and therefore I have put out of court the propositions and the pleadings of my friend who opened the debate. I showed you last evening that man had two sets of faculties, and that there were clearly two conditions of matter entering into man's organic circumstances. Then this evening I have shown you that those intelligences, those individualities, those identities that lived with us as men and women, and have been separated from us by death, are capable of coming back amongst us in a great number of ways, and proving to us that they do exist, and establishing their individuality in every way possible. We can handle them, they can touch us, we can see them, we can hear them, they can lift things about; we can see them in the organic state, we can see them in the psychical state, we can identify them from descriptions of people who do not know them, and have no idea of their individuality, and we can know them by long acquaintance with them. We have every proof of the existence of spirits that we have of the existence of human beings, and that proof I have adduced to you during this debate. As to the matter of Spinoza, &c., it is a notorious fact that Spinoza proves every one of my positions in his "Ethics." He proves immortality, he proves the existence of the spiritual essence which is claimed by some Spiritualists. I am not much of a reader myself. (Laughter.) As I told you, I am a hard-working man, but I have read enough to know that Spinoza is entirely with me as regards the spiritual philosophy. He is not with me as regards apparitions: he did not believe in psychological phenomena, as they manifestly were not invented, as the Yankee said, in his day, at least they were not then understood, but Spinoza was entirely of my philosophy. And now a word to conclude. Our friend Mr. Bradlaugh is, I suppose, a Secularist, and I am a Spiritualist; and yet, barring the difference that I admit a certain number of facts in nature that he rejects, we are both alike in almost every other detail. I hold before me here the "Principles, Objects, and Rules" of the National Secular Society, and to the whole of these I am ready to subscribe in every iota. And I would say further, that there is no possible col-

lision between those facts of psychology and the principles of Secularism. There can be no possible collision. Why, the greater number of my friends, up and down the country, have once been Secularists. I have Mr. Shepherd, of Liverpool, taking the chair for me when I go to Liverpool; I have another gentleman, who is a Spiritualist, and is also proprietor of a Secular Hall in a part of Yorkshire, and I have the editor of the *Spiritual Magazine*, who used to stand upon the Secular platform; and I say, How is it possible that the facts of nature can be rejected by any sound—I will not say creed—but sound principles of any kind? If the principles of Secularism are sound, they ought to give unlimited liberty to the mind. The principles of Secularism ought not even to—

MR. BRADLAUGH: I am sorry to rise to order. I thought we were discussing modern Spiritualism. I am quite ready to discuss Secularism at some other time. I think if our friend would only have told us which of those forms of life died, and which did not, it would have been better.

MR. BURNS: I am very glad to give my friend every opportunity. I have found no fault with him whatever, except for giving a slight indication of slander against a medium. My friends, if any man will stand up on a public platform and repeat anything that is libellous or disparaging against a woman without giving the name, I do not know where his manhood is. (Applause.) She may only be a spirit-medium, but she is somebody's wife, and she is perhaps somebody's mother, and her character is as dear to her as your character, English men and women, is dear to you, and I would not for a moment see a man stand up and try to stab a person in the dark without resenting that moral assassination. I have the pleasure of knowing—it is quite a recent case—that it is an infamous lie. I say to you in parting, Spiritualism is a matter in which you do not need to depend upon mediums at all. You can go home, every one of you, and settle it at your own fireside. It is not a professional matter, it is a universal truth, inherent in the nature of man, and it is capable of elucidation by all those who take the trouble to observe the conditions. (Applause.)

MR. BRADLAUGH: I beg to move a vote of thanks to the Chairman for presiding over us for these two evenings.

MR. BURNS: It is my place to second that proposition. I do so with great pleasure. It is through the instrumentality of the Chairman that I have had the pleasure of debating this subject before you.

The resolution was agreed to.

MR. BRADLAUGH: I beg, before the Chairman returns thanks, to state, with reference to what has just fallen from our friend, that if the gentleman who gave me the information does not authorise me to deal with it within a week, I shall print his letter in the *Reformer*. I may say I have no right to deal with it now. Mr. Burns had a speech before, in which he might have challenged me to do it; but he left it till his last speech, so I will exercise my own discretion; and I tell you frankly, the only reason I do so is, the gentleman told me if I could manage not to make his name known to-night, he might be able to detect further matters.

THE CHAIRMAN: I have had very great pleasure in presiding on these two evenings; and it is an additional pleasure to find that there is some indication—at any rate, on the part of one debater—of pursuing this subject a little further. I hope that that mind will continue; because there are so many matters which have been opened, that I am sure it will be a desirable thing if these gentlemen—who have acted throughout with so much courtesy—and have been listened to with so much attention, should have another opportunity of trying their mettle.

The proceedings then closed, but as the parties were leaving the platform Mr. Bradlaugh handed a letter to Mr. Burns, which is supposed to have been the letter containing charges against a medium, as mentioned during the debate. Mr. Burns deliberately tore up the letter, and threw the pieces in the direction in which the letter emanated, with the hope that all imputations of malice or ignorance against unoffending conscience might meet with a similar fate. The uproar from Mr. Bradlaugh's friends was so great that no words could be heard, and the meeting terminated in great confusion.

In introducing the report, the *National Reformer* alludes to this incident as follows: "After the termination of the debate on the second evening there was considerable excitement, caused by an unusual display of temper on the part of the champion of Spiritualism towards a gentleman who had written a letter alleging trickery on the part of some mediums referred to by Mr. Burns." This quotation is incorrect in two important particulars. First, the mediums were not referred to by Mr. Burns, but by Mr. Bradlaugh, who introduced the slander into the debate. Secondly, the "display of temper" was on the part of Mr. Bradlaugh's friends, and not on that of Mr. Burns. To place at his disposal that which he had characterised as "an infamous lie," was simply to give him the power to deal with it as any man of moral sense would. To Mr. Bradlaugh and his friends such a matter seems to be a morsel of exquisite sweetness. The offer made to Mr. Burns was an insult which he very properly treated in the summary way reported above.

DR. DONOVAN, the well-known phrenologist, died recently. He had not been in practice for some time.

PRESTON.—A correspondent, in writing for information, observes:—"We are starting a private circle, and we have great hopes of its success."

A COUNTRY CORRESPONDENT remarks:—"The MEDIUM, indeed, has a wide circulation, for this morning I received an application for a Missionary Spiritualist in Salt Lake City."

MR. THOMAS ROBINSON (Beeston) says the cause is progressing hopelessly in that village. A developing circle is held at his house every Thursday evening, Mrs. J. Murdock, medium. Two healing-mediums are expected to be developed.

THE POPE—poor old fool!—has, to his entire satisfaction, proved Jesus to have been of aristocratic descent, and that aristocracy is the gift of God, and, with the priests, the supporters of thrones. It is rather unfortunate for this view of matters that the aristocratic Jesus most heartily execrated priests, renounced all connection with thrones, asked his aristocratic followers to divide with the poor, and was, in fact, a missionary and lecturer to the people—to mankind—irrespective of their social position or moral status. His kingdom was not of this world. The kingdom of his popish followers is exclusively of this world.

* During this debate I avoided parading my merits in any way, that the cause of truth might the more signally triumph unaided by adventitious circumstances. Hence I did not boast of my reading or erudition, which I am free to say are sadly defective. I had only seen Spinoza's "Life, Letters, and Ethics" for a few hours one evening, when a friend left it, yet the principles of that great thinker sufficiently impressed my mind to enable me to make use of the expressions in the text. I have since procured a copy of the work (21s.), from which time and space prevent me from quoting fully. Ethics, Part I. "Of God," is an argument to show "that God is the First Cause absolutely" (Prop. 13, Coroll. 3); that "besides God no substance can exist, or be conceived to exist" (Prop. 14); "that attribute is that which the understanding apprehends as the essence of substance" (Prop. 9); "that the extended thing and the thinking thing—thought and extension—are either attributes of God or are modes or affections of the attributes of God" (Prop. 14, Coroll. 2); "that the Absolutely Infinite Entity or Being is necessary to be defined as the Being consisting of an infinity of attributes, each of which expresses a certain eternal and infinite essence" (Prop. 10, Scholium); "that everything which by its nature may exist in numbers, must necessarily have a cause for its existence external to itself" (Prop. 8, Schol. 2). In the same Scholium, Spinoza observes: "I do not doubt but that they who judge of things *confusedly*, and are not accustomed to apprehend things by their first causes, will find some difficulty in understanding the demonstration of our seventh proposition. The difficulty here arises from the distinction between *modifications* of substances and *substances* themselves being overlooked, and from ignorance of the way in which things are produced." In the Scholium to Prop. 15 it is argued that "all who have ever thought of the Divine nature in any proper way deny that God is corporeal." In the reasoning involved in these quotations, my assumption that Spinoza is of my philosophy is abundantly substantiated, and the spirit-faces being a "mode of substance" corporated before our eyes through the active agency of an "incorporeal substance" is an experimental demonstration of Spinoza's philosophy. In Ethics, Part V., "Of the Power of the Understanding," is reasoning to show that man is immortal. "Prop. 23. The human mind cannot be absolutely destroyed along with the body; something of it remains which is eternal. Demonstration: There is necessarily in God a conception or idea which expresses the essence of the human body, and this therefore is necessarily something that pertains to the essence of the human mind. But we ascribe no duration to mind that can be defined by time, save only and in so far as the actual existence of the body, which is explained by duration, and may be defined by time is expressed—that is, we do not ascribe duration to the mind, except in connection with the body. As, however, there is necessarily a something which, by a certain eternal necessity, is conceived by the very essence of God, this something, pertaining to the essence of the mind, will necessarily be eternal." In the Scholium appear the following remarkable words:—"Our mind, inasmuch as it involves the essence of the body under a form or aspect of eternity, is eternal, and this its existence cannot be defined by time or explained by duration." But mind as substance cannot exist apart from its attributes, and that which is most real has the greatest number of attributes; furthermore, it has been shown that the human mind and Divine mind are identical in nature, and in the idea of them is comprised all that is positive and potential. Therefore, this potential substance being the source of all modes and affections of substance, the mind has as an essential attribute, the power to manifest itself in time and duration, as experimentally shown by Spiritualism and in every-day life; or as Spinoza expresses it, "extended substance is one among the infinite attributes of God" (Prop. 15, Schol.). I hope this note will give some idea of the value to be attached to Mr. Bradlaugh's boasted knowledge and assertions. I would not have added this note had not my antagonist given me the lie direct in respect thereto by his grimaces on the platform.

MARYLEBONE ASSOCIATION.

On Monday last the Marylebone Association of Inquirers into Spiritualism held their quarterly meeting at the Spiritual Institution, 15, Southampton Row, at which there was a goodly attendance considering the uncertainty of the weather. The business of the evening commenced by voting Mr. White to the chair, when the following circular and rules were adopted for the guidance of the Association:—

OPINIONS OF EMINENT MEN ON SPIRITUALISM.

"Spiritualism is a fact and a life: in method it is phenomenal and philosophical, corresponding to the inductive and deductive methods of reasoning."—*Rev. J. M. Peebles.*

"But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand—it is Modern Spiritualism."—*Lord Brougham.*

"Death destroys not, in any sense, either the life or the identity of man."—*Robert Dale Owen.*

"The world at large ridicules that which it does not understand. . . . That Spiritual phenomena exist, any man possessed of common sense can prove for himself by experiment."—*Cromwell F. Varley.*

"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called Spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake."—*Professor De Morgan.*

"How pure in heart and sound in head,

With what divine affections bold,

Should be the man whose thoughts would hold

An hour's communion with the dead."—*Tennyson.*

"It would startle some people to discover in how many royal palaces in Europe it (Spiritualism) is firmly seated, and with what vigour it is diffusing itself through all ranks and professions of men, who do not care to make much noise about it—men and women of literary, religious, and scientific fame."—*William Howitt.*

"I have tried to find out how they (phenomena) are done, but the more I studied them the more satisfied was I that they could not be explained by mere mechanical trick. I have had the fullest opportunity for investigation."—*Lord Lindsay.*

"And this fact of Spiritualism will yet be grasped as with a death-bed clutch of the delivering hand that reaches down to lift us into new life."—*Gerald Massey.*

RULES AND REGULATIONS.

RULE 1.—That this Society be called the Marylebone Association of Inquirers into Spiritualism.

RULE 2.—That the objects of the Association are to offer facilities to investigators, by holding seances and meetings, the circulation of progressive literature, and by every possible means to induce inquiry into Spiritualism.

RULE 3.—That the officers of the Association shall consist of a president, vice-president, a committee of seven members—five males and two females (three of whom shall form a quorum), a secretary, treasurer, and librarian. The officers shall retire from office annually, but shall be eligible for re-election.

RULE 4.—That the election of the executive committee take place at the last quarterly meeting of the Association in each year, special notice of such election to be forwarded to each member at least a week before the election shall take place.

RULE 5.—That any respectable person, male or female, may become a member on payment of an entrance-fee of 1s., and a quarterly subscription of the same amount.

RULE 6.—That any member being in arrear of his or her subscription for one month after the termination of a second quarter, be considered to have withdrawn from the Association.

RULE 7.—That a card of membership be issued to each member of the Association, the same to be returned to the secretary on his or her resignation.

RULE 8.—That once a month there shall be a social gathering, at the residence of any member who may have convenience for holding the same, for the purpose of members stating their experience, or discussing anything of interest that may be read or suggested bearing on the subject.

RULE 9.—That once in three months there shall be a general meeting of the members, to hear a report from the secretary as to the financial and general aspect of the Association. To such meetings each member may introduce a friend.

RULE 10.—That no alteration of the rules take place except at a general meeting of the Association.

The next business was to appoint officers for the ensuing year, when Mr. Cowper was re-elected president; Mr. Hunt, vice-president; Mr. White (re-elected), secretary; Mr. Runter, treasurer; Mr. Maynard (re-elected), librarian; and a committee of five males and two females; when the company separated for the refreshment room.

After voting Mr. Cowper to the chair, an address of condolence was read, which it is intended to present to Mrs. Maltby, who has recently lost her husband, who was a member of the association. The address was artistically written and beautifully illuminated by Mr. Griffiths, and will be signed on behalf of the members by the president.

Mr. Hunt then gave a very impressive address, showing a need for greater spiritualty, and a necessity for us to live so that our light may shine and give vitality to all.

"Historicus" pointed out that the Church opposed a verification of the miracles upon which its faith is supposed to be founded. Spiritualism rescued such important testimony of spiritual existence from a danger of rational rejection, reducing immortality to natural law, and thus was speedily supplanting the Church, which, as a consequence, was in a state of rapid decay. The opposition of scientific men proceeded from the fact that they were ignorant of that which they affected to denounce. The speaker proposed a vote of thanks from the association to Mr. Burns for the aid afforded by the Spiritual Institution. This was seconded by Mr. Claxton, and carried.

Mr. Burns in reply said his thanks were rather due to the Marylebone friends, who, by adopting the spirit in which the Progressive Library had been founded, had done much to support it and make it useful, and at the same time had quietly made themselves the most powerful society in the metropolis; by such a system of co-operation, the Institution would soon become self-supporting and much more useful. He concluded by observing that as the movement would finish its first quarter of a century of existence on March 31, the event should be commemorated by suitable proceedings, in which that association might take useful action. He also spoke of the great necessity of a general and also local choirs in London.

Mr. Griffiths stated his willingness to assist at any time in getting up a concert, and would be pleased to join others, believing it possible to have some kind of successful demonstration.

The secretary then addressed the meeting for a brief period, stating that the association now numbered fifty members, showing an increase of eleven on the quarter and a healthy state of progression.

The evening was enlivened by vocal and instrumental music in which the following friends took part:—Miss Claxton and Messrs. Hacker and Griffiths.

CHARLES WHITE, Hon. Sec., 10, David Street.

P.S.—Herewith is our quarterly subscription of 25s. to the Spiritual Institution, and 5s. for the use of the room. Friends wishing to inquire or join will be welcomed amongst us.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

On Monday evening last, 12th inst., this association held its fifth half-yearly general meeting. The president, Mr. Thomas Wilks, occupied the chair, and the business of the evening was opened by the minutes of the half-yearly general meeting of July 3, and special general meeting of September 16, 1872, and the advertisement convening the meeting, being read and confirmed. The president then called upon the secretary to read the report of the council and balance-sheet for the half-year ended December 31, 1872, from which it was shown that the association has made steady and satisfactory progress, the number of members being thirty-five as compared with twenty-eight on June 30 last. The accounts and balance-sheet as certified by the auditors, Messrs. Tapp and Sulman, showed an increase in the receipts, as compared with the preceding half-year, of £7 10s. 10d., and the increase in the expenditure of £1 13s. 4d.; while a credit cash balance of £6 3s. 7d., and capital stock balance of £6 11s. 1d., are carried forward to the current half-year.

The council purpose investing the receipts accruing from donations for life membership and subscriptions for honorary membership in purchases for the library, and in reference to which a number of the leading and most valuable literary works on Spiritualism are about to be added, consequent on the receipt of two most liberal donations received during the past half-year. The first donation was from Robert Hannah, Esq., F.G.S., of £1 1s., and the second from Miss Florence E. Cook of £5.

The report most carefully analysed the results of the twenty-six seances held on consecutive Thursday evenings, the average attendance of members working out at fourteen; and stated that the truth of Spiritualism had been satisfactorily demonstrated. The special seances held during the half-year have been well supported, and great interest taken in all the meetings. A reference was made to the impartiality of the editor of the *Hackney and Kingsland Gazette and Shoreditch Telegraph* in publishing even communications upon Spiritualism during the half-year ending December 31, 1872, at the close of which correspondence the editor recommended his numerous correspondents to read and investigate for themselves.

The report and balance-sheet were then formally proposed for adoption by the members by Mr. G. R. Tapp, seconded by Mr. R. Pomeroy Tredwen, and carried unanimously. The following officers were then re-elected for the current half-year, viz:—President, Mr. Thos. Wilks; Council, Mrs. A. Corner, Mr. Geo. Blyton, Mr. Alfred E. Lovell, Mr. Jos. Stephens, and Mr. E. J. Wilson; Secretary and Treasurer, Mr. Thos. Blyton. After some further formal business, the proceedings were brought to a close by a most cordial vote of thanks to the officers for their services during the past half-year, which was replied to by Messrs. Wilks and Geo. Blyton.

AN ACQUISITION TO THE SPIRIT-CIRCLE.

To the Editor.—Sir,—Will you be good enough to allow me a corner in your useful little paper to call the attention of its readers to a mode of facilitating spirit-telegraphy or phenomena at the circle, which is likely to be very useful in the present imperfect state of the science? At a recent weekly session at my house, my wife and myself sitting alone on that occasion, we were told by the alphabet to "place a magnet on the table." The result was astonishing; the power increased threefold, or equal to four or five additional sitters. Since that session I have tried the experiment by placing several magnets in different positions on the table, so as to equalise the force, and the result has shown me that a magnet is more than equal to an ordinary sitter. Some circles might not possibly have so successful a result as I have had, for I am told that it is only where the force of the magnet assimilates itself with that of the medium or sitter that the experiment proves useful. This is a matter worthy of trial, and may develop into something more than it at present appears, and therefore I hasten to share my experience with others, who, like myself, are anxious to investigate and facilitate investigation. It is quite new to me, and perhaps it may prove so to some of your readers. I am, yours truly,

ROBERT WOOD.

26, Cable Street, Liverpool.

P.S.—We received this advice from a friend of ours named Lydia Fairclough, we have therefore called it "Lydia's System."

[Some time ago we published a letter from Mr. Whiting, showing that the use of the electro-magnetic machine intensified the power of the sitters, and restored them from fatigue if used after the seance. We shall be glad to hear of other experiments.—Ed. M.]

MR. W. PERKS, 36, New Street, Dudley, sends us particulars of a concert to be given for the benefit of Mr. Downs, at the Assembly Rooms, 42, Aston Road, Birmingham, on Monday evening, the 20th instant, at 7.30. Mr. Downs is a medium, and has been out of work for three months, and this benefit is got up by his friends to relieve his present circumstances. We hope our readers in the district will attend.

TRIBUNALS OF COMMERCE.—This movement, under the indefatigable promotion of Mr. John Robert Taylor, is making steady headway. Mr. Taylor's recent pamphlet on the subject has elicited much attention. It may be obtained in exchange for twelve penny stamps remitted to Mr. J. R. Taylor, Weavers' Hall, 22, Basinghall Street, London, E.C.

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

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

Wholesale Agents—F. Pittman, 20, Paternoster Row, London, E.C.; Curtrie and Co., 13, Catherine Street, Strand, London, W.C.; John Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

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."

The Times and Spiritualism—The Press v. Spiritualism—How to Investigate the Phenomena—Next Sunday in London—Dr. Sexton's Appointments—Questions Answered—Therapeutic Mediumship—A New Form of Co-operation—A Lady's Thoughts on the Times Article—Spirit-Photography—Nottingham, &c., &c.

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

FRIDAY, JANUARY 17, Private Social Meeting of Mediums, at 7.30

SUNDAY, JANUARY 19, Service at Cavendish Rooms, at 7 o'clock. Address by Mr. Cotter.

TUESDAY, JANUARY 21, Madame Louise's Seance for Clairvoyance and Medical Diagnosis, at 8 o'clock. Admission, 2s. 6d.

WEDNESDAY, JANUARY 22, Developing Circle by Mr. Cogman, at 8. Tickets for a Course of Four Sitzings, 6s.

THURSDAY, JANUARY 23, 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 36.

OUR READERS who receive the "MEDIUM" direct from the office per post will very much oblige us if they will remit their Subscriptions without an application for the same per post. The prices may be seen above; and if this is kindly attended to, it will save us several pounds in labour and postage. The Readers of the "MEDIUM" need not be told that our work is carried on at a great sacrifice, to lessen which is an act of pure charity.

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 17, 1873.

THE ENLARGEMENT OF THE "MEDIUM"—THE NEW MACHINE.

In response to the short statement made two weeks ago for aid to enable us to buy a perfecting machine, to print the enlarged MEDIUM at one operation, we have received from Mr. Foster, Preston, the offer of £5, with the hope that forty-nine others may be induced to follow the example. This money is not offered, nor is it accepted, as a gift, but as a loan. As such it is as good as a gift to a certain extent, for the use of the machine would save a considerable sum of money in the course of the year, and enable the MEDIUM to be published by mid-day on Thursday, in time for circulation all over the country by that day's despatches. This would be a great benefit, and it is one which we hope our good friends will accord to us, and to the cause. The number printed last week was so great that it took a considerable portion of three days to get them printed, very much increasing the expense. In future the need of long numbers will increase, and we have in course of preparation a series of special numbers which will at once require the use of enlarged printing facilities. Our helpers, then, have an excellent opportunity of aiding us without impoverishing themselves. Our proposal is that our friends send us in sums of £5, £10, or £20, as may be convenient, which will be placed to their account against what they may require from the Institution in the way of periodicals, &c.

On making inquiry, we much fear that we have underestimated the cost at which a suitable machine can be obtained, and that it may burden our friends and ourselves too much to collect the amount in small sums, we therefore further suggest that some wealthy reader may have cash to invest, so that a considerable proportion of the amount might be obtained as an ordinary loan, for which the machine would be ample material security. Ready money is of great importance in transactions of this kind, and that, with the advantages arising from the immediate use of the machine, would enable us to meet the requirements under which such accommodation could be obtained. Seeing that we labour with progressive success against difficulties which none of our fellow-Spiritualists have been able to surmount, we hope our friends will come forward promptly and heartily, and aid and encourage us in sustaining the growing demands of this great work.

NEXT SUNDAY IN LONDON.

Sunday Services for Spiritualists, at Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, at 7. Mr. Cotter, on "Matter and Spirit, and their Relations to Human Existence."

Charles Voysey, at St. George's Hall, Langham Place, Regent Street, at 11.

Sunday Evenings for the People, St. George's Hall, at 7. W. H. C. Nation, Esq., on "Charles Dickens: The Morals Pointed by His Pen," followed by Mendelssohn's "Hymn of Praise."

Sunday Lecture Society, St. George's Hall, at 4. Miss Mary E. Beedy, M.A., Graduate of Antioch College, U.S., "On the Joint Education of Young Men and Women in the American Schools and Colleges."

"An Unfettered Pulpit," South Place Chapel, Finsbury, at 11.15. M. D. Conway, on "Pre-Darwinite and Post-Darwinite Worlds."

MR. G. MASSEY'S APPOINTMENTS.

Middlesborough-on-Tees, Monday, January 20, for the Cleveland Philosophical Society. Subject—"Concerning a Spirit-World Revealed to the Natural World from the Earliest Times by Means of Objective Manifestations; with an Identification of the Tree of Knowledge of Good and Evil."

Newcastle-on-Tyne, Tuesday, January 21. Subject—"Spiritualism of the Past: Concerning a Spirit-World Revealed to the Natural World from the Earliest Times by Means of Objective Manifestations; with an Identification of the Tree of Knowledge of Good and Evil."

Thursday, January 23—"Spiritualism of the Present: Facts of My Own Personal Experience Narrated and Discussed, together with Various Theories of the Alleged Phenomena."

Mr. Massey's address is—Ward's Hurst, Hemel Hempstead, Herts.

DR. SEXTON'S APPOINTMENTS.

Mechanics' Hall, Darlington, Sunday, January 26th:—

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

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

Tuesday, 28.—"Vaccination Useless and Injurious."

Wednesday, 29.—"The Physiology of Digestion."

Thursday, 30.—"The Vital Stream; a Sketch of the Circulation of the Blood."

Gymnasium Hall, Huddersfield, Sunday, February 2nd:—

Afternoon.—"Personal Experience, and Reasons for Embracing Spiritualism."

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

Arrangements are in progress for Dr. Sexton to lecture at Batley, Leeds, Newcastle-upon-Tyne, Glasgow, Edinburgh, and other places.

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

Mrs. BASSETT will give a seance at Mr. Cogman's, 15, St. Peter's Road, Mile End, on Tuesday evening, the 21st instant; admission 1s. This will be the first of a series of seances to be given by the same lady medium on Tuesday evenings at Mr. Cogman's Institution.

The great demand on Mr. and Mrs. Holmes's seances compel them to hold two light seances each week for the spirit-faces, viz., Monday and Thursday evenings. We want more good mediums, as the present ones are literally worked to death. Mr. and Mrs. Holmes are giving great satisfaction by their mediumship.

MESSRS. HERNE AND WILLIAMS have returned from Hull, where they had a very successful sojourn. They will remain at their rooms, 61, Lamb's Conduit Street, till the 27th instant, when their engagements in the North will again take them away from town. The Saturday evening seance is for Spiritualists only.

Human Nature for January, post free, price 7d., contains a valuable lithographic fac-simile of direct spirit-writing from Mr. Burns's spirit-friend known by the name of "The Old Man." This spirit has been seen in the material form five times. The message is a very characteristic one, and, as a fact for investigators, has great weight. The number is selling rapidly.

Mr. D. D. HOME has again returned to Paris after a few weeks' sojourn in this country for the benefit of his health, which is far from good. Mr. Home suffers acutely, but he talks of his condition in a cheerful and happy spirit, even anticipating the worst in a manner which exhibits the value of his principles in the most desperate trials. His mediumistic power is as great as ever, and its exercise does not at all impair his strength.

IT WILL be seen from another column the great repute in which Mrs. Butterfield is held where her talents are best known. We hope our Darlington friends may be able to spare her to visit London, and think the time should be fixed after the present month's arrangements of the various societies have been accomplished, that each society may have the pleasure of hearing her one evening. Application for Mrs. Butterfield's services should be made immediately to Mr. Burns, 15, Southampton Row, W.C.

MADAME LOUISE held a seance, as announced, at the Spiritual Institution, on Tuesday evening. Mrs. Berry presided. One of the party present, who was quite unknown to the medium, had her past life most accurately described, and it was rather an unusual one, for she had buried her first husband before she was twenty-one; she had married a second, and he died of consumption, and she has married a third, who is now living. His business was described as being "amongst something to eat;" it appears he is a bread and biscuit baker. Her mother came, gave the name of Mary Agnes, told her the cause of her death, which was dropsy in the heart. She was fifty-five years of age when she left this sphere. We are sorry that so few attended the seance, as Madame Louise's talent as a clairvoyante should be witnessed, and we hope to see a fuller room next Tuesday.

A VALUABLE SPIRITUAL INVENTION.

To the Editor.—Dear Sir,—It has occurred to me that if there are a few genuine Spiritualists possessed of some means, a very valuable invention and discovery may be at once placed in their hands, and abundant funds may be secured from the profits for carrying out any future invention or discovery that may be communicated to us by our spirit-friends. The numerous experiments that have been carried out with this invention have demonstrated beyond all doubt that it is of immense importance to the world at large, and I feel confident, as an engineer, that if this discovery (which is of strictly spiritual origin) can be secured and carried out by Spiritualists alone, there will be no further necessity for making subscriptions to accomplish all that can be desired for forwarding the great cause of Spiritualism. I may inform you that the machine is so far advanced that a very moderate amount of capital will put it into full operation, as the expensive process of experimentalising has been successfully accomplished. I will therefore thank any of our Spiritualist friends to communicate with you on the subject if they wish to investigate or take an interest in this discovery. I have no doubt whatever but that this communication, if faithfully carried out, will accomplish more for the practical results of Spiritualism than anything that has occurred up to the present time. I may inform your friends that there is no risk in the matter, as the invention has passed through the fiery ordeal of practical and ocular demonstration. I am most anxious to complete this machinery immediately, and if a few of our friends will take up some portion of the patent, the invention may be placed before the public on its true merits; and if we are honest to ourselves and the cause of Spiritualism, the profits to be derived will be ample to pay every shareholder, and extricate Spiritualism from any financial difficulty that may now present itself.—I am, Sir, yours faithfully,

DURTON.

[We hope our readers with a few pounds at their disposal will look into the subject of this letter, they may thereby do themselves and the world substantial service. If they do not, others will, sooner or later. Ed. M.]

LAST WEEK'S MEDIUM was sent to every newspaper in the British Islands. Will our readers look out for notices, and send them up marked to save our time in looking for them?

THE AUTHOR of "The Book of God," "Enoch," &c., thus speaks of the recent debate:—"You had far the best of the argument in the discussion with Bradlaugh. Your honesty contrasted favourably with his art."

LAST NUMBER OF THE MEDIUM is yet in print. It has had a much larger sale than any previous number. Those who desire to retain the use of such a potential weapon should secure copies before they are all sold.

OUR NEXT NUMBER will contain a further discussion of the attitude of the Press towards Spiritualism; and the following number will contain Mr. Grant's able and exhaustive paper on "A Scientific View of Modern Spiritualism." It will be a special number for investigators, and for that purpose will present features of unusual value.

THE FOLLOWING advertisement, copied from the *Echo* of Dunedin, New Zealand, shows how our brethren announce themselves at the Antipodes:—

"SOCIETY FOR INVESTIGATING SPIRITUALISM.

"THE usual Fortnightly Meeting of the above Society will be held in the Lower Athenæum Hall, at 8 o'clock, on Wednesday Evening, October 2nd, when members will give their experiences.

"Admission:—Members, free; non-members, 6d.

"R. WILSON, Secretary."

LIVERPOOL.—Mr. Johnson, of Hyde, will speak under spirit influence on Sunday afternoon, at 3, and evening at 7, at the Islington Assembly Rooms. The *Albion* gives a good report of Mr. Kitson's trance-address on Sunday last. Though served up with sneers by the reporter, it was well worth recording. The Liverpool friends sell fifty copies of the MEDIUM at each meeting, and they never have enough to meet the demand. Mr. Chapman observes:—"You would be astonished to hear the expressions of regret from most people when the MEDIUMS are all sold, which they have been of late. However many are ordered, they all go. There never was half the interest manifested in Liverpool about Spiritualism as at present. It is, I think, with holding public Sunday services, and having public mediums to speak. Scores could not get in last Sunday night, and went away."

PRACTICAL CHRISTIANITY.—The *Era* informs us that Mrs. Cook, "a poor old soul, nearly eighty years of age," who lived at Lutterworth, was sent to prison for a week by three clergymen for picking up a stick on the road, valued at one penny. "Wending her way home one evening, this deaf old woman, with far more than one leg in the grave, happened to pick a stick out of a hedge. It is not even proved if the stick was in the hedge. Probably it was lying on the ground. Mrs. Cook had by chance some dreamy remembrances of pleasant Christmases long ago. She might have recalled the roaring fires in the olden time, and the lordly hospitality of the Squire at the Hall. So she tucked a stick under her shawl, and thought she would 'make believe' to be warm and jolly. But a policeman came by that way with other views. He was of opinion that the octogenarian had damaged the fence to the extent of one penny, so he took her before the clerical Lutterworth magistrates. They knew that both the old dame and her husband were in receipt of parish relief, and must have been aware that for Mrs. Cook to pay 13s. 6d. costs and fines was as impossible as for her judges to liquidate the National Debt. So, in default, they sent the poor soul to prison for a week, there to break her heart and die. There really ought to be a pillory for the unpaid magistracy. If this story be unexaggerated, we don't envy the feelings of the three clergymen at Christmas time." Surely, the old religion is worn out, and a new edition is urgently demanded. When its salaried professors behave so, what can we expect of rowdies? Modern Christianity says that one of God's children may have acres, and halls, and slaves, and sensual indulgences, but that a sister shall not pick up a rotten stick on the road to warm her shrivelled body at this festive season. She was sent to prison, and there died!

CAN SPIRITS COMMUNICATE THEIR OWN IDEAS?

To the Editor of the Medium and Daybreak.

DEAR SIR,—As you invite the readers of the MEDIUM to give their experience on this subject, I am convinced they (the spirits) can give their own ideas, independent of man or woman living on this earth; and I will now give my reasons for having this belief, but in order to be brief I will only give two, although I could give many. In the year 1854 my wife became a medium, and at that time I had made up my mind to leave New York for London, and not knowing if I should come by a steamer or sailing-vessel, she was influenced, and stated we should come by a sailing-vessel called the Patrick Henry (not knowing that such a ship was in existence), and that we should have a very quick voyage, viz. fourteen days, to a place called the Needles, when we should be in much danger of being lost; but after a time the weather would clear up, and we should arrive safe in London. Now, I did not know the name of the ship till after I had taken my passage, and we arrived at the place named in fourteen days, and for two days everyone on board expected we should go to the bottom, but at the time named we arrived safe in London. I am convinced no man living knew this would take place at the time she stated it would. I will now give another circumstance. In the early part of 1860, I and my wife, in company with Mrs. and Mr. Elisha, watchmaker, formerly of Bond Street, London, were taking supper in Henry Street, Brooklyn, New York, and as soon as supper was over my wife was influenced, and represented in a most remarkable manner, a person suffering from inflammation of the lungs, and appeared to spit up the lung, and after this she dropped down on the floor and lay for some time apparently dead, and when she recovered Mr. Elisha asked her who that was to represent. The answer was, "Your wife." He then asked when it would take place. The answer was, "In five weeks." Mrs. Elisha was at that time apparently in good health, and that day five weeks she died from inflammation of the lung, and spat up the lung just as represented. From this and many other circumstances I am fully convinced that some of the spirits are much better acquainted with natural laws than the inhabitants of this earth.

W. T. WILSON.

103, Caledonian Road, King's Cross,
August 31, 1872.

WE STATED a few weeks ago that the *Banner of Light* office had been entirely consumed, and that all was lost in the late conflagration in Boston. Our contemporary, we are happy to say, has, like the fabled bird, risen from the ashes fresh and youthful. In appearance it is improved, and its matter is more interesting than ever. The sympathy shown and contributions offered in response to the *Banner* appeal speak well for Spiritualism as a fact, in more ways than the evolution of phenomena.

"ALPHA" writes in caustic phrase of the ignoble truculency of the press on the matter of Spiritualism, taking as his text the conduct of the *Echo*. It is easy for any penman with little knowledge and less sense of honour, not to speak of truthfulness, to abuse a trance-medium, to characterise his address as "assumption" and as "inconsequential," and to poke vulgar fun at men whose mental occupations are out of his mind's reach; just as easy, indeed, as it is for the savage to propitiate the rainbow, worship thunder, or it may have been for the grandmothers of these flippant writers to get into hysterics over an approaching eclipse. It is unfortunate for the public that press-writers are oblivious to one fact—their incapacity to enter into argument.

MR. A. D. WILSON has a complaint against our contemporary the *National Reformer*, which space will not permit us to insert in full. "E. C.," in the *National Reformer*, asked a number of questions apparently to call out answers from Spiritualists. Mr. Wilson made replies, which were not inserted, on the plea, expressed in the column "To Correspondents," that such communications must contain something not said by Mr. Burns in the debate. Mr. Wilson considers this a "paltry excuse," as Secularistic writers play a monotone, harping on the same string almost continually. "Besides," he urges, "the question raised by 'E. C.' was the use or bearing of the facts, not the facts themselves, as in the case of the debate."

THE *Liverpool Albion* of Monday contains a very sensible letter on Spiritualism. The same paper of Tuesday had a long leader on the discussion in the *Times*; also a very fair report of the social Tea-meeting and Soirée of the Liverpool Psychological Society, and the services of Mr. Clements, musical-medium, and Mr. Morse, trance-medium. The *Daily Post* gave a similar account, reporting that Mr. Lamont from the chair remarked that in regard to Spiritualism one section of the community cried "Pooh, pooh! there is nothing in it;" the other half cried "Booh, booh!" frightening them with the very theory. The *Courier* was convinced that "the Spiritualists are engaged in the pursuit of a science which must set people a-thinking and doubting." This is good; for if people did not doubt the profundity of their own egotism, they would never condescend to think.

THE *Rock* reviews the *Times* article, and, though overcome by the devil and evil-spirit mania, is sound on the essential points. The editor of the *Rock* is a Spiritualist of a kind. He says, "Folly surely can no further go than to suppose that 'inner consciousness' can make a table talk or spin, or 'unconscious cerebration' sustain Mr. Home in his aerial flights! Better poo-poo the subject at once than seek to smother its facts beneath a cloud of such unmeaning verbiage." He argues that Mr. Direks raises a false issue in saying the manifestations are evolved in secret by some unpropagated trick or deception. "To suppose that any mere 'trick,' with its thousands of practitioners and its millions of dupes, should have escaped detection for thirty years, is an idea too preposterous to be seriously entertained. But, apart from jugglery, only two possible modes of accounting for the phenomena have been proposed: they must either be due to some undiscovered force in nature, or be produced by the direct agency of spirits. The former hypothesis, could it but be made good, would exactly meet the case of those who, though like the Sadducees of old they refuse to believe in angel or spirit, nevertheless find themselves confronted by something that they cannot explain; so let science, say these, make haste and take the matter up." The *Rock* concludes the matter with a homily on "unclean spirits" and "Satanic agency." It would appear that "God is not in the thoughts" of such writers.

MR. AND MRS. HOLMES AT THE EAST END INSTITUTION.

Mrs. Holmes held a seance at Mr. Cogman's, 15, St. Peter's Road, Mile End, on Friday evening, January 10th; about thirty persons present, so that the space allotted to the medium was somewhat limited. After a few preliminary remarks by Mrs. Holmes, explanatory of the character of her own peculiar mediumship from its origin to the present time, the lady proceeded to arrange the sitters in two rows lengthways of the room, and four rows deep at one end of the room, in the third of which was my position, and was quite cut off from the part of the room where the medium was sitting—not even a child could have passed to or from my position without disturbing the sitters in front. The medium now took her seat, in an isolated position, on a common cane chair, facing the two rows sitting lengthways. I was then requested to tie the medium's hands, and the two ends of the tape were fastened to the back of an empty chair standing in front of the medium, and tied in such a manner that I feel assured it could not have been loosened by myself without great difficulty and lapse of time. All the sitters were now instructed to join hands, Mr. Holmes being placed at the junction of two rows of sitters. All was now ready. The light had scarcely flashed into darkness before the bells, tambourine, and other instruments were heard floating above us, and playing the weird music of an unseen revelry, inexplicably wild and wondrous. And here I would remark that this to me was the strongest test of the evening. I am convinced that no human being in that room could in that brief instant of time have produced the phenomena described. That little moment of time flashed from its tiny pinions a revelation that centuries of dogmatism could never unfold. From this point the seance was continued in darkness for the space of an hour, with a few brief intervals of light merely for the examination of the position of the medium and the sitters, and I feel that I am as justified in believing that Mrs. Holmes was tied and sitting in the same position as when the seance commenced as I am in believing in my own individual identity. During this time, nearly if not all in the room received evidences that they were not forgotten by the invisible messengers of this strange but beautiful philosophy. I, who was sitting in the hindmost seat, receivedappings on the head with what seemed to sound like a tambourine, stroking of my head with fingers,appings on my face, hands, and knees. My neighbours, in the same row, I believe, were touched by invisible hands. Mrs. Holmes, unless she could have been at liberty and could have suddenly transformed herself into a very small bird or a butterfly, could not have favoured us with those kindly touches of recognition. Then remains the question, Whence did they come? The tape with which I had tied Mrs. Holmes now fell into a lady's lap next to me; every knot was loosened, and the material uninjured. I had no doubt but that it was the identical tape I had used. The ring-test was called for, and given with the usual unaccountable result. The light was now restored, the sitters re-arranged, and Mr. Holmes entered the cabinet. Shortly afterwards faces appeared at one of the apertures; the first was that of a female, apparently from twenty to twenty-five years of age; the next was a venerable countenance of the patriarchal type; the next was the features of a little girl, and was followed by that of an infantile countenance. In reply to interrogations, all these forms gave forward movements of the head, implying affirmative answers. I did not observe a negative or shaking motion of the head at all, neither could I recognise any signs of natural life or motion in the eyes or the lips. I requested permission for someone to enter the cabinet with Mr. Holmes, but this was not allowed. Of course it would have been more satisfactory to our sceptical minds if we had been permitted to do so, but as we are so entirely ignorant of the laws by which these phenomena are wrought, we have no claim to dictate to Nature the conditions under which she shall conduct her operations.

The seance now terminated, Mrs. Holmes expressed her appreciation of the harmonious feeling that had pervaded the meeting, and the kindly reception accorded to her at this her first seance of a series to be given at the same place. S. Goss.

THE SPIRIT-GUIDE OF A WIFE IN AMERICA REPORTS UPON FAMILY MATTERS TO THE HUSBAND IN ENGLAND.

(Mrs. Olive's seance, Dec. 23th.—Spirit-Guide, Marie Stuart.)

The first control announced itself as that of "Dr. Starre," the spirit-guide of the wife of an American gentleman present. The spirit at once advanced to this gentleman, shook hands with him, and entered into conversation about family matters. The American stated that his wife, now in America, was a writing-medium, and that though he had seen Mrs. Olive privately, he had never mentioned to her the fact of his wife having a spirit-guide, still less had he mentioned his name; he was therefore quite unprepared for its announcement now. "Hambo" afterwards resolved the mystery. At the private interview the gentleman had had with his medium, "Hambo" had undertaken to visit the family in America and report. On this visit he had become acquainted with the spirit-guide, and brought him over the Atlantic to speak with the husband. "Sunshine" afterwards gave a number of tests, and showed such an intimate acquaintance with the intentions of one gentleman that he returned again to the seance of Jan. 2nd to inquire of her whether she had not read it all out of his head as out of a book.

THE BODY OF A MAN FOUND BY THE AID OF SPIRITUALISM.

MR. EDITOR,—On the 29th of October last, Mr. Moor, a gentleman farmer and friend of mine, who resided at Raegill House, which stands on an elevated plain of land, about two miles east of Hawes, Yorkshire, off the Leyburn Road, went to the Hawes market, as was his usual custom, and stayed rather late in the evening. On leaving the hotel with some companions, he went to the stable for his horse, and said, in the Yorkshire dialect, "Can on, and I'll o'get ye before ye get to the town foot," a distance of some 300 or 400 yards. His companions walked on, and passed the town foot, but Mr. Moor never arrived. They went home, thinking Mr. Moor had been delayed through some business or other, but seven weeks passed away, and Mr. Moor had never been heard tell of, although every search had been made to find him. The brooks and rivers were all carefully dragged, and it was said not a foot of water was

passed over without examination. Thousands of people turned out to search the lands, the woods, and the streams, but to no effect, and the papers said "that had an earthquake opened the bowels of the earth and swallowed him up, Mr. Moor could not have more certainly disappeared from the sight of men." Seven long weeks his wife and family waited with painful and intense anxiety to know of the husband and father's fate, hoping against hope, till despair had gathered around the family group, as light from every source seemed extinct. Table-rapping was resorted to, and a few circles were formed in the neighbourhood; communications were received through the tables to the whereabouts of the body, and though true, no one believed the information thus received. However, three or four gentlemen resolved to sit at a table at Burtsett, about a mile from where the lost Mr. Moor had disappeared and was last seen. It was at the house, I believe, of Mr. Pratts, in the above village, the place where I was born. The communicating influence told the sitters that the body was in the river Ure, about a yard or two from a place which was named. The sitters did not give much heed to this intelligence, but next morning related it to a young lad of the name of Metcalf, who, putting more faith in what had been communicated, went straightway to the spot, and found the body of Mr. Moor just at the very identical place where the spirit, through the table, had said it was, and the poor boy got the reward which the family had offered and advertised.—Yours sincerely,

JOHN CHAPMAN.

10, Dunkeld Street, Liverpool.

[Our readers and the public generally may put the fullest confidence in the truthfulness of this extraordinary report, which answers the demands of the *Illustrated London News* as to the power of the spirit to reveal things hidden. In ordinary matters such experiences occur frequently in the families of Spiritualists. The newspaper writers question the usefulness of Spiritualism simply because they are ignorant of the subject.—Ed. M.]

THE SPIRIT-FACES AT MRS. HOLMES'S.

DEAR EDITOR,—I have been at several seances, both for physical manifestations and spirit-faces, the latter, as you know, are given in the light. On previous occasions when faces appeared, many were recognised by the friends who came to these circles, and last Monday night week Mrs. Makdougall Gregory, Mr. Noyes, and I went to Mrs. Holmes's, and amongst the many spirit-friends who came to show themselves was a lady whom no one recognised. Many present identified their departed friends who had thus come to visit earth once more, to cheer the hearts of those who mourned their loved and lost as dead. Although I had been at Mrs. Holmes's on various occasions no one ever came to me I could recognise, and on last Thursday evening I accompanied Mrs. Makdougall Gregory to another seance for spirit-faces. A much smaller party was assembled, among whom were a number of anti-Spiritualists who came to investigate the phenomenon. That some went away satisfied there is every reason to believe, while others went away pondering these things in their minds.

Many beautiful faces appeared, all of which were recognised except one; and then a lady's face came to the aperture and bent her eyes searchingly round the group, waiting and watching for some well-known face to appear. Three times the spirit came and looked all round, gazing steadily upon Mrs. Makdougall Gregory, who asked if the beautiful face was that of her aunt, Lady Makdougall Brisbane, and the spirit tried to speak; all saw her lips move, but, failing to enunciate, she bowed her assent in such a manner as to put all doubt of her identity at an end. On the night previous Mrs. Makdougall Gregory, though she knew the face, forebore to give an opinion until she was quite sure. Then a little boy came called "Willie," also recognised by his mother. The child came several times and showed his hand quite distinctly to everyone. Presently another lady appeared at the aperture desirous of being recognised; very plainly and distinctly the spirit came. We were all on the tiptoe of expectation to see who she came for, when Mrs. Holmes and several others exclaimed simultaneously, "What a striking resemblance she bears to you, Mrs. Jackson." I never had a sister or friend who had passed away, and after some consideration I asked the medium to inquire if the spirit was that of my mother, and I saw the spirit bow her assent and move a little closer to the aperture to show herself more plainly. All were struck with the marked likeness I bore to the face before us. Now, in the case of my mother, I beg to say to all whom it may concern, there was never any portrait taken of her but one, and that one met with an accident which completely destroyed it, a misfortune I often deeply regretted.

Before the seance terminated my husband came, and was recognised by several others besides Mrs. Makdougall Gregory and myself. This could be no case of mistaken identity, because others who were expecting to see their own friends saw him—people whose imaginations were not likely to interfere with their perceptions. I had hoped to see my husband, which was perfectly natural, but to see my mother as she appeared last on earth I never dreamt of. She had escaped from my thoughts, nor could I for the moment recall the features of my long-since departed parent to remembrance until the members of the circle remarked the mutual resemblance of her face to mine.—I am, sincerely yours,

E. B. JACKSON.

[On a recent Wednesday evening a dozen spirit-faces were seen at a party held at the Spiritual Institution. Mr. and Mrs. Holmes and Miss Cook being mediums. Several were recognised. Faces are obtained and many of them recognised every Sunday evening at Mr. Slater's, and twice a week these faces are obtained in public at Mr. and Mrs. Holmes's seances.—Ed. M.]

MRS. BUTTERFIELD AT DARLINGTON.

DEAR MR. BURNS,—I have a little news for you if you have not already received it. We have been so well pleased with Mrs. Butterfield's mediumship that we have secured her services permanently, and are going to extend her sphere of usefulness as a working public medium. We have found a permanent situation for Mr. Butterfield, and they are both coming to reside among us. We understand their Morley friends are in great distress about it, but it will perhaps bring good results to them in the end, throwing them on their own resources to develop other mediums. As it is, there is a much wider field for work here already

in operation, as you will see by the enclosed paragraph, which your echoing contemporary of the past has been gracious enough to give a place in his columns for us:—

"SPIRITUALIST SERVICES.—A series of social and religious meetings have been held by the Spiritualists of Darlington, commencing on New Year's Day with a tea, and public meeting on the following day, when addresses were given by Mrs. J. A. Butterfield, inspirational-medium, under spirit influence. On Sunday evening the first of intended permanent Sunday evening services was held in the Co-operative Auction Room, Commercial Street, which has been selected as a regular place of meeting by the Spiritualist Association which has been lately formed in the town. After singing, reading Paul's account of the gift of the spirit, and a prayer offered up, an address was given, through Mrs. Butterfield, on Spiritualism past and present, essaying to prove that the marvellous spiritual phenomena of the present day was of the same nature, regulated by the same laws, and proceeding from the same source as that recorded in both the New and Old Testaments. There was a good attendance."—*Northern Echo*.

Our second Sunday Service was held last evening, and we are cheered with its results. There is manifestly a growing interest in the undertaking; the room in which the meeting was held was full, and we were glad to see such an array of interesting intelligent-looking faces before us. The attention of the audience was riveted, and after a clear and logical address questions were put by inquirers who were evidently struggling under a heavy load of traditional theology, which is so foreign to the simple teachings of Jesus. One Wesleyan local preacher said he had ever been trying to follow Jesus. The controlling spirit interrupted by asking him what he meant by following Jesus. He replied by saying that he endeavoured to help those who were on a lower plane than himself, and doing good to all. "Very good, my friend," was the reply, "but that is not all you need to do, if you would completely follow Jesus. Go up the mountain side and hold communion with spirits, and they will instruct you as to what you are to do, as they did Him whom you want to follow. Many follow Jesus, but it is frequently, like Peter, a long way off." Many questions were put, bearing more upon the blighting theological questions of the day than upon true religion, which were as aptly answered; and we are of opinion that a grand work has been begun for the emancipation of man's fettered religious aspirations, which will bear fruit in due season. God speed the Truth.—Yours fraternally,
G. R. HINDE.
Jan. 13.

Dear Editor,—I take this opportunity of informing you of the progress made at our circle. Having completed our first year on the ninth of the present month, and that day being our first anniversary, we had something extra. Our circle—at present consisting of Mr., Mrs., and Miss Wilson, Mr. Wright, and myself—having taken seats around a small table, we commenced by singing "Home, Sweet Home," the table beating time; an invocation was then offered by Mr. Wright, who exhibits signs of mediumship. This done, the table began to oscillate freely; and in answer to questions put by Mr. Wilson, it stood upon its respective legs, turned round several times, was taken all over the room, and made a good attempt to get on to the sofa. It ultimately turned itself upside down, and then resumed its original position. Signals being made for music, we sang and played several hymns and tunes, time being beaten by the table with good force. We then raised our hands a little from the table and it continued to oscillate, Mrs. Wilson at the same time being controlled alternately by the spirits of two little Indian girls named Vitz and Generetta. It was the first time the latter had controlled our medium, and her prattling entertained us very much. Just before we finished the seance we tried what weight the table could suspend while it was resting on two legs, the other two being a few inches from the floor. Miss Wilson, who is about sixteen years of age, placed her whole weight upon the side thus raised, and it suspended her for a short time, demonstrating to us the power of the invisible. I may say we had no physical manifestations of any kind previous to Mr. Wallace's last visit to Darlington, although we had sat for nine months; but great things are promised us if we do our part and conditions be favourable. But having laboured under unfavourable conditions for some time, progress was not so satisfactory as at present. I may further say, Mr. Wilson was not controlled on this occasion, as usual. There is great stir in the town now that Mrs. Butterfield has come amongst us; many inquiries are made, and much information is gathered from the Spiritualists. But tracts and cheap literature are wanted to distribute among the people.—Yours respectfully,

Farrer Street, Hopetown, Darlington,
January 13, 1873.

R. FORSTER.

A HELPING HAND FROM HUDDERSFIELD.

To the Editor.—Sir,—A few wellwishers to the success of the MEDIUM AND DAYBREAK met on Saturday night last at the house of Mr. Heppleston, Huddersfield, to talk over the permanent success and present aid to that paper. A subscription list was opened, and very handsome donations promised. It was suggested that it would be well to have a large number of slips printed and sent to the various agents advertising the MEDIUM, stating its character and aims, the agent to put a slip into the various publications he sells, &c. Another suggestion was to throw the responsibility upon and into a Limited Company, so that the editor and publisher might spend their time in improving the paper and making it a paying concern. Whatever amount of money may be required make as many pound shares, which it is thought might be got at once. It was also suggested that all parties writing to the editor for information, and wishing a direct answer, should send at least two stamps for a reply; and that it would be well to have a column of the paper used for answers to questions, as most other papers have. All agreed it was not right the editor should have all the work and but little pay, and that we could not yet spare the paper. The money will be sent you as it is paid into the treasurer. Wishing you a happy and prosperous New Year,—I remain, very truly yours,
WELLWISHER.

Huddersfield, January 6, 1873.

[MR. HEPPLESTON has forwarded the following sums:—A Friend, 25s.; G. Heppleston, 10s.; Armitage Haigh, 10s.; John Bowker, 10s.; M. Gill, 5s.; T. Etchells, 5s.; D. Lee, 5s.; B. Hanson, 20s.; also from

B. Robinson, 5s. For these sums the kind donors have our hearty thanks. They are all needed, and more, as the MEDIUM costs several pounds every week in hard cash. It would cost a company £500 a-year to carry on the MEDIUM at its present circulation, which is, however, rapidly increasing. Slips to advertise it are in preparation, and will be ready as soon as we have increased printing facilities.—Ed. M.]

ANNIVERSARY AT LIVERPOOL.

To the Editor.—Sir,—It is with feelings of great pleasure that the Liverpool Spiritualists record another successful visit from Mr. Morse, and a most enjoyable annual *soirée*.

On Sunday, the 5th instant, Mr. Morse lectured in the trance to crowded audiences at the Islington Assembly Rooms. The subject in the evening was "Scepticism and Spiritualism as related to Religion." The lecturer proved, in his usual masterly style, that scepticism is the universal forerunner of knowledge, whether in matters of a purely scientific or of a religious nature. Viewed strictly as a literary effort, "the philosopher's" addresses are heartily appreciated in Liverpool.

On the following evening the room was again crowded by friends desirous of celebrating in a social manner the anniversary of the society. The proceedings were of a most interesting character. After tea, a short speech was delivered by the chairman (Mr. John Lamont), succeeded by a few remarks from Mr. Morse in the normal condition. Mr. Shepherd, in the course of a short address, promised that at a future time he would publicly explain his conversion to Spiritualism from a secular standpoint, the chairman promising to review the subject upon a theological basis. The fulfilment of these promises will be eagerly anticipated by all impartial inquirers. In the course of the evening there were two controls, the strolling player reciting a poem in truly dramatic style. The meeting was much entertained by songs and recitations from Messrs. Meredith, Clements, Rudd, and Barton. Mr. Clements played under spirit influence, and gave such evidence of musical ability that a unanimous wish was expressed that he would more frequently favour the society with his presence. The audience included many of the most prominent supporters of the Progressive Movement in Liverpool; amongst others, Mr. Fegan, Mr. Chapman, &c., &c.

A vote of thanks to the chairman and the other friends concluded a very happy and instructive evening.

On Tuesday a seance with Mr. Morse was held in the society's room in Stafford Street.

If we judge by the events of the past few weeks, a prosperous and successful new year is before Spiritualism in Liverpool. The local press appears to consider the subject well worthy of attention, the criticisms on the *soirée* being on the whole fair and unbiassed—indeed, in many respects, favourable. Every week adds to the number of earnest investigators. Let us hope that by impartially using the facilities afforded by the society they will ultimately find Truth.—Your obedient servant,

THE CORRESPONDING SECRETARY.

SPIRITUALISM IN BIRMINGHAM.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I venture to assert that Spiritualism is neither dead nor languishing in Birmingham and its neighbourhood, as was most assuredly evinced by a meeting of a very harmonious nature which took place last night at the Priory School Room, Birmingham. It had been previously announced that a tea-party and *soirée* would be held at the above-named room, on January 8, by the sympathisers with Spiritualism. Accordingly, at about half-past five o'clock, visitors from the surrounding districts began to make their appearance, and at about six o'clock sixty persons sat down to a well-provided tea, very nicely arranged and prepared by Messrs. Harper and Jones and their lady friends. After tea our numbers began to swell very rapidly, and it became evident that we were about to have an unusual gathering. Chairs and forms were crammed into every available spot, until the room was at length quite full, and I should imagine that we numbered very little short of 200. Before the business of the evening commenced I took a cursory glance round the room, and was agreeably surprised to find that we were surrounded with friends from various places, including Bromsgrove, Wolverhampton, Walsall, Smethwick, West Bromwich, &c., which produced in the aggregate the best meeting of the kind I have ever witnessed in Birmingham, and I may say the most intellectual and appreciative audience.

Mr. Harper, who was in the chair, rose, and addressing the meeting, said he hoped it would be an entertainment for each other's mutual benefit, and as he expected several friends to address them in the course of the evening, he would not trespass upon their time, but at once proceed to the business of the meeting. The following was the programme, which I believe was not finally arranged until a short time before the commencement of the entertainment:—Miss Harper, piano solo; Mrs. Hartley, song; Mr. Harper, recitation from Edgar Allen Poe; Mr. Hawkes, address; Mrs. and Miss Baker, duet, accompanied by Mr. Simkiss, of Wolverhampton; Mr. J. Collier, reading: "The Vulgar Boy;" Mr. Harper, address; Mr. Baker, song; Mr. Gray, recitation; Mr. Franklin, address; Miss Baker, song; Mr. Harper, recitation from Edgar Allen Poe; Mr. Jabez Lones, address; Mrs. Hartley, song. The singing rendered by the two professionals, Mrs. and Miss Baker, was really good, Mrs. Baker upon one occasion being obliged to come forward the second time through the continued applause of the meeting. The singing and music rendered by Mr. Harper's daughters, Mrs. Hartley and Miss Harper, was also very good; and I must say that everyone in connection with the meeting must have felt highly gratified and honoured by the kind manner in which Mr. Simkiss, of Wolverhampton, consented to preside at the piano. The speeches were both interesting and instructive, although perhaps some of Mr. Harper's American experiences would seem rather queer to some of our outside friends who visited us. Mr. Franklin and Mr. Hawkes were warmly received by the meeting, and evinced by their remarks a very earnest interest in the teachings of Spiritualism. The last speech of the evening was made by our warm-hearted friend Mr. Jabez Lones, of Smethwick, who, by his sharp and pithy remarks, and the ardent manifestation of his love and zeal for Spiritualism, together with his glowing anticipations of what it would achieve for future generations, produced upon the minds of all present a feeling which will not soon be forgotten.—Yours faithfully,
PLINY.

In continuation of the same subject we have received the following letter, and, in giving it space, we hope our good friends at Birmingham will take steps to become better acquainted:—

To the Editor.—Dear Sir,—Respecting "the low state of Spiritualism in Birmingham," I may state that it is more apparent than real. The Birmingham friends are individual workers, and do a vast amount of work too, each in his own way and privately. I can venture to state that nowhere in England is it making more progress than here. Private circles are numerous, and good phenomena are obtained. Quite a number of thinking men have become inquirers. Our local papers keep the subject well before the public. We have only just had a tea-meeting and soiree, held at the schoolroom of the Society of Friends, which in all respects was a splendid success. The Spiritualists of the district, including friends from Wolverhampton, Walsall, and Bromsgrove, met together, and spent a most enjoyable evening. With the good music, vocal and instrumental, the appropriate speeches and recitations, it could not have been otherwise. It may also be stated that we have in process of formation a society for the investigation of the subject from a purely scientific standpoint. I have written this note just to correct some slight error in your last issue.

The town which has done so much in the way of "reform," and whose motto is "forward," is not at all likely to be behind in the great subject—Spiritualism.—I enclose my card, and remain, with best wishes,
A BIRMINGHAM SPIRITUALIST.

SPIRIT-PHOTOGRAPHY.

DEAR MR. BURNS.—Allow me, equally for the benefit of those who have credited and those who have doubted the genuineness of Mr. Hudson's spirit-photos, to state that last Sunday morning he came out here, and, in conjunction with Mr. Slater, obtained two very decided impressions of sitters in the flesh and out of it. I sat with my child, just two years and a half old—too young, as the most sceptical mind will admit, to permit of a shadow of artistic trickery about him, nevertheless one whom our spirit-band have long ere this pronounced a medium—and the result was two developed figures in part, one a very, very beautiful, happy, and intelligent face. Our family of four, besides our beloved Georgie, were present during the entire proceeding of sitting and developing, so that there is no room for the idea of collusion any more than of delusion. Trusting that you will find room in the first issue for this testimonial to integrity, I am, in sympathy for all that is real and good, faithfully yours,
ADELAIDE SLATER.

19, Leamington Road Villas, Westbourne Park, January 4, 1873.

BROMSGROVE.

To the Editor.—Sir,—For your own satisfaction in regard to the truthfulness of Mr. Barrett's rejoinder, I send you the names of a few respectable people who are ready, if necessary, to make an affidavit that the words complained of in my letter of December 14 were uttered by him in his sermon on the 8th ult. He may also have used, in addition, the expression quoted in his "rejoinder." One friend to whom I mentioned the case said, "Yes; Mr. Barrett did say, 'I am glad, for the sake of Spiritualists, we do,' but he spoke the word 'glad' in an ironical manner, as if implying directly the reverse." "The expression you quote," my friend said, "was used previously."

His further statement that he "can bring scores of respectable witnesses" has about as much truth in it as the statement (which, by the way, up to the present time he has not denied ever using) that the spirits were "oftener wrong than right." Nevertheless, I should like to see him bring, say, five such witnesses, outside his own "flock." I will believe Mr. Barrett on his own word when he can explain satisfactorily how it happened that three persons sitting in different parts of his chapel had the expression as I have quoted it down in their notes, and the *Messenger* spoke of his language as being "very strong."

Again, had he kept himself to facts in his sermon, I should have written a very different letter; but when a man holds up individuals, and, above all, a father, to the abuse and contumely of his fellow-members of a "religious Society," such conduct deserves to be "put down" at any cost. I find he has waited to see my reply before publishing his sermon, and has expunged most of the objectionable passages therefrom.

We do not know the motive which impelled his attack on Spiritualism and certain Spiritualists; he may have thought Spiritualism endangered his bread and butter, and as he must live—self-preservation being the first law of nature—he doubtless attacked it in self-defence; and so long as persons prefer bread and butter to the truth, so long must we expect their opposition to all essential reform. It ever has been so in the past, and will continue to be so until all religion is in harmony with Nature and Nature's God.

After the gratuitous advertising he has given our cause, I feel disposed to speak gently of him in future. As our American poet of progress, W. S. Barlow, says:—

"Then let us deal with clarity,
Be hopeful, not bewail,
Each glimpse of truth—a rarity—
Will finally prevail.
For those who dare to walk by reason's light
Prefer the day to superstition's night,
And thus obey the laws of God within;
All doing less must live in conscious sin.
None can do more, for God in his best
But governs all as seemeth wise and best;
Thus should all souls their highest thoughts obey,
Be false gods in all they do and say."

Fraternally yours,

ERNEST J. WITHERFORD.

Bromsgrove, January 4th, 1873.

[If we were going to preach on this case, our text would be "Grievous words stir up anger." Mr. Barrett's aim in his sermon was not the exposition of truth so much as the denunciation of Spiritualism and the abuse of Spiritualists. It appears proven also that some of the denials advanced by him in his late note in the *Medium* are not well founded. When will our reverend brethren learn that in opposing truthfulness, charity, natural phenomena, and the liberty of their brother to knock that it may be opened, they are thereby "fighting against God"? Truly, such service must be "put down at any cost."—Ed. M.]

SPIRITUALISM AND PRAYER.

"To the Editor of the Maidstone and Kentish Journal."

Sir,—I observe in your issue of yesterday that your reporter has given a very painstaking sketch of my paper upon "A Scientific View of Modern Spiritualism," read before the Maidstone and Mid-Kent Natural History and Philosophical Society. As the essay will shortly be published, I will abstain from any remarks upon the report, except to correct one error, viz., the name of a well-known spirit, mentioned as 'Tom King,' should be 'John King.' There are several other inaccuracies, as might be expected, but I will let them pass.

I must complain, however, that your reporter, no doubt unintentionally, has done me an injustice by omitting to give the reply made by me to the observations of Mr. Dohney and Dr. Monckton in reference to prayer being addressed to God alone, &c., which I feel bound to request you to publish in this letter with your next issue, as, without such explanation, an entirely erroneous idea is conveyed as to my views upon the subject. I remarked that there was nothing in my paper that would bear the construction which had been put upon it, and that, although I saw no objection to our asking of any spirit, or society of spirits, such favours of a specific and individual character as they can bestow, any more than I did to our asking similar favours of persons or societies in the flesh, yet I fully acknowledged the propriety of addressing all prayers of a general character to the great centre and totality of all things whom we call God. I considered that we should not only thankfully receive and acknowledge, as from God, in answer to our prayers, such benefits, in accordance therewith, as we derive from individuals in or out of the body—such, for instance, as are so wonderfully manifested in the history of Muller's Orphan Asylums—but I also expressed an opinion that answers to our prayers may be most naturally looked for, through individuals, in a similar way. So far as I am aware, God always acts through established agencies.

Trusting that you will set me right with your readers by publishing this letter, I am, Sir, yours truly,

THOMAS GRANT.

Shirley House, Maidstone, 7th of January, 1873.

[Mr. Grant's able paper will soon appear in the *Medium*.—Ed. M.]

BATLEY.—To the Editor.—Dear Sir,—Knowing that anything relative to the spread of Spiritualism is welcome to your numerous readers, I have great pleasure in informing them of the visit of Mrs. Scattergood to Batley. During Christmas holidays I had the pleasure of hearing several addresses from her, when a large number of people came to hear and see for themselves; and although the cause is only in its infancy in Batley, a very good impression was made. If there was a public meeting-room, I don't hesitate in saying that Batley would soon boast of a very large number of Spiritualists. There are a few circles held in it; they are held in private houses, and you are aware that they cannot accommodate a large number of people at once, so that they really dare not invite persons to their meetings on account of the want of room. Now, what they want is to rent a place, if possible, invite mediums in the locality, carry on public meetings on the Sunday, try to spread spiritual literature, and show people that they are trying to do good to their fellow-man; then 1874 would find Batley a stronghold of Spiritualism. Hoping that these few lines will induce them to put their shoulders to the wheel, I am, yours fraternally, JAMES KIRKBY.

Ganthorpe, January 8, 1873.

JARROW-ON-TYNE.—To the Editor.—Dear Sir,—Spiritualism, without a doubt, is slowly but surely making progress in the North. Seances are being held in many private families, and mediums are gradually developed. At the above-mentioned place I attended a seance, when the medium, a young bashful girl of about fifteen years of age, was entranced, and controlled by the spirit of an Indian girl. Something was promised to be done that night, and done it was. Two small pebbles were brought by some unseen agency and dropped upon the table, one was for myself and one for the medium's uncle; on inquiry, we found that they were brought from Newcastle Quay by the controlling spirit after great labour. Although a Spiritualist I was still a little sceptical, but that night's seance removed much of it. The spirit appeared to know my state of mind, throwing both bells and tambourine at me, and remarked that that was for my scepticism. I was extremely anxious to witness substances move without human agency, so I was gratified on this occasion.—Yours respectfully,
J. S.

BALL'S POND ROAD.—On Monday evening, the 13th inst., a very interesting lecture was delivered here by Mr. S. Goss, on "A Scientific Exposition of Spiritualism, and the Origin and Character of Evil." Mr. Owen in the chair. Mr. Webster, the active secretary, as well as trance-medium, made a short speech, and Mr. Stevens, another Spiritualist, alluded to important spiritualistic phenomena. The lecture, which was listened to throughout with marked attention, was well attended. At the conclusion, it was announced that Mr. Burns would attend the following Monday, and answer inquiries put by the audience in respect to the truths of Spiritualism; and, from the well-known masterly talent of that gentleman, a great intellectual treat may be expected on the occasion.

BROMSGROVE.—We hold a public circle now every Thursday night at Mr. Shervington's photographic room, and last time had full twenty inquirers present besides the Spiritualists.—E. J. WITHERFORD.

FOUND, on the drawing-room table under a flower vase, at the Spiritual Institution, a gold coin. If it has been lost, the owner may have it on a description of the missing coin being furnished.

CAN ANY of our readers oblige with information as to where the account can be met with of snow having fallen in the spirit-circle till the table was covered to considerable thickness, or any other account of similar phenomena?

WANTED, at the Spiritual Institution, a youth who writes a good hand, is smart at accounts, and desirous of improving himself and making himself useful. To a suitable applicant encouragement would be given.

"AN EAST-END SPIRITUALIST."—We do not see that the publication of your letter would in the least promote the cause of Spiritualism, whereas the step proposed by Mr. Goss would do so if carried out. We most heartily wish him success.

THE *Hull Morning News* speaks sensibly:—"Utterly discrediting what is called 'Spiritualism,' we, for that very reason, think the time is come when it should be disproved. The fact that it is more or less believed in by twenty millions of persons is a reason why the matter should be thoroughly investigated, and, if possible, exposed. This is not likely to be done so long as the subject is treated only with derision. Scientists have too long adopted that tone with regard to this particular phenomenon, and too often with regard to other phenomena. They have forgotten that their proper duty is to treat all statements which are made upon anything like substantial testimony, with scepticism (in the true etymological sense of the word), not unbelief. Unbelief, no less than belief, ought to be the result only of unbiassed inquiry, and that inquiry they have not, as a rule, yet been induced to make. In fact, so far as men of science have investigated 'Spiritualism' at all, they have come to the conclusion that there is something there for which they cannot account. It may be that the whole thing is a juggle and a swindle, and undoubtedly jugglers' tricks have been performed quite as clever as any of the feats performed by mediums. But that does not *prove* there is jugglery. If there is any suspicion of it, bring the cheat to the test." Yes, go at it. "Disprove" it—show where the "cheat" is. All the Spiritualist demands is investigation, not any more "Daniels."

THE *Liverpool Mercury* is quite enthusiastic over Spiritualism. In a long string of untrue statements, ignorance, and superstitious folly, the *Mercury* observes: "Spiritualism is making converts the world over, not merely among the lowly, but among men and women of wealth and position—men and women who have influence over the rest of mankind. They do believe in it, by hundreds of thousands—by millions, the Spiritualists themselves say. There are hundreds of quiet homes scattered up and down this country where the medium is the most honoured visitor, and where some one or more members of the family are believed to be themselves mediums." And no wonder, when the thing has got such miserable antagonists as the *Mercury*! He quotes the "exposure of the imposition of the Davenport Brothers," a thing which never took place. He thinks it beneath the dignity of spirits to elongate the living bodies of mediums, and yet is he not aware that men who are supposed to be at the top of the intellectual tree—viz. anatomists—spend a lifetime in the disgusting occupation of picking to pieces dead bodies.

THE editor of the *Everton Advertiser* heralds the onward triumphs of Spiritualism, and grumbles that "a spirit may talk and spout treason, blasphemy," &c., and then skulk away into its shady abode again. He thinks they should adopt human manners on their furtive visits to earth. The Spiritual company which we keep are not addicted to any of the horrid faults so familiar to our obsessed contemporary; but from the silly, unprincipled style of his gabble, we should not wonder but the spirits he complains of have been taking his advice, and have become depraved by following his miserable example. We would kindly urge our advertising friend to occupy his scrip space with business announcements, even though he forego payment, and let those things alone which he has no talent to grapple with.

PLEASE inform me in the next number of the *MEDIUM* whether the Cock Lane Ghost was ever exposed? If so, where can I find an account of the *exposé*?—R. F.—[Who knows? We do not.—Ed. M.]

INFORMATION FOR INVESTIGATORS.

RULES TO BE OBSERVED AT THE SPIRIT-CIRCLE, by Emma Hardinge. 1d.

ON THE SPIRIT-CIRCLE AND THE LAWS OF MEDIUMSHIP. A Lecture by Emma Hardinge. 1d.

THE CREED OF THE SPIRITS AND THE INFLUENCE OF THE RELIGION OF SPIRITUALISM. A Lecture by Emma Hardinge. 1d.

THE GOSPEL AND SPIRITUALISM: Showing how both rest on the same foundation. By a Clergyman of the Church of England. 2d.; 2s. per 100.

THEODORE PARKER IN SPIRIT-LIFE. A Narrative of Personal Experience given inspirationally to Dr. Willis. 1d. This little work gives a good view of life in the spirit-world.

THE PHILOSOPHY OF DEATH. Gives a clairvoyant description of death-bed scenes and the condition of the departed spirit, by A. J. Davis. 2d.

OUTLINES OF TEN YEARS' INVESTIGATION OF SPIRITUALISM, by T. P. Barkas. 1s. 6d. A calm and dispassionate statement.

GLIMPSES OF A BRIGHTER LAND. A Series of Spirit-Messages through the Mediumship of a Lady. 2s. 6d.

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SEANCES IN LONDON DURING THE WEEK.

FRIDAY, JANUARY 17, 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 18, Seance by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock, for Spiritualists only, 5s.

SUNDAY, JANUARY 19, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

MONDAY, JANUARY 20, 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.

BRIXTON, at Mr. Rouse's, 48, Bramah Road, Mostyn Road, on Monday, Wednesday, and Friday, at 8.

Seance by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock. Admission 2s. 6d.

TUESDAY, JANUARY 21, Seance at Mrs. MAIN's, 321, Bethnal Green Road, at 9. Admission Free.

THURSDAY, JANUARY 23, 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. Seance; Miss Keves, Medium. To commence at 8.30 p.m. Free.

Seance by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock. Admission 2s. 6d.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JANUARY 19, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 6 a.m. and 2 p.m.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

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

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

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

COWMS, at George Holdroyd's, at 6 p.m.

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

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

MORLEY, Mr. G. Butterfield's, New Scarboro',

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 20, HULL, 42, New King Street, at 7.30.

TUESDAY, JANUARY 21, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

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

WEDNESDAY, JANUARY 22, 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.

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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 23, BOWLING, Hall Lane, 7.30 p.m.

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

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

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