



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

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## A SCIENTIFIC VIEW OF MODERN SPIRITUALISM.

A PAPER READ BY MR. T. GRANT TO THE MAIDSTONE AND MID-KENT NATURAL HISTORY AND PHILOSOPHICAL SOCIETY AT MAIDSTONE, ON TUESDAY EVENING, THE 31ST DECEMBER, 1872.

THE limited time at my disposal will not permit of my entering into the evidences of Spiritualistic phenomena; I shall therefore content myself with stating, as concisely as possible, what those phenomena are, presenting such facts only as have been established by abundant evidence, and such as are generally recognised and admitted as facts by the most able and careful investigators. After attempting a scientific classification of the phenomena, putting them before you in as complete and systematic a form as I can, I shall proceed to offer a few short observations for the consideration of the Society which I have the honour to address.

Human beings, and, in some sense, all animate nature, consist of three principles: an outer visible body, an invisible spiritual body, and a directing intelligence, or spirit. The spiritual body is what is usually called the soul: it permeates the physical body throughout, yet is a distinct entity and is capable of temporary separation (more or less complete) from the outer body without causing death; it is completely and permanently separated at death, and thenceforward becomes the sole organ of the immortal spirit. This spiritual body is of various degrees of fineness in different persons. It will readily pass through ordinary matter, much as magnetism does, and although invisible to most persons, yet can be seen by a certain proportion of the human race. Perhaps one person in every thousand is born with this faculty of naturally seeing the disembodied souls of people, and the power can be artificially induced in a large percentage of human beings, as well as in animals. It would even appear that inanimate objects have also a spiritual body, capable of being used by spirits, and also capable of being re-clothed with a material body after the original substance has mouldered away. Disembodied spirits have the power, under favourable conditions, of materialising their souls and spiritual clothing by a temporary magnetic use of atoms drawn partly from the bodies of persons in the flesh and partly from the air, by which means they can not only render visible and tangible portions, and sometimes the whole, of their forms, but also frequently speak in an audible voice, and move objects with considerable power. A systematic investigation into these evidences of a future state of existence, and of the power of spirits to manifest themselves intelligently to those they have left behind in the flesh, constitutes the science of Spiritualism.

Years before Spiritualism became an established term, much attention had been devoted, both by scientific and non-scientific men, throughout Europe and America, to a series of mental phenomena known under the names of Mesmerism, Clairvoyance, Electro-biology, Animal Magnetism, &c., which phenomena were apparently produced by the action of the active mind of one person upon the passive minds and bodies of others. I say *apparently*, because I think there is much reason to suppose that in many, if not all cases, the invisible spirits of departed persons take a part in producing the results. Before I had ever heard of Spiritualism, I had, through a long series of experiments carefully carried out in my own house, become practically conversant with nearly the whole range of phenomena so well and fully described by the late Dr. William Gregory, Professor of Chemistry in the University of Edinburgh, in his intensely interesting book entitled, "Letters to a Candid Inquirer on Animal Magnetism," to which I would refer all who feel interested in this investigation, as time will not permit me to do more on this occasion than to refer to those subjects, the

agitation of which formed a suitable introduction to the grand opening of Spiritualism which was immediately to follow. Those who, like myself, had been engaged in experiments on persons in the mesmeric trance, were frequently startled by statements made by them whilst in that state, which proved them to be in communication with spiritual beings, who represented themselves as being departed relatives and friends, and who often gave tests of identity, and communicated facts with which they alone were acquainted. To account for these things every ingenious idea that the mind could devise was resorted to, rather than suppose for a moment that these intelligences were really what they represented themselves to be, namely, the disembodied spirits of departed persons. The fact, however, was destined to become established by a long series of positive evidences, such, I venture to say, as have never accumulated upon any other subject; and it may truly be said that our friends who have left us have absolutely forced upon us, in face of the most determined opposition, a multiplication of proofs of their continued existence impossible to be longer resisted.

Although nearly all the modern phases of spirit-manifestations have been more or less familiar to numerous individuals and families, in all countries, at all times, and are recorded in the literature of every age, with which also our own Bible as well as the sacred books of all religions abound, which records have been industriously collected and arranged in an interesting form by William Howitt in his "History of the Supernatural," yet, I believe, until the rise of Spiritualism, about twenty-four years ago, no systematic and scientific attempt has ever been made to investigate the matter, to inquire in a regular and orderly manner into the nature of spirit-action, or to establish modes of communication between this world and the next of an easy and workable character, and on a scale sufficiently extended to be generally available to all intelligent persons desirous of entering upon the subject. That this has now been done is far more due to the efforts of scientific spirits—such men as Benjamin Franklin, Lord Bacon, Swedenborg, and hundreds of others—than to any of our scientists in the body; although the late Professor Hare and Judge Edmonds in America, Dr. Ashburner, Professor De Morgan, and others in England, and many eminent men in other countries, have seconded the efforts of spirit-friends in a more or less energetic and praiseworthy manner, which is the more to their credit as in so doing they have exposed themselves to violent persecution, such as seems to be the lot of all reformers. The noble band of spirits who are engaged in this movement are cordially working together for certain ends, which are as yet but imperfectly understood upon earth; but there is reason to hope that their labours will eventuate in a complete regeneration of the world.

Early in the year 1848, hauntings occurred in the house of Mr. Fox, a most respectable man, connected with the Methodist Episcopal Church at Hydesville, Wayne County, New York, which were of a character to draw a large number of persons to the place, to witness the powerful movements of furniture, &c., and to hear the rappings and noises which were produced by some invisible power. It was soon discovered that there was evident intelligence in all these acts; and as raps were readily obtained at request, a code of signals was invented, and immediately adopted by the unseen actors, by means of which letters were indicated, and words spelt out, and complete conversations established, when it was found that the noises were produced by the spirit of a pedlar, who was murdered in the house about five years before, and who desired to expose the murderer.

When this success became known, as it quickly did through the press all over America, haunted houses were in request, and



media were discovered in numerous localities. Thus many centres of communication were opened with the spirit-world, and the movement being directed or guided on the other side by spirits of great wisdom and energy, it extended rapidly, and many other modes of intercourse besides the telegraphic were established, which indeed have been continuously developing in progressive order ever since, not only in America but throughout the civilised world, although our transatlantic cousins, having taken the lead, must also have the credit of having kept well in advance throughout. They quickly started several periodicals devoted to the subject, and in the course of a very few years numerous bulky volumes were published detailing the experiences of various circles and individuals. In the course of twenty years, notwithstanding the most violent and unscrupulous opposition from the press, the men of science and of religion, the regular intelligent communication with departed friends had become so thoroughly established as a family practice in America, that at a Convocation of the Roman Catholic archbishops and bishops held, early in 1867, at Baltimore, to consider how the matter should be met by the Church, it was found that the aggregate estimate by all the bishops of the number of Spiritualists in their several dioceses amounted to between ten and eleven millions, with 50,000 media, whilst Romanists and Protestants together only numbered eight to nine millions, with 45,000 preachers. It must be remembered these were statements made by the enemies of Spiritualism, and the result was to cause Spiritualism to be acknowledged by the Roman Catholic authorities in America, who, from that time, have not only ceased opposition, but have established media in their own institutions, and are endeavouring to induce their flocks to confine themselves to the media under their control.

It is remarkable that each class of manifestations, whether they take place in America, England, or elsewhere, seem to be generally conducted by the same individual spirits, or by some members of an appointed band. For instance, the spirit known as "John King," and his companion "Kate," with several others, have, from the commencement of the movement to the present time, attended nearly all circles, when required, to conduct physical manifestations of certain kinds, such as the Davenport Brothers' phenomena (which were exhibited in Maidstone several years ago), spirit-voices, levitation, and the like. I am aware, however, that some doubts have been expressed as to whether the spirits who have assumed these well-known names are always the same, and it will be obvious that identity is somewhat difficult to establish. It often happens that they break off suddenly, leaving for a few minutes, and, on returning, say they had been wanted in America, Paris, or elsewhere. In addition to these active and energetic subordinate spirits, who are engaged to perform certain classes of phenomena, and who appear to be selected as much for their honesty and integrity as for their expertness in executing the tasks allotted to them, there is also a spirit deputed to constantly attend and guard each medium; and if he or she faithfully attend to the guide's directions and influence, no harm would be likely to arise; but as media often rebel, and neglect their appointed guides, they lay themselves open to the influences of evil spirits, who appear to be always alive for mischief, as we find too much the case in the earth-life. It is not the medium alone who is thus provided with a protector; but we have each and all of us, whilst on earth, a friendly spirit appointed over us to guard, guide, and protect us; and we are further assured that spirits themselves also are so attended, each having a spirit of a higher sphere than his own deputed to watch over him and lead him upwards, protecting him from bad influences, and encouraging the growth of all aspirations for good; although it is to be feared that too many, both in this life and the next, refuse to listen to the voices of their guardians, and thus bring endless trouble upon themselves and others.

In order to establish the necessary conditions to obtain spirit-manifestations, or, in other words, to form a human magnetic battery, a few persons of similar magnetic temperament sit together round a table, and endeavour, by prayer, singing, and other means, to promote harmony of feeling, whilst waiting passively for the presence of spirits to be indicated by rappings, movements of furniture, or other means. If one or more developed media are present, the object is greatly facilitated. This organisation, or battery, is called a spirit-circle; but any single person, sitting alone in a passive state of mind, with patience and an earnest desire for spirit-communication, would soon perceive indications of the presence and action of spirits in some way suitable to his individual nature. In my own case, my hand was soon moved to perform drawings, without any knowledge on my part of the character of the performance. This may be likened to a battery of a single cell.

There are many ingenious contrivances to aid spirits in communicating, and as tests to prove the independent nature of the influence, such as the planchette, a little machine on wheels for writing, which requires only the hand laid upon it; also, a similar instrument for pointing out letters on a card; crystals, to aid the psychologic medium, who sees passing scenes therein. Specimens of all these are exhibited on the table.

I will now endeavour to trace out and classify the phenomena evolved in the course of this gradual development of systematic intercourse with the spirit-world in as rapid and concise a manner as possible, which is nearly all that my limit of time will admit of.

Andrew Jackson Davis, the celebrated "Poughkeepsie Seer," who, although perfectly uneducated, has been, and still is, a medium through whom have been given from the spirit-world a great many most remarkable volumes of a scientific character, has been influenced to give, in his work called "The Present Age and

Inner Life," a classification of the varieties of mediumship; and I present here a copy of his "Table of Media," which you will observe is divided into four successive groups, or strata, as he calls them, namely, Outward, Inward, Onward, and Upward, each stratum including six varieties of mediumship, making twenty-four classes in all.

## TABLE OF MEDIA.

OUTWARD.	INWARD.
1. Vibratory Medium.	7. Pulsatory Medium.
2. Motive Medium.	8. Manipulating Medium.
3. Gesticulating Medium.	9. Neurological Medium.
4. Tipping Medium.	10. Sympathetic Medium.
5. Pantomimic Medium.	11. Clairative Medium.
6. Impersonating Medium.	12. Homo-motor Medium.
ONWARD.	UPWARD.
13. Symbolic Medium.	19. Therapeutic Medium.
14. Psychologic Medium.	20. Missionary Medium.
15. Psychometric Medium.	21. Telegraphic Medium.
16. Pictorial Medium.	22. Speaking Medium.
17. Duodynamic Medium.	23. Clairvoyant Medium.
18. Developing Medium.	24. Impressional Medium.

The *Outward* stratum includes all kinds of mediumship in which spirits act only on the physical organism, first using simply the electrical or magnetic emanations from the medium and others in the room to produce movements of objects, or concussions called rappings, and to control matter in various ways; and secondly, using portions or the whole of the medium's body, by direct action of spirits upon the bodily organs, the medium's spirit being more or less passive and not taking part in the performance.

When persons first come under the influence of spirit-power of the first or lowest kind, namely, the *Outward*, they often experience involuntary movements of the body, or parts of the body, of a most extraordinary character, and often quite alarming to those who are ignorant of the subject. Perhaps the medium is made to twist round with great rapidity like a top, and if he try to stop by throwing himself down, he is made to roll rapidly over the floor, until the influence, which comes in paroxysms, is expended. Sometimes the body is made to jerk all over in the most violent way. These, amongst many others, are forms of *Vibratory Mediumship*, the first you will observe on the list. I have often met with instances in my experience, and multitudes of persons are sometimes attacked together, with variations in accordance with individual character. The physical excitement and convulsive phenomena often witnessed at revival meetings are chiefly of this kind.

The *Motive Medium* comes next in order; he furnishes the magnetic power by which spirits are enabled to move tables and other material objects. With our present imperfect knowledge, or, I might almost say, absence of knowledge, of the nature of magnetism, it is not easy for us to understand how these movements of ponderous things are managed, although many attempts at a scientific explanation have been made by spirits, which I have not time to enter upon. This kind of mediumship is the most common, and at the same time appeals most directly to the senses. When a circle is well organised and strong in number, objects weighing several hundredweights are moved about like feathers, and often without any visible human contact; chairs with their occupants are thus floated about, and sometimes up to the ceiling. The power is not derived from the medium alone, but is gathered more or less from all persons in the room, and it is a necessary condition that all present should be selected for a similarity in the character of the magnetism which they give out.

The third class is *Gesticulating Mediumship*, which appears to be a development of the vibratory. It is exhibited by the sect of "Shakers" of the present day in the initiatory stage of their development, and was a form of mediumship common amongst the prophets of the Cevennes, the votaries of St. Vitus, and in most religious excitements.

*Tipping Mediumship* follows next, and this again is a step in advance from the *Motive* mediumship, the movements of tables and other objects being so regulated by the intelligence of spirits as to produce telegraphic communications. A considerable amount of patience and harmony in a circle is requisite, after getting the simple movements, to obtain free and rapid communications, and the medium generally has to undergo a lengthened course of development.

*Pantomimic Media* belong to the fifth class; they are made, by the controlling or guardian spirit, to put themselves in various postures, so as to represent any peculiarity belonging to spirit-friends who are standing by wishing to make their presence known and to communicate. Lecturers on Electro-Biology produce, to some extent, the same effects.

The last in this stratum is the *Impersonating Mediumship*, which is a development from the Pantomimic. In this case the communicating spirit enters and takes full possession of the medium's body, whilst his own spirit stands aside. The spirit then, through the medium's organs, speaks and sees and acts as he used to do when in the flesh; and when this kind of mediumship is well developed, the very features of the face become changed, exhibiting the well-remembered peculiarities of the person whose spirit is communicating, so that he can indeed often be recognised before he begins to speak; when he does so, identification is then further established by his manner, gait, tone of voice, idiomatic expressions, and so forth, and his intellectual acquirements are distinctly



brought out in a most wonderful manner, the medium's organs being often made to speak in languages known to the spirit but not to the medium, and bygone occurrences are referred to which have afterwards to be verified. Some of the most interesting manifestations that I have witnessed have been of this class.

Thus we have arrived at the end of the outward stratum. The forms of mediumship comprised in this group have been wonderfully developed of late years in this country, as well as in America and elsewhere. Through the magnetic emanations from the bodies of media and sympathetic persons, certain well-known spirits seem to have acquired, by dint of constant practice, such perfect control over solid matter, that they can instantly, at will, not only destroy the power of cohesion of particles, but, as they say, by reversing the polarity, change it to a repulsive force, by which the particles are made to separate, and take up such form as the acting spirits desire. In this way, the substance of a door, or a portion of the wall of a room, when acted upon, will expand, and become so plastic that the substance can be made to stretch outward or inward in the shape of a tube, and any solid matter or person can be made to pass through without the least sense of resistance. Even metals can thus be expanded or contracted, so that a massive iron ring, just large enough to encircle the neck, has been instantaneously stretched sufficiently to pass over the head, contracting again to its original size when the magnetic current is withdrawn, or the ring can be put on the arm of any person while he grasps the hand of another. These experiments, with infinite variations, have been of such frequent occurrence in England for several years past, and have been so thoroughly investigated and tested by competent persons, that there is no room to doubt the perfectly real and genuine character of the phenomena. Media have been repeatedly taken from, or brought into, the midst of a circle, the doors and all outlets having been carefully secured, and all kinds of animals, birds, fruits, plants, and other objects have been fetched at request from long distances, almost instantaneously, and placed upon the table, passing through the walls or roof of the house as if no impediment existed. On one occasion when it was snowing in the street, one of the circle, sitting in a well-warmed room, asked the spirits to bring in some snow, when immediately it was found that snow was falling in flakes upon the table, and when, after a time, they were told to light the gas—for these experiments are best performed in a dark room—a depth of several inches of snow covered the table, having an even crystalline surface peculiar to snow newly fallen; and what is most remarkable is, that, although the table was perfectly covered to the very edge, none fell upon the carpet or beyond the table. When the snow was removed, large lumps of ice, weighing over half a pound each, were found under the snow. At another seance a bunch of keys was taken from a lady of the party and conveyed to her home, a distance of three or four miles, in space of time, so far as could be ascertained, of about a minute. The rapidity with which objects are carried long distances—often hundreds of miles—by spirits is one remarkable point, suggesting the idea that time and space are almost annihilated. Most of you have no doubt heard of Mrs. Guppy's famous adventure, which has recently received so much notice from the press. Mrs. Guppy is a very powerful Outward medium, and in person very stout and heavy, yet at the request of one of a circle of inquirers assembled in London—a request made in a joke, without either expecting or desiring its accomplishment—this lady was actually fetched by the spirits, “Kate” and “John King,” from her residence, nearly three miles distant, and, passing through the roof and ceiling, was placed upon the table, without bonnet or shoes, within three minutes of the request being made. She had a pen with wet ink upon it in one hand, and an account-book in the other, in which the word “onions” was half written. A committee of gentlemen from the room started in a cab to Mrs. Guppy's house to investigate the matter, and found Miss Neyland, Mrs. Guppy's companion, in great wonderment as to what had become of her. She stated that at the precise time of the occurrence Mrs. Guppy, having taken off her shoes, was warming her feet by the fire, and she (Miss Neyland) was reminding her of items of expenditure to enter in her account-book; she had just told her to put down “onions,” and, on suddenly looking up, she was astonished to find Mrs. Guppy gone; she searched about, but of course could not find her. Instances of this kind are now frequently witnessed.

The magnetic emanations from a circle also enable spirits, after long and persevering practice, to materialise themselves and their clothing, so that they can stand before the circle with all the solidity and physical power which they possessed in earth-life, walking heavily about the room, moving objects, talking, laughing, and acting, with all the life and energy of former days. The material particles they profess to abstract from the media and others present, and partly from the air, by magnetic agency; and they are most careful, as their forms melt away, to restore those particles which they have made use of to the rightful owners, for which purpose they have been seen to pass round the circle, apparently throwing out something with their hands.

Portions of the clothing of spirits have frequently been cut off, and generally melt away; but when asked to do so, spirits will sometimes so thoroughly materialise their garments that a small piece cut off will permanently remain, some specimens of which I have here this evening. For many years in America and parts of Europe, and recently in England, spirits have succeeded in clothing themselves with matter sufficiently to affect a photographic plate, and thus most interesting photographic portraits of spirit-friends are being obtained in great numbers, of which a few well-authenticated and identified instances are here on the table. I believe copies of

most of the English photographs can be obtained of Mr. F. A. Hudson, photographer, Palmer Terrace, Holloway Road, London, at one shilling each.

Spirits, through Outward media, can sometimes exercise perfect control over fire, to the extent of placing hot glowing coals from the grate in the hands of persons, or upon their heads, without burning or even singeing a hair. They can also produce lights of various magnitude and intensity, from a faint phosphoric appearance the size of a pea, to a brilliancy almost rivalling that of the sun, and as large as a man's head. Manifestations exhibited in a dark room are sometimes made visible by means of these spirit-lights.

The exceedingly varied and wonderful kinds of manifestations performed by spirits through media belonging to this Outward group, assisted by a circle battery, are too numerous to mention; but I must not omit to refer to direct spirit writing and drawing, especially as I have some interesting specimens here. The astonishing rapidity with which these elaborate drawings are performed, generally in a few seconds of time, whole sheets of paper being also covered with writing quite as instantaneously, is a remarkable characteristic of these productions, to obtain which a dark chamber is requisite, which may be conveniently formed by providing a large thick table-cover reaching to the floor, sheets of marked paper, with pencils, saucers of paint, &c., being passed under the table and withdrawn when the spirits give the signal. In this way the room may remain lighted.

I have necessarily occupied so much time with this first very important group of Outward classes of mediumship, that, in passing now to the Inward stratum, I am sensible that I must be as brief as possible. This group differs from the Outward, inasmuch as the spirits act more or less through the mind or spirit of the medium, and not upon the body only.

First we have *Pulsatory Mediumship*, in which the medium receives communications from spirits and answers to mental questions by means of pulsations, like tiny raps, on different parts of the body, or by sounds heard only by himself. These manifestations, although very convincing to the medium himself, afford but little satisfaction to anybody else.

*Manipulating Mediumship*, which follows, is, in fact, Curative Mesmerism, in which, however, the will of the mesmeriser is strengthened and guided by spirits. Dr. Newton, of America, who visited Maidstone in 1870 and made several interesting and permanent cures, is a most remarkable and successful medium of this class, many of his cures having, indeed, all the appearance of miracles.

In the next form of mediumship, the *Neurological*, the spirit impresses thoughts upon the brain, and the medium puts them into words; thus the communications partake of the peculiarities of the medium, and if the medium is impressed to write, he does so in his own handwriting and mode of diction and spelling.

Next comes *Sympathetic Mediumship*, which is an extension of the Neurologic, but in which the spirits enter more intimately into sympathy with the medium. Both of these last are transitional forms of mediumship, and not very reliable until carefully developed.

In *Clairlative Mediumship*, which succeeds in order, scenes of the past are clearly reproduced, or original scenes pictured to the mind, as in dreams and visions.

The last of this Inward group is called the *Homo-motor* medium, one who is in perfect sympathy and under the complete control of one individual spirit only, who, in fact, appears to live a second life on earth in union with him.

We will now enter upon the *Onward* stratum, which is a decided advance from the two former groups, and is generally reached after a long course of development through one or more of the lower states. Yet all the types of mediumship in this stratum are still transitional, or steps upwards to still higher conditions.

We begin with *Symbolic Mediumship*, in which the interior vision is opened by spiritual aid, and the medium sees in a vision the almost exact prefigurations of things which will occur at some future time, or which do in reality now exist, either in germ or in full or partial development.

In treating of this class of media I must refer at some length to the prophetic faculty which some appear to possess, instances of which are very common, many having been recorded of so remarkable a character as to lead one to suppose that all events are predetermined, and unfolded with as much regularity as the growth of a plant from a minute seed. I do not, however, pretend to assert that it is so, but I will give two or three instances, within my own knowledge, for your consideration.

When my friend Mrs. Spear returned to America, in 1866, she experienced in a dream or vision, about a week before sailing, all the sensations and circumstances of a fearful storm at sea: her own sufferings, and the sufferings of her fellow-passengers, were perfectly real to her; and she noted as minutely as possible as well the persons and peculiarities of her companions as the furniture and surroundings of the cabin and the particular actions of individuals. She was so terrified and affected by this vision, that she desired to put off her departure, but it was then too late to do so. When she arrived at her destination, she wrote me an account of her voyage, and stated that she encountered a storm which proved to be an exact repetition of her vision, even to the smallest particular; all her companions she had seen before, and each one enacted his or her part precisely as she had foreseen; and what is remarkable is, that, to her senses, the reality appeared the dream, and the dream the reality; for in the real storm she was like a



looker-on in a theatrical scene, knowing beforehand what would happen, and what each person would do. The terror and suffering, therefore, which she endured in her dream, she did not experience in the actual event. This lady afterwards, in the same manner, went through a severe earthquake in California several days before it occurred.

A very estimable and intelligent relative of my wife's, now more than sixty years of age, had a vision when a girl, during a serious illness, in which she passed through all the most remarkable scenes of her future life, which, as they have occurred in succession, have appeared to her like experiences of the past, even to the fulfilment of little details. Thus, at a death-scene of a relative, the persons present and their individual acts accorded precisely with what she had witnessed in the vision more than forty years before; and when, nearly twenty years since, she visited my newly-built residence at Maidstone, and walked along the banks of the river, the occurrence and the whole scene came back to her memory in the same way.

My father's brother saw and minutely described, several weeks before he died, what proved to be his own funeral, detailing the decorations and appointments, which were very remarkable and handsome, being all in white; he named the numerous persons present, and their order in the procession. The whole description was exactly correct, although, in ordering the funeral, the vision had been entirely forgotten, and no precise instructions were given to the undertaker, who exercised his own judgment in the matter.

The second in this group, *Psychologic Mediumship*, is a very important form. A medium of this class is one who is in a condition to be impressed by a sympathetic spirit with any set of ideas which he desires to represent. It is sometimes done in a pictorial form, when the medium clearly sees and describes scenes which appear to the vision, such as the appearance and movements of an army, a landscape, a congregation in a cathedral, and so forth. These scenes, which are minutely real and life-like, may or may not exist in fact. At other times a medium is perhaps made to plan out a system, in all its details, for the formation of a social community intended to regenerate the human race, which is probably the genuine production of the spirit of some enthusiast. A psychologic medium who has a talent for music may be made the instrument for giving to the world, perhaps, a new oratorio, composed by the communicating spirit or spirits, of which we have had a brilliant instance in this town; I allude to Mr. Tolhurst's oratorio "Ruth," in which case the sheets of music were sometimes presented to the sight and copied off by the medium, at other times his hand was moved to write, generally in the darkness of the night, for which purpose he always had sheets of unruled paper by his bedside, the lines being also done by the spirit-influence; in all cases the sheets came forth complete and perfect in every minute detail.

Drawing media belong to this class, and their productions are wonderful in their extent, beauty, and perfection, although the media themselves are in most cases ignorant of the art. I have some specimens here to-night.

There is no limit to the variety of ways in which a psychologic medium can be employed; and ideas can also be impressed upon his mind by embodied spirits, as we see done by popular lecturers on psychology or electro-biology.

We must now pass on to the next class of this group. The *Psychometric Medium* has the power of feeling and correctly describing the characteristics of persons with whose spheres he or she is brought into sympathy or contact. The power is generally exercised by placing to the forehead, the perceptive region of the brain, anything which has been intimately connected with the person, as a piece of his hair, his handwriting, or a well-worn article of dress. Some will thus read a sealed letter or the mottoes enclosed in nuts; and when this most interesting and wonderful faculty is industriously cultivated, the whole past history and surrounding circumstances, not only of any person, but of any object whatever, can be seen, felt, and described with the greatest minuteness. Thus a closed volume can be read by simply placing the book, or a piece of paper torn from it, to the medium's forehead, and forthwith the whole contents of the volume is intuitively perceived by him as if he had actually composed it; or he can, at will, direct his attention to any part. There are well-known media in England who have thus in a short time devoured the chief contents of whole libraries. Thus again, a chip from a mastodon's tooth is sufficient to place the medium *en rapport* with the animal, enabling him to go through all the circumstances of the animal's life upon earth, just as we might call up past events to the memory; also to enter into the monster's feelings, and to see and examine all that the animal came in contact with during its lifetime, besides all that the particular portion of its body under examination has been associated with to the present time. Professor Denton, of America, has made these Psychometric investigations a particular study, and has published a most attractive and exciting work, recording some of his experiments, called "The Soul of Things; or, Psychometric Researches and Discoveries," which I strongly recommend for perusal. I had intended to read extracts from his account of the very early inhabitants of England, who were cotemporary with the animals whose fossil bones are found in the drift-beds, a view of their actual life and surroundings having been obtained through the mediumship of Mrs. Denton, on giving her a small fragment of fossil-bone for psychometric examination. Time, however, will not permit me to read it, but a copy of an English edition of the work, under the title of "Nature's Secrets," may be seen in the library of this Society.

I feel sorry to quit this very important subject with so short and

incomplete a notice. Psychometry alone is worthy of being taken up as a life study; it has, I believe, already led to valuable results in directing mining operations and in various other ways; but I must now get on to the next class, namely, *Pictorial Mediumship*, which differs from the Symbolic chiefly in the circumstance that the things seen and described by the medium do not in reality exist as material facts, but are only representations, prefiguring or bodying-forth a spiritual or psychical truth. Ezekiel, Daniel, the writer of the Apocalypse, and Swedenborg are instances of Pictorial media, and there are many beautiful examples amongst modern media, of whom T. L. Harris is one of the most eminent; Judge Edmonds, of America, is another instance.

The next is the *Duodynamic Medium*, a word signifying two powers, he being capable of exhibiting two or more forms of mediumship at the same time. These compound media, maturely developed, are said to be comparatively rare.

The last in this Onward stratum is the *Developing Medium*, through whom spirits can very usefully assist in developing the mediumistic faculty in others. They have the power of harmonising the influences which affect them, and of rendering media passive to the action of the spirits who are seeking the control of their organisms.

We now come to the last group, called the *Upward stratum*, which represents generally the highest development of which certain classes of media are capable.

First, the *Therapeutic Medium* is one who effects the cure of many diseases through the sympathetic power of seeing and describing minutely the disorganised parts of the body, and directing the necessary treatment; sometimes the manipulating mediumship is added, when the medium not only sees the source of mischief, but also makes curative mesmeric passes at the same time. I have had much and valuable experience of several media of this class.

Next, we have the *Missionary Medium*, who is irresistibly impelled to go, without knowing why or whither, wherever the spirit guides him. Under this controlling influence, media have been made to travel nearly all over the civilised world, generally without purse or scrip, or any personal knowledge of the places; the spirits raising up friends and helpers at every step as they are required. The medium has no concern for the supply of his bodily wants: if he is only faithful to the influence which guides him, everything needful is provided, without a thought on his part. Mr. John Murray Spear, who several times visited Maidstone, is a remarkable instance of this kind of mediumship, to which he has been devoted, I think, about twenty years. He was brought to England, carried from England to California, and thence to the Salt Lake City, &c., and has always been employed for beneficent purposes. I am acquainted with a medium of this class in Maidstone, who is too weak in body to walk far in his ordinary state, yet, under this influence, he is often made to walk long distances without feeling fatigue, at the most unreasonable hours of day or night, and he has several times been instantaneously transported from one place to another, miles apart.

The class which follows, namely, the *Telegraphic Medium*, is one who is informed by impression of things that are taking place, or have occurred, at a distance, such as the death of a distant friend. A medium of this kind can often be impressed at will by a friend in the body many miles away, with whom he is in sympathy, with any thoughts which it may be desired to communicate, and in this manner is capable, I think, of being employed in many useful ways. This has been experimentally accomplished in single instances with marked success.

The next class, *Speaking Mediumship*, when highly developed (as it is, for instance, in the case of Emma Hardinge), is a most useful and instructive faculty. Spirits can make use of her organism to pour forth, with every accompaniment of gesture, intonation, and impressive animation, the grandest flow of powerfully reasoned and ornate eloquence that I have ever witnessed or heard of; and yet her own mind the while is passive and unoccupied, or frivolously amusing itself by noticing the furniture in the room, or perhaps the peculiarities of dress of its occupants; entirely unconscious of the tenor of the grand revelations she is the instrument of so gracefully bestowing upon her delighted audience. This lady is an instance of one who speaks without being entranced, her own mind being so pliant that it is able to hold possession of her body without obstructing the action of other spirits through her organism. In most cases speakers have to be entranced, that is, their spirits have to be removed from the body for a time, in order to give the acting spirit full control; but when this has to be done the medium is but little advanced from the personating mediumship, which is one of the successive stages which a fully-developed speaking medium generally passes through. Many of our most celebrated and effective preachers and speakers have been, or are, really speaking media, under the guidance of spirits, without its being suspected or understood even by themselves. This is, indeed, "inspiration."

The *Clairvoyant Medium* follows next in order, and is in advance of the telegraphic, because he is able to see the scenes that are actually transpiring at the time in another place, no matter how far distant. A form of clairvoyance, or what usually passes for such, is said to be sometimes accomplished by the spirits concerned in the events that are going on in each place, uniting their spheres together at an elevated angle in or above the atmosphere, in order to impress from thence upon the medium's spiritual vision the scenes as they transpire. Lucid and reliable clairvoyance is not common. In my mesmeric experiments I often met with very unreliable instances, but I had only one medium whom I always



found truthful in the few instances in which I put her to the test; but as I was employing this person for curative purposes, as a therapeutic medium, her guardian spirit refused to allow her clairvoyant powers to be exercised, save upon exceptional occasions, and chiefly connected with the examination of patients at a distance. But a painful instance occurred of the exercise of this medium's clairvoyant faculty, which I must relate. She had a sister, wife of a sergeant, who, with her son and an infant, was with her husband at Cawnpore, at the time of the massacre. The clairvoyante was an involuntary witness of several scenes of the mutiny, including the terrible tragedy of Cawnpore, when she saw the fighting and capture of the prisoners and the massacre which followed. She distinctly saw her sister killed by a native soldier with a lance, whilst another pierced the infant and raised it upon his lance, also the subsequent disposal of the bodies in the well. She observed one of the camp-followers effect her escape unseen, and also noticed a spiteful attack of a native upon a disabled officer, breaking his leg with a heavy club. It is an interesting fact that the regiment to which this woman and the officer belonged came afterwards to Maidstone, and both were seen and recognised by the clairvoyante. She related the incident to the officer, who confirmed its correctness.

We now arrive at the close of this classification, the *Impressional Medium* being the last of the Upward group; he is generally one who has advanced through the neurologic, sympathetic, clairvative, and psychologic phases, and thus become so easily and thoroughly impressible by his guardian spirit that the medium appears to live a double life, the conditions and circumstances of both states of existence finding a ready expression through his organism at all times without his being entranced, the spiritual existence becoming, as much as the physical, his normal state. I think Andrew Jackson Davis may now be said to have advanced to this elevated state of mediumship, and a few others, through whom most interesting statements have been given relating to the nature of the after-life.

Davis guards media from supposing that they can, correctly or profitably, exercise more than one type of mediumship. Each should be content to become perfectly developed upon the particular stratum to which he constitutionally belongs. The age, he says, demands inspired men and women—media taught by the spirit of truth. Let everyone who can, become a teacher of the world, and strive for development and inspiration. He maintains that the true object of spiritual intercourse is the progressive spiritualisation of the nations. The manifestations are not intended to amuse the idle, nor to gratify the lovers of the marvellous, neither must they be regarded as an end, they simply point to the great and glorious destinies in store for mankind, socially, intellectually, spiritually, when we may become fitted, one and all, to have our interior faculties opened, and when it may truly be said, in its full sense, "Death is swallowed up in victory."

I can but think that every medium who is faithfully and honestly devoted to the enlightenment of mankind, has a very strong claim upon our gratitude, for, in most cases, the self-sacrifice is very great, and the trials, which many have to pass through in their development, are inconceivably painful, arising chiefly, I think, from the opposition to the Spiritual movement which antagonistic spirits are said to have organised, leading them to exert all their powers, at every step, to thwart the efforts which good and progressive spirits are making to enlighten and reform the human race. We see in the earth-life that every attempt to progress meets with violent opposition, every new truth or principle has to be fought for with intense energy ere it can be established, and we should indeed be startled did we know how much spiritual principalities and powers have to do, on both sides, in such contentions, for it is on the earth-sphere chiefly that spiritual battles are fought out. Nearly every person can be, and is, mediumistically influenced to some extent in some way, and if we were aware of the fact, we might be more wary of evil designs, and carefully question the moral character of the impulses and ideas which are instilled into our minds. In so far as we resolutely form for ourselves standards of truth and virtue, and resist all temptations to depart from those standards, we greatly help to weaken the hold that ignorant and malicious spirits have upon the world, and even they are benefited, and sometimes reformed, thereby. These reformations of malevolent spirits have been often witnessed at circles, causing scenes extremely touching and impressive. Their malice generally arises from intense darkness and ignorance, and it has often been found that they can be turned from their course by argument, persuasion, and kindness.

Whenever a circle is formed for the manifestation of spirits friendly to the members of the circle, other spirits, opposed to the movement, are sure to present themselves, if they find the slightest affinity in the spiritual condition of any of the party, and through that point of affinity they strive to thwart the object of the guiding spirits, and to obstruct, and misdirect, and disappoint the sitters in every possible way. Hence the necessity of weeding out from the circle such members as possess discordant affinities, which can only be ascertained from the spirits themselves, and it often happens that the early communications are so involved, through ignorance of the influences at work, that the opposition spirits are listened to and get control of the circle, whom they often succeed in disgusting by the deceptive character of the communications, and perhaps lead the sitters to abandon their object altogether, thoroughly disappointed. This view of the matter will show the desirability, when attempting to form a circle, of obtaining the services of a developing medium, or of one or two well-trying media of other kinds, through whom the spirits,

who have already established their control over them, can direct the circle in the selection of its members, and also expose the counteracting attempts of the opposition. With all possible precautions, the difficulties in the way of forming large circles are very great, and there are dangers attending the attempt to do so of too serious a character to be encountered by prudent persons. It is much better to confine a circle at first to two or three, until a good control is thoroughly established, after which, for the purpose of increasing the power or extending the influence, others may be admitted cautiously, one by one, being careful to keep open two or more distinct lines of communication, so that any operation of opposing spirits through new members may be immediately telegraphed by the guiding spirits to the chairman of the circle, through the media first developed.

Although the dangers attending experimental investigation into the subject of Spiritualism have been much investigated, it cannot, I think, be said that our knowledge of the subject is sufficient to permit us to cast away all doubts as to whether we are not bringing upon ourselves, or upon those in whom we develop the mediumistic faculty, influences that may, in some temporary or permanent way, do injury to the material or spiritual body. Doubtless, evil-disposed spirits are continually plunging their mediumistic victims into all sorts of troubles, including every species of crime, and I believe our gaols and lunatic asylums are filled with such, and the swaggering drunkards of our streets are, for the most part, of this class. But the study of Spiritualism will show us how these poor creatures might be rescued from their unhappy state, a work which, in many instances, has been accomplished. Yet, for this end, a vast amount of experience, knowledge, and judgment is needed, and, to my mind, there is a responsibility attached to those who undertake to promote the development of media which no one should lightly take upon himself. He should at least satisfy himself that the moral status of himself and associates is such as to afford ample protection against the insidious workings of spiritual enemies.

In following out these inquiries, I recommend all persons to cultivate a serious and prayerful spirit; all sittings should be opened with prayer, and it will be found that singing spiritual songs will help very much to harmonise the minds of the circle.

The philosophy of real, genuine prayer to God I take to be, that we create in our minds thereby an affinity towards those spirits who are able to supply our wants. We form in our minds, and give expression to, a definite idea of something we earnestly desire, and, by so doing, we render our souls and bodies receptive to those influences which are able to bring about what we need. Many are the abortive efforts our dear friends in the spirit-world make to help us; often does the spirit-mother strive to influence an erring child, watching intensely for a receptive moment, some point of affinity which she can take hold of to inspire him with better purposes. If he would only think of her in prayer, how happy would she be, and what comfort and new life would she be enabled to pour into his soul! I have no doubt that answers to our prayers, though they be addressed to the universal Father, must naturally come through the kindly efforts of our spirit-friends, such as have an affinity for us in the direction of our prayers.

I suppose most, or all, persons here present have heard of Müller's gigantic Orphan Asylum, near Bristol, which has gradually expanded from the dimensions of a cottage to that of a group of four immense buildings, containing 2050 orphans. The money required for the building and establishment of these grand structures, and for the daily support of the orphans, has all been, or is, sent to Mr. Müller in direct answer to prayer, without any subscription-list or any solicitations whatever. He refuses to hold any fund or to accept any gifts for investment; he expends all he receives, and it is his delight to feel that he is daily and hourly dependent upon THE LORD, to whom he constantly appeals. Nothing can be more interesting in its way than the reading of his reports, a few of which I have provided on the table for distribution. Many of the answers to his prayers are so definite and precise, that they have all the character of modern spiritual manifestations; and it cannot, I think, be doubted that the philosophy of the whole affair is, that the prayers of himself and the orphans create such a strong and happy affinity between them and the parents and friends in the spirit-world, that they (the spirits) enter powerfully into the undertaking, and by a mediumistic influence upon benevolently-disposed persons all over the world, who hear of the institution or read the reports, inspire them with the feeling to give abundantly, according to their ability, to so good an object. They also influence the management in many different ways through the mediumship of Mr. Müller and the orphans. When at Bristol, I had a long conversation with Mr. Müller, and found him a most earnest, simple-minded man, with *one idea*, that of absolute and direct dependence upon THE LORD. He has no other theory, and knows nothing of Spiritualism.

There have been two other instances, in France and Germany, of immense Orphan Asylums established in the same way, but neither could be sustained, on the same system, after the decease of the founders. Their successors had not the mediumistic power developed in sufficient force and purity; they had not fully the requisite faith.

An important epoch in the progress of modern Spiritualism in England was the appointment of a committee to examine the subject by the London Dialectical Society, a Society of considerable weight and influence, and of which our representative, Sir John Lubbock, is a member. The Committee, consisting of thirty-three gentle-

(Continued on page 56.)



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

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

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Six copies and upwards, in one wrapper, post free, 1d. each per week or 4s. 4d. per year.

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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."

Spirit-Faces at Messrs. Herne and Williams'—How Mr. Morse Became a Medium—Mr. T. P. Barkas on Spiritualism—Our Contemporaries and Spiritualism—A New Sign of Success—The Moral Status of Modern Journalism—A Seance at Mrs. Makdougall Gregory's—The Enlargement of the MEDIUM: The New Machine—Next Sunday in London—Dr. Sexton's Appointments—Questions and Objections Answered—The Practice of Vocal Music—Thomas Paine's Birthday—Mrs. Butterfield's Visit to London—Spirit-Messages Through the Writing-Mediumship of Mr. G. B. Prichard—The Introduction of Spiritualism in England—A Family of Mediums—Conjuring v. Mediumship—What Truly Constitutes an Apostolical Succession?—Extraordinary Phenomena on Window-panes—A Geographical Prescription, &c., &c.

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

SUNDAY, FEBRUARY 2, Service at Cavendish Rooms, at 7 o'clock. Various speakers.

MONDAY, FEBRUARY 3, Private Social Meeting of Mediums, at 7.30.

TUESDAY, FEBRUARY 4, Madame Louise's Seance for Clairvoyance and Medical Diagnosis, at 8 o'clock. Admission, 2s. 6d.

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

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

FRIDAY, FEBRUARY 7, Seance by Mr. Morse, Trance-Medium, at 8 o'clock. Admission, 1s.

\* \* 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 pure charity.

## THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 31, 1873.

### WHAT CAN I DO TO AID SPIRITUALISM?

This is a frequent question from those who are in no special way adapted, as mediums, speakers, or writers, to take part in the more immediate labours of the movement. We have much pleasure in being able to answer the question to all in a manner so satisfactory that to carry out successfully the task assigned will absorb every energy, if the best results are aimed at. The simple truth is, the Spiritual Institution has made arrangements with the Publishing Committee to bring out a cheap edition of the "Report on Spiritualism by the Committee of the Dialectical Society." A few weeks ago the Publishing Committee, by a generous concession, allowed the readers of *Human Nature* to have the Report at half-price, which at once produced such a great demand that in a short time the original edition would soon have been extinct. Seeing that the Report is so highly appreciated by Spiritualists, and that its usefulness increases with a better acquaintance with its merits, these gentlemen granted a further concession to print a new edition if Spiritualists, as a body, would second their views and labour to make the circumstance of use to the cause. The details ultimately agreed to were that the Report in its new edition should be sold at 5s. per copy; but that Spiritualists might have ample facilities for giving the work the greatest possible circulation, it was further arranged that any subscriber depositing £1 should have eight copies of the Report in return, or at 2s. 6d. each—half-price. At this low rate a very large number of copies will have to be taken up to ensure a return of the expense incurred in going to press with such a large work. Furthermore, the business must be proceeded with immediately, as every day lost in having the book ready is missing a golden opportunity for its usefulness while the present agitation on the subject lasts, and the first sheet cannot go to press until the probable number required is determined. The publisher therefore desires to know as soon as possible how

many copies subscribers may require, that an adequate number may be printed, for such an offer may not be again repeated. Indeed, if Spiritualists do not rally round this effort and make it successful it will seriously cripple the Spiritual Institution, as the risk involved is considerable. On the other hand, if this unprecedented offer is taken up, the Institution may be thereby aided in supporting itself in the prosecution of the work for which it was established.

We have no fear but the venture will prove highly successful, and be of inestimable value to the cause. To realise fully the aid to be derived from this edition, we suggest that the following steps be taken:—

1. That a copy of the work be placed in every library in the United Kingdom. For this purpose it would be necessary that a list of libraries connected with churches, mutual improvement societies, literary societies, mechanics' institutions, and corporation libraries be made out. In this work our readers all over the country may at once take part.

2. That individuals or committees take steps to procure the necessary number of copies to serve all these libraries, for which purpose the funds may be raised by one or more wealthy individuals subscribing for the copies required, or by a general subscription of small sums from a larger number of persons.

3. By clubbing together, individuals may procure the book at 2s. 6d. for their own use. We hope every reader of the *MEDIUM* will have one copy for their library, and one or more to lend.

4. Representatives of the Spiritual Institution, and others interested in the cause, may usefully busy themselves in procuring a list of subscribers from their friends and the general public. By a little inexpensive effort in this line the work might be got into hundreds of homes. This is a task which we beg leave to specially recommend to our lady readers. There is no person worthy of being made a Spiritualist who could withstand the offer of a 15s. book for 2s. 6d., especially if made through the irresistible earnestness of a lady.

5. Last, but not least, we expect as a general thing that many of our better circumstanced friends will cheerfully take one or more poundsworth for distribution amongst their personal friends, or to be on hand when an opportunity offers for the work to be useful.

Finally, this is a matter on which all Spiritualists may be fully agreed; and we hope it is a point upon which the full strength of the movement will be promptly and harmoniously exerted. It would be a pleasing rivalry to see who can do most in this important work.

The volume will be printed from the original plates, omitting a few pages which form no essential part of the Report, so that the book will be more portable and useful than in its original form.

May we hope by next week to receive a hearty response as a beginning, with suggestions from all who are interested.

### NEXT SUNDAY IN LONDON.

Sunday Services for Spiritualists, at Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, at 7. A lady who has lately been incarcerated on account of Spiritualism is expected to speak.

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

Sunday Lecture Society, St. George's Hall, at 4. Louis C. Miall, Esq., Curator of Leeds Museum, on "The Early History of Domestic Animals."

Sunday Evenings for the People, St. George's Hall, at 7. Professor Wheeler, F.R.A.S., on "The Ocean Telegraphs," illustrated by diagrams, followed by selections from Handel's "Jephtha."

"An Unfettered Pulpit," South Place Chapel, Finsbury, at 11.15. M. D. Conway, on "Does Morality Rest upon Christianity?"

### DR. SEXTON'S APPOINTMENTS.

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.—"God and Immortality—What has Spiritualism to say on the subject?"

Co-operative Hall, Heckmondwike, Sunday, February 9th:—

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

Evening.—"The Immortality of Man not a Speculative Theory but a Demonstrable Fact."

Monday, February 10.—"The Relations of Spiritualism to Science, Progress, and Human Happiness."

City Hall, Glasgow, February 19th, 22nd, and 23rd.—Subjects next week.

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

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

### MRS. BUTTERFIELD'S APPOINTMENTS IN LONDON.

Mrs. Butterfield is expected to reach London in time to fill her first appointment, on Thursday, February 6, at St. John's Hall, 7, Corporation Row, Clerkenwell, at 8.30.

Sunday, February 9.—At Cavendish Rooms, at 7 o'clock.

Monday, February 10.—At 102, Ball's Pond Road, at 8.30.

Committees who can arrange for Mrs. Butterfield should apply immediately, as her engagements will not permit of her staying long in London.



## THE EARLY DELIVERY OF "THE MEDIUM."

We repeatedly receive complaints that the MEDIUM does not reach readers in the country till Saturday morning, and that the provincial newsagents cannot obtain it on sale till late on the last day of the week. It is urged that this late delivery militates much against its sale; for if it were exposed for two days in the booksellers' shops instead of a few hours on Saturday, it would give the public a much better opportunity of making purchases. Of all this we are highly sensible, and have cause to regret it even more than our readers, who interest themselves so kindly in our welfare. At present it is a physical impossibility to get the paper ready for despatch on Thursday, though great efforts are made to that end. It can be well understood that a newspaper is expected to give the "latest intelligence," much of which is late indeed, coming to hand, it may be, on Wednesday evening or Thursday morning. In fact, letters and telegrams often interfere with the progress of the paper late on Thursday morning. Of course our readers do not require to be told that our sole object is to serve their interests and do all that lies in our power for the advancement of the movement, so that we are ready at all times to submit to any inconvenience that may be necessary to make our paper the organ and servant of all who have a labour to perform in connection with Spiritualism. So much for one side of the story; and now comes the other. Our mechanical facilities are far from compatible with the importance of the work in which we are engaged, or the exigencies in which circumstances frequently place us. We have had to rear the healthiest and most useful child of the movement on the poorest fare and hardest treatment; hence, when we come to give a half more matter and gain a half more in circulation, or, in other words, do the double of the work we performed a year ago, we find it almost impossible to accomplish it in the time at disposal. The consequence is, that if we go to press at eight o'clock on Thursday morning, we do not get perfect copies till near six o'clock at night; whereas, if we had a suitable machine, and went to press at one o'clock, we should have perfect copies at once, and be able to commence publication forthwith. To add to these advantages, the cost would be much less with the new machine than with the present one, so that with the disadvantages under which we at present labour the paper costs more than it need, and it is impeded in its circulation, besides not affording the use and gratification which it might to its readers.

As our circulation increases, which it is steadily doing, the loss is more and the inconvenience greater. What, then, is to be done? Is the onward march of the movement to be impeded by a late paper? Is its life's strength to be bled from it to enrich the gains of usurers, or are the harassing cares of those who are already doing their share cheerfully to be increased? We can do no more than we have already accomplished. Every issue of the MEDIUM costs about £5 more than it brings in; but its services are so much appreciated that friends begin to see the policy of sustaining it as an enlarged paper. It is true we could sweat it down to the vanishing point, and crowd out Spiritualism with business announcements; but that would be serving Mammon, not Spiritualism. It would be like starving a beloved child to emaciation. We think the opposite principle has been proved to be the true one, from the success which has attended the MEDIUM and the impetus which the cause has gained since its establishment.

In reply to the question, What is to be done? we answer, Let all who can help put their shoulder to the wheel in the free and hearty manner, for the love of God and man, in which the MEDIUM is conducted. We do not ask our friends to bear loss in this matter, nor do we ask them to accept the position of usurers. By a little help at this time we may sooner make the MEDIUM pay, and thus ease the liabilities of all concerned. We must have this new machine; but the cost we find, from definite inquiries, to be £460. One-half or two-thirds of this we should be glad to raise on the terms stated in Mr. Foster's letter of last week. On these terms we have already had £45 subscribed, but as the machine will take several weeks to get ready, and as it would be impolitic to order it before the means of payment are seen to be forthcoming, we are anxious to have our helpers come forward at once and let us know what we may expect of them. We have known numbers of people started in trade by monied men with no higher consideration than the hope of making money. Our position is a very different one. Individually, we could do very well without either the MEDIUM or the machine, but Spiritualism demands us all as parts in a harmonious organism. It is for Spiritualism, then, and not for trade purposes that we plead, and we hope that our words will not be uttered in vain. Even if we had the money in our pockets, which we have not, there is no reason why we should individually stand the whole outlay in such matters. Our proposition is, that our readers who may have idle money in their possession advance us £5, £10, or £20 to place to their credit, and to be returned in cash, or in such goods as they may require, during the year or the one following. We hope that the thousands who read this statement will not allow it to be recorded, as a part of the history of Spiritualism, that while the body of Spiritualists looked on with inert indifference, a very few obscure individuals were allowed to struggle on unselfishly as best they could, and even win success in the face of difficulties which the whole army of Spiritualists dared not encounter. We would be ashamed to offer our friends interest or recompense of any kind in return for their advances other than that which we ourselves receive. If they knew what substantial service their kind co-operation would confer, we are certain there are scores of good generous souls who could not refrain from coming forward in a matter, at present so necessary to the advance of the movement, and in justice to those whose shoulders already bear their share of the burden.

MR. BASSETT'S seance at Mr. Cogman's, 15, St. Peter's Road, Mile End, on Tuesday night was a great success. Mr. Hughes's hat was brought and put on his head; a lamp was removed; the direct spirit-voice spoke readily, and the spirit-lights were numerous and brilliant. Altogether there were very distinct evidences of a superhuman power. There was a good attendance. These seances will be continued on Tuesday evenings.

MESSRS. HERNE AND WILLIAMS are not expected to be in London all next week.

## MRS. DICKINSON'S MEDIUMSHIP.

To the Editor.—Dear Sir,—Pray grant me the briefest space to say one word in admiration of that most excellent mediumship possessed by Mrs. Dickinson. Her normal clairvoyance appears extraordinary, even to those who have for upwards of twenty years been investigators of the phenomena, both in America and this country; indeed, it is a novelty for many old Spiritualists, while her medical clairvoyance is not to be surpassed. I have also received through her trance-mediumship some of that higher class of instruction so good for the soul, coming as it evidently does from "the spirits of just men made perfect." Lastly, I am acquainted with an instance of her great disinterestedness and benevolence to which I have much satisfaction in testifying.—Yours faithfully,

23rd January, 1873.

MADAME LOUISE will hold a developing circle and seance on Wednesday and Friday evenings, at eight o'clock. Admission, 2s. 6d. 33, Percy Street, Bedford Square.

MR. AND MRS. HOLMES are crowded out every evening with persons desirous of participating in their seances. We regret to hear that Mrs. Holmes has been so ill that she was obliged to defer her seance on Tuesday evening, as well as forego several other appointments.

VOCAL MUSIC has made substantial progress at the Cavendish Rooms from the effort inaugurated on Sunday evening last. Will our musical friends be so good as to get to the Cavendish Rooms by six o'clock prompt on Sunday evening and take part in the practices?

MR. THOMAS KERSHAW, Oldham, reports successful sittings held in his family. His son, in the trance, played several tunes on the concertina, an instrument of which he knows nothing. It seems as if this circle would have success, if the members of it persevere.

BOWLING.—We have received from Mrs. Hartley an account of sittings with Mrs. Sagar, who saw and described various spirits, and they were heard to speak in the audible voice. Mrs. Sagar is a very good medium, and so is Mrs. Hartley.

THE Barrow Herald devotes two columns and a half to a report of Mr. Morse's seance there, and the Pilot has an article on "The Spirit Humbug in Barrow," in which the evil thing is exorcised "for the sake of common sense and a reverence for the word of God."

THE Bromsgrove Messenger contains two excellent letters on Spiritualism, and the Kidderminster News contains a rather "vague" article on the "Rise and Progress of Spiritualism in Bromsgrove." Altogether the matter is exciting much attention in the district.

THE editor of the Comprehensionist gives the following definition:—"What do you mean by spiritual? An internal stimulus to action that cannot be traced to a beneficial consequence to the immediate well-being of the physical."

A SOCIETY for the purpose of investigating Spiritualism was formed in Edinburgh on Monday evening, and Mr. Wallace's mission being thus accomplished, he has returned to his engagements in County Durham. Application for his services in the north should be made at once.

A KIRKCUDBRIGHT correspondent says: "After a good deal of patience I have got a number of people to join me in investigating the matter over the table. We have been very successful, though we got no movement until the fifth sitting, and that time we sat one hour and a half. Now we get a movement in five minutes, and in one case less than three."

ANSWERS TO QUESTIONS.—Mr. Burns's attempt at the Cavendish Rooms, on Sunday evening, gave great satisfaction. He spoke promptly and lucidly on every subject propounded. It is probable that there may be some opportunity for the same kind of questioning on Sunday evening next. This method gives the audience just such information as they stand in need of, and it has hitherto fallen into disuse since Mrs. Hardinge's departure from amongst us.

THE Band of Faith Messenger, edited by Goodwyn Barmby, is the organ of a religious movement in and around Wakefield, of which Mr. Barmby is the leader. Those who are acquainted with that gentleman's poetical style of expression and deep religious feeling will be able to understand that the Messenger is well worth reading. Specimens and "Band of Faith tracts" may be had on remitting stamps to the Editor, Westgate Parsonage, Wakefield.

THE EAST-END LECTURE HALL.—To the Editor.—Dear Sir,—As we are now treating for the lease of a Lecture Hall capable of holding about 150 seats, the committee respectfully requests that those persons holding subscription-books will return them with the funds collected to the treasurer, on Tuesday evening next, at 7.30, at Mrs. Main's, 321, Bethnal Green Road, when a permanent committee of six members will be formed to conduct the management and guarantee the expenses for the said hall.—I am, dear Sir, yours truly, S. Goss.—January 28th, 1873.

BALL'S POND ROAD.—A gratifying discourse was delivered here on Monday last by Miss Keesee, under spirit control, to a crowded audience; in fact, the number of persons was so great that many were compelled to stand the whole time. Mr. Owen in the chair. The striking words of Jesus, "Blessed are the pure in heart, for they shall see God," formed the subject dilated upon by the controlling spirit, who was understood to be "W. J. Fox," and several questions in relation to the other world were put to, and answered promptly and tersely by, the spirit. Mr. Shorter will lecture here on Monday next.

At Mrs. Olive's seance, last Thursday, the conditions were exceptionally good, and the result was a thoroughly enjoyable, amusing, and instructive seance; but as the communications had a purely personal bearing and application they are not available for report. These communications were for this reason, however, all the more satisfactory to those who received them, among whom were four mediums, who obtained valuable information and advice with reference to peculiar phases of their mediumship and its development. The spirits that controlled were "Dr. Forbes," "Sunshine," "Hambo," and "Marie Stuart." These four controls exhibited, to a student of mental types, a series of pictures striking in their originality and contrast.



men, nearly all perfect sceptics, was appointed on the 26th of January, 1869. They divided their number into six sub-committees, several of which investigated the subject, with great industry, during about eighteen months, obtaining personal experience to a considerable extent; and on the 20th July, 1870, they presented a voluminous Report to the Council, with a request that it should be printed under the authority of the Society. As the Report was highly favourable to Spiritualism, perhaps it is not surprising that the Council, comprising members who had not inquired for themselves, and who, no doubt, partook of the general prejudice existing against the whole subject, most discreditably refused the request of the Committee, who therefore felt bound, in honour, to publish it on their own responsibility.

I cannot go into the contents of this goodly volume, but I am happy to tell you that a copy of it graces the shelves of our Society, and I strongly recommend it for your perusal. You will find at the end a large and useful list of works upon this and kindred subjects. This report has already had a great influence in favour of Spiritualism, and is chiefly important as being the first instance in this country of any scientific society venturing to touch such an unpopular subject. It is worthy of note, however, that in this instance it was done under a full conviction that the whole thing was an illusion, which they would be able to dispel, in a scientific way, once and for all.

It is time now to bring my paper to a close, but I cannot do so without feeling how very lightly and imperfectly I have been able to deal with this grand and extensive subject; so extensive, indeed, that one hundred lectures would not suffice to accomplish the full consideration of the mass of knowledge which has been acquired and recorded to the present time. Without entering upon specific details or proofs, I have assumed as facts only such phenomena as I consider to be fully established by ample evidence, which, for the most part, I have personally investigated. I have endeavoured, in a rapid manner, to present a scientific classification of the phenomena, capable of being applied and extended so as to embrace all the varieties of spirit-manifestations that have been, or may be, developed; and I have given a few hints to assist investigators in the formation of circles, warning them of difficulties and dangers. I will now conclude by referring to the nature of the spiritual state, and by pointing out some of the advantages that have been attained, and that we may further expect to derive, from a pursuit of the subject in an intelligent, honest, energetic, and persevering manner.

The all-important question, "If a man die, shall he live again?" has now been fully and experimentally settled, for we have constant proof that a man never really dies; he builds up his body as a house for himself in the course of his earth-life, which he decorates and lives in, and which affords him the means of intercourse with the world. It is furnished with telescopes to see through, delicate instruments for hearing, smelling, and speaking, capable of various degrees of usefulness, but all liable to get out of order; and after a few short years, if not sooner injured or destroyed, the building begins to decay, gets rickety and weather-beaten, and, at last, the man finds no longer the desired shelter and comfort, and he is obliged to abandon it, after which this earthly house crumbles to dust. But while he inhabited that material residence he perhaps used its various appliances as instruments wherewith to acquire knowledge; through the same means he fulfilled all the various duties of society—sharing with others the good things of earth-life, cultivating the respect and affection of his fellows—and he delivers up his house and its material belongings with a consciousness of having done his duty. Such a man, we now ascertain, upon quitting his body and its earthly possessions, retains, unimpaired, the knowledge, the mental acquirements, skilful accomplishments, and habits of thought and action, all of which continue, as before, to contribute to his pleasures and happiness; and thus we arrive at the principle that these things should be cultivated with a view quite as much to the next stage of existence as to this. When a young person is taken off, just upon the completion of a superior and expensive education, let it not be thought for a moment that all the labour and money bestowed upon him has been lost. No, indeed! if the event could have been foreseen, the cultivation of the mind should not on that account have been in any degree neglected. The sense of having developed talents, acquired knowledge, improved opportunities for good, and done one's duty in the state of life in which one has been placed, is, it appears, a source of everlasting happiness, whilst the neglect of these things causes endless regret and remorse. In our intercourse with the men and women of the past, we soon find that they are the same as when they were present in all those mental acquirements, habits, virtues, vices, propensities, and peculiarities, which constituted their individuality when here—at least, they alter by slow degrees, and have even greater obstacles to encounter in effecting a change of character than they had on earth, because the body was then a help in varying their mental conditions. Persons who have lived grossly, and derived their chief enjoyment in the earth-life from the gratification of their bodily senses, seem to endure a large amount of suffering in the next state, and they are generally driven by their cravings to seek out media upon earth through whose bodies they can continue to gratify the horrid passions which have grown up in their nature. I truly believe that many of our drunkards, gamblers, and even murderers, are urged upon their reckless course by spirits in this way, merely to gratify in the persons of their victims the vicious propensities or spiteful feelings they have acquired.

If these statements can be proved to be true, as I believe they

can, it is evident that a fuller knowledge of these and other conditions of the spirit-life must be of the greatest value, not only to guide and warn us in our conduct, but also to enable us to obtain protection from those unseen evil influences which we are all more or less subject to, and which darkness and ignorance are so calculated to promote. All religious systems depend upon certain views of our spiritual nature, and it must be of the utmost importance to us all individually, and to all whom we are in a position to influence, that we obtain, so far as we are able, correct views upon the subject. Truth cannot suffer thereby, and if we wilfully shut our eyes, we invite the blighting influence of dark spirits, who not only retard our intellectual and moral advancement in this life, but also in the life to come. In my opinion, most people are too much disposed to hold back from such inquiries, some even wish to ignore the facts altogether, often, apparently, through an idea that they are inimical to religion, not perceiving that true religion can live only in the light. There is an ample field for any number of students in the investigation of the nature of this human-magnetic force, by means of which our own spirits act upon our brains in the laborious operation of thinking and in every other act. The effect of this force upon the bodies of others has to be understood, and this takes in the whole subjects of Mesmerism and Electro-Biology. Then we want to know in what respects, and to what extent, the action of a disembodied spirit upon our organism differs from that of an embodied spirit? And, further, under what natural laws, and in what manner, disembodied spirits act upon inanimate matter; and how it is that emanations from our bodies contribute to those results? We also want to know whether embodied spirit cannot act upon inanimate matter in the same way, and if not, why not? Some might inquire in what respect the vision of those numerous persons who can see spirits differs from the normal state, and how that state of vision can be produced. The same with the hearing of spirit-voices, music, and other sounds, which some can hear when others cannot; they might also inquire into the nature of spirit-impression upon the human brain, as in inspirational speaking, writing, &c.

Then others should gather up and compare the multitudinous statements from spirits of their experiences in the other life, and see in what respects they agree and differ, and we should endeavour to deduce therefrom some system by which we may be enabled to comprehend and appreciate the conditions of the future state.

There is yet another very important line for investigators to take up, namely, as to how far and in what manner spirit-influences are open to abuse, both by spirits embodied and disembodied, and how these abuses may be guarded against and prevented?

I believe all these questions, and many, many more, which are already engaging much attention, may and will be satisfactorily cleared up by the help of scientific spirits, who are always ready to respond to earnest inquiries.

Spiritualism, when well understood, cannot fail to produce a great change in our treatment of both lunatics and criminals, who are too often the helpless victims of vicious spirits; and if it can be demonstrated that an evil spirit is much less dangerous in the body than out of it, we shall cease to add to their powers for mischief by launching them into the other life before their natural time.

That the acquirement of a practical knowledge of the state of existence immediately following upon the earth-life is the best means of learning how to prepare for it, must be apparent to everybody. Let me therefore, in conclusion, invite you to enter warily and industriously into this important and most interesting subject; but, by all means, to do so in a serious, orderly, and scientific manner, with a due consideration of the responsibilities you incur, and of the difficulties and dangers involved.

I have collected together on the table various specimens of spirit-drawings, borrowed from friends for the occasion, and also photographs of recognised spirits, and other interesting objects, which I invite you to inspect.

All publications relating to the subject, and every information, may be obtained of Mr. James Burns, at the Spiritual Institution, 15, Southampton Row, Holborn, W.C., who will also be pleased to afford facilities to those who may desire to attend seances and lectures in London.

#### PSYCHIC FORCE, SPIRITUALISM, HEALTH, AND PULVERMACHER.

To the Editor.—Sir,—I wish, through you, to communicate to the public a fact, the importance of which, if subsequent experiments continue to confirm those I have made, will be apparent to the leading scientific men whom the public and the press are now so urgently calling on for the rationale of the facts which are at present forcing themselves on the public observation. I have determined, *sic volo, sic jubeo*, to make this communication exactly in my own way.

The Royal Geographical Society said to Stanley, "We want facts, not sensation." All nonsense; they wanted the facts to serve up with the Nabob sauce—sensation of their own making. Stanley said, "No, I have furnished the dress, and I insist on furnishing the trimmings also." Now, in making this communication, I desire that those who do not know me should look at my past credentials. When I announced the production of real spirit-photos to be a fact, I told my brothers and sisters that the sham would follow the reality. And so it did; and in the rocking of public opinion great doubts existed as to whether there ever had been produced a real spirit-photograph. But the right and the true, though kept under water awhile, will force themselves up, and the spirit-photographs taken by Mr. Beattie of Clifton, Mr. Russell of Kingston, and Mr. Slater are as reliable as if they were taken by the Bank of England. And even Hudson, who has furnished so much matter for debate, while he himself maintained an unblamable silence, is now allowing his studio to be used, and spirit-photos are obtained by



the sitters themselves. Talk of women's rights! why, ladies go there and clean plates, and collodionise them, and put them in the camera, and develop them, and get spirit-photos.

All this preamble, sir, is only to introduce myself, a kind of character from my last communication. Now we'll get along. Some time ago there appeared in one spiritual magazine\* an announcement that a magnet put in the middle of a seance-table assisted the manifestations. I comprehended it, as I wore a magnet when I got the voice at Marshall's, as friend T— reminded me the other evening, in those good old times when we always opened a seance with a bottle of champagne, or something spiritual not so *distingué*, and when the spirits each evening ate and drank with us (I have seen a spirit smoke, too), and brought us perfumes, and talked, and took off coats. Very pleasant seances those. Talking of wearing magnets, I found a fourpenny magnet worn on the chest a preservative from cold; but it caused so much heat in summer, that I had to leave it off. Well, sir, that put me reflecting; and now we have to connect that chain of circumstances, which proves that we are only agents and not principals in this world. To think that my having the gout in 1871 should prove Spiritualism in 1873! I went one day and paid Pulvermacher fifty shillings for a galvanic belt. I wore it for three months, got well, and left it off. Puzzling over about that magnet, I asked or wondered what the effect of the galvanic belt would be.

On Saturday, 18th, several friends called (I am a bachelor at present, wife at Crystal Palace), among them Williams the medium. I asked him to stay, as I wanted to try something. After various trials the spirit directed us to hold each an end in opposite hands—he one end with about three inches of chain in the right, and I the other in the left. Instantly up went the little table a foot, as though it were a feather, and so rapped, dancing about in the air. Williams had to go to give a seance in Lamb's Conduit Street.

On Sunday, 19th, young J. C— came, a powerful medium, but not fully developed, and in indifferent health. I tried the galvanic band with him, but, though he felt the effect, it did not act as in the case with Williams; in fact, the spirit said, "Take it away!"

Yesterday evening Williams and J. C— dropped in, and I made J. C— the audience and proceeded to try again with Williams at the small table. Soon it rapped out "Let J. C— come to table." Then, "Go to large table." As soon as we got settled at the large table all was life: the table floated featherlike two feet, then blue lights streamed from different parts of the chain, then "Katey" became visible to J. C—, and talked, and finally wished us good-night. Then J. C— asked for the spirit D—, who appeared in one corner of the room. This is a very violent spirit, who, if not under control, would soon make mince-meat of all the furniture of a room. He is always asking for darkness. Mr. Williams will long recollect one of his freaks. First (I holding a hand of each, Williams and J. C—) a roasted apple was placed on the table, I put it aside on the small table, five feet away from the table we sat at. Next, the small table was placed on the large one, and Williams cried for a light, which revealed the small table with the paper on it in which the apple was roasted, but the apple itself formed a poulitice which completely blocked up Williams's left eye.

Now to the summary. There is no mistake as to the immense increase of power by using a galvanic band. We three saw the lights continually issuing from it, six or seven at a time, floating from one to five feet from the chain, and disappearing. I have seen tables floated by spirit-power a hundred times, but generally it appeared to be by a great effort, unless extraordinary power was present; but here the tables floated up as lively as a bladder pressed under water, and to above two feet, and remained there floating. The signs are unmistakable, the band being dipped in acidulated (vinegar) water, and wiped with a towel, each party holds three inches in opposite hands across the table, keeping the band an inch off the table and the other hand flat on the table. Very speedily an electric shooting is felt in the hand and arm holding the chain. Furthermore, it is evident that an electric shock is transmitted through both bodies, which it is very possible may be conducive to health.

January 23rd. Another seance last evening. I shall recount only salient points. Vocal conversation with Mr. D—, the spirit: "Did you hear my article read?"—"Yes."—"Have you any remarks to make?"—"Yes." So I got paper and pencil, and, in pitch darkness, wrote the following from spirit-dictation, using the tips of my fingers as points of commencement of each line:—"You want to know how to hold the belt properly. Let one person sit with his back to the north, holding the chain in his left hand; let another person sit with his back to the east, holding the chain in his right, his other hand on the table. Both the persons who hold the chain to be mediums, if possible, and should not be near to any person they have an antipathy to. The chain had better be dipped in diluted sulphuric acid." Here an interruption took place. Returning to the table, I said, "Mr. D—, would not another galvanic chain add to the effect?"—"Of course it would."—"Well, then, I will get another chain."—"No, don't."—"Why not?"—"Do you want the house carried away?"—"Not exactly that, but it does not follow that a giant's strength should be misapplied."—"That is true, but we cannot always control the power."

Minor events of the seance were that Mr. D— (the spirit) was very severe upon Mr. C—, and gave him a thump on the head with a table, and otherwise frightened him. Now, Mr. C— is a distinguished Oxford man, and has taken high honours; and I have remarked that his reasoning powers are so excessively fine, that he cannot come to a conclusion on any subject, which appears to annoy Mr. D—. In fact, Mr. D— (the spirit) frightened him out of the room at last.

Turning all these things over in my mind, a ray of thought suddenly solved all the difficulty, and I propose the problem for the consideration of our stars of science:—As the angle of reflection is exactly equal to the angle of incidence, so the angle of belief a highly-educated Oxford man is capable of is exactly equal to the amount of money he can get by the belief.—I am, Sir, your obedient servant, SAMUEL GUPPY.

[It is interesting to observe that A. J. Davis suggested the galvanic band upwards of twenty years ago. Mr. Hudson has, from the first, allowed his visitors freely to take whatever course they pleased. We have never yet had the distinction pointed out between the true and sham spirit-photos.—Ed. M.]

#### GERALD MASSEY'S LECTURES IN THE NORTH AND THE PROGRES OF SPIRITUALISM.

On Monday of last week Mr. Massey lectured in Middlesborough for the Philosophical Society, the Mayor, R. Stephenson, Esq., in the chair. There was a pretty large audience, and the remarks of the lecturer were received with repeated salvos of applause. The *Gazette* says:—"No one who listened to Mr. Massey could doubt the honesty of his belief, and his lecture, which forms only a part of a book he has in preparation on the subject, was adorned by a wealth of allusion and illustration which imparted a charm quite independent of the particular line of thought which characterised it." Besides a copious report of the lecture, the same paper devotes a leader to the subject, in which Spiritualism is treated in a remarkably fair and cordial manner. It is reported that the Swedenborgians are arranging for a lecturer to visit Middlesborough as an offset to Mr. Massey's teachings. The editor of the *Gazette* cannot understand such conduct, seeing that Mr. Massey claims Swedenborg as one of the greatest Spiritualists of all time. The editor appropriately remarks:—"The discussion thus raised should contribute to the public enlightenment on a subject, to say the least, very perplexing to the uninitiated. The proposed lecture is only one indication of the peculiar interest which Mr. Massey's visit to Middlesborough has awakened."

On Tuesday evening Mr. Massey lectured in the Mechanics' Hall, Newcastle, E. Procter, Esq., in the chair. The lecture is very fully and intelligently reported in the local *Chronicle*. Mr. Massey's second lecture was very much better attended than the first. It was on Mr. Massey's personal experiences. Mr. Councillor Barkas presided, and admitted the existence of some invisible power. Mr. Massey was listened to attentively, and frequently applauded. At the close there was discussion and questions asked, which passed off pleasantly, notwithstanding the efforts of several persons to raise difficulties and misunderstandings. These lectures have produced a very marked impression in the north of England.

Following close on Mr. Massey's lectures have been practical demonstrations of the facts. From the *Northern Daily Express*, of Tuesday we cut the following:—

"The celebrated mediums, Messrs. Hearne and Williams, of London, are on a visit to Newcastle at present, and are holding private seances each evening this week. The first of the series of seances was held last night in the Freemasons' Hall, Newgate-street. About twenty ladies and gentlemen, including the mediums, were present. The party, seating themselves round a table, joined hands, Messrs. Hearne and Williams being in the circle, and the usual tests were adopted to prevent deception. The gas having been turned out, the company joined in singing the hymn 'Praise ye the Lord,' and a tambourine lying on the table was lifted up, and, being played all the while, floated high up in the air over the table; it also touched the heads of two gentlemen in the circle, and at last fell heavily on the table. A little hand-bell was also raised from the table, and it likewise floated through the air, ringing all the time. An iron hoop, which had been made in Newcastle for the occasion, and about which there was no crack or split whatever, was put round the arm of one member of the circle, without his hands, or those of the mediums, or of any of the other persons present having ever been relinquished on the part of any one in the circle. At a later stage of the proceedings forms were moved about the room, numerous bright lights were visible, an accordion was played, an iron hoop was placed on a lady's head, top-coats and walking-sticks moved from their places, and Mr. Williams's chair was dragged from beneath him and placed on the top of the table. The spirit of a native of Newcastle appeared during the evening, and made some marvellous manifestations. The demand for admission to each seance during the week has been so great that not a single ticket can now be obtained, although their price ranges from 3s. 6d. to 6s. 6d."

A letter in the *Chronicle* of same date, signed "Northern Light," contains the following observations:—

"One class of characters accuse us of fraud and deception; another class maintain that we are deceiving ourselves, and that our heated imagination leads us astray; others, more scientific, affirm that the phenomena are genuine, but proceed from our own systems. With them I differ but little. But what is the most remarkable is, when the question is asked, 'What is the use of Spiritualism to the world at large?' 'Does it reveal any new theological truth?' 'Is it of any use to science?' 'Yes,' is my answer. But too many people wish to secularise the subject too much, and would only countenance it so far as their own personal interest was concerned. Of course, Spiritualism cannot build bridges (except over the gulf of error), neither can you utilise it for any purposes of irrigation (except it be to water the dusty and unfruitful orthodox minds); but you must also recollect that Christianity is of no use in that respect. Neither is Spiritualism of any use for commercial purposes, and its adherents would, indeed, be sorry to follow the example of Christendom by so utilising it. Spiritualism has no priestly hierarchy, and if it be true to its principles it never will have. Now, as I have already told you what Spiritualism cannot do, I will now tell you what it can do. It can and has obtained converts to the tune of millions; it can and does puzzle the brains of the shrewdest men of the age. Its converts can afford to be liberal-minded to all men, and not subject them to petty persecution for their religious opinions. Take that to yourselves, ye modern orthodox Christians. It has also a tendency to revolutionise the social atmosphere of life and purify man's mind. It occasionally draws away his thoughts from the grosser things of life, and cheers up his troubled mind in contemplating the glorious future which awaits a well-spent life. He knows that if he lives well he shall die well, and, indeed, it shall be well for him in the future. Spiritualism demonstrates to a reality our future existence, and, therefore, it does something of no small importance if it destroys that cold, materialistic doctrine which rivets man's affections to this world, and this world alone."

As we go to press, a long letter on Messrs. Hearne and Williams's visit has been received.



## THE GLASGOW SPIRITUAL SOCIETY.

The Society met, as usual, on Sunday evening, January 19, at half-past six o'clock p.m., in their hall at 104, Troonate, when Mr. Nisbet took the chair. After singing, in which the audience joined, a prayer was read from the *Book of Light* by the chairman. This was followed by Mr. J. Brown reading, with comments, from the writings of Jung Stilling, who was acquainted with Goethe, and the author of several works, among which were "Scenes from the Kingdom of Spirits" and "Theory of the Knowledge of Spirits." The grave error of Stilling was, that he advocated that only a certain quality of spirits—the low or wicked ones—could communicate with those minds which reside in fleshly bodies. Stilling's ideas in this respect are entertained by a few Spiritualists in common with orthodox minds. It is a lamentable supposition, which time will erase, with the aid of visiting spirits. Stilling recorded the prognostication from the spirits of the bloody death of Lavater, who died in 1801 from a bayonet-wound which he received from a French soldier when the French army invaded Germany in 1790. Thousands of coming events are foretold now yearly by spirit-mediums. The reading of Stilling's writings elicited some remarks from more advanced Spiritualists, who knew better than to believe that only wicked spirits could communicate with those living in natural bodies. Mr. Donald disapproved of Stilling's views. Several other gentlemen expressed their displeasure at the ideas contained in Stilling's writings. The meeting closed in the usual manner.

On Wednesday evening, January 22, at eight o'clock, the Society met, as is customary, for discussion in regard to readings and oral remarks given on the Sunday evening previously. Mr. James Brown occupied the chair, and after introducing the subject in hand—Stilling's writings—he invited comments from the audience. Dr. J. Simms, from America, gave brief but interesting biographical sketches of Stilling and Lavater. Dr. Simms is the noted American physiognomical lecturer, and an easy speaker, and gives much valuable information upon science and the spiritual phenomena and philosophy. Being a staunch Spiritualist of the advanced type, his speeches partake of a scientific and spiritual nature, which makes them doubly interesting to experienced Spiritualists.

Mr. Wallace, of London, one of England's early pioneer Spiritualists, was present, and being entranced the spirit gave excellent advice and many new ideas through him. The meeting was closed with singing and a few remarks from the chairman.

During the evening I was impressed to form a circle, which I accomplished by inviting Dr. Simms, Dr. Clark, and a few friends to Mr. J. Bowman's residence, where the circle was formed. Allow me to say a few words in regard to this gentleman, who keeps open door for Spiritual circles; the bounteous hospitality for which he has been so well known for upwards of thirty years (as I can vouch from personal knowledge), constitutes him the right-hand support of Spiritualism in Glasgow; when a circle is wished, by friends or strangers, at his residence, he is never known to demur.

At Mr. Bowman's residence the circle was formed, with Mr. Bowman, Mrs. and Mr. Wallace, Drs. Simms and Clark, Miss Mary Conolly and Miss Jane Stewart, and myself. Almost immediately, the table round which the circle was formed commenced to tip, and soon Mrs. Wallace was entranced, and the spirit of Mr. Robert Owen began to talk through her. Mr. Owen regretted he had not been "born again," that he might have done more good to his fellow-man. He expressed great pleasure in meeting several of his followers and former disciples.

He gave some salutary advice, and declared that Rugby, one of his co-workers, was with him. Rugby then gave a few cheering remarks, which were highly appreciated by every one in the circle.

Our host's father manifested through Mrs. Wallace, and gave words of encouragement and monition for several in the room. The spirit of the mother of one of the young ladies came, and was gladly received by her earthly friend. The messages given through Mrs. Wallace were clear, distinct, and well timed with appropriateness. Mr. Wallace was twice entranced in the circle, and gave valuable instructions as to curing by manipulations without taking on the patient's condition to the injury of the operator. Mrs. Wallace also spoke to the same effect. At a late hour the circle broke up, with many well wishes for Mrs. and Mr. Wallace, who left the next day for Edinburgh, with the good wishes of the spiritual friends of Glasgow. May they ever prosper, and do elsewhere the good they have accomplished in this city! Circles are held in various parts of the city every night, and the work of spiritual development and moral reform goes on bravely in Glasgow.

128, Cumberland Street, Glasgow.

WILLIAM LAWTON GUNN.

**LA LIONNE.**—The several phases of mediumship exhibited by *La Lionne*, both at the regular circle at 16, Mount Street, and at private meetings, justly place her high up in the list of mediums. Her receptivity is great, as results show; and spirit-messages are generally delivered clearly and without hesitation. Elongation of the limbs and rigidity of body are of frequent occurrence, and the spirit recently acting upon the medium thus was that of an Indian, whose name in English meant Clear-sight. The manners and gestures common to that people were gone through in quite a natural way, though the medium was unable to do the same things in her normal state. On Sabbath evening last the circle was of a very harmonious description, the husband and friends of our late medium, Mrs. Hawkins, having attended, according to an injunction received at a private afternoon sitting of their own. They went, therefore, in the belief that they were enjoined to do so for some special reason, and they were not deceived, for the spirit of her who had passed away came, through a lady who had known nothing of the family, with the gentlest and kindest greeting that sacred affection could evince, and the bereaved husband and child were the special objects thereof. The pursuit of good deeds and the earnest investigation of truth, while the departed was in the embodied state, had so hallowed that place of meeting, that the affections, built upon a proper basis, were capable of outpouring, at that particular time, most ardently there. The voice, gestures, and general manner were precisely those of the deceased, and all who had known her felt certain that they were again confronted by the same active, living spirit, in the intensified vigour it had gathered since its entrance into life.—A. CUTHBERTSON.

**LIVERPOOL SUNDAY SERVICES.**—Mr. Morse gave two most admirable addresses in the trance-state on Sunday last, at the Islington Assembly Rooms, to crowded audiences, the address delivered in the evening being one of the finest ever given in this town. The subject was, "What of the dead?" To elicit an answer to the interrogation, he appealed to the religionist, the scientist, and the philosopher, proving clearly as he went on, by logical deduction and sound argument, that they were incapable of imparting the desired information. Finally, he appealed to the Spiritualists who intimated that he (the Spiritualist) would leave the dead to speak for themselves. He briefly but clearly pointed out the means whereby the so-called dead were enabled to tell their own story, and ended a splendid address by a brilliant description of the nature, state, and condition of man in the after-life. The address, which occupied over an hour and a quarter in its delivery, was listened to in breathless silence, the audience being rivetted to their seats. Long may our dear brother Mr. Morse be spared to enable our beloved friends from the higher life to instruct and elevate us through his useful mediumship!—J. CHAPMAN. N.B.—At the request of the Committee, Mr. Morse has consented to remain over next Sunday, and will, accordingly, deliver two addresses in the Islington Assembly Rooms on Sunday first, at three and seven p.m. respectively. Admission free.

**A DREAM.**—The following letter appeared in the *Evening Standard*, January 24th. It is a similar case to that reported by Mr. Chapman as to the finding of the body of Mr. Moore, only in that instance the information was communicated through the movement of the table, whereas in this it was imparted in a dream:—"Sir,—I beg to acquaint you of a very singular event which occurred here yesterday. On Saturday night a villager named Andrew Scott dreamed of being along the coast on St. Cyrus Sands, and finding a man among the rocks under Whitson Houses. On Sabbath morning, after breakfast, he cleaned himself, and told his wife he would go and see if there was anything in his dream, taking another man with him to whom he made known his errand, and on arriving at the spot where he expected to find the man, sure enough there was the drowned man, washing amongst the rocks, just as seen in his dream. He was taken ashore, reported to the St. Cyrus authorities, and to-day he is to be interred. He is supposed to be one of the men belonging to the 'Providence', wrecked on December 19th.—I have the honour to be, Sir, your most obedient servant, DANIEL HAMILTON, Johnshaven, Kincardineshire, January 20th."

The late editor of the daily organ of the licensed victuallers is supplying Spiritualism to the *Dumfries Standard* much "under proof." At a seance with Mrs. Marshall, at which "the then Governor of the Bank of England, an M.P., and a gentleman of high scientific reputation," were present, he witnessed a genuine manifestation, and to disbelieve it would be little less than to peril one's salvation:—"And here I am compelled to say that in less than a minute the table started into the air, and for a considerable period danced about in the room more than a foot from the floor. I put my hand upon it and endeavoured with all my strength to press it down to the floor; but it resisted the pressure, and continued oscillating in the air until some time after, when it descended to the floor of its own accord. Of this fact there could be no doubt, nor could there be any trick in the matter; for the table was minutely examined when its gyrations were over." Of course "Lord Brougham and Sir David Brewster" could sagely say that the "real agency would be discovered." But this is not all. The doughty writer was the astute discoverer of a case of imposture. Hear him:—"I afterwards ascertained that the way in which the ankle-grasping trick was performed was by the medium having fastened to her leg some India-rubber piece of mechanism, whereby a feeble pressure on the ankle resembled a gentle grasp of a human hand. It was admitted on all hands by those present that the imposture was complete, and Mrs. Marshall has ever since been repudiated by the Spiritualists as one of their mediums." This story carries the evidence of being a lie on the very face of it. When did he ascertain the existence of the mechanism? At that seance, or at a subsequent interview? Did he really see the mechanism, or did he only imagine it, or did some one tell him of its existence? The repudiation of Mrs. Marshall is certainly news to us. But the whole theory of mechanism is highly improbable, for if the spirits could start a table into the air, what would hinder them from compressing an ankle? It would be strange indeed if there were not impostors amongst Spiritualists, when a want of veracity is so prominent a feature amongst outsiders. Fortunately the attempts at exposure always betray the mendacity of the exposers.

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### SEANCES IN LONDON DURING THE WEEK.

**FRIDAY, JANUARY 31,** South London Association of Progressive Spiritualists, 24, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to write to F. M. Taylor, care of Mr. Weeks, as above.

**SUNDAY, FEBRUARY 2,** at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

**MONDAY, FEBRUARY 3,** 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, FEBRUARY 4,** Seance at Mrs. MAIN'S, 321, Bethnal Green Road, at 9. Admission Free.

**THURSDAY, FEBRUARY 6,** Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

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

### SEANCES IN THE PROVINCES DURING THE WEEK.

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

ROSEBURY 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, 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 164, Trongate.

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

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

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

**MONDAY, FEBRUARY 3,** HULL, 42, New King Street, at 7.30.

**TUESDAY, FEBRUARY 4,** 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.

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

**WEDNESDAY, FEBRUARY 5,** 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 164, Trongate. Circle-room open to members and inquirers, at 8 p.m. on other evenings.

**THURSDAY, FEBRUARY 6,** 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, FEBRUARY 7,** LIVERPOOL, Weekly Conference, at Mrs. Bohn's, Caledonian and Temperance Hotel, 6, Stafford Street, at 8 p.m.



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