

THE MEDIUM AND

DAYBREAK.

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

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

The following letters are evidence of the present state of Messrs. Herne and Williams's mediumship:—

The public mediums in London are so crowded with visitors at present, that, though made heartily welcome everywhere, I seldom muster presumption enough to occupy space which might be far more usefully appropriated by an investigator. For this reason no special reports have of late been given as to what takes place at the rooms of Mr. and Mrs. Holmes; and Messrs. Herne and Williams have found it utterly impracticable to restrain their audiences within the limits of proper conditions, so that visitors have had to complain of the disadvantages incurred by the presence of such crowds at the seances. Under these circumstances, the absence of even one person is a public advantage, which, being very much occupied myself, I have found it a very small stretch of generosity to grant. On Saturday evening, however, I experienced a desire to see for myself the present state of the mediumship of these gentlemen, that I might the better be able to judge of the numerous reports which continually flow in from investigators and Spiritualists of all degrees of experience in this subject.

Accompanied by Miss Derby, of Northampton, we waited the arrival of the visitors, which, for a wonder, were not numerous—Mr. Cotter, two gentlemen from the Dalston Association, two ladies, Mr. Dixon, and two other gentlemen. Arrangements for the dark seance were made by two mahogany curtain-rings, about 2½ in. in diameter, a small bell, two cardboard tubes, and a stout iron ring, about 6 in. in diameter, being placed on the table. The doors were secured, and the circle formed closely round the table, Mr. Herne being at one end and Mr. Williams at the other. In the arrangement of the circle the fullest liberty was accorded the company to suggest test conditions, and hands were held all round faithfully during the entire sitting. When the arrangements were completed the remaining gas burner was turned off. I sat on Mr. Williams's left, and held his left hand in my right hand, my hand being uppermost and grasping his firmly. There was no attempt on his part to relinquish this grasp during the whole of the proceedings. The seance was a very quiet one—no voices, no lights, no noisy phenomena; yet sensitives were conscious of the presence of much "power." The phenomena were very few, it would appear, thus limited to give us a good opportunity of thoroughly studying that which did take place. Once I felt the cold iron ring, as it were, playfully touch the back of the hand that held Mr. Williams's. This medium was several times very much twisted by the "influence," but no attempt was made on his part to disengage his hand; on the contrary, he grasped mine more tightly at these times. At last I felt the iron ring hit my knuckles sharply in two places in quick succession, and the ring was passed up my arm close to the elbow. The feeling in the knuckles was more like a sharp pang than a touch—or rather it was a kind of cold shock rather than a blow. From the closeness with which we sat Mr. Williams's arm and mine were nearly parallel to each other, and I was not sure at first whether the ring was on his arm as well as my own, by being passed over both hands. If it had been so there would have been no severance of matter; I released my left hand, which held Miss Derby, and soon found that the ring was on my arm only, and that the stupendous fact had been accomplished of putting a solid iron ring on what may be called a living ring without any break being effected in either. It was considered expedient to strike a light, that the results might be rendered apparent to all; and I continued to hold Mr. Williams in the exact position in which the ring was first put on till the light was struck, when we held our arms aloft and showed to all the way in which our hands were joined while the ring was being placed on my arm. While this manifestation took place a lady who had never assisted at a seance before held Mr. Williams's right hand; but I beg to observe that the position of his right hand, or that of all the other hands in the circle, could not in any way have aided in putting that ring on my arm, even had they been at full liberty to do so. No violence or force of any kind was used, and no attempt made to engage or distract my attention. Being thoroughly conversant with such phenomena, my expectation was neither excited nor my judgment perplexed. I sat there quite cool and collected, neither

enthusiastic nor prejudiced, but ready to observe most accurately whatever might take place; and here I would interpose a few observations upon the necessary qualifications for giving testimony upon such phenomena. I have repeatedly met with individuals who have had this test from Mr. Williams and other mediums, and they have been unable to certify that they held the medium's hands firmly all the while. These sitters have been so unnerved by the strangeness of the position and the unthinkable nature of the phenomenon experienced, that their minds, it may be debilitated by prejudice, suspicion, and doubt, were utterly unequal to the task of grasping the stupendous fact presented. Such persons are not reliable witnesses to phenomena of the kind. As well might we bring a man out of darkness into a blaze of light, and instantly ask him to describe luminous or glittering objects, as to ask such men to give an opinion as to whether these ring-tests take place or not. I have repeatedly seen such puzzled investigators lay their limited stock of brains carefully aside, and commence to kick out lustily with their feet. On one occasion a red-haired Yorkshireman, who ground his teeth, and uttered universal denunciations against all mediums, endeavoured in this way to kick a guitar to pieces, but, poor fellow! without being able to come to any certain conclusion as to what agency brought the instrument within reach of his powerful "understanding." I have heard of certain places where investigators of this vigorous type exist, and even Spiritualists who are rash enough to hazard the reputation of mediums upon the testimony of such incompetent observers. Such minds require a series of interviews with the phenomena, under the most favourable circumstances, before they can be in a position to persuade themselves, far less attempt to edify others, as to the facts.

To return to Saturday night's proceedings. After the dark seance Messrs. Herne and Williams were tied most securely to the seats in the cabinet by Mr. Rendle and Mr. Cotter, who afterwards testified to the fact that the mediums did not use their hands, or rise from their seats till they were unloosed after the seance was over. The doors were no sooner closed, and while three gas-burners were in full blaze in front of the cabinet, than I saw a hand pushed out from the centre aperture. Two of the gas-jets were turned off, and the third one reduced to about one-half, and yet there was plenty of light to see everything thoroughly. Shortly the voices of the spirits, "Peter," "John King," and "Charlie," were heard; and then "John King" showed himself repeatedly at the apertures, remaining in full view for a considerable time, and nodding his head and speaking audibly to us. He told me of an affair of which no one present knew anything but myself. His heavy, dark beard and moustache entirely covered his mouth. He wore a turban, and his appearance was so like to that represented on the spirit-photographs—those *spurious* ones taken by Mr. Hudson—that Miss Derby at once recognised the figure as "John King." Altogether the voices and this figure were a grand success. The spirit did not in any way resemble the mediums, but was distinctly individualised, and like what he has repeatedly been seen at these seances.

Another spirit appeared—a strong, masculine-featured woman, whom a lady present supposed to be her grandmother, and "John King" said the supposition was correct. This spirit might be thought to resemble Mr. Williams, but it is certain that he did not move from his seat. From reports which come in daily it would appear that these wondrous phenomena are now so well established that they are certain to occur at every sitting if the conditions are at all favourable, even in a very high degree of light.

J. BURNS.

On Sunday, January 12th, at our own circle, my son's wife being the medium, I was told to go to Messrs. Herne and Williams on the following Thursday, at three p.m., being the fourth visit since my return from the Isle of Wight. I have always found these gentlemen honest and straightforward. Mr. Slater was sitting with them at the time, being under spirit-control, writing in plain English for us to go up-stairs. We did so, and as soon as the mediums shut themselves in the cabinet the spirit "Peter" put one of his hands out of the aperture, talking all the time. In a few seconds he came out, and gave me several raps on

the head with a paper tube. Afterwards we had the manly form of "John King." He came close to the aperture. We could see him very plainly indeed, and put several questions to him, receiving intelligent answers. Then the mediums came out. In a few seconds Mrs. Berry put in an appearance, having been impressed, as she said, to come. This lady tied Mr. Herne's thumbs together with cotton, after which she went into the cabinet with him, and held the tied thumbs firmly with her hands. In a few seconds they had the ring-test, and spirit-lights were seen floating over our heads like heavenly orbs. Mr. Herne came out, leaving the lady inside. Mr. Williams and myself then went in and closed the doors, the ring being on my knee at the time. I held Mr. Williams by the left hand in mid-air, not resting on any substance whatever, while Mrs. Berry held his right hand. In three seconds the ring was over my elbow.—C. ALLWOOD, Phrenologist.

I was present last evening at a seance given by Messrs. Herne and Williams. It was my first visit to 61, Lamb's Conduit Street. My principal inducement for attending was a promise given through another medium that a little Indian spirit from whom I have for some years received many interesting communications, informed me that if I would attend one of the seances, she would show herself. I have much pleasure in stating that I was highly gratified, and perfectly satisfied that the promise was fulfilled, and had the satisfaction, on my return home, of receiving a communication from the little spirit, confirming what had taken place at Messrs. Herne and Williams's.

I had also the pleasure of seeing "John King" several times most distinctly, as I was not more than three feet distant from him; also of shaking hands with him and "Peter," who requested me to relate my experience of this seance, which was given under the usual test conditions, Major Owen and myself having securely tied the two mediums to their seats in the cabinet. Several faces besides those I have mentioned were distinctly seen by all present, and much interesting conversation took place between the spirits and visitors.—HY. BIEFELD, 208, Euston Road, January 21st, 1873.

HOW MR. MORSE BECAME A MEDIUM.

BARROW-IN-FURNESS.—From the local *Daily Times*, as well as from private sources, we learn that Mr. Morse held a public seance at Barrow on Monday evening. About forty persons were present, the majority of whom were very favourably impressed with the address delivered in the trance. The paper describes the effort as "an eloquent and philosophical address on modern Spiritualism." At the close Mr. Morse was questioned in his normal state, when he gave the following history of his first acquaintance with Spiritualism:—

To the best of his recollection he first heard of Spiritualism in 1868. He remembered going into a little haberdasher's shop in Bishopsgate Street, London, where they were talking of Spiritualism. He asked them if they believed in any such humbug, and they gave an affirmative reply, and gave him two papers to read on the subject. He read of a very many wonderful things, and was afterwards introduced to a seance, in a room about the size of that one in which they were assembled that night, and in which there were fifteen or eighteen people. His first impulse was to try and find any wires under the table, or ropes, or such things, for he was determined, if he could, to find out the mystery. Soon after he went in the meeting was called to order, and the conductor of the circle gave out a hymn and read a chapter from the Bible. Presently one of the persons in the room got up to make a speech, and then sat down. He could not believe the man was under spiritual influence. A lady sitting next but one to him then got up, and soon after he felt a tremendous clump on the top of his head. He looked round him, but could see nothing. His head then seemed to open, and about a shovelful of sand appeared to be put in it, and this seemed to run down to his hands and to his feet. He felt very queer; he wanted to move, but he could not get up. Neither could he speak. He had an irrepressible desire to shout out, and he did so with a regular whoop. He was perfectly conscious, but could not avoid doing what he felt the impulse to do. He tried to get away from this influence, but it seemed to get closer to him. When he came to his senses he looked as white as a ghost and as frightened as a rat. He went with the express purpose of exposing the business, but it exposed him. At that time he was a barman in London, and one day when he was engaged in scouring some quart pots he felt a scalding pain running down his back. There was a barrel of sand before him, and he asked if the spirit was anybody he knew, and his hand was influenced to write in the sand "Yes," and afterwards got the word "Mother." He asked the spirit if it would go away until he had done his work, and the answer written on the sand by his hand was "Yes." He subsequently went to his room, and took a copy-book and pen with him. He had not been there long before he felt the same scalding pains, and he had a communication that the "writers"—his mother and father—were very pleased that he had turned his attention to Spiritualism, and told him that he would be a great medium, and that he should publicly advocate Spiritualism throughout the country, and that he should be the means of much good. He attended another seance soon after this at the house of a Mr. Herne, and a medium present began to say that he saw spirits in the room of persons connected with those present, and at his request as to whether there were any present belonging to him, he answered there were, and then gave an accurate description of his father and mother, who gave their real names of Thomas and Mary. He became convinced of Spiritualism, and his mediumship became less painful. At a meeting a spirit controlled him, and said he had come to answer what any of the circle had to propound. He gave the name of Tien-Sien-Tie, and said he was a Chinaman. He afterwards had this name interpreted into English, and found it to mean "The Heavenly Fairie, or Spiritual Ruler." He had now been a medium upwards of three years, and had found many benefits from Spiritualism, and he felt a better and a nobler man.

The King's Cross Psychological Society is a new organisation, established for the purpose of engaging the services of mediums and obtaining works from the Progressive Library, from which they have ten volumes at a time. Mrs. Dickinson visited the new society on Wednesday evening. The meetings are held at Mr. Wilson's, 103, Caledonian Road.

MR. T. P. BARKAS ON SPIRITUALISM.

We have been requested to give publicity to the following correspondence. Mr. Barkas is the well-known geologist and naturalist of Newcastle, and the discourse referred to is entitled "Modern Spiritualism and Seducing Spirits." It was delivered in the Nelson Street Lecture Room, Newcastle-on-Tyne, on Sunday Evening, November 13th, 1864, and is based on the text (1 Timothy iv. 1), "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." After speaking of the "Holy Spirit"—"the latter times"—the Scripture illustrations and teachings on spirit intercourse, the lecturer proceeds thus:—"I trust I may, without egotism, be permitted to say that I have calmly and impartially examined this subject, that I have devoted a considerable portion of twelve years to its investigation, that I made up my mind to be misunderstood during this investigation, because I resolved not to express a half-formed opinion, that I determined to form a fair and unbiassed judgment; and now I must say, looking at the Scriptures, looking at modern facts and phenomena as they have been presented to my mind, I can come to no other conclusion than that the sacred writer spoke the literal truth when he used the words of my text." Mr. Barkas then warns us against denouncing the facts of modern Spiritualism as trickery and delusion; at the same time he adds:—"My own solemn conviction is, that Spiritualism as commonly practised is altogether demoniacal, and that with the exception of leading materialists to see that there is spiritual life without visible bodily form, that invisible agencies are everywhere around us, reading our thoughts and seeing our actions, and that therefore the great teachings of the Bible in relation to another world are, notwithstanding their previous unbelief in spiritual existence, true; there is no utility in the practice of modern Spiritualism to believers in the religion of Jesus, and what utility there is to unbelievers is not designed but accidental. . . . There is no dependence whatever to be placed on any of the communications which come through the instrumentality of modern mediums. . . . As revelations they are a mockery, a delusion, and a snare."

"Mr. T. P. Barkas.—Dear Sir,—I have only now read your discourse on 'Modern Spiritualism,' bearing date of November 13th, 1864, and as one interested in the subject, and somewhat acquainted with its phenomena and literature during the last half-dozen years, may I ask whether, having in view the progress and results of the movement during the time since your discourse was delivered, this discourse now fairly represents your estimate of the matter? I venture to intrude this request owing to this discourse being now circulated here as a warning against the evils of any spiritualistic inquiry, and the weight of your name, of course, being freely used in the same direction. This letter is prompted by no sinister motive, and will, I have reason to believe, be received in the frank and candid spirit in which it is written.—Yours truly,

"Bishop Auckland, December 31, 1872."

"N. KILBURN, JUN."

"Mr. N. Kilburn, Jun.—My dear Sir,—Frankly and briefly, my opinions now are substantially those of the book called 'Ten Years' Investigations.*' 1st. I believe that the phenomena are genuine, that is, they are not produced by trick. 2nd. I believe that they are not produced voluntarily or involuntarily by the medium or persons present and visible in the room. 3rd. I believe that they are produced by invisible intelligences, but of what class morally or spiritually I have not the means of satisfactorily determining. 4th. I believe that modern spiritual manifestations are the best, if not the only means of reaching the advanced scepticism of such men as Strauss, Bradlaugh, and others. 5th. I believe that while its phenomena are valuable as evidence to the very unbelieving, they are generally injurious, physically and psychologically, to those who much practise or seek after them, as the practice leaves them open to obsession from the spirit-spheres, good, bad, or indifferent. You now know what I think, and I have not time to write at greater length.—Yours truly,

"Newcastle-on-Tyne, January 2, 1873."

"T. P. BARKAS."

"Mr. T. P. Barkas.—Dear Sir,—Accept my thanks for your letter of the 2nd instant. No doubt the earnest investigation of all unknown regions is attended with a certain strain, mental and bodily, yet to shrink therefore from such investigation would most essentially curtail knowledge and damp one's interest in life itself. I do not, however, write to further occupy your time, but merely to ask your permission to publish the letter.—Yours truly,

"Bishop Auckland, January 3, 1873."

"N. KILBURN, JUN."

"Mr. N. Kilburn, Jun.—Dear Sir,—My previous letter is entirely at your service; do what you please with it. You may state, as an appendix, that I have no desire to retard investigation into spiritual phenomena, or any other phenomena; all I desire is to caution the abnormally susceptible, and to have a select, rather than a miscellaneous, inquiry.—Yours truly,

"Newcastle-on-Tyne, January 3, 1873."

"T. P. BARKAS."

MR. JOHNSON, OF HYDE, AT LIVERPOOL.—From "One of the Audience" we learn that on Sunday last the Islington Assembly Rooms were crowded to excess in every part. The doors were obliged to be closed, and many went away unable to gain admittance. Our correspondent speaks of Mr. Johnson's trance-address in terms of the highest praise. In the evening Mr. J. Lamont, vice-president, introduced the speaker by stating that Spiritualism had intensified and rendered real the religious instruction he had received in his youth. Mr. Johnson spoke on "Man as the Creature of Circumstances." No spirit had returned with the statement that he had met a personal devil. The speaker recommended his hearers to look for him in this world, and, when they found him, turn him round and examine him well, and most likely they would find him a striking image of themselves. It was announced that Mr. Morse, trance-medium, of London, would deliver two addresses in the trance on Sunday first. The Liverpool Committee are desirous of finding mediums who will take part in these Sunday services.

* This little work is one of the best to put into the hands of Investigators. London: J. Burns. Price 1s. 6d.

Our Contemporaries and Spiritualism.

SPIRITUALISM AND SCIENCE.

The following paper, quoted from the *Liverpool Albion* of the 15th Jan., was read by Mr. A. J. Mott, President of the Literary and Philosophical Society, at the meeting held on Monday evening, Jan. 13th:—

"Without invoking a discussion on so awkward a subject as the so-called 'Spiritualism' of the present day, it will, I think, be right that I should say something in reference to the correspondence which has just appeared in the *Times* on the duty of scientific men in relation to this question. My object is, if possible, to put the matter in its proper light so far as it may concern ourselves. The *Times*, on the 26th Dec., published an article in which the writer described his personal experience at several of those meetings to which the name of 'seances' has been given. He tried in vain to find evidence of imposture or any other rational explanation of what he saw and heard, and he gives it as his opinion that, in regard to this subject, 'our scientific men have failed to do their duty by the public, which looks to them for its facts.' This article has called forth fourteen letters, only four of which were anonymous. The writers include Mr. Direks, Mr. Serjeant Cox, and Mr. Alfred Wallace. The two latter make most remarkable statements concerning facts within their own knowledge, and, with the exception of Mr. Direks, there is a general agreement in the opinion that men of science are bound to examine the alleged phenomena, and to set at rest the question of their cause. Now, what is our real duty as students of nature and seekers after truth, under these circumstances? I think, myself, our duty is plain. As knights of the round table of science, we cannot refuse the challenge given to us. We are bound to investigate, however disagreeable the quest may be. The line to be drawn in matters of this kind seems to me tolerably clear. Life is short and time is precious, and it is not our business to waste our days in listening to the fancies and exposing the delusions of people who can show no claim to our attention. But when men who are known to be credible witnesses in other affairs depose to facts within their own experience, the claim to attention is at once established. If the facts are new, they ought to be examined; if they are extraordinary, they ought to be fully explained. To turn our backs upon the direct testimony of rational observers, whatever may be its nature, is to cut the very ground from under our feet; for science rests solely on the observation of reasonable men, and to doubt its value upon one subject is to cast uncertainty upon all. Now, the plain fact is, that the statements made within the last fortnight in the *Times* leave us only a choice between two alternatives—either there is a power in nature with which science is unacquainted, or else there is a method of deceiving the senses which is equally unknown. In either case we cannot be content with anything less than a full discovery of the truth. A new power is of course only a new field for scientific interest, and nothing can be more important to us than to know exactly to what extent and by what means our senses can be deceived. Consider the nature of the deception, supposing we accept that theory. Mr. Alfred Wallace is one of the true paladins of modern discovery; Mr. Serjeant Cox is an expert in the examination of evidence; Mr. Crookes is an accomplished master of physical science. These men have made public declarations as to their own personal experience. They agree about the nature of the facts, the impossibility of fraud under the precautions taken, and the failure of all explanations which do not assume the existence of a new power. What is to be the fate of science if such men can be deceived under such circumstances, and if we are still unable to say how the deception is accomplished? When Mr. Serjeant Cox says that he has seen heavy weights moved through the air, when he himself has ascertained, and has had full means of ascertaining, that they were not moved by physical agency perceptible to touch or sight, what is our condition with regard to evidence if we can neither believe his statement nor show him the cause of his mistake? We are surely bound for our own sakes to do one or the other; and when men of this kind say, further, that they themselves are surprised and bewildered, and that they desire the help of others in further investigation, there would be a want of good fellowship in refusing to give it, which, happily, is very rare in the scientific world. Having said thus much, however, I must guard myself against being misunderstood. I have myself an absolute belief in the reality of spiritual as distinguished from material existence, but a total disbelief in the theory of spiritual agency in the phenomena in question. This or any other theory may, of course, be used hypothetically for purposes of experiments, so long as we can treat it simply as a mere tentative hypothesis, but the acceptance of it as an ascertained truth on the existing evidence seems to me only a proof of intellectual credulity. And this brings us to the greatest difficulty with which the matter is beset. The world is full of foolish people, who seize on everything new and wonderful, and use it according to their own fancies, without reference to the requirements of scientific truth. And the world is also full of charlatans who live upon the follies of this class. Between the two, any new facts of a mysterious kind are quickly imitated, and the imitations are credulously believed in. The truth becomes confounded with false representation and irrational theory, and men of science turn away, hastily, perhaps, but naturally, from the uninviting theme. What we have to do, however, is not to give way to this natural feeling, but to keep clear from the follies that produce it. Especially we should avoid the unconscious imitation of them by the use of unsound reasoning on our own side. When Mr. Direks objected that the alleged phenomena were opposed to the law of gravitation, he only laid himself open to a conclusive reply. The same must be said when the want of utility in what is learnt or done is urged against the evidence. It is a sound reason for not accepting most of the theories; no reason at all for not believing the facts. An electrical machine was a toy in our younger days, and there is no particular use in knowing that a will-o'-the-wisp is not the lantern of a fairy. Nor must we object to dark rooms in making experiments. They increase our difficulties; but no man of science can be afraid of the dark. And if the facts are believed, we do not explain them by speaking generally of unconscious cerebration, or involuntary movement, or psychic force. If I call Pepper's ghost an optical illusion, what I say is true, but it is no explanation. The explanation consists in pointing out the actual method by which

the eye can be so deceived, and the real reason for the deception. Questions of this kind should, I think, be approached with less timidity and more self-sacrifice. We all wish to appear wise in our generation; and there is nothing that a scientific man dreads more, or, in fact, has more reason to dread, than the risk of making a fool of himself. But in this we ought to help one another; and no one ought to be laughed at or condemned for any bold and honest endeavour to discover the truth on any subject. I am not prepared, in the present state of the case, to advise societies like our own to deal with Spiritualism collectively, but individually we ought, I think, to feel that a conclusive investigation of it must be made, and that when opportunity offers we are ready to help in making it. I myself have never yet attended a seance. I have no doubt it would try my patience greatly. The general conditions of the inquiry are simply of the most harassing kind imaginable to one who wishes only to know the truth. But science only recognises difficulties in order to overcome them, and nature reserves her greatest secrets for the eyes of the bravest men."

[The only objection which we have to raise to the above paper is that, having "never yet attended a seance," the writer prejudices the Spiritual hypothesis. A recognition of the phenomena may be forced on a man by public testimony; but the question of spirit-agency can be better solved by personal experience; yet there is as much testimony in favour of the spiritual theory as there is as to the existence of the phenomena. It is a significant fact that those who have investigated the subject most carefully, and for the longest time, are the strongest upholders of spirit-communication. The assumption that false theories are kept alive in respect to this question by impostors and their dupes is as unfounded and unscientific as the gratuitous dictum that there is a spiritual and material condition of existence, and yet, strange to say, communion between them is an impossibility. Does Mr. Mott understand how human beings get from the material to the spiritual state at death, if there is not a road whereby they may return? Our columns are open for his reply.—Ed. M.]

AN HONEST NEWSPAPER.

The following article appeared in the *Newcastle Daily Chronicle* of January 18th. It is the fairest view of the subject which has yet emanated from the English Press. We have to thank our able and independent contemporary for frequent kind allusions to ourselves and the work in which we are engaged:—

"More than fifteen months ago our columns contained a lengthy review of the Report issued by the Committee of the Dialectical Society appointed to investigate the phenomena alleged to be manifestations of disembodied spirits. Very late in the day—in fact less than a month ago—the *Times* favoured its readers with its opinion of the same volume, and also on the general subject. This tardy notice disparaged the results of the Committee's investigations, and after giving a minute history of four seances, at which the writer assisted without arriving at a settled conviction either way, it concluded by urging upon scientific inquirers the duty of entering without delay on an exhaustive examination of the singular appearances which have puzzled and are puzzling such a large number of persons in all parts of the civilised world. As might have been expected, this challenge, following, as it did, a confession that something inexplicable had really been seen or experienced by the reviewer, called forth a lively correspondence alike from friends, foes, and neutrals. Other journals have joined more or less in the fray; and if nothing else has yet come out of the discussion, there is at least proof that Spiritualism is rapidly spreading.

"We now return to the consideration of the matter, because, whatever possesses general interest, whether it be philosophy or folly, comes within the range of journalism, sooner or later; and also because, from the direction and rapid growth of the movement in favour of the new Spiritualism, it is becoming of very serious importance to decide whether it is true or false—a delusion or a new advance in the clouded path of human development. This importance will sufficiently appear from a glance at some names in the list of those who have given in their adhesion to the new creed, and still more strikingly from a survey of the literature that has originated in, and is ministering to, this strange faith. Foremost in our selection we would place the name of Mr. Wallace, certainly one of the most distinguished students of Nature now living, and the pioneer in the path on which the still more famous Dr. Darwin has travelled so far. Mr. Wallace, having been named in the course of the correspondence in the papers, wrote at considerable length in explanation of the mode in which he came to the conclusions in which he for the present rests. In this letter he informs the public that Dr. Robert Chambers, Dr. Elliotson, Professor Wm. Gregory, of Edinburgh, and Professor Hare, of Philadelphia, were thorough Spiritualists before they died; and that Dr. Gully, of Malvern, an eminent scientific physician, as also a certain 'living physiologist of high rank as an original investigator,' are firm believers in the alleged facts and in portions of the common explanation of Spiritualism. To these names might be added many that are of fair renown across the Atlantic, such as that of Judge Edmonds, at once an astute lawyer and an enthusiastic Spiritualist. Among a host of names tolerably familiar to the English reading public, we may mention Mr. Gerald Massey, who is about to visit the North on a lecturing tour in connection with this marvel of the nineteenth century; and that of Dr. Sexton, who has been led—by the study of these phenomena, which have given impulse and completeness to the results of long and anxious previous inquiry—to renounce the Secularism with which he had been so prominently and long identified, and in connection with which he has acquired no small fame in Newcastle and the neighbourhood. This gentleman also is expected shortly to pay a visit to the Spiritualist Society in this town, when he will doubtless make public recantation of his old faith, or, at all events, public profession and explanation of his new faith. And here it may be well to mention that an increasing number of sober-minded, earnest, and thoughtful persons of the middle and working sections of our citizens have imbibed, and do most religiously hold, the new doctrine. We have visited the circle at a private seance, but as this has occurred only once, and as nothing very extraordinary in the way of manifestation presented itself, we reserve our judgment. This much may, however, be stated, that after

tedious waiting the small table did move, and rap out more or less satisfactory answers to all, or nearly all, the questions proposed. The rapping was precisely such as could have been managed without detection by the deliberate action of one person seated at the table; but let it suffice to say that wilful imposture was out of the question. To return from this episode, it is a fact that a large and increasing number of persons in all grades, social or intellectual, are becoming convinced that the phenomena displayed in connection with 'mediums' and 'circles' are such as cannot be accounted for on any known natural law, or on any suspicion of collusion or conjuring. Without endorsing the excited estimate ventured upon by some adherents of the new theories, it may safely be assumed that the individuals more or less advanced in a belief of these strange theories can now be counted by millions, and that amongst them are very many serious-minded, and not a few able and accomplished, men. It is not easy to point out those among them who accept the prevailing interpretation which implies that disembodied spirits make use of a certain psychic force in the living in order to establish a means of communication between the embodied and the separate states. Probably any mind accustomed to careful reasoning, patient analysis, and cautious synthesis would hesitate long before adopting the conclusions on the subject that are most generally received amongst the disciples of the new school. But some men, undoubtedly, of whom at least sound common sense would surely be predicted, do thoroughly and cordially acknowledge and act upon the usual theory. The majority may be described as ardent disciples conscientiously aiming at the mastery of all the conditions supposed to be essential to worthy and profitable communion with ministering spirits. The very basis of their association and the objects they continually pursue must tend to promote a religiousness of feeling; but as yet the only clear tendency is towards a loosening of old religious habits or observances without any corresponding change in their general opinions about what are roughly called the great verities. Judging, however, from much of the literature we have seen, there can be little doubt that some of the leaders have already arrived at a sort of eclectic religion, while the practice of meeting on Sundays, and on two or three week-day evenings as well, for the purpose of fellowship with each other and with the summoned spirits, is apparently conducive to the formation of a special religious sect. Especially does such a result appear to be probable when it is considered that spirits are consulted on almost all sorts of questions affecting health, business, and conduct. Already, however, there are doubts as to the desirableness of systematising and confederating any further; and this is hardly to be wondered at, considering the very extreme views propounded in some quarters. These extreme views provoke an angry prejudice against the ordinary professions of the new Spiritualism. It is, then, all the more necessary that the advocates of the new light maintain the moderation of tone which best befits a cause cutting at so many points right athwart the cherished beliefs of ages and nations. On the other hand, in these days of scientific marvels it should be nearly impossible to find intelligent men cashiering the earnest beliefs of millions of their fellow-men with the contempt often exhibited towards the observed facts on which the believers rely. If it were a mere set of assumptions as is the case with many forms of human belief, the wise men of the world might well be excused from troubling their heads and wasting their time with attempts at refutation; but here are phenomena of sufficient cogency to compel sincere belief in many minds, and no explanation even approximating to the point of satisfaction has yet been offered by men of science. If they are really spiritualistic in their origin, the claim on scientific notice is still powerful, because manifestly some hitherto unknown or ill-studied natural force must be in operation as a medium for the ghostly display; and if it be assumed that disembodied souls can have no part in the matter, the whole question lies within the domain of science quite as much as did the motion of the dead frog's leg on the *servant's* table. Let science lay aside her silent scorn, then, and either explain or submit.

Two columns of the *Wakefield Herald* of Saturday last are occupied with talk on Spiritualism, the chief point being a seance at Ossett, at which apparently Mrs. Scattergood spoke in the trance as "a practised and accomplished speaker" would. Her topic, the nature of the Deity, "created a profound impression," especially if unpremeditated and delivered in an unconscious state. Without any warrant for so doing, this reporter, utterly inexperienced in these phenomena, having only attended that one seance, regarded the matter "with mingled feelings of contempt and wonder," as an "attempt to gull poor simple unsophisticated folks." It is one comfort that the only gullibles present were himself and his Wakefield friends, for the others were Spiritualists, who knew what they were about, and had no interest in deceiving themselves. The "contempt" of an ignoramus is too contemptible to injure even the tenderest feelings, but when a karp goes into a spirit-circle with the view of raising a day's work out of it by making a rignmarole in the newspapers, he ought at least to be careful not to characterise as a rogue and an impostor the bridge that carries him over his difficulty to his object. We advise our newspaper reporters and other valiant detractors of honest people's characters to assail doctors, lawyers, and ministers, and expose the "humbug" to be found in respectable society. Let them try their hands at slandering and libelling those in power, and they would soon see what would become of them. No, the cowards, they know better! and while they sneak after the heels of those who can give them a rough bore to pick, they heartlessly and groundlessly assail people whom they know to be defenceless. A man can scarcely be exonerated for giving an opinion in public of an occult matter with which he is entirely unacquainted, but when his opinion thus expressed involves not only scientific fact but personal reputation, then his blunder is not only an intellectual one, but indicates a moral deficiency much more serious to contemplate.

The *Northern Echo*, in alluding to the finding of the body of Mr. Moore, as reported by Mr. Chapman in our columns last week, from information obtained at a spirit-circle, introduces his remarks by commenting on the statement that George Washington was the spirit engaged in producing phenomena recently at Barrow-in-Furness. He says:—"We shall become nervously afraid of death if we are convinced that, after we shuffle off this mortal coil, we have to be doomed to utter ungrammatical commonplaces or turgid nonsense whenever any number

of human fools take into their heads to extend their fingers upon a mahogany table." We ask him in some alarm whether he is not "nervously afraid" of life as well as of death, from the fact that "turgid nonsense," for the delectation of "any number of human fools" who have the large sum of a halfpenny to spend, is from day to day oozing from his pen, especially when he has Spiritualism under discussion? In fact, he has hit on a happy thought. It has been for long a grave difficulty why so many trifles and falsehoods were received at incipient spirit-circles, and it seems to be suggested by the remarks of our contemporary that defunct newspaper writers may indeed be the perpetrators. In respect to the finding of Mr. Moore's body, he professes to disbelieve the statement, and in the same breath banter the medium with the offer of a position on "our own staff," and unfolds the hope of winning all the rewards lately offered for finding persons wanted. We can inform our little northern friend that his 'chaff' will in no case decide a fact, and that the case was reported to him twice by a gentleman who lives in the dale where the body was found, but the report was not credited by the *Echo*, and therefore not inserted. What use, then, would it be to give similar information in the other cases cited by our contemporary? "Cast not pearls," &c.

The *Edinburgh Daily Review* devotes an article to "Practical Spiritualism," which commences thus: "The Spiritualists have so far succeeded in getting their claims recognised that the unbelieving outer world gives their statements a periodical hearing, and condescends to pronounce something like an interlocutor on the subject, after which both parties separate and go on their different ways for a time. It must be confessed that in these periodical airings the appearance of progress and success goes mostly with the Spiritualist side, and as the alleged mysterious power or agency becomes older, it not only acquires a firm foothold by virtue of its age, but its manifestations develop in boldness and in breadth of range. Those who profess their adhesion to the unknown something likewise wax more daring and confident, and they do not hesitate to challenge the most keen and expert investigation of their allegations on the part of the scientific sceptics who either openly scoff at or silently condemn their claims. We are not aware, however, that they have yet submitted their processes to the scrutiny of scientific observers in the open and unrestricted way followed by others who profess to have made important discoveries in the domain of natural law." The "processes" of mediumship are open to the investigation of the whole world, for Spiritualism can be pursued by any party who may have mediumistic talent, so that there is no secret, art, or trick to hide or communicate. Being "in the domain of natural law" the phenomena can be elicited whenever the necessary materials are possessed and the proper conditions observed. Numbers of "scientific observers" have gone into the matter more or less, and if they have not all persevered so far as to become Spiritualists, they have not been able to bring forward anything unfavourable to the views of Spiritualists. The writer in the *Review* concludes by saying that if the spirits could move furniture, haul coals, and draw cabs, spirits would soon become popular and mediumship be a profitable occupation. The writer has unfortunately overlooked one important miracle in his stupid harangue. If the spirits could put a few more brains into the skulls of such writers—in other words, humanise them and give them a consciousness of existence above their animal necessities—no further miracle would be required to render the phenomena of the greatest importance.

The *South Wales Daily News* devotes a very sensible leader to Spiritualism. Asking "Where are our Tyndalls and Hugginises?" and demanding more than "a mere discussion in a newspaper," the writer proceeds to observe:—"Certain effects are admitted—we want to know the cause. Indeed, the solution of the difficulty is more important to us than such questions as to whether there is a plurality of worlds, or whether there are any planets in our system beyond Uranus, because it is a subject at our very doors, and one which might possibly lead to discoveries as yet undreamt of in our philosophy. In this age people do not love mystery for its own sake. They would rather investigate, unravel, and explain; and no one, so far as we can observe, unless it be the charlatans who derive profit from the matter, desire to enshroud it in mystery." The writer might have taken the trouble to show cause why any insinuation of charlatanry should be offered to mediums. He admits the genuineness of the facts and their probable importance. To whom are we indebted for a knowledge of these momentous facts? Not to the Faradays and their silly theory of "unconscious muscular action;" not to the timber-headed philosophers who attribute "unconscious cerebration" to dining-tables and human brains indiscriminately; not to the able editors who have all at once found out that the phenomena are true, and thirst to scandalise the mediums through whose instrumentality such things are produced. No, it is to mediumship that the whole credit is due; and instead of desiring "to shroud it in mystery," mediums, and their friends the Spiritualists, have, by their pertinacious publicity, brought about all this fuss and talk in the newspapers. Such insinuations are not only immoral and illegal, but basely cruel, and unworthy of any creature demanding the attentions due to a gentleman. Every medium, public and private, finds this charge of "charlatan" a personal insult, and we ask the writer to take it back publicly and unreservedly, or produce even one solitary case to substantiate his base slander. The writer concludes with a rebuke, which we hope he will take to himself:—"But to sneer, while taking no pains to investigate, is unworthy of any class, and particularly unworthy of scientific men. The Spiritualist may paraphrase the declaration of Galileo: 'Persecute me as you please, doubt me as you may, but the table still moves.'"

The editor of the *Coventry Herald*, C. Bray, author of "The Philosophy of Necessity," &c., objects to the "spirits" because of their "coarse and unseemly behaviour." This is certainly a very funny argument for a philosopher. It is a twin to that entertained by the hard-shell theologians who, because man was by them considered to be the child of the devil and his acts evil, they continually ignored him as an object of scientific investigation, and regarded anthropological science as the unveiling of mysteries purposely hidden by God. Mr. Bray is the victim of a similar state of ignorance, which he guards with

a superstitious pertinacity, lest the advancing beams of the new science of psychology enter his dim retreat. Theology and philosophy not founded on the facts of nature, how conceited and suicidal they are!

SCIENCE AND SUPERSTITION.

(A Duet.)

Science said to Superstition,
"Out on you and all your fools,
Jugglery, and imposition,
Surgings tables, chairs and stools;

"Mediums floated to the ceiling,
Skyward, as ascends the lark;
Spirit-voices heard, and feeling
Spirit-fingers in the dark!

"All this nonsense you, believing,
All this humbug, bosh, and fudge;
Go along, you self-deceiving
Fools and idiots hoaxed by 'Sludge'!"

Superstition answered Science:
"You're another! Talk of me
Setting reason at defiance?
Talk of my credulity?"

"If my bright imagination
People space with airy shapes,
What of your dull brains' creation,
Hairier forms; ancestral apes?"

"To the monad every being
You that trace, including Man,
More believe in without seeing:
Swallow more than all I can.

"You at my beliefs a scoffer!
Of your own conjectures, you
Not one fact in proof can offer:
Would have millions, were they true.

"O, but all your speculations
Rest, assumptions though immense,
On materialist foundations
Now so dear to common sense!

"Cease my cackle? Hold your braying!
You crawl. I, at least, aspire.
If among the clouds I'm straying,
You, Miss, flounder in the mire."

Punch.

THE *Illustrated London News* has had a column full of talk about Spiritualism, but of such an indefinite kind that it is utterly beyond the pale of criticism or recapitulation. If any gentleman will ask his footman for an opinion on any question of the day, he will get just such an answer as the article to which we refer.

A NEW SIGN OF SUCCESS.

From a report of an application before the Borough Court by Mr. Le Blanc for the renewal of licence for the "Gymnasium Hall," we make the following extract as it appeared in the *Huddersfield Examiner*. The questions were put to Mr. Le Blanc by Mr. Learoyd:—

"Have you during last year lent that hall for lectures on Sunday?" "I have, for one." "Is it now let for Sunday purposes?" "For what?" "Is it let for a lecture by Dr. Sexton?" "Yes." "Have you attended his lecture?" "I have." "Is this one?" (showing witness a printed handbill). "That is the only one." "The other one is advertised to be given by the same party?" The witness replied that it was, and that the charge was to be 6d. and 3d. Mr. Learoyd objected to the renewal of the licence on several grounds. In the first place, the regulations for the management of theatres were somewhat stringent, but not more than they ought to be, and one of them was that if a theatre were allowed to be open on a sabbath day it was open in contravention of what seemed to be appropriate and becoming conduct. It was not right that on the sabbath day they should have lectures delivered in a place of that kind by a person who was notoriously an infidel, and went about delivering infidel lectures and defying the Christian religion, and making charges of admission to persons who wished to hear such lectures. They were quite aware of the efforts that were made by clergymen and Christian ministers to teach the truth, and it was not desirable that they should have to fight their battle next door to a place of that kind; the hall was near three places of worship—St. Paul's Church, Ramsden Street Chapel, and Queen Street Chapel—which places were attended by young children. The magistrates had evidence of the way in which he had conducted his house in the past with regard to the sabbath day, and the applicant told them that he had let the hall again for the delivery of a similar lecture some time hence, on the Lord's Day, whilst the regulations expressly provided that theatres should be closed on Sundays. When an application was first made for a licence for that hall, it was said that there were occasional performances which might be stated to partake in some elements of the theatrical character. The Act of Parliament decided that if a person sang a song with action, it was a stage play to all intents and purposes. An application was made to the court for a theatre licence, in order that it should be no infringement of the law if stage plays were performed there. What had the Gymnasium Hall become? It had been so altered that there was a stage fitted up, with all the stage appliances, and the name of the hall had been altered. He maintained that one theatre was enough for Huddersfield. As Halifax, Bradford, Oldham, Wakefield, and Rochdale had only one theatre, ought Huddersfield to have two? There were some people who said that one was too many. Let the Gymnasium Hall be used for the purpose it was

intended to be used for—namely, as a lecture or concert-room. Mr. Le Blanc contended that he had done nothing but what the rules sanctioned. The Bench said they were of opinion that they ought not to grant a renewal of the licence, and they could not grant it. Mr. Le Blanc then left the court."

This very paltry mode of rebutting Spiritualism shows how successful Dr. Sexton's advocacy has been. We know our Huddersfield friends will go ahead, and keep on industriously "contaminating" with the truth the decent Christian population of Huddersfield.

SPIRITUAL MANIFESTATIONS IN EDINBURGH.—For the last two months (says the *Daily Review* of January 14) a rumour has been afloat in the north-west portion of the town that two of the houses in quiet and retired Ann Street, Edinburgh, are visited by certain "spirits," whose presence is said to be indicated by mysterious knockings on the doors and walls of the houses. These sounds are heard at all hours of the night and day, and have been a source of considerable astonishment and annoyance to the inhabitants, especially to the female portion of the households. All possible means have been taken to discover the cause of the "manifestations" by the people residing in the houses, and by the police and detectives, but in spite of all the far-seeing qualities of the latter, they have been unable to discover their origin. The "spirits" appear to be of a migratory character. They took up their abode in one house in the month of December, and when 1873 came in they, apparently thinking that a change was advisable, removed to the adjoining house, where, it is said, they carry on their malicious rappings in much the same manner as in their former place of residence. We hear that a movement is afoot to secure the services of one of the learned professors of the Edinburgh University, in the hope that he may probe the mystery to the bottom, and ease the troubled minds of the afflicted inmates of the "possessed" houses.

"FRIAR BUNGAY" lets his townsmen know, through the columns of the *Kingsland Gazette*, that he has not brains enough to understand "how it is that people of eminence and culture have yielded themselves up to" Spiritualism. If he were a man of "eminence and culture," he might perhaps hope to harmonise his mental operations with that plane of thought.

THE *North Wilts Herald* gives upwards of a column report of a lecture on Spiritualism, delivered in Swindon by the Rev. F. R. Young, editor of the *Christian Spiritualist*. We are glad to see workers in the field.

MR. GLADSTONE AND UNBELIEF.—Mr. Gladstone has re-published his Liverpool speech, with certain passages which he had intended to include therein, but was obliged to omit through want of time. The Premier has also added to this unabbreviated edition an introduction and notes. Speaking of religious controversies, the Premier says:—"Equal credit for the love of truth should be allowed by all to all, and the endeavour made, or at least intended, to unite plain speaking with personal respect. Yet this, though an obvious, is not an easy duty; for it is impossible to view certain states of mind as other than the results of strong though honest self-delusion. This duty of personal respect is especially due at a time when the writers against Christian belief stand in a moral position so different from that of its principal French assailants during the last century. The combat is not now with the authors of the 'Pucelle' and the 'Confessions,' but with men who, though they believe less than Voltaire and Rousseau, yet either revere or sympathise more; who for the most part seek to avoid hard language; who commonly confess not only that Christianity has done good, but even that it may still confer at least some relative benefit before the day of perfect preparedness for its removal shall arrive, and even the most 'advanced' of whom, like the author of the 'Martyrdom of Man,' appears to be touched by a lingering sentiment of tenderness, while he blows his trumpet for a final assault at once upon the 'Syrian superstition,' and on the poor, pale, and semi-animate substitutes for it which Deism has devised."

TESTS BY MISS HUDSON.—On Sunday evening, the 12th instant, we had the pleasure of meeting Miss Hudson and some friends (Miss Keeses, Miss Record, and Mr. Lambert), when some fine tests were given. One lady asked Miss Hudson what occurred to her nine weeks ago, at a railway station. Miss Hudson's spirit-guide replied, through her, "Me don't know; me was not there, but will inquire. Oh, you met a very pleasant and very polite lady there; she saw you in the train, and was in haste to get away. You lost your purse;" giving the details of having gold and silver in it, which the lady declared correct. This case roused a gentleman's curiosity, and when the medium spoke to him in turn, he asked, "Can you tell what occurred to me this morning?" After inquiring as before, she said, "This morning you lost, by a stranger, what grieves you—not so much for value, but in the clever way it was done, for you could have put your hand on him. You would know him again, but if you prosecute you cannot prove, so that you had better leave it alone." Different tests to all parties in the room were given by this Indian control, to detail which, I am afraid, would be too long for your crowded columns.—J. JOHNSON.

AN OLD FRIEND IN A NEW FORM.—Dear Sir,—The following epistle was spelt out at our circle last week by a spirit purporting to be the late Harry Clifton, comic singer, who gave us several tests of his identity. He requested it should be sent to you. It is as follows:—"Dear Burns,—Allow me to congratulate you on your recent debate. I hope you will not ruin your health in trying to promote Spiritualism. You may not live to see it, but Spiritualism will be the universal religion; it will triumph when all others fail. Even now the Church is crumbling; it may prepare for the final crash. Hoping you will still publish the MEDIUM AND DAYBREAK, I must conclude, so good-bye.—Yours, HARRY CLIFTON." I am happy also to tell you that I have increased the subscribers for the MEDIUM from six last year to thirteen this, and hope to increase double before long.—Yours truly, J. REDMAN, agent for the MEDIUM, 45, Broad Street, Stamford, January 13, 1873.

MR. MORSE will return to London in time to hold his seance at the Spiritual Institution on Friday evening, January 31. He has been having a rest and holiday at the residence of a kind friend in Lancashire.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 1d.; per annum, 6s. 6d.
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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.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

The Debate on Modern Spiritualism (second night)—Marylebone Association—Dalston Association of Inquirers into Spiritualism—An Acquisition to the Spirit-Circle—The Enlargement of the Medium; the New Machine—Next Sunday in London—Mr. G. Massey's Appointments—Dr. Sexton's Appointments—A Valuable Spiritual Invention—Can Spirits Communicate their own Ideas?—Mr. and Mrs. Holmes at the East End Institution—The Spirit-Guide of a Wife in America Reports upon Family Matters to the Husband in England—The Body of a Man Found by the Aid of Spiritualism—The Spirit-Faces at Mrs. Holmes's—Mrs. Butterfield at Darlington—A Helping Hand from Huddersfield—Anniversary at Liverpool—Spiritualism in Birmingham—Spirit-Photography—Bromsgrove—Spiritualism and Prayer, &c., &c.

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

FRIDAY, JANUARY 24, Private Social Meeting of Mediums, at 7.30

SUNDAY, JANUARY 26, Service at Cavendish Rooms, at 7 o'clock. J. Burns will answer questions from the audience.

TUESDAY, JANUARY 28, Madame Louise's Seance for Clairvoyance and Medical Diagnosis, at 8 o'clock. Admission, 2s. 6d.

WEDNESDAY, JANUARY 29, Developing Circle by Mr. Cogman, at 8. Tickets for a Course of Four Sittings, 6s.

THURSDAY, JANUARY 30, 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 47.

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.

We hope the above notice will produce a more general response than it did last week. The subscriptions are due. They are much wanted; and our paper is promptly issued weekly without our subscribers requiring to ask for it.

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 24, 1873.

THE MORAL STATUS OF MODERN JOURNALISM.

Would our readers be pleased to know how our brother editors up and down the country manufacture "opinion" on the matter of Spiritualism? Spiritualists are set down by *The Illustrated London News* as being thought of "very meanly," as to their intellectual acquirements, by the world at large; but intellect or not, they most certainly know better what they are talking about than outsiders can possibly determine. Our brother editors are demonstrably much worse off than the Spiritualists, for they discard intellect altogether, and aspire to literary fame as certain religionists do to spiritual safety—by paying a few shillings to a disinterested individual to know, and think, and write for them. The person who buys his sermon, and the editor who goes to market for the choice opinions expressed in his "leader," are equally faithful, enlightened, and talented individuals, and must share the credit of keeping the world in a state of ignorance and chronic immorality. The questions with our inane contemporaries are not, Is Spiritualism true? What are the facts? What is our duty to the public? Is it honourable or just for us to libel persons as rogues, impostors, or fools, without cause or necessity? These considerations, which foolish Spiritualists consider ought to be uppermost in the mind of any intellectual or honourable person, are entirely ignored by these heartless and brainless adventurers. Just as the thief or assassin in his lawless career thinks of no consideration but the gratification of his base inhuman passions, so these unprincipled speculators on public gullibility think of naught but a paltry return for the cash which they may have invested in their concerns. The lofty consideration, then, entertained by those in the newspaper business is, What can we offer to palliate the perverted appetite of popular ignorance and prejudice? Never mind the facts, the truth, the reputation of individuals, the progress of the people.

These are considerations which do not affect us. If misrepresentation serves us better than facts, a lie better than the truth, cruel slander better than honourable truthfulness, popular ignorance and social decay better than enlightenment and progress, by all means let us have them, if thereby we can gain a quarter per cent. Such is the creed of the newsmongers as expressed practically in the performance of their functions. Where is English patriotism, honour, and the bonds of human society? If one part of the public thus systematically humbug and mislead another, what but anarchy and social decay can be the result? Clearly the aphorism "an honest man's the noblest work of God" is a stupid mistake, and empty pretence and unfaithful performance are the indications of talent and the guarantees of success.

These remarks have been suggested to us by the perusal of a few dozen newspapers recently on the question of Spiritualism. Perhaps the only honest and manly utterance in the lot is that of the *Newcastle Chronicle*, given on another page. The general tenor of the newspaper articles carry insincerity on the face of them, by the inconsistent, illogical style in which they are written. In other cases, in which ignorance of the subject is frankly confessed, the writer will coolly proceed to characterise facts and personal motives in the most barefaced and unscrupulous manner. But we meet with cases continually in which the whole affair is left in the hands of professional hacks, who "write up" subjects to match the shade of ignorance or prejudice in which the popular mind may be for the time enveloped, without the slightest regard to the facts of the case, or the logical consistency of the production. Such articles are usually written to meet the requirements of all parties, with a decided leaning towards the popular side. The object of the writer is to fill his space and say nothing, and the local editor who is supposed thus to express his conscientious opinion or the principles of his party is as innocent of the transaction as the "printer's devil" who carries the proof down to him. As an illustration of how the opinion of the "fourth estate" is produced wholesale, we observe that the article which we commented on last week as appearing in the *Hull Morning News*, also did duty in the *Western Morning News* of the 13th instant, and it may be in many others beside. This week we comment on a leader in the *Welsh Daily News*, which also appears word for word in the *Forerunner Gazette*. Being written to suit the lofty imaginations of mountaineers, this article is more decidedly Spiritualistic than the majority we have seen.

What satisfaction, then, have readers of the newspapers in relying on the opinion or guidance of their local editor? They see the truth and themselves woefully misrepresented and injured. They address a letter to the editor who is supposed to have unwittingly expressed himself, that he may look into the facts and re-consider his verdict. What a sham! the poor fellow never had an opinion, and hence did not express one. As well apostrophise his scissors, or enlighten his paste-pot. With the motley crowd of ungroomed colts who fill editorial chairs these implements stand in the place of literary manipulation, and, we may add, brains. No wonder that the newspaper-makers have so little faith in the mental acumen of Spiritualists, when they exhibit so little in themselves. But that is not the worst phase of the question. A fool may be an honest and praiseworthy fellow as far as his talents go, but when moral obliquity is added to intellectual opacity and mental incompetence, then, oh, Englishmen! the contemptible worthlessness of your newspaperial monitors may be partially guessed at.

We have no demand to make upon the Press in respect to Spiritualism. They are welcome to touch it, or let it alone. They cannot injure the truth, whatever they do; but it is pitiable to see all sense of honour and moral obligation entirely set aside, and its healthy operations sapped throughout society. Spiritualism may be—nay, is a great truth, but the moral health and individual integrity of men and women are of infinite more importance—in fact, are the objects and aim of Spiritualism.

MR. GRANT'S paper could not possibly be got ready for this week. It will most certainly appear in our next issue.

MADAME LOUISE will hold a seance on Wednesday and Friday evenings at 8 o'clock, 33, Percy Street, Bedford Square; admission, 2s. 6d.

INVESTIGATORS will please observe that Messrs. Herne and Williams leave London for the North on Monday for a series of seances, so that they will hold no meetings at their rooms during next week. They give a seance for Spiritualists to-morrow evening at 61, Lamb's Conduit Street.

WE REGRET that in acknowledging subscriptions from Huddersfield, in aid of the Spiritual Institution, some errors were made. G. Heppleston should have been down for £1 instead of 10s., and P. Haigh, 10s., was omitted. The sum total was properly entered, but the names imperfectly quoted.

THE principle upon which we think the discussion of Spiritualism should be conducted is that of absolute freedom of thought, speech, and action. In carrying out such a method everything is liable to be assailed in turn, not that the assault is necessarily an exposition of truth—on the contrary, it may be an expression of error, and as such is capable of being refuted, and thus the truth may be incontrovertibly established. Let us, then, have freedom, not finalities. Our policy is gradually attracting the truth-loving, noble minds which the opposite course has cramped and repelled. Their testimonies are being received daily; the following is a specimen:—"I owe you much for the brave words you have given from time to time; I have been freed from much mental slavery, the result of erroneous early training, and I accord to you and your brave little *MEDIUM* the kindling of the first spark of spiritual freethought in my mind, and I hope the day is not far distant when I can return you your own with interest."

A SEANCE AT MRS. MAKDOUGALL GREGORY'S.

(Communicated by request of Mrs. Makdougall Gregory.)

A seance took place on Friday evening, Jan. 17th, under the hospitable roof of Mrs. Makdougall Gregory, at 21, Green Street. The guests present were—the Rev. Sir William Dunbar, Bart., the Rev. Dr. —, "M.A.," the Rev. Vaughan Yarworth, the Rev. Mr. S—, the Rev. Mr. S. M—, the Rev. Mr. H—, Lieut.-Col. D—, Mrs. Alfred Watts, Madame Du Quaire, Miss Douglas, Lady X., Miss Katherine Poyntz, Mr. William Crookes, F.R.S., Mrs. William Crookes, Mr. Noyes, Mr. Peel, Mr. Harrison, and Mr. and Mrs. Everitt, of Woolwich.

The mediums were Mr. and Mrs. Holmes, of 16, Old Quebec Street. The back drawing-room was curtained off for the occasion, and the company were ranged in a large semi-circle and a small inner circle facing Mrs. Holmes, who sat before the curtain with a table on her left, on which were placed a couple of guitars, a violin, some sleigh-bells, two tambourine rings, and an iron ring. Mrs. Holmes began by stating that though she was prepared to submit to all reasonable tests, she expected the reasonable conditions of her seance to be observed, which were that all the sitters should keep their hands joined and their feet on the floor while the lights were extinguished. Sir W. Dunbar was then invited to tie her hands with a length of white tape, and to secure them to the back of a chair placed in front of her. On this being accomplished the light was put out, and Miss Poyntz sang "Home, Sweet Home" very sweetly. During the singing the guitars seemed to be wafted all about the room, and a soft running accompaniment to the song was kept up by the invisibles, who seemed very gentle spirits. A light being called for, the medium was found tied to her chair, and the knots were pronounced to be undisturbed.

On the lights being again put out, the medium was entranced by the little Indian spirit "Rosie," who, in her quaint broken English, asked to be introduced to the company, and was very smart and comical in her remarks to several new acquaintances, one of whom, though a zealous inquirer, she designated as a *sceppitic*. The instruments again floated about, and almost everyone was touched by them or by spirit-hands, while the cheery voice of "Dick" (who was said to have been a French Canadian who passed over some twelve years ago) accompanied each pat with a salutation or a charge to keep hands joined. As the room got close the spirits were invited to cool it, and almost immediately a welcome cool breeze was apparent to all present. "Rosie" then came again and made merry, and promised to visit some of the clergy present in their pulpits, and give proof of her presence. "We all like fun," she said; "we don't like long sanctimonian faces." Then Sir W. Dunbar, Mr. H—, and Madame Du Quaire were all called up to the table successively, and the ring-test was given satisfactorily in each case. The sitters expressed their firm conviction that the solid ring could not have been conjured on to their arms in any normal manner.

A seance for spirit-faces was then held; and the room was dimly lit by a single lamp, which was not allowed to throw a direct light on the curtains. One of the tambourine rings was then pinned in between the curtains so as to form an aperture for the faces, and Madame Du Quaire, Mrs. Makdougall Gregory, and Mr. Harrison were called up to sit with Mr. and Mrs. Holmes at the table placed close up to the curtains. After a short sitting, as no faces appeared, it was suggested that Mr. Holmes should go behind the curtain into the back drawing-room, when there soon appeared successively a number of dim ghostly faces at the opening, one of which was remarked by Mr. Everitt to be very beautiful; but the power was said to be weak and the light was very dim, and they remained visible for so short a time that it was very difficult to distinguish the features, and no recognition of any of them was announced. After a while "M.A." was invited to go behind the screen to aid the medium, Mr. Holmes, who felt far from well, but no further manifestation took place. On the whole, general satisfaction was expressed by all, especially by those who witnessed these marvellous phenomena for the first time.

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

To the Editor.—Dear Sir,—In the hurriedly-written note I sent you a fortnight ago, I certainly intended "the offer of £5" to be "accepted as a gift," and not "as a loan," but as you seem unwilling to receive it as the former, I have very great pleasure in doubling it,—aye, quadrupling it if necessary as the latter; for when I reflect upon the hundreds and thousands annually contributed towards the extension and support of an expiring dispensation, the conclusion is irresistible, namely, that everyone who has a hand to help, and a heart to feel for the happiness of others, should do what he can to dispel the clouds of ignorance which now prevail, in order that "the peace which the world can neither give nor take away" might at once be experienced. This, the new Spiritualist philosophy, *alias* Spiritualism, is admirably adapted to effect; and he who shall assist in ever so small a degree in hastening "a consummation most devoutly to be wished," may lay his hand upon his heart and say, I have not lived in vain. Hoping that the requisite amount will be speedily forthcoming, I remain, dear Sir, yours fraternally,
E. FOSTER.

Preston, January 22nd, 1873.

"CROSSGRAIN," of Preston, will invest £5 to £10 in any reasonable undertaking to forward the cause of Spiritualism, either in the form of your correspondents "Dutton" or "Wellwisher." [In addition to the above, quite a number are interested in the new machine to print the enlarged MEDIUM, also the new invention, for full particulars respecting which address "Dutton," at this office.—ED. M.]

ON THURSDAY EVENING of last week Mr. Ashman delivered a lecture on the advantages of healing mediumship, at the hall of the St. John's Association of Spiritualists, Clerkenwell. The lecturer advanced many astounding cases as having occurred in his own experience, adding that if such things could be done for the benefit of humanity, it was high time that the means thereof should receive more prominent attention. To facilitate inquiry by presenting popular information, he intimated that he had a small work in preparation on the subject.

NEXT SUNDAY IN LONDON.

Sunday Services for Spiritualists, at Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, at 7. J. Burns will answer questions and objections from the audience.

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

Sunday Lecture Society, St. George's Hall, at 4. A. H. Green, Esq., M.A. (Cambridge), F.G.S. (of Her Majesty's Geological Survey), on "The Glacial Period; a Chapter in English Geology. An Account of the Physical Changes which Great Britain has undergone since Tertiary times."

Sunday Evenings for the People, St. George's Hall, at 7. S. Phillips Day, Esq., on "Language and Literature Anterior and Posterior to the Art of Printing," followed by Gounod's "Messe Solennelle."

"An Unfettered Pulpit," South Place Chapel, Finsbury, at 11.15. M. D. Conway, on "The Trials of the Great-hearted."

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."

Bishop Auckland:—

Monday, 27.—"The Relation of Spiritualism to Science, Progress, and Human Happiness."

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

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

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

Stockton-on-Tees:—

Monday, February 3.—"The Existence of God and the Immortality of the Soul Verified by Spiritualism."

Co-operative Hall, Heckmondwike:—

Sunday and Monday, February 9 and 10.—Subjects next week.

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.

QUESTIONS AND OBJECTIONS ANSWERED.

Agreeable to a demand made at the Cavendish Rooms a few Sundays ago, Mr. Burns offered to devote one evening to the answering of questions from the audience. This duty will be performed on the evening of Sunday first, when Spiritualists and inquirers are desired to have a variety of questions prepared or topics suggested, as the success of the meeting depends much on the nature of the questions suggested or objections advanced. On Monday evening Mr. Burns conducted a similar service at Ball's Pond (Mr. Owen in the chair). The hall was crowded, and the time passed rapidly in giving useful and needful information to those who asked for it. It is desirable that the questions advanced be of such a practical nature that their solution will be of use to investigators and strangers in enabling them to understand the principles and merits of Spiritualism.

THE PRACTICE OF VOCAL MUSIC.

A movement has been instituted to improve the congregational singing at the Cavendish Rooms, and the matter has been discussed as to when the meetings for practice should be held. It was finally considered that if a meeting for rehearsal was held on Sunday evening at six o'clock, at the hall, it would save parties from coming twice. We have, therefore, been requested to announce that on Sunday evening first, at half-past five for six o'clock, a meeting for the practice of vocal music will be held at the Cavendish Rooms. Our Marylebone friends will be made welcome. Other eminent vocalists have volunteered to take part in forming a choir, and introduce into each service choice selections, including solos, from the principal compositions of sacred music. With such aid the meetings would be much more entertaining, and therefore more successful.

THOMAS PAINE'S BIRTHDAY.

DEAR MR. BURNS,—On Wednesday, January 29, we celebrate the birth of Thomas Paine, at the Hall of Progress, Church Street, Paddington, with a tea-party and entertainment; so do you mind drawing attention to it, for I know amongst your friends are many who venerate the name of that hero of freedom; and I am sure you, for one, do. The tickets are 1s. single, 1s. 6d. double, to tea and entertainment; 4d. to entertainment only. I am very pleased to announce that Miss Sexton will recite a poetic address, written by Dr. Sexton for the occasion. Tea on table at 6.30 precisely; entertainment to commence at 7.30.—Yours faithfully,
CHARLES B. MERSH.

84a, Whitechapel Road, January 20th, 1873.

MRS. BUTTERFIELD'S VISIT TO LONDON.

In anticipation of this event the Ball's Pond Association has engaged one evening for an address to be delivered before that society. Other committees should make early application, as Mrs. Butterfield's engagements in the country will not permit her remaining in London for any length of time.

MR. L. N. FOWLER, of New York, the eminent phrenologist, is at present lecturing at the Exchange Hall, Blackburn.

SPIRIT-MESSAGES THROUGH THE WRITING-MEDIUMSHIP OF MR. G. B. PRICHARD.

"You can follow that bright spirit with the eye of a living faith who has just been released from suffering, and who will be welcomed by those who are to be her spirit-associates in the Lord's kingdom, to which she will be translated at once, without further preparation, as her state is ripe, so that her departure from earth could no longer be delayed. Scenes will burst upon her view which nothing that has been seen on the earth can be compared with, and which unfold themselves in her surroundings there as an outward of her state. Regrets would not be felt if those she loved would consider the gains of the mortal who has just put on the beautiful garments of Jerusalem, and who has entered upon her inheritance in the spirit-world. The funeral preparations which will soon be in progress for her are as foreign to her purified spirit as is the nakedness of winter to summer in the world. The pulsations of joy in her heart will form a strange contrast to the habiliments of woe and the sad procession that will be the forerunners of the depositing her remains within the bosom of the earth. You may now see the termination of the worldly career of one who lived on earth for its benefit, so far as in her power lay, and therefore for that eternity which is hers. You may learn from her life, and from her departure thence, the vanities of the world, if it be not considered and made the battle-field of life in which to gain the victories that present the conquerors therein with the rewards that eternity alone can give. Launch, then, again upon your duties in the world with her example and her end before your view, that you may know of a certainty the number of your days and the end thereof. Man may know those states of which his days are the signals; signals, maybe, of distress to the outward eye, but of blessings for evermore to that eye which pierces through time and space into the eternity of spirit, chastened by the trials of life and sustained and redeemed by the omnipotence of the Lord. You have all this spread out before you as you proceed on your path through life, that you may overlook the annoyances in time, puny as they may appear to the eye elevated to the light of heaven. The form and fashion of the world, how soon passeth it away! and is remembered no more in those glories which are the fruits of victories in the flesh. The sight of heaven is reserved for those even in the world whose feet press the path of duty and avoid all the enticements of the world to deviate therefrom. The sight of heaven is now the sight of her who has lately departed from the earth. Her spirit soars into the regions of the blessed. Her pure spirit will animate the distressed, and will strengthen them on the road of faith and sight; for she is an angel of light, and is so by virtue of her missions of love to those yet sojourning upon earth, and to those who have left the earth to be placed in abodes for spirits of mortals made perfect, and who have need of help even in spirit-land.

"Sunday, 3rd Nov. 1872."

"EDWARD PRICHARD.

"You have found yourself surprised by an event that has removed your relative from the world of outward sense to the Lord's kingdom. Thus and thus depart many from that world, without exciting any feeling, save that it is the course of nature from old age, or sickness, or from accident. Alas! how bald is such a thought. Times and events in the world (which exists, and can alone exist, from spirit spheres, in those spheres within the world and beyond the world) are states and providences. States rise and are matured by providences, which permeate them and shoot out of them and beyond them into events which follow, and which last are the seeds of new times or states which lead up from one to another to the perfect day or state when an individual is translated from the outward to the inward—from the earth to that heaven where he shall dwell for ever. This observation, if rightly drawn out, will apply to ages in the world and to nations or communities in the world. High as the heavens above the earth, so high is the spiritual man above the sensual. The last can only see natural events, seasons, nature, and accidents; the first sees these also, and besides, every thing that yields them their substance, their significance, their existence in their aspect in time, and in their consequences in the eternity of spirit. All these dimly in the world did, but clearly in the light of heaven will, that blessed spirit see, and even now sees there, where she glows with joy and admiration from those things which she sees and hears, and which are things ineffable. Keep them before your eyes by a living faith. Taste, then, and see that the Lord is good, that his bounties pale not nor pull not, that they increase and abound, and are testified as eternal by the seal of his omnipotence. Thus shadows will vanish at the advent of realities from the possession of a living faith. This is my practical lesson to-day on an event which should, nay, has, brought up to you and to your dear wife thoughts savouring of eternity, breathed into them from spirit-land, into which your beloved one has just entered, by her and those happy bands which have at once received her as their own.

"Nov. 5th, 1872."

"LOUISA.

"You have cared for Mrs. Hilliard in her life in the world. She feels with inexpressible gratitude the immortal benefits you and your dear wife have been the instruments through which she has obtained them. She cannot immediately communicate, for though in her own society in heaven, there are many things she has to learn and to be perfected in ere she can communicate with you. Your knowledge in divine things is superior to hers, and therefore there would be a difficulty and, as it were, a painful effort experienced, by her communicating with you. When I say superior to hers, I do not mean to deny the common advantages of a spirit over a mortal, by reason of the earthly impediments having been removed; as regards the emancipated spirit, your advantage is the truth struggled for by you, and magnified by having been obtained in the theatre of the world. Wait, then, and that which you desire will in due time be accorded to you. Mrs. Hilliard will advance easily and rapidly to that state which will enable her to commune with you and Fanny.

"LOUISA.

"Sunday, 17th Nov. 1872."

The signatures are those of the brother and sister of the Medium, Mr. G. B. Prichard. They long since departed this life. They constantly write through him.

THE CROWDS to see the Spirit-Faces are so great that Mr. and Mrs. Holmes contemplate raising the prices of admission to the face seances.

THE INTRODUCTION OF SPIRITUALISM INTO ENGLAND.

We have been asked to give publicity to the following correspondence:—

"65, Jamaica Street, Glasgow, Dec. 22nd, 1872.

"To Mr. David Richmond, Darlington.—Dear Friend,—If I am not too exacting and intruding on your time, I should be pleased to have your answers to the following questions:—Where and at what date did you first see a table move? Were you the first man that introduced table movements into England? Where did you first see a table move in England? what date? When did you introduce the practice into Yorkshire? Would you oblige me with your photograph? have you one of Mr. Weatherhead? Should you be willing for me to use your name with any facts you might supply me with—I mean in speaking or writing to the Press? I enclose photos of direct spirit-writing and a painting done in the dark by Mr. Daguid.—Yours, in haste,

"W. WALLACE, Missionary Medium."

A CHAPTER OF MISSIONARY MEDIUM EXPERIENCE.

(Reply to Mr. Wallace.)

DEAR BROTHER,—I think it best to reply to yours of December 22nd in public, for many reasons. I am sure that many of my friends will like to read the reply which I am about to make to your inquiries, and on that ground alone I think you will be quite willing for me to do so. Allow me first to thank you very kindly for those very beautiful photos, their import is known to the spirits, I presume. I will look at those texts of Scripture. I do not give my photo as yet; I have not got one of Mr. Weatherhead. What I am going to give you in answer to your questions you may use as you would any other chapter of history—you may use it entire, or any portion thereof, with my name, if you so please.

In order to answer your other questions I will give you a chapter—a brief glance at my missionary mediumship. The Shakers have had an order of communication with the spiritual world for a hundred years. The phenomena have been various at different periods. In 1846 I joined their spiritual order, and in the fall of '47 I gathered into their community life. I did not believe in forsaking my natural nativity to become an American citizen; I viewed that, in order to be perfectly free—politically and in spirit—I must return to England, my nativity. And as the spirit-order of open communication with the spiritual world was not in England at that time, I must bear the spirit-order with me to England, or I should still be in a fix. I also viewed that, as a consequence of my political disability, if I joined the Consecrated or Community Order of the Shakers, some one would have to hold my citizenship for me, which I viewed was not a condition of freedom, and in principle wrong; hence I would not absolutely submit to it. I was already living with those in Consecrated Order, from which they removed me into the Office Order, and requested me to leave them. But I claimed that the Spiritual Order was as much mine as it was theirs, stating I would not leave it. At this juncture the leading elder, or spiritual minister, who was also one of the first in the faith, or Spiritual Shakerism, which they called "The Gospel of the Second Appearing of Christ," under powerful spiritual influence, commissioned me to "go and preach the Gospel to England." This was important, giving to me authority, relation to (so far as the Society was concerned) the spiritual world. But all was not ready for my journey: a compromise was then effected, but I would not yield my commission. It was then about the fall of 1848.

Soon the spirit-world moved me to go and come, and visit the Spiritualist movement at Springfield, Mass., which was ten miles from a Shaker village called Enfield, in Conn., at which I resided. I remember my first visit; Dr. Gardner was there, and I was introduced to him. It was in 1849 I visited Mr. Cooley and Mr. Henry Gordon the medium, at their rooms on Armory Hill, Springfield, Mass.; and there, and at that time, I witnessed the table movement for the first time.

I visited Springfield many times, and had meetings with many other Spiritualists and mediums, reading to them portions of a large volume mediumistically communicated to the Shakers some years before. I announced to them that they (the spirits) would respond, confirming what I would read to them; which was done by very vigorous rapping on the table, and by using some of the hands of Spiritualist mediums very powerfully, at every sentence during the whole reading. Thus, from my first visit, I always confirmed Spiritualists and Spiritualism, and I also received many valuable communications through them. It would require a long chapter to relate my experience amongst the Spiritualists at Springfield. Mediums were risen up, many circles were held, tables and also the person of Mr. Gordon were lifted, trance-drawing or pencilling, spirit-lights, and music from the spheres, and Shaking, and writing of Greek and Hebrew and Latin through the mediumship of the unlearned, and also interpretations by a second medium, and also prophecy warnings, &c., were amongst the many blessings showered down upon us. The coming war between the South and the North was graphically foretold: the rolling of drums, martial music, &c., were performed by raps, and also the charging of horsemen, and the table galloped in imitation of them. At these times the spirit communicating purported to be General Washington. The time had now advanced to 1850, but all was not ready yet for my mission to England. It was viewed that, in order to extend my labour to another nation, the gift of the head of the Society was necessary—the Bishop, or leading ministry order of the Society, being higher in authority than the Elder ministry of a village. The strict order of the Shakers absolutely forbids obedience to any Spiritualism which does not come in and by it; hence, in attending to modern Spiritualism, I was rapidly attaining to a crisis relative to Shaker order. And in 1851 I journeyed to Watervliet, near Albany, the first Shaker settlement, to visit the chief ministry, who are four in number, two males and two females, to confer with them on the matter at issue. They came into my presence in their own appointed time with a premeditated statement, viz., "If God has a work to do with you in the world, we have no objection, we are perfectly willing, but we will not support it." After making this statement, they, bowing, essayed to retire, but I had other matter to present which arrested their attention; also, their statement still left the matter of ways and means to be worked out with the body or Society at large. As they advised, I returned to Enfield, my home.

My missionary authority was now complete—to come, together with God, and preach the Gospel to England. And as Spiritualism is the outpouring of the Spirit of God, and from and by the inhabitants of the Spiritual world, in working with God I became a medium for Spiritualism also. The entire of this my statement is matter of fact, notwithstanding the insinuation of Elder Frederick Evans on his recent visit to England, that he was the first Shaker ever commissioned by the Society to preach to England. That he was the first of his order—that is, of the order of Elders—there is no dispute. Although the Society would not support my missionary labour, or my work in the service of God, yet they are quite ready to try to profit by it by using all the means in their power to draw Spiritualists into their defunct order. It behoves every Spiritualist to watch, and by all means maintain their Spiritualism and their freedom, and reject the despotic Spiritualism of the consecrated order of the Shakers. All creatures who are immortal are called children of God; and all that each one can possess is but a few crumbs of the treasures of God; hence, in principle, there can be no further consecration. The attempt to consecrate is like children's play, except the mischievousness and the oppressive nature of the system; therefore, all true-hearted Spiritualists should repudiate and reject the exploded and absurd system called consecration.

The common-property idea as a heavenly order is a wicked dream of the angels, and the means of their supremacy over the progressive portion of mankind. But the day of equity and spiritual and personal freedom has at length dawned upon creation, and man and angel may no longer say to their fellows, "Know thou the Lord;" they shall know that God is impartial and just, and that "neither in this mountain nor at Jerusalem," nor in this or that church order, is the place to worship, but all, wherever they may be, who live in spirit and in truth, may worship God. The kingly power of God's kingship is not vested in man nor in angel.

The order of co-operative industry, equity, individuality, and personal freedom, is the order of created existence, and which must now be attended to by all who would stand in the order of God. The United Society of Believers, or Shakers, in America are hereby informed that God's order will not come to them; the Shaker must progress, and come to it; it is in Spiritualism—it is here, and nowhere else.

But, to return to my subject, I had something else to do besides preaching the gospel which had descended from the second Eve; I had heard the sound of the everlasting gospel, which is the gospel of principles, and which is the infinite and eternal kingdom of God, which none can aspire beyond, above, or beneath. And like the ancient mediums who were sent out by twos, I began my work at home by practically preaching the everlasting gospel in maintaining my personal freedom by visiting Spiritualists in different localities; and when the time came for my journey to England, I took from the Society that which I needed of ways and means. They paid passage, &c. in the steamship which I selected, and in due course I embarked in "The Glasgow" for Glasgow, in Scotland. It was now February, 1853; the steamer would not sail until March 10th, and in the interim I visited Mr. Horace Greeley, who made me bearer of his compliments to the *North American Phalanx*, situated near Red Bank, in New Jersey. Here I had the pleasure of introducing Spiritualism and forming the community into spiritual circles. At the first sitting of the circle, composed of the president and family, and others to the number of twelve persons, "Charles Fourier" communicated, and we learned that Mr. Robert Owen was investigating Spiritualism, and that he would shortly become a Spiritualist. After a pleasant visit of nearly two weeks I repaired to New York, to embark for Scotland.

On our passage I became acquainted with the officers of the ship. The bell was rung, and I preached Shakerism and Spiritualism to the people; and we had many small seances during the passage. And also in Glasgow and in Edinburgh I had table-moving; and remaining overnight in Edinburgh, I took up a newspaper, in which I read a paragraph stating that Robert Owen had become a Spiritualist. I journeyed forward to Darlington and to Middlesboro'. In both these towns I spoke to the public on Shakerism and Spiritualism, twice in the latter, and four evenings in the former. My custom was to select from the audience entire strangers to sit at the table on the platform, to give the manifestations, and demonstrate the fallacy of the theories of Faraday and others, by which they attempted to account for Spiritualism. The manifestations were almost instantaneous, and always successful. I used to touch the table and then move away several feet. I then made my requests to the good spirits to be so kind as to do so and so. I taught the people how to have communications by forming circles at home, and they did so successfully. I also visited them at their request, to teach them how to communicate.

I gave seances in Bradford, Yorkshire, and formed several circles. Mr. John Douthwaite was there at that time. I next went to Keighley, to visit Mr. Weatherhead, who was then a Secularist, for the purpose of repeating my lectures and public manifestations, &c., all of which were a perfect success. At the close of each meeting I allowed full and free inquiry and discussion.

My next labour was in London, where I visited Dr. and Mrs. Hayden, and gave manifestations in their presence. Mr. R. Owen was at Sevenoaks, in Kent, at which place I stayed with him, at Mr. Cox's farm-mansion, a few days. I soon took the steamer for Yarmouth from London Bridge, and from thence through the Fens to Peterborough. In all my course I had more or less manifestations. Returning to Darlington and to Middlesboro' I remained a short while. I returned to London, in the furtherance of my mission, in September. I saw Mr. Owen many times, also Mr. T. Slater, Mrs. Slater, and the medium Eliza, Dr. and Mrs. Hoyland, Dr. Ashburner, and many others.

I did not give the manifestations in public in London, but I gave many private seances; and, at their request, I addressed the Secularists, in the City Road Room, and at Whitechapel, on Shakerism and Spiritualism. In November, whilst residing in the city, and whilst in my private room, writing and communicating by a vibrating instrument, my ears were opened, and the immortal company communicated to me by audible voice; and from 1853 until the present moment in which I write this, the immortal world has been continuously open to me, or heard by me, excepting in my sleeping periods, by night or by day—one long seance of nineteen years! This mediumistic gift or condition, in which I have lived so long, has given opportunity to the opposition

in the spiritual world to manifest their cordition; and hereon hangs a tale. I am quite aware how our great men, the conservators of human society, and of religion, look upon and prescribe for and persistently ignore such statements as this. "Oh, it is insanity!" "It is epidemic self-delusion." "Religious ambition," says another. "What proof of it?" says one; and "What of it?" says another. There is something of it, I reply; it is a fact. And in favour of the epidemic theory, the bright pages of *Human Nature*, and of the *MEDIUM AND DAYBREAK*, bear ample evidence that since 1853 many noble and devoted ones in the United Kingdom of Great Britain and Ireland have been more or less touched with the unction of clair-audience and of objective clair-sight. I suppose, my dear brother, as this kind of thing becomes more diffused, and consequently more popular, I shall be released from the madhouse, &c., altogether; but until now, I have not had even the liberty to mention it in respectable company, nor in the company of Spiritualists even, with impunity. What a strange fact it is, there has not been one solitary serious postulant to say, during all these years, "Well, what have you heard or learnt of the affairs and condition of the inhabitants of the immortal regions?" There must be cause for the existence of such a fact: the common sense of man has been under duress, is the most charitable conclusion that I can come to. "But why have not the spirits told us something about it?" you may say; I say, the spirits may settle that with you for themselves. From your friend, and "brother missionary medium,"

D. RICHMOND.

18, Chapel Street, Darlington, December 28th, 1872.

A FAMILY OF MEDIUMS.

DEAR SIR,—About two years since, I saw some bills announcing a lecture on Spiritualism, by Mr. Morse, in the trance, at the Carlton Hall, Kilburn Park. Actuated by a feeling of curiosity I attended it, and when it was over I put it down as all humbug, but still I had a feeling as if I must know something more about it, so I spoke to a friend or two on the subject, who said they had seen something of it, and I was invited to a sitting. There were three besides myself. We sat for more than two hours without the least sign of anything. The second sitting was as unsuccessful as the first. I continued to go, and then we got the table to lift and answer questions, but nothing further, so I thought if that was all I could get it was not worth while to waste my time in such nonsense. I did not believe it to be spirits, but put it down to magnetism; but there seemed to be a something pushing me on to try again, so I introduced it at home. My youngest brother and myself sat, when I was shaken about most fearfully, and seemed to be choking, as if words were trying to force their way out. I then began to think there was something in it. My brother and myself sat alone until my father and another brother came up from the country for a day or two. We got them to sit with us, when my youngest brother was shaken about, and told us he saw spirits, so we have gone on, having a sitting now and then, until about four months ago, when another of my brothers came home. We got him to sit with us, and he was affected in the same way, until one night he was shaken very much, his features began to change, and not only his features but his very clothes. He personated about a dozen spirits—in all, amongst whom were my grandfather, John Bunyan, General Havelock, and Lord Clyde, each one speaking through him; and at another sitting since, after reading some chapters from the Bible, they showed pictures on the wall of what had been read. My youngest brother can see and converse with the spirits at any time. He is nearly fifteen years of age. I may say we are all mediums, but we do not know whether we go to work rightly or not, as we have not attended any lectures or seances. We have taken in the *MEDIUM* the last four weeks, and there I see we can go to a seance by paying 2s. 6d., and some I see are more; that is rather too much for us, as we are of the working class. We should be very thankful if you would send us any instructions you think we may need, as we intend to follow it up, and find out all we can.—I remain, yours obediently,

T. J. COLLINS.

177, Carlton Road, Kilburn Park, Jan. 12th, 1873.

[We have introduced Mr. Collins to several circles, where he may receive advice and development. Mr. Rhodes has given the family one sitting, and reports favourably. In all such cases application should be made to the Spiritual Institution, from whence valuable introductions may be obtained.—ED. M.]

CONJURING v. MEDIUMSHIP.

To the Editor.—Dear Sir,—One of your correspondents a short time back volunteered to explain how Messrs. Maskelyne and Cooke did their tricks. He offered a solution of one of their exhibitions, and the substance of it was that there were in the cabinet mirrors reflecting the sides thereof, and meeting in the centre to make a false background. Now I venture to say that the mirror theory does not explain Messrs. Maskelyne and Cooke's tricks, for these gentlemen invite the spectators to examine the cabinet thoroughly—inside, outside, underneath, and above it.

A friend of mine, who was present at Messrs. Herne and Williams's seance on Monday last, examined their cabinet, the floor, &c., and the tying of the mediums, and declares that he has seen with Messrs. Maskelyne and Cooke more extraordinary things than on that occasion, and under conditions equally and indeed more stringent as to tests. Let it be understood that I do not wish to throw any doubt upon the genuineness of Messrs. Herne and Williams's manifestations. I desire to know how those in whose presence similar phenomena occur, which are not attributed to spirit-agency, accomplish them. Your correspondent says he can enlighten us. We wait to hear him.—Yours, &c.,

New Wandswoth, Dec. 24th, 1872.

DAVID H. WILSON, B.A.

MR. WALLACE, missionary medium, writes from Glasgow to say that he returns to Edinburgh for the third time some day this week. After remaining in the capital of Scotland for a short time, he will come south into the county of Durham on his way to York. Mr. Wallace's sojourn in Scotland has been a great success.

WHAT TRULY CONSTITUTES AN APOSTOLICAL SUCCESSION?

From reading the New Testament, I am led to conclude that, in apostolic days, those who were appointed by the Apostles to be teachers, and at the head of the little companies or churches of Christians, as they arose, were spiritual mediums, having the gift of speaking either as trances or impressional mediums. Like Timothy, some of such among the Gentiles were made mediums, and possessed the spiritual gifts by the laying on of hands.

At the present time, mediums are made to possess various spiritual gifts by the laying on of hands. Mr. Cogman is well known for developing the mediumship of others. I have witnessed mediums, when under spiritual control, endeavour to supply the power to others by what is called the laying on of hands.

Supposing it to be correct that the first Christian teachers were spiritual mediums, are not our mediums, especially such as are of the higher order, that can heal by spirit-influence, and that speak either under trance-conditions or impressionally, the real successors to apostolic powers?

Can our divines, those who claim to be apostolic successors, be such, who are not known or perceived to have any qualifications beyond that of an intellectual character for making known what they believe to be the scriptural meanings, and who, unlike the first teachers, are dependent upon the New Testament writings for what they know and can teach?

These writings, be it said, were not handed down to the care of any particular order of men for the instruction of others, but were meant to be read by all the members of the little early churches, and were teachings addressed to, and understood by, the most unlearned among them.

M. L.

EXTRAORDINARY PHENOMENA ON WINDOW-PANES.

A few weeks ago we published part of a letter from Miss Hay alluding to spirit-photographs, or figures of some kind, appearing on her windows in America; we also recently published a paragraph from a newspaper characterising the belief in similar phenomena, which have been seen on the Rhenish frontier, as superstition. These appearances on glass have been considerably discussed in Catholic journals. The following paragraph from *Catholic Opinion* is part of a letter received from a correspondent near Metz:—

"The crosses have appeared at Bouley, five leagues from Metz, in the panes of windows, together with representations of the Sacred Heart. Also a beautiful lady with a child in her arms, and in a corner of the pane, armed men. An eagle, the emblem of the Napoleons, with its claws tied, and a death's head by the side. An entire village, but which it is impossible to identify. In the window of a convent, a rainbow. In another place armed heads of Prussians. A Jesuit Father, a man of much learning and experience, being asked his opinion of these remarkable appearances, replied that he believed they were warnings of a supernatural character, though the explanation was impossible to divine. One who saw the *correspondant* said that the appearances looked like frost. At Platteville, a village near Metz, there were represented on the panes a geographical map, in the centre of which was planted a black cross, four or five inches in height, surrounded by smaller ones here and there, the whole surmounted by a many-coloured rainbow. In another pane there was a magnificent lily perfectly drawn. At its foot a prostrate female figure, her hands joined before her in the attitude of supplication, the figure draped in blue. Those who saw it exclaimed, 'It is the Holy Virgin.' Monsieur — insisted on having the panes of glass well washed in his presence, but nothing could be effaced.

"These appearances were only to be seen on the outside of the panes of glass, and when the French blind was closed. On one window in a house not far from Thionville there were represented Zouaves fighting. The Prussians came in anger to destroy the obnoxious pane, but as they came in the night-time they missed it, and broke a window adjoining; next morning the Zouaves were departed, and a beautiful laurel in full blossom occupied their place.

"These wonderful appearances have arrived at Metz. There it is a holy face of our Divine Saviour which has appeared, and in a pane of glass at the side, Our Lady giving her blessing."

Mrs. Bassett gave the first of a series of weekly seances at Mr. Cogman's Institution, 15, St. Peter's Road, Mile End, on Tuesday evening. There was an encouraging attendance for a commencement. The spirit-voice was heard to good effect, and even while the medium was heard speaking, which proved that it was not the product of her own vocal organs. Spirit-touches were experienced plentifully while the medium's hands were held. We are delighted to hear that this excellent medium is giving the public the benefit of her extraordinary powers. The seances will be continued on Tuesday evenings, at eight o'clock. Admission, 1s. As we go to press we have received a very appreciative letter from Mr. Weldon, Walthamstow, who held one of Mrs. Bassett's hands while Mr. Young held the other. "Under these circumstances we were constantly being touched by hands, which I am as certain were not of those in the mortal frame as I am of my own existence. I (it seemed to me) was especially favoured, being touched on the head in answer to questions I put. The pats were so loud and distinct as to be audible to all in the room. The spirit-voices were also very distinct, and the advice and information given by 'James,' one of the two spirits who spoke, combined with his modesty, would have been a lesson to the D.D.'s who so confidently lay claim to the ability of deciding when and where the 'Almighty Father' has spoken or shall speak."

A HAUNTED HOUSE.—Some time ago a man living at the village of Wistow, near Selby, committed suicide by hanging himself. The house has since been occupied by a young married couple, but they have been obliged to seek an abiding-place in some other part of the village, on account of the nocturnal visitations of the former occupant of the house, who, it is alleged, comes nightly and makes a noise as if walking up the stairs with a heavy tread. The noise has increased so much of late that the next-door neighbours have taken the alarm and moved to more quiet quarters. Some clergymen in the vicinity are about to try their hands at laying the ghost.

A GEOGRAPHICAL PRESCRIPTION.

Mr. Burns.—Dear Sir,—Pardon me for what I am going to write, if to you I seem over bold and intrusive; I have had these thoughts on my mind for some days. I have sought, at various times, an opportunity to speak them to you without success. Perhaps it is better that I should write. I am impressional, and what something within or without myself bids me say, that I have to say, right or wrong, cost what it may. I think you should visit America, including California, for a year or so. I believe that your platform to lecture from is all ready for you there. I think the people would be glad to hear you. To my knowledge no prominent English Spiritualist has as yet come on our side. It has all been the other way. These interchanges are very useful to those who give, as well as to those who receive. Besides, I feel as if you needed rest and change. If you could take the interior of California during the months of March, April, and May, you would have something added to your being you never realised before. It would add years to your life, and give you the mental repose it seems to me you need. Pardon me, but I think you are driving yourself to death here. There is a physical and spiritual atmosphere in California that you cannot find here. There are still elements on its broad plains and deep mountain valleys untainted by the miasma of overcrowded countries. You would receive some warm welcomes. You would also see and feel in yourself the effect which a new country has on men transplanted from older lands. You will find California still almost primeval, yet possessing a conglomerate of population from every nation in Europe, and a sprinkling of Asia and Africa. They are broadened and expanded by transplantation. You will, from their contact, gather new elements, and return home strengthened anew for your work.—Yours sincerely,
PRENTICE MULLOND.

"The Anti-Vaccination or Conscience Play" is quite a new form of dramatic literature. It is the production of Mr. John Morison, of "Morison's Vegetable Medicine" fame, and is an advertisement of these articles and a history of the vaccination humbug. The first scene introduces Lady Worley Montagu in conversation with Dr. Harris, who strongly condemns inoculation. The lady looks for medical advisers not so intelligent or less conscientious. In the next scene Dr. Jenner chuckles over the £30,000 received for his "discovery," and Dr. Feetham glories in holding the public in their hands, and doing whatever they like with them. Lord Lyttleton next is shown as the doctor's jackal, followed by Mr. Emery, bewailing his murdered child. Her Majesty's ministers occupy a scene, discussing the revaccination of the queen and her subsequent illness. It is shown that this law is contrary to the genius of the British constitution, and that small-pox has steadily increased since the introduction of compulsory vaccination, while febrile diseases, consumption, and other means of doing people to death by impure blood have alarmingly increased. Sir Clark Jervoise resigns his seat as a magistrate rather than enforce "the poisoning of the blood of the nation." Mothers before the Select Committee show their children covered with disgusting sores. William Tarr, an Englishman, denounces the compulsory law as contrary to the instincts of parents and the opinions of the ablest jurists. Magistrates feel the ignominy of their position in ruining the conscientious and intelligent poor. The people of Turkestan rebelled against the practice and killed the vaccinator; but it is shown that anti-vaccinators are the most enlightened, philanthropic, and law-abiding of persons. The last scene is in paradise, where the subject becomes slightly personal. The author recommends this play to be acted in families, and bestows "all rights" upon enterprising managers. It may be obtained at the British College of Health, Euston Road, N.W.

PSYCHIC FORCE.—Mr. C. E. Varley, F.R.S., is reported to have spoken recently as follows:—"I do not know that we are justified in assuming that Mr. Crookes and Mr. Sergeant Cox were not Spiritualists; I believe psychic force to be a reality, but merely one of the great forces of the universe. Mr. Crookes has taken up only a small branch of the subject, but one far too big for the Royal Society; he has said nothing about who wields the psychic force. I am glad that the Royal Society has refused to receive the paper, because the refusal has drawn so much attention to Spiritualism. In speaking of psychic force as an entity, I wish it to be understood that it is one of the forces which the spirits employ to produce the phenomena, and not that it is Spiritualism. Psychic force may be compared to electricity as it is used in the sending of telegraphic messages. Electricity could not compose and design the message, although it is the agency of the mind which does so. So psychic force is the agency employed by the spirits, but not the intelligence which directs what they do. Mr. Crookes has wisely confined himself to simply lay before the Royal Society the psychical phase of the subject."—*Echo of Dunedin*, New Zealand.

COCK-LANE GHOST.—In answer to the query in last week's *MEDIUM* we have received the following communication:—"Particulars given in the *General Evening Post* during the months of January and February, 1792, would indicate to readers of the present day that the phenomenon was genuine. Doubt was thrown on the authenticity of the communications. The number for February 25th gives extracts from a pamphlet entitled 'The Mystery Revealed,' but only vindicating the character of Mr. K—, whom the spirit 'Fanny' denounced as her murderer. It having been suggested that the body might have been removed, causing the failure of the promised knockings on the coffin, it was opened, and a very awful, shocking sight it was; but it does not appear that a post-mortem examination took place.—C. E. J."

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SEANCES IN LONDON DURING THE WEEK.

FRIDAY, JANUARY 24, South London Association of Progressive Spiritualists, 21, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to write to F. M. Taylor, care of Mr. Weeks, as above.

SUNDAY, JANUARY 26, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

MONDAY, JANUARY 27, 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.

TUESDAY, JANUARY 28, Seance at Mrs. MAIN'S, 321, Bethnal Green Road, at 9. Admission Free.

THURSDAY, JANUARY 30, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell. Lecture by C. W. Pearce, Esq., at 8 o'clock p.m. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JANUARY 25, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 8 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.

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

MORLEY, Mr. E. Baines's, Town End.

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 161, 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.

BATLEY, at Mr. Parkinson's, Taylor Street, at 2.30 and 6 p.m. Messrs. Kitson and Dewhurst, Mediums.

MONDAY, JANUARY 27, HULL, 42, New King Street, at 7.30.

TUESDAY, JANUARY 28, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

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

WEDNESDAY, JANUARY 29, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.

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

GLASGOW Association of Spiritualists. Weekly Conference, at 8 p.m., at 161, Trongate. Circle-room open to members and inquirers, at 8 p.m. on other evenings.

THURSDAY, JANUARY 30, BOWLING, Hall Lane, 7.30 p.m.

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

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

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

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

FRIDAY, JANUARY 31, LIVERPOOL, Weekly Conference, at Mrs. Bohn's, Calcedonian and Tem Seance Hotel, 6, Stafford Street, at 8 p.m.

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