



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

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FACTS CONCERNING SPIRITUALISM.

It is an old saying that "one half of the world does not know how the other half lives." It might with equal truth be said that one half of the world does not know what the other half believes or knows. This is especially true of what is called *Spiritualism*. There must be hundreds of thousands of good, well-informed people who do not know that vast numbers of equally good and equally well-informed people live in the firm and settled belief that they hold direct communion with the so-called dead,—that mothers and fathers believe they still enjoy the love and the proof of the love of their vanished children, that children rejoice in the guidance and love of their "dead" parents, that friends still hold fellowship with friend, even when "the valley of the shadow" has been passed by one; and that these, one and all, think with sorrow and pity of those who either do not know what is going on, or who regard them as deceivers or deceived.

This article, then, is written not to prove this or that—not even to recommend an investigation of the subject to which it refers—but simply to report matters of fact which it is desirable that all should know.

And in the first place we go back to the main fact to which we just now adverted—that there are vast numbers of persons, of all ranks and conditions, and in nearly all nations, who believe, and who say they know, that they hold direct communion with the so-called dead. Mr. William Howitt says they number twenty millions. These persons declare that their faith is not based upon testimony, but experience; not upon dogma, but knowledge; not upon one event, but events repeated again and again, and now familiar in their homes as household scenes. In America these persons may be counted by millions. They include judges on the bench, senators in Congress, newspaper editors at the desk, schoolmasters in the school, preachers in the pulpit, mechanics in the workshop, strong-minded men and refined women, poets and porters, old men and children. In England, almost if not the very same description applies; and it is a fact which can no longer and ought no longer to be ignored, that belief in or knowledge of spirit-communion is very widely spread indeed. In many cases social considerations hinder the open and frank confession of what is known, but in by far the greater number of cases families profess themselves to be too grateful for what they have found to make any secret of this "pearl of great price." They say that this discovery of the nearness of the spirit-world and of the actual presence of the so-called dead has comforted them in sorrow, taken away their fear of death, and acted as an elevating and purifying influence in their houses. In other parts of Europe equally firm believers are to be found, and all agree in declaring with steady pertinacity that what they believe they know as a fact of their daily life.

Upon what, then, do these Spiritualists depend for their belief? or, rather, what do they say they know? They tell us it is a fact within their frequent experience that men, women, and children, when out of the flesh, retain all the characteristics of personality, and that under certain conditions they can so control material substances and persons as to make their presence known. This they accomplish in various ways.

They move ponderous bodies, often with the greatest possible ease, and in the light. These bodies they cause to produce what may be called intelligent movements, by which answers to questions are given, or information imparted, sometimes of a remarkable nature. In many cases the information thus given is "news" to all present, and is afterwards found to be correct: in other cases the information is found to be untrue.

They produce sounds upon material substances, and in this way reply to questions or impart information. These sounds, hundreds of thousands of persons tell us, are of daily occurrence, and are enjoyed by home circles in every rank of life. Those who are accustomed to them do not think them "low" or "undignified," but regard them in the light of a useful and convenient telegraph.

They entranced certain persons, and use them, when unconscious, to write, paint, or speak, sometimes in a manner altogether impossible to the medium in the waking state. In the trance, foreign languages are sometimes spoken or written, not a word of which is known by the

medium. They control the arms and hand of others in their normal state, through whom messages are written, often containing matters of fact utterly unknown to the persons used, or even opposed to their opinion. They make themselves visible to seers, so that they can be accurately described to friends. They can also produce pictures or scenes in order to make their identification more certain. They make themselves visible to all in the circle, and in many ways prove that they are real beings, though the material forms they create at such times only last for a limited period. They convey material substances from place to place, often before the eyes of onlookers, or under conditions that make deception impossible. In these and various other ways they are said to make their presence known to their friends and to strangers, and that without the intervention of "experts" from without; so that many thousands of families quietly live in the enjoyment of spirit-communion as one of the certain facts of their daily life. Sisters and brothers, fathers and mothers, are the means, or mediums, used by the so-called dead for making their presence known; and they say that time, which tries all things, only deepens the conviction that this communion is a reality. Disappointments, indeed, occur, and identification is not always easy; but one of the most remarkable facts in connection with the subject is, that of all the multitudes who once say they "know" that spirit-communion is true, none ever totally retrace their steps and deny that the facts occur. Opinions may change as to the desirability, propriety, or utility of it, but the fact of that communion is not denied.

Another fact, comparatively unknown, is that an important literature of the subject exists. For many years the subject has received the attention of able and courageous men, and many valuable works have appeared in relation to it. We may name the following:—"The Two Worlds: the Natural and the Spiritual; their Intimate Connection and Relation, illustrated by Examples and Testimonies, Ancient and Modern," by Thomas Brever. "The History of the Supernatural in all Ages and Nations," by William Howitt; 2 vols. "Footfalls on the Boundary of Another World; with Narrative Illustrations," by Robert Dale Owen. "Planchette; or, The Despair of Science," by Epes Sargent. "Modern American Spiritualism: A Twenty Years' Record of the Communion between Earth and the World of Spirits," by Emma Hardinge. "The Debatable Land," by Robert Dale Owen. "Outlines of Ten Years' Investigation of Spiritualism," by T. P. Barkas. "Hints for the Evidences of Spiritualism," by M.P. "Spiritualism: A Narrative, with a Discussion," by Patrick B. Alexander, M.A. Edinburgh, author of "Mill and Carlyle," &c. "Experimental Investigations of Psychic Force," by William Crookes, F.R.S., &c. "The Report of the London Dialectical Society's Committee on Spiritualism." "Concerning Spiritualism," by Gerald Massey. "Nature's Secrets; or, Psychometric Researches," by William Denton. "Glimpses of the Supernatural," by Adin Ballou. "Spiritual Experiences," by Robert Cooper. "The Night Side of Nature," by Mrs. Crowe. "Spiritualism: Its Facts and Phases; Illustrated with Personal Experiences," by J. H. Powell. "The Confessions of a Truthseeker: A Narrative of Personal Investigations into the Facts and Philosophy of Spirit-Intercourse." "Scepticism and Spiritualism: The Experiences of a Sceptic," by the authoress of "Aurelia." "Is it True? Intercommunication between the Living and the (so-called) Dead," by a Working Man. "Plain Guide to Spiritualism," by Uriah Clark. "Notes and Studies on the Philosophy of Animal Magnetism and Spiritualism," by Dr. Ashburner. "From Matter to Spirit: the Result of Ten Years' Experience in Manifestations," by Mrs. De Morgan. "The Magic Staff," by A. J. Davis. "Spiritualism," by Judge Edmonds and Dr. Dexter. "Supramundane Facts in the life of Dr. Ferguson," edited by Dr. T. L. Nichols. "Experimental Investigations of the Spirit-Manifestations," by Professor Hare. "Incidents in my Life," by D. D. Home. "Spirit-Drawings," by W. M. Williamson. "The Scientific Aspect of the Supernatural," by A. R. Wallace, F.Z.S.

At the present time, in addition to the volumes we have named, the periodical literature on the subject indicates a widespread interest in it.

In the United States many journals and magazines on the subject are published; in South America two monthlies are issued, the one at Bahia, the other at Montevideo. In England we have the *Spiritual Magazine*, *Human Nature*, the *Christian Spiritualist* (monthly), the *Spiritualist* (bi-monthly), and the *MEDIUM* (weekly). On the Continent the following journals are published:—*La Revue Spirite* (monthly), Paris; *La Science* (weekly), Lyons; *La Spiritisme* (semi-monthly), Lyons; *Le Messager* (monthly), Liège; *La Phare* (semi-monthly), Liège; *La Magnéto-sens* (monthly), Geneva; *Licht des Jenseits* (monthly), Vienna; *Swisske Esoterische* (monthly), Lemberg; *Die Spiritische Nationalistische Zeitschrift* (monthly), Leipzig; *El Progreso Espiritista*, Zaragoza; *El Espiritismo* (semi-monthly), Sevilla; *Revista Espiritista* (monthly), Barcelona; *El Criterio Espiritista* (monthly), Madrid; *La Revue* (monthly), Alicante; *Annali Dello Spiritismo in Italia* (monthly), Torino; *L'Aurora* (semi-monthly), Florence.

It is a notable fact, too, that many well-known men and women, with a good repute for learning, science, and sense, have been and are among the number of those who at least accept the "facts," whatever they make of them. We may name as "believers"—the late President Lincoln; W. Lloyd Garrison; the poet Longfellow; Mrs. H. B. Stowe; Bayard Taylor; Captain Kane, the Arctic explorer; the late Rev. J. Pierpont; Lord Lindsay; Cromwell P. Varley, F.R.S.; the late Dr. Robert Chambers; Dr. Gully; Dr. J. G. Wilkison; Dr. Ashburner; the late Dr. Elliotson; the late Professor De Morgan; H. G. Atkinson, F.G.S.; William and Mary Howitt; Mr. and Mrs. S. C. Hall; Gerald Massey; Dr. Sexton; the late W. M. Thackeray; the late Elizabeth Barrett Browning; Sergeant Cox; W. Crookes, F.R.S.; A. R. Wallace, F.Z.S.

In the year 1869 the London Dialectical Society appointed thirty-six of its members—mostly unbelievers—to investigate the subject. This they did, with considerable care, and with some striking results, including the conversion of most of the investigators. The general Report concluded with these weighty words:—

"Your committee, taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the reports of the sub-committees, and the absence of any proof of imposture or delusion as regards a large portion of the phenomena; and, further, having regard to the exceptional character of the phenomena, the large number of persons in every grade of society and over the whole civilised world who are more or less influenced by a belief in their supernatural origin, and to the fact that no philosophical explanation of them has yet been arrived at, deem it incumbent upon them to state their conviction that the subject is worthy of more serious attention and careful investigation than it has hitherto received."

These are the simple facts of the case, and they surely prove that the subject ought neither to be neglected nor despised. We have no right to assume that we know everything, or that we can know nothing, but we do this if, without serious investigation, we decide that this or that is impossible. In answer to the incredulous cry—"It cannot be," the reply comes from patient and earnest investigators—"Come and see."

AFRICAN MATERIALISTS.

The Materialists here tell us that a belief in spirit represents the opinion of humanity in a state of ignorance and infancy; while they arrogate to themselves the position of humanity in its perfection, or on the high road to perfection, which will recognise universally that blissful state of nihilism for the individual which their theory endorses.

The materialist may leave as an open question whether or no a great first cause exists; but as to man possessing a twofold nature—that of gross matter and spirit, the latter existing in individuality after death—this they utterly deny.

The fact appears to be that there are some men, by nature, in every state of society, more open to spiritual influence than others. So, *vice versa*, there are some heads which find difficulty in compassing spiritual ideas at all. Moses, for instance, believed in God; he had seen much of magic, he had great natural force of character, and abundance of spiritual assistance; he was surrounded by a people who regarded him as their leader and their oracle; but whatever may have been his inner consciousness, we have no record of his having taught the doctrine of a future life to his followers, although he was nurtured in Egypt, where the soul's survival of the body was universally acknowledged. In the course of time, Spiritualism, with its invariable accompaniment—tidings of the soul's individuality outliving the body—forced itself on many of the Jewish race; but still there were among them many materialists by nature, and these naturally joined the sect of the Sadducees, who believed neither in a future life nor the existence of angels and spirits; which belief they enforced by the powerful argument that Moses, their lawgiver, was silent on the subject. This certainly did not disprove the existence of spirits, but only the inability or difficulty of some minds naturally to attain to a belief of spiritual things.

That the educated materialists of the Caucasian race cannot arrogate to themselves a monopoly of thought on the material plane, may be gathered from the valuable narrative of the hero of the day, Mr. H. M. Stanley, in his book, lately published, "How I Found Livingstone." The following replies to Mr. Stanley, from a black man of the land of Mgogo, are so like the style of argument held by some of his Caucasian brothers, that we are led to the conclusion that we are all more or less in a state of infancy, and that there are two classes of opinions the opposite of each other all the world over: each class much alike everywhere, the only difference being in the greater art of putting an opinion attained by the higher or more educated races.

Here is the dialogue between Mr. Stanley and a Mgogo man.

"Who do you suppose made your parents?"

"Why, Mulungu, white man."

"Well, who made you?"

"If God made my father, God made me, didn't he?"

"That's very good. Where do you suppose your father is gone to, now that he is dead?"

"The dead die," said he solemnly, "they are no more. The sultan dies—he becomes nothing; he is then no better than a dead dog, he is finished, his words are finished—there are no words from him. It is true," he added, seeing a smile on my face, "the sultan becomes nothing. He who says other words is a liar. There!"

"Then he is a very great man, is he not?"

"While he lives only; after death he goes into the pit, and there is no more to be said of him than of any other man."

Mr. Burns's late argument with Mr. Bradlaugh was, on Mr. Burns's side, a discussion in behalf of every religion that teaches a belief in spirit, and in behalf of every church. What thanks, public or private, has he received in return? Why did not others crowd to take his place if they felt themselves more capable, or if they could have educated any better arguments for future life than he has? For what Mr. Burns has done, all Spiritualists and all churches owe him, in reality, deep gratitude; as, indeed, do the materialists, for whom only an overwhelming testimony of spiritual facts, from one whose honesty and uprightness they cannot doubt, can be hoped to act with any efficacy at all.

WM. R. TOMLINSON.

THOMAS BUCKLE AND SPIRITUALISM.

A letter, narrating conversations in Egypt and Palestine with the author of the "History of Civilisation," appears in the *Athenaeum* of January 25, from the pen of J. A. Longmore. Ancient Spiritualism is the following:—

"Subsequently, during the same visit to the Canopus, some reference being made to modern Spiritualism, Mr. Buckle graphically narrated his experiences during a seance at which he had been present shortly before leaving London. This seance took place in the house, he said, of a cabinet minister, who, he was quite satisfied, would not have lent himself to any collusive trickery to facilitate the proceedings of the mediums. The chief of these was Mr. Home, and various marvellous phenomena were produced, more particularly the floating a large circular drawing-room table in mid-air. These manifestations Mr. Buckle was unable to explain on any known physical laws. 'But,' he added, 'while I cannot admit there is anything supernatural about them, I think it quite possible there may be a development of some new force well worthy of scientific investigation.' He afterwards mentioned that Mr. Home called on him shortly after this seance, and told him that he was anxious that he, a man well known in the literary world, and recognised as no grantor of propositions he had not duly examined for himself, would take up the subject of Spiritualism, and, after sufficiently testing the reality of its phenomena—in doing which Mr. Home offered every assistance in his power—announce to the world to what conclusion he had come. Mr. Home volunteered that, whenever Mr. Buckle wished it, he would readily come to his house and perform his experiments there, so that there might be no suspicion of apparatus or collusion being employed to deceive him. In conclusion, Mr. Buckle told us he was so pleased with Mr. Home that he was quite willing to agree to his proposal, but that the second volume of his book being then nearly ready for the press, his time had been so occupied with it that he was quite unable to take the subject of Spiritualism up before his health broke down, and he was compelled to leave England. But he was resolved to investigate it on his return home—a return which, alas! never took place."

That Mr. Buckle, notwithstanding his rationalism, had a deep attraction towards the Spiritual, even to its lifeless relics, the following passage shows:—

"On the 14th I accompanied him to the Church of the Holy Sepulchre, and assisted him in buying a number of rosaries made of the fruit of the Doum palm, crosses, seals, paper-cutters, and such-like articles made from the wood of Mount Olivet, offered for sale in the square before the church; in all of which he showed more interest than I should have anticipated."

In another extract we have a curious illustration of the contradictory state of the human mind when devoid of psychological knowledge:—

"On the 19th of April I went with him to the church of the holy sepulchre, to see the so-called miracle of the descent of fire from heaven into the tomb of our Saviour, where the Greek patriarch is shut up alone. As usual, there was a great crowd of Greek pilgrims crushing and crowding the floor of the church in a very unpleasant way. Through the American consul, I got Buckle a place where he could see at his ease without being hustled about. After we came out I asked him what he thought of it. 'A great deal,' said he; 'pious frauds have been considered allowable in all ages of the church.' I had a long talk with him after dinner on Christianity; he said he believed the new testament, after eliminating the supernatural; that he considered Jesus Christ the greatest teacher and civiliser of mankind that ever lived; and he even admitted that there was that in his teaching which it was difficult—indeed, impossible—to account for without believing him to be divinely inspired. In reply to a question, who he placed next as a civiliser of mankind, he answered, without hesitation, 'William Shakespeare.' He afterwards said he had never known but one real Atheist, and that he was a cabinet minister."

Here the philosopher is sufficiently superstitious to believe that Jesus was divinely inspired because of utterances which were current ages before his advent, and yet too ignorant to accept what he calls the "supernatural," which can now be demonstrated as fact. To write the history of civilisation intelligently would require knowledge of just such a kind as Mr. Buckle did not possess. His last words on that point are singularly indicative of his inability to perform the task to which he assigned himself.

"On the 21st I left Jerusalem for Jaffa, and before doing so parted regretfully with poor Buckle, who was himself just starting for Jericho and the Dead Sea. His last words to me were that, his health being now re-established, he was anxious to get home to finish his work on Civilisation, which he anticipated he could not complete, according to the plan he had laid down in his own mind, in less than sixteen volumes. In a week or two afterwards he lay dead at Damascus."

LECTURES AGAINST SPIRITUALISM.—We see it is announced in the *Secular Chronicle* that Mr. G. H. Reddalla will lecture in Senior's Schoolroom, East Parade, Huddersfield, on Sunday, as follows: In the afternoon, "Personal Experience, and Reasons for rejecting Spiritualism." Evening, "The Claims of Modern Spiritualism examined and refuted." We hope Spiritualists will give the speaker a dispassionate hearing; for the students of any science oftentimes have their attention called to important points by the remarks of opponents.

MESSRS. HERNE AND WILLIAMS IN NEWCASTLE.

Last week we intimated that a letter had been received too late for publication, and as much of it is anticipated by what we have already published, we suppress the greater portion:—

"The real Spiritualists of Newcastle-on-Tyne—and their number is by no means small—have had a rare time of it lately. Last week we had a visit from Mr. Gerald Massey, who delivered two lectures on Spiritualism in the Mechanics' Institute, both of which were well attended; this week, we have Messrs. Herne and Williams in our midst, having been brought from London by some influential gentlemen in town for the purpose of witnessing their extraordinary powers as mediums. I may mention that as soon as it became known that the above-named gentlemen were about to visit the 'coaly town,' and intended holding a series of private dark seances, there was a great demand for tickets; in fact, notwithstanding the high charges of admission, the whole of the tickets were 'swallowed' up in a very short space of time. The first seance took place on Monday evening in the old Freemasons' Hall, Newgate Street, at which I had the pleasure of being present; and, with your kind permission, I should like to give you an account of what took place on that occasion. Before doing this, however, you will perhaps allow me to explain, Mr. Editor, that I have been and am still an anxious inquirer on Spiritualism, and therefore I attended the seance willing to comply with the conditions which I believe, and indeed have found from my own limited experience, to be absolutely necessary on occasions of this kind. Well, having given this explanation, you will readily understand that I have no desire, and indeed should be sorry to give anything but a fair and honest report of what actually did take place at the seance referred to.

"The proceedings then commenced by the company seating themselves round a large table with hands joined, while the mediums sat one at the end and the other at the side of the table, their hands being held by two gentlemen, one on either side. After the usual tests for the purpose of preventing deception, the circle was pronounced to be complete, and the gas was accordingly turned out. After various manifestations the gas was lighted, which showed that the whole of the articles on the table had been moved in one shape or other, and the partial removal off the table of an oil-cloth, which it was stated had been fastened with nails. Some one suggested that perhaps the last-mentioned manifestation was an indication that the spirits wanted the oil-cloth removed, which was accordingly done. A draught from the ventilator seemed to prevent phenomena at the second sitting, so the table was moved to another part of the room. After the table had been removed the company again sat down, the mediums being placed at opposite ends, while hands were joined as before. The lights were again put out, and a large musical-box, which had been kindly lent for the occasion, was set in motion. While this instrument was discoursing some beautiful tunes, the tambourine and hand-bell were again lifted off the table, and shaken as before described over the heads of the company, the tambourine 'rap-tapping' distinctly all the time. Some one exclaimed, 'Holloa! the tambourine is on my head.' A concertina, also lent for the occasion, and which to my knowledge the mediums scarcely ever touched, and indeed seemed quite indifferent as to whether they did or not, was raised high in the air, drawn out and in, and several very distinct notes were played, the keys being audibly pushed in. Suddenly the instruments were dropped on the table—the circle being still complete—and other manifestations of a different kind commenced. I must now explain that the hall in which this seance was being held is about twenty yards long by about fourteen wide, and that the forms which are used as seats when ordinary meetings are held were piled the one on top of the other against the wall. These the mediums had never touched; in fact, to all appearance, had taken no notice of them. Well, to resume: after the instruments had ceased to play, a slight noise was heard to emanate from the forms, which were about two yards from the circle, and suddenly several of them were violently upset. Some of the circle were inclined to be afraid, but the mediums assured them there was not the slightest danger. The noise amongst the forms continued, and one or two of them were distinctly heard being drawn along the floor in the direction of the circle. Then a regular 'row' occurred, as if the roof was falling in, one of the forms being raised on end and placed on the head and back of the medium (Williams), whose hands were still securely held; and some one exclaimed, 'Oh, don't hurt me; gently, please;' and, 'This is "psychic force" with a vengeance.' Suddenly the chair was pulled right from under Mr. Williams, who shouted, 'My chair is gone; I'm standing.' In less time than I have taken to describe these unaccountable phenomena, a form was pushed underneath Mr. Williams, upon which he sat down. While all this was going on, the circle remained unbroken, and the mediums never left their places for a second. Several of the circle were distinctly touched; the concertina was lifted from the table and rested upon a gentleman's arm. One of the iron rings touched a lady's face with such force that, as she afterwards stated, she thought her spectacles were broken. The manifestations continued; top-coats, hats, and walking-sticks, which prior to the commencement of the seance were placed in different parts of the room, where the parties thought proper, were thrown on the table, on the floor, and amongst the forms. One of the walking-sticks was lifted and struck Mr. Williams on the head, the raps being heard by all present. Some one said, 'Can you touch me?' when raps were heard on the head of another person in the circle. A few minutes afterwards a light was struck, and revealed a strange confusion. On the table were coats, hats, and walking-sticks; in fact, some difficulty was experienced by several in finding that which belonged to them. However, all was subsequently found, and the seance was brought to a close. I must not omit to state that all present were entire strangers to the mediums, that none of the instruments belonged to them, and that the property moved about had never been touched by them.

"The second seance took place last night, in Watkin's Hotel, Grey Street, at which a very different audience, compared with those at the first seance, was present. The company numbered about twenty; but it was quite evident that about one-half of them had come determined that there should be no 'performance,' as they termed it, or that they intended to treat the matter with utter contempt. In fact, after the circle had been formed and the gas turned out, the laughing and joking

that took place was simply disgraceful. Mr. Williams had scarcely been seated before the gentleman sitting next to him on the right made some remarks, to which Mr. Williams replied that he had not come there to be insulted. Quietness was kept for about a quarter of an hour; but subsequently some complained that they had sat there long enough, that the thing was all humbug, and that it was a waste of time. A gentleman present, a Spiritualist of long standing, rebuked some gentlemen for the indecorous manner in which they were behaving, and said that those who were not satisfied might leave the room; he would willingly return their money. A light was then struck, the circle was broken up, and about half-a-dozen left the room. The mediums bore the taunts, and it might be said insults, with perfect indifference. At a later period of the evening the circle was again formed; but, notwithstanding that comparative quietness was kept for about half an hour, no manifestations were produced, with the exception of a few faint raps. It was thought unnecessary to sit longer, and the circle was therefore broken up. The mediums seemed sorry there had been no manifestations; but they stated that they had not the power to call them when they thought proper. Nearly every one who had sat at the second circle shook hands with the mediums before leaving, and seemed sorry for them; and many said they were not disappointed that nothing had been produced, after the manner in which some 'gentlemen' (save the mark!) had carried on. Such is a sample of Newcastle education."

AN INVESTIGATOR.

"Newcastle-on-Tyne, January 29, 1873.

In continuation, the following description of other seances has been received. We occupy space with them to show that the same manifestations as have occurred in London, Holland, Wales, and elsewhere, have also been observed at Newcastle:—

"As can easily be imagined, the seance in Watkin's Hotel was, amongst a certain section, the principal topic of conversation, and the following day (Wednesday) our local 'Spiritual Institution' in Grainger Street was literally besieged. The subject of Spiritualism was discussed with great vigour—denounced by some, especially those who had attended the seance on Tuesday evening, and upheld by others who had looked into the subject for years. The mediums, as a matter of course, came in for a fair share of abuse; but the Spiritualists were not loth in protesting that the non-success of the seance was entirely due to the conduct of a certain portion of the company.

"On Wednesday and Thursday evenings, the mediums gave two or three seances in the houses of private gentlemen, all of which were attended with great success.

"On Friday evening another seance was held in the Old Freemasons' Hall, Newgate Street, at which there were present from twenty to twenty-two persons, including three ladies. The company, although not all believers, was exceedingly harmonious; indeed, it could be seen at a glance that everyone was dead against anything like improper conduct. When the circle had been formed—and, indeed, the order had been given to turn out the gas—a gentleman rose and begged leave to make a few remarks. He alluded to the excitement the mediums had caused in the town, and as many of them entertained different opinions on the question of Spiritualism, he thought that, for the reputation of the mediums, and to set many people's minds at rest, and for the sake of truth, it might not be out of place to ask the mediums—Here Mr. Herne interrupted the speaker, and said, 'To be examined. I, for one, have not the slightest objection;' and Mr. Williams said, 'Neither have I.' Suiting the action to the word, the mediums proceeded to doff their coats, empty the contents of their pockets on the table, and were thus thoroughly searched amidst enthusiastic applause from all present. Silence having been obtained, the circle was then formed and the gas put out. After sitting for a short time, the spirit-lights were seen very distinctly by the whole of the company. Shortly afterwards the tambourine, concertina, and bell were floated round the room, playing vigorously, and, as usual, fell on the table with a thud. Near the centre a large musical-box was playing some beautiful tunes. Presently raps were heard, and hands seemed to be searching for something all over the table. Suddenly the musical-box was stopped, then partly wound up. Perfect silence was preserved while this was going on; and we distinctly heard something touching the steel comb of the instrument, and perhaps a dozen different sounds were brought out in this way, to the astonishment of the company. A few minutes afterwards the box was lifted from the table and floated round the room, playing all the while. The lid of the box (which I may mention was wrenched completely off at a seance held a night or two previous) fell on the floor, striking Mr. Wood on the foot, without, however, doing him the slightest injury. While all this was going on, the mediums were, of course, firmly held, and they never once moved from their seats. The manifestations somewhat abated, and on a light being procured, the circle was broken up. After a short interval the circle was again formed; manifestations again commenced, this time with much vigour. In answer to a question as to whether either of the mediums saw any spirits in the room, Mr. Herne replied, 'Yes, I can see a great many;' and turning to the gentleman on his left hand, said, 'There's one at your head; has he touched you?' The gentleman said he felt something touch him. Mr. Herne: 'No, I don't think the spirit touched you,' whereupon he (Mr. H.) received three severe slaps on the side of the face, as if being chastised for saying what he had said. Almost immediately afterwards Mr. Herne became somewhat excited, and shouted, 'Oh! there's a monster of a fellow coming. Hold fast! don't let go, or he'll take my chair;' but the power seemed too strong; his chair and, I think, also that of the gentleman on his left were torn from underneath them. Presently chairs and other things were heard falling on the table; a deal of scuffling was heard going on all round, forms were being upset, the tambourine raised, which ultimately rested on a gentleman present to the right of Mr. Williams. The lights were then called for, when it was found that a large form was seen over Mr. Williams's head, one end resting on the gentleman's head next to him, and the other on the floor. The sight looked comical in the extreme, and provoked considerable merriment. The room was generally much disordered. Another short interval took place, and then we sat for the spirit-faces. The mediums were securely bound on their seats in the cabinet, in front of which the company arranged themselves to the best advantage. We were not kept long in suspense,

for in less than ten minutes those near the cabinet—and I was fortunate enough to be pretty near—could see the screen of one of the apertures being gently drawn on one side, and then a face was seen in full view. In answer to a question, the spirit-face nodded that his name was 'John King.' The features of this spirit having been frequently described in the *Medium*, it is quite unnecessary for me to endeavour to add to the description. I may simply state that the face seemed pretty round, swarthy colour, dark eyes, and very dark moustache and beard, with something like a turban on the head. The lips were seen to move, as if desirous of speaking. A lady next appeared, who was recognised by one of the sitters as his aunt. The best description I can give of this lady is: features seemed small, and on the head appeared a small hat, resembling white straw, something after the shape of a saucer, with drapery neatly arranged from the head and falling over the shoulders. This spirit, it was said, had only passed away some three or four days prior to the seance; and while some conversation was going on, the voice of 'John King' was heard to say hurriedly, 'She is not dead, but liveth.' This spirit appeared and disappeared several times at both apertures, and, on one occasion, put out her hand (which, however, seemed to be covered with drapery), and seemed as if she wanted to shake hands with some one. Another face appeared, but the features were only very indistinctly seen. During the evening some one appeared and said, 'I'm Peter.' The tambourine, concertina, and bell were afterwards heard playing simultaneously inside the cabinet. The spirits ultimately informed us that they could do no more; they had not the power. On the gas being lighted, the mediums were found tied as they were left prior to the gas being turned out; indeed, so tight were the ropes that it was found necessary to cut them. Both mediums had been entranced, and seemed much exhausted. The seance was thus brought to a close.

"Another seance was held in the same place on Saturday evening; and on Monday the mediums gave a seance at Jarrow-on-Tyne. Doubtless their visit to Newcastle has been productive of much good. With the exception of the *Newcastle Daily Chronicle*, the dailies in Newcastle have given the mediums and Spiritualists in general a 'walking into.' However, everybody who knows anything of the subject at all treats such attacks as worthless—as written by men who know not what they are writing about, and, moreover, never take the slightest trouble to inquire—and as 'perfect bosh' I enclose a specimen, and remain,

"AN INVESTIGATOR."

The *Chronicle* gives a short description of the last seance, from which we give the following extract:—

"The two 'mediums' were then bound in a cabinet, which had two apertures fronting the audience. A candle was kept burning during this part of the seance. What were called 'spirit-faces' appeared at the apertures. One of the apparitions was recognised by a gentleman as that of his deceased aunt. What were called 'spirit-voices' were also heard. The famous 'John King' and the equally-celebrated 'Peter' favoured the company with strange remarks and antics. At the end of the second portion of the proceedings the 'mediums' were discovered so tightly bound that the ropes had to be cut. Another dark sitting was afterwards held, but nothing particular occurred. We of course offer no opinion as to the cause of these manifestations."

A CORRESPONDENT of the *Newcastle Daily Chronicle* furnishes an account of one of the private seances given by Messrs. Herne and Williams. After a successful seance a further sitting was proposed, but the mediums said it would be dangerous, seeing that their spirit-guides had left. We cut the remainder of the narrative from the paper:—"However, we preferred to run the risk; but first Mr. R. and Mr. Herne went and sat down alone. The shutters had been opened, which admitted a little light from the street, and Mr. R. saw one of the tubes rise in the air and creep over and round his face, and then shout out, 'Go out.' We then formed a circle as before; and immediately the gas was put out, and the most violent proceedings commenced. The cabinet was thrown down: tables and chairs upset and knocked about the room; we were hit with the tubes and tambourine; the crashing and tumult became more and more terrific, until we let go of each other and the mediums, and fled, scrambling across the wreck of chairs and tables. After setting the room in some degree of order, we tried again, with similar results, until we were again driven from the room, leaving it in worse confusion than before—tables upside down, chairs, cushions, musical instruments, china vases, &c., &c., lying scattered in wild confusion; the lid of the musical box was torn off its hinges. At one time there was sufficient light to see a chair rise into the air at the other side of the room, rest on the arm of one of us, and pass away behind. Now, several of the party had been thoroughly sceptical. We had one scientific man amongst us, and all were wishful to discover trickery if there were any; and all who were there left convinced that, whatever the cause of the phenomena, there was no trickery or dishonesty on the part of the mediums, or of any one present."

A NEW DISEASE.

The town-talker in the *Newcastle Daily Journal* inflicts upon his readers a grievance of a very peculiar and irremediable kind. His malady is neither more nor less than an excess of brains. We are not aware that the disease is defined or even noticed in any present system of nosology, and we therefore apologise that we are unable to print its proper designation in obscure and sonorous phrase. In this respect we shall no doubt meet with the useful assistance on application to the verbose patient. As to the means of cure, how can there be a known cure for an unknown disease? There are schools, books, and colleges for the expansion of brain-power, but we have not heard of an opposite process. Happy thought! now we have hit upon it, and shall in due course receive the grateful thanks of the medical world for the latest discovery in pathology and therapeutics. The formula of the translated Hahnemann has just crossed our mind, and with it the suggestion that if an infinitesimal dose will effect a cure better than a large quantity, why then a very small supply of knowledge will cause an individual to display more self-assurance and arrogant conceit than if he were really well informed. For proof of this bold theory, we beg to refer to the alarming symptoms presented by our patient. What are

see facts? The most distinguished journalists in the land cry out for a scientific investigation of the phenomena of Spiritualism. What does this mean? Simply that the phenomena are true, but that no explanation of them can be given except that entertained by the Spiritualists, who know most about them; but here steps in our town-talker, with theories and explanations as clear as the dreams of any other madman. But allow us just to detail the circumstances under which this violent outbreak manifested itself. Messrs. Herne and Williams, at the invitation of a committee of gentlemen, have just made a successful visit to the "canny town," an account of which will be seen elsewhere. The town-talker was not invited. The grapes are sour; oh, so sour, his teeth are on edge; his tongue is furred, and his viscera are distended by acrid humours. What wonderful phenomena to be produced by grapes of which the distressed patient has not tasted! Through his jaundiced eyes the mediums become "professed jugglers," the "properties," guitars, &c., present a "suspicious and dreary uniformity;" the phenomena resemble "second-rate jugglery." But he gets worse; here he raves, "that the whole business is an impudent and rather poor imposture, that I don't think any sensible man can doubt;" the company are made up of "dupes and confederates;" the mediums allow failures to ensue on nights when "risk of detection and exposure" are imminent. Much more follows as to the conduct of the spirits, but we think we have adduced sufficient proof of our diagnosis that the mid town-talker is labouring under a very serious augmentation of brain-power, aggravated by homeopathic doses of knowledge, and an unguarded indulgence in that most pernicious luxury—sour grapes. When a man becomes so clever that he knows better than those who have for years investigated a very difficult subject, there must be something very abnormal in the exercise of his mental faculties. We heartily wish him a safe and speedy recovery, and hope for the future he will remember the old adage, "an ounce of prevention is worth a pound of cure."

THE news manufacturer of the *Northern Daily Express* is even in a worse state than his townsman and contemporary. He affects the religious kind of thing, and is all the more dangerous on that account. He thirsts for a "horsepond," not to drink, but in which to duck mediums. This tender feeling is introduced, no doubt, as a guarantee of his exalted piety. He thinks magistrates and policemen should be called in to investigate Spiritualism. And so they have, and so they do. County Durham magistrates are very liable to skulk into a seance when they come to London, and when they meet on such occasions, they profess not to know each other. We hope they don't visit any worse places. But our *Daily Express* friend has a worse complaint than all. The mediums get all the money. Our Newcastle friends have made a great mistake. They did not appease the vanity nor "creesh the loof" of the town-talkers. For this neglect they must, of course, be subjected to sundry columns of vulgar abuse. We hope our penny-a-line friends will be better for the emetic, as it is some satisfaction to know that those whom they attack can be none the worse.

PROGRESSIVE MEDIUMSHIP AND REMARKABLE SPIRITUAL PHENOMENA.

To the Editor.—Dear Sir,—The light of day is at last breaking in upon us, and we are beginning to perceive what we have never conceived of before. It is somewhat cheering to contemplate a spiritual existence, but more cheering still to realise it by such remarkable phenomena that cannot be accounted for by any law of nature. For years I have been a Naturalist, and it is only step by step that I have forsaken that cold, materialistic creed which bound me to the world. It would indeed have taken something more than the Christian definition or demonstration of Deity and a soul and its future existence to have convinced me that such existed. But this new philosophy of ours appears to suit all creeds; it proves the spiritual origin of the Christian religion, and it also suits the taste of the Materialist by materialising spirits so as to be recognised not only by perception, but also by touch. And if you wish to distinguish between softness and hardness, it will even accommodate you in that respect also. The strange phenomena which are produced at our spiritual seances have a tendency to revolutionise our ideas of mind and matter. It is not surprising that outsiders accuse us of fraud, deception, legerdemain, delusion, and so forth, because what we assert as facts are entirely opposed to all known laws of nature. Therefore, it is necessary for us to be discreet in all our observations.

With your permission I will relate the particulars of a seance held on Wednesday, the 29th ult., at the house of Mr. T. Spencer, 35, Coburg Street, Gateshead. About twelve or fifteen ladies and gentlemen were present, and all appeared to be of one mind—at least, there was no outward show of antagonism, which I look upon as being most detrimental to spiritual manifestations. The mediums were Mr. White, of Gateshead, who was developed at my circle, and Mr. Smith, of Jarrow, who appears to be developing, and has every sign of becoming a powerful physical medium. There was, undoubtedly, great mediumistic power at work, for no sooner had we sat down and sung a verse than two beautiful bouquets of white flowers, trimmed with ferns, and tied with wire, were placed upon the table. The medium, Mr. White, was entranced, and immediately wrote down that one was for Mrs. Spencer, and the other for Mrs. White. On inquiry, I found that they were Chinese primroses. Afterwards, a tambourine floated above our heads, rattling all the time; then a bell was lifted from the table, and rung clearly and distinctly; a speaking-tube was also thrown about; and my melodium was raised a little above the table, and played a few irregular notes. All this time our hands were linked to prevent deception. But the most astounding phenomenon was the lifting of the medium, Mr. White, in his chair, upon the table; and, at the close of the seance, removing him from the table to the farthest end of the room. All present appeared to be astonished at the remarkable results of the seance. Some sceptics might have thought that he had walked in his unconscious state of trance from the table to the other end of the room, but that could not be, for in doing so he would have had to pass between me and a small side table, and he could not have done so without touching me. Therefore, he must have been floated through the air.

I was also present at a seance at Jarrow, on the 2nd instant, Miss Fawcett and Miss Gordon being the mediums, when beautiful spirit-lights were observed by all. The two youthful mediums were tied with ropes to their chairs, but were soon liberated by some unseen agency, and the ropes thrown at those who tied them.—I am, Sir, your obedient servant.

Gateshead-on-Tyne, February 3, 1873.

NORTHERN LIGHT.

MANIFESTATIONS AT MR. GUPPY'S.

To the Editor.—Sir,—I send you a description of some experiences at Mr. Guppy's. Saturday, Feb. 1st. Persons present: Mr. and Mrs. Guppy, Mr. Clifford Smith, Mr. Russell, Mr. T. Childs, Miss Mann, Mr. J. Clark. Mr. Guppy was desirous of experimenting with Pulvermacher's chain. (See No. 148 of the MEDIUM.) Mr. Russell and Mr. Clark found an influence from the chain acting on the nervous and muscular system, but no one else felt it. Previous to Mr. Guppy coming to the table (Mr. Clark as medium) we had manifestations; the table tilting and messages spelt out by calling the alphabet. Mrs. Guppy was called for, and consideration was certainly displayed, for "Eat" was spelt out. It was then about half-past nine, and on further questioning, supper was intended, which we had accordingly. Mrs. Guppy came up from superintending her household duties, and sat with us. There was a marked difference in the increase of power. Mr. Clark had hold of one end of the chain and Mrs. Guppy the other. I and others distinctly saw little lights and spots of light. I touched one, and it appeared to be passing from Mrs. Guppy's hand on to the chain she was holding; it smoked and smelt like phosphorus. I have seen the same with other mediums, professional and non-professional. It was proposed that we should ask for something. Some things were asked for and not obtained. Mr. Clark asked for a box I had last seen in the next room. We heard a sound, and found it was occasioned by the box being put on Mr. Clark's head. I must state here that, as usual, the door was locked previous to the sitting; I locked it, and laid down something by the door to prevent the light coming underneath. I asked for a photograph, several of which were shown to us in the billiard-room, during a former part of the evening, by Mrs. Guppy; they were portraits of her with spirit-forms. In a short time something was put into my hand; it was found to be a photograph of Mrs. Guppy, not what I asked for, but in an ebony case often seen by me on the mantelshelf of the next room. Mrs. Guppy said it was the last place where she had seen it. The table was lifted up into the air, more than once, quite six feet. Mr. Russell's chair was pulled from under him several times. Once a chair by the side of him was carried over our heads across the table and put down the other side. Lights were seen moving about, and Miss Mann screamed out, declaring she felt them burn her. After much tussling, there was undeniable evidence that an attack had been made on the lady's head. From what I have often witnessed, I believe the spirit-lights we saw are to be found on the tips of the fingers of the materialised hands. There was a great deal of rough, violent manifestation, and Mrs. Guppy begged that something more "dove-like" should take place, that they should become as "doves." Some present suggested the bringing of doves and pigeons. A tearing of some fabric was distinctly heard; Mrs. Guppy called out, believing it to be something that was round her neck. We all about the same time had something thrown at us and upon us. When a light was got, I was doubtless no exception to the rest in personal appearance, but I had very grave doubts on obtaining light whether I was not in the company of wild Indians, for we were all smothered with feathers; the table was covered thickly, and all around each of us the appearance was as if a feather-bed had been emptied. We could not imagine where they had come from. On resuming our sitting in the dark, something was put in my hands. I put it into my pocket. On getting a light, I found a bed-case, which Mrs. Guppy recognised as belonging to her baby's bed from the cradle, brought, I believe, from the room below. We had the mystery explained by the empty bed-case and sofa pillow, that having been put into somebody's hands also during the dark sitting. We sat again, when Mr. Clark was put on to the table, first standing, then laid across, then tilted on to the sofa without hurting him, then the table turned upside down, face to the floor. Mrs. Guppy, as is usual on these occasions, got somewhat alarmed and left her seat, beating a retreat to some other part, leaving the table to some more violent motions and the sofa to be turned upside down. A general outcry for light got it from Mr. Guppy, and so closed our remarkable sitting; we becoming objects for speculation to outsiders, as we walked along the streets, how we could be covered with snow (the feathers) when none had fallen in their neighbourhood.

GEORGE CHILDS.

Seance, Sunday, Feb. 2nd, 1873.—Persons present were desired to wish for something. Mr. Clifford Smith wished for the feathers which were showered on us last night, and which had been swept up into a sheet and deposited in a corner of the dark room. The bundle was placed on the table. Mr. Childs wished for snow, and expressed it; Mr. James Clark wished for snow secretly. Mrs. Guppy hoped it would not be brought. About as much snow was thrown on the table as would fill two hats loosely. Mr. Russell wished for a roasted apple, which was brought him. Miss Mann wished for a glass of wine, which was brought and set before her. Mrs. Guppy wished that an image of the Virgin Mary, which was on a shelf seven feet high and twelve feet off, should be placed on the table. It was done. The parties had sat at the table a quarter of an hour before the wishing was suggested, and never quitted the table during the fulfilment of their wishes. The door was locked and a great-coat laid along the bottom of it to exclude the light from the passage. There was no wine and no wineglass in the room. It hardly needs remarking that there was no snow in the room at the beginning of the seance, and the thermometer had been kept at above 60 all day.

(Signed)

SAMUEL GUPPY,	M. MANN,
GEORGE CHILDS,	ELIZABETH GUPPY,
H. CLIFFORD SMITH,	HENRY E. RUSSELL,
JAMES CLARK,	

P.S.—After supper the spirit played for half an hour on the tambourine and piano, and spoke a few sentences in a very loud voice. The tambourine was fetched by the spirit from a shelf and deposited in the same place again. The spirit-power present was excessive; we saw the piano shut, and the spirit opened it.

SAMUEL GUPPY.

Monday, Feb. 3rd.—Present: Mr. and Mrs. Guppy, Miss Mann, and Mr. Clark. Tambourine played all over the room. Directed to invite a gentleman we do not know. Spirits wrote the address on paper placed on table. Spirit-lights in profusion. Spirit-voice very loud. Mr. Clark entranced very deeply. Luminous hands floated about. The performance on the tambourine was perfectly in time, and was as powerful in forte and gentle in piano as any of the Christy's Minstrels; and the tambourine was carried to the ceiling and farthest corners of the room. I attribute this to the fact of the room having been inhabited all day and to our having supped in it. It was remarkable that although very luminous hands were shown in motion, the luminosity ceased the moment the spirit took up the tambourine to play.

It is generally recommended to open a seance with hymns or prayer, which is good, as a means of producing a kindly feeling and attracting good spirits. This I liken to a good charity sermon, which produces a goodly collection of shillings and sixpences; but at a good charity dinner, such as Colston's at Bristol, where turtle, venison, hock, and champagne elevate the spirits, the good feeling manifests itself in pounds where the sermon only produces shillings. I prefer the dinner to the sermon, but *chacun à son goût*, and I think the spirits agree with me.

Mr. Editor.—Please to tell your scientific brother of the *Spiritualist* that his foot-note on my announcement of the effects of the galvanic band is just as apropos as if he had demonstrated that a horse would not travel faster by the spur being used, because the spur contains no elements of the natural food of the animal. He will be made an F.R.S. soon, if he does not take care, and then we shall lose him.

To the Editor.—Sir.—The seance this evening was perhaps the most powerful and varied that has ever occurred. The parties present were: M. A., Mr. Clifford Smith, Mr. Geo. Shields, Mr. Clark (medium), Miss Mann, Mrs. Guppy, and self. I shall only give you the occurrences. First we were told to ask for something all round. Mr. Clark had been told before the seance (this morning) the words "Soot Smith." The first event was soot in a handkerchief rubbed over Mr. Clifford Smith's face, making him resemble a Christy Minstrel; then, simultaneously, a bag of feathers, brought from first-floor, and thrown all over us; and, at the same time, the ice from a pan outside the verandah deposited on the table among the feathers. I need not say doors locked, and shutters shut; then five dessert-plates placed before us, empty; then five large snowballs, one on each plate; the tambourine playing all over the room; then the following parties wished, and the things they wished for were brought them: "M.A." a tulip; Mr. Childs, a photograph from next room; Clifford Smith, a cabbage and an orange; James Clark, a carrot and nut; Mr. Guppy, a potato; Miss Mann, a pear and a piece of parsley, the latter was brought her in the light. Then the spirit said it would write on the ceiling; on lighting up after, we found, high up on the dark room, "Go to bed.—'Dibber' and 'Katie.'" There were beautiful spirit-lights floating about the room. Mrs. Guppy complaining that the writing was not on the ceiling, the spirit made direct marks on the ceiling. The spirit "Dibber" spoke a little, in a very strong voice; "Katie" spoke in her usual small voice. I hope this will reach you in time for this week.—Yours very truly,

SAMUEL GUPPY.

February 5, 1873.

JUGGLERY IS NOT SPIRITUALISM.

The *Surrey Comet* gives a long report of clever conjuring tricks by Signor Bosco, and thus concludes:—"Of course Signor Bosco deceived his audience—he professed to do so—but he deceived them so cleverly that they could not believe their own eyes. At the present time, when there is so much talk of 'the wonderful phenomena of Spiritualism'—when objects are said to move about without being touched, and to come without being called for, it is well to remember that such feats as those of Signor Bosco can be performed without the aid of any supernatural power, and in the broad light of day, whilst the seances of Spiritualists take place in the dark. Without asserting that Spiritualists are deceivers, it may be fairly asked why certain circumstances performed in the dark are entitled to the adjective 'supernatural,' whilst others equally, if not more, astonishing—when the performer is honest enough to say that they are done by his own skill—are simply denominated 'tricks'? The least the Spiritualists ought to do is to give us daylight for the investigation of their 'extraordinary phenomena.'" Need we again repeat, that no conjurer will perform under the conditions in which the spiritual manifestations take place. The public are so fond of being gulled, and so averse to be instructed, that they place themselves wilfully at the disposal of conjurers, but will not allow conditions for spiritual phenomena in which the mediums are so held that it is utterly impossible for them to take any part in the production of the manifestations. No conjurer will consent to be conditioned as Messrs. Herne and Williams, Mrs. Holmes, and others continually submit to, both at their own rooms and in the houses of others. If mediums were tricksters, they could act in the light as well as the jugglers. But objects move in the light in spirit-seances, as the Dialectical Report proves; and at seances spirit-forms are manufactured out of nothing right before the spectators' eyes—these forms being recognised as friends and relatives. "The least the Spiritualists ought to do is to give us daylight for investigation." Why, they do far more: they tell you the conditions candidly, and you can go home and form a circle, and have the whole thing independent of Spiritualists or mediums, as thousands are doing weekly. If Spiritualists are conjurers, who taught them the tricks which cannot be imitated by professionals? The juggler endeavours to delude and mislead his audience; the Spiritualist openly reveals all that is within his personal control. The juggler puts his auditors, it may be, in gaslight, but he keeps them in mental darkness as to how he does his tricks. The Spiritualist, it may be, turns out the gas, but, as Gerald Massey observed at Newcastle, "mental darkness is not a necessary condition." Spiritualists consider it their duty to set their light on a bushel, but they do not profess to give eyes to the blind, or to turn the heads round of those whose eyes are unfortunately placed in the back of their heads.

There is an interesting discussion on Spiritualism going on in *Public Opinion*.

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CONTENTS OF LAST No. OF "THE MEDIUM."

A Scientific View of Modern Spiritualism (Mr. Grant's Paper)—What can I do to aid Spiritualism?—Next Sunday in London—Dr. Sexton's Appointments—Mrs. Butterfield's Appointments in London—The Early Delivery of the MEDIUM—Mrs. Dickinson's Mediumship—Psychic Force, Spiritualism, Health, and Pulvermacher—Gerald Massey's Lectures in the North and the Progress of Spiritualism—The Glasgow Spiritual Society, &c.

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

SUNDAY, FEBRUARY 9, Service at Cavendish Rooms, at 7 o'clock. Mrs. Butterfield, Inspirational Medium.

MONDAY, FEBRUARY 10, Private Social Meeting of Mediums, at 7.30.

TUESDAY, FEBRUARY 11, Madame Louise's Seance for the Spirit-faces, at 8 o'clock. Admission, 2s. 6d.

WEDNESDAY, FEBRUARY 12, Developing Circle by Mr. Cogman, at 8. Tickets for a Course of Four Sittings, 6s.

THURSDAY, FEBRUARY 13, Seance by Mrs. Olive, Trance-Medium, at 8 o'clock. Admission, 2s. 6d.

FRIDAY, FEBRUARY 14, Seance by Mr. Morse, Trance-Medium, at 8 o'clock. Admission, 1s.

*. Other Seances in London and the Provinces may be found on page 71.

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 7, 1873.

SPIRITUALISTS AND THE NEW EDITION OF THE "REPORT ON SPIRITUALISM."

Last week it was announced in this column that the "Report on Spiritualism" was about to be reprinted, and published by subscription at a remarkably low price; and after throwing out a few hints as to how our friends might help in this important matter, we asked for suggestions in addition to practical aid. It gives us pleasure to state that these recommendations have met with the most gratifying response, and several hundreds of copies have been already subscribed for, and a number of encouraging letters received. We publish a list of names this week only as a guarantee of success, that many of our friends who are now at work may have the honour of appearing in the list of "patron subscribers" to be given next week. Meanwhile, we present a few encouraging extracts from correspondence:—

DEAR SIR,—Not to know something of Spiritualism is to be behind the times. It is therefore with unfeigned pleasure that I have read your announcement in regard to a really cheap edition of the "Report on Spiritualism" by the Committee of the London Dialectical Society. As an investigator of recent date, owing all I know of the subject to the inquiry and experiments of the Dialectical Committee, I gratefully acknowledge the value of its labours, and heartily regret the ignorance that prevails in regard to this great investigation. But the cause of this ignorance is not far to find. The heavy price at which the first edition of the report was published (15s.), gave reviewers an opportunity for mischief of which they did not fail to take advantage. The shameless garbling, the contemptible suppression, and the truculent buffoonery which would have been impossible towards a cheap and widely-circulated book, have had, therefore, free course for the moment. Thus, not only the public, but very many Spiritualists, have been misled in regard to the nature, extent, and results of the Dialectical inquiry; and numbers who should have read for themselves, and who would have been thereby incited to a personal examination of the phenomena, have been laughed out of a good intention.

The antidote, however, is at hand, and should be freely applied. A cheap edition will not only dispel ignorance, but will expose the effrontery and misrepresentation with which the Report was received, and to which every investigator can testify who, like myself, has been at the pains to compare its contents with the reviews. This great undertaking should be seconded by every Spiritualist, every investigator, and every inquirer in the land. And as the bringing out of so large a book at so cheap a rate as eight copies for twenty shillings must be working at well-nigh cost price, I would urge that you do not go to press until at least five hundred subscribers are enrolled.

Thus this edition, Sir, would not be your risk or anxiety at all, but would be prosecuted distinctly as the effort and conviction of the increasing band of Spiritualists and investigators; for your share of the

task is more than accomplished in showing the possibility of the effort, and in conducting the merely technical labour necessarily involved. To secure a wide circulation, prompt and personal action should be taken on every side. Not only should all your recommendations of last week be followed, but at every seance, and in every investigating circle, should the questions be raised, "How many Reports can we subscribe for? and how best may they be circulated?" Personal pressure should be put upon every bookseller and every news-vendor to keep the work in stock. Personal presentations should be made of two or more copies to every reading-room and every library in the kingdom; for personal influence alone can combat the ignorance and prejudice which have shut the work out of so many fields of usefulness.

As my first contribution to your subscription list, and as some small acknowledgment of your untiring zeal, accept the enclosed cheque for sixteen copies, all of which I intend as presentations for the promotion of inquiry. Success is the hearty wish of your fellow-investigator,

TRUTH-PROMOTER.

Up to the moment of going to press the orders come in continuously, so that there are upwards of 500 copies subscribed for in less than one week. We give a few extracts from letters to show how this scheme is being appreciated.

From Mr. John Scott, Belfast:—

DEAR SIR,—In response to your circular respecting the Dialectical Society's Report, I enclose Post-office Order for £2, and hope you will obtain the support which your energy and spirit so well deserve.—Yours faithfully,

J. Scott.

Belfast, February 3rd, 1873.

Mr. Chapman, Liverpool, sends on an order for sixty-one copies, with the intimation, "To be continued next week":—

I am glad to see the earnest spirit and desire of investigators to have the "Dialectical Society's Report." It shows a healthy sign of progress. If "The voice of the people is the voice of God" is to be regarded as a true maxim, then the work, by being sent out in the way you are so generously giving it to the public, will, I have no doubt, make Spiritualism so far understood as to gain a response from the voice of the people that Spiritualism is the voice of God.

I obtained the above subscribers yesterday at our Sunday services. It will be anxiously awaited for by many sincere inquirers after truth.

We have received a great mass of correspondence, which we are unable to present this week; but to encourage workers, we print the list of names already received, which will be repeated next week, with additions, so that all our friends may take their place in the list of "patron subscribers."

COPIES	COPIES
8 R. H.	2 W. Kingdom, Esq., Reform Club
8 W. H. Swepstone, Esq.	8 Mr. Ralph Foster, Darlington
8 W. Volckman, Esq.	8 Mr. J. Lord, Rastrick
8 H. D. Jencken, Esq.	16 John Scott, Esq., Belfast
8 Mrs. Makdougall Gregory	16 Mr. G. R. Hinde, Darlington
8 Thomas Grant, Esq.	16 Mr. T. Blyton, for Dalton Association
8 Enmore Jones, Esq.	61 Mr. John Chapman, Liverpool
8 Mr. D. Richmond	8 Mr. G. Heppleston, Hudders-
8 Mr. J. Maynard, for Marylebone Association	8 Mr. T. Thelwall, Hull [field
1 Mrs. Kerby	8 T. M. Simkiss, Esq., Wolver-
1 Mr. Fusedale	hampton
8 E. T. Bennett, Esq.	8 S. S. Lingford, Esq., Bishop Auckland
8 Lieut.-Colonel Steuart	8 Mr. J. Reedman, Stamford
8 Rev. W. R. Tomlinson	8 Mr. J. L. Julian, Peterboro'
8 Dr. Gully	8 Mr. W. A. Findley, Burslem
8 Sir Charles Isham	20 D. W. Weatherhead, Esq., for
8 Mr. J. F. Young	Keighley Spiritualists
16 Mr. E. Redgate, for Nottingham Association	1 Mrs. Ashley
20 Mr. E. Foster, Preston	1 A. Kyd, Esq., Baden
8 C. T. Hook, Esq.	1 Miss Douglas
16 J. B.	8 G. N. Strawbridge, Esq.
16 Truth Promoter	8 Mr. E. Spencer, Leyburn
8 S. Hocking, Esq.	8 Mr. J. Herod, Nottingham, for the Libraries
8 Mr. B. Bradbury, for Morley Spiritualists	8 Mr. W. Vernon, Uttoxeter
8 C. Reimers, Esq.	8 Mr. Henry Whittington, Manchester
8 T. Richardson, Esq.	8 Mr. B. Hawkes, Birmingham
8 N. Kilburn, Esq.	8 Mr. Councillor Houghton, Huddersfield
8 J. Wason, Esq.	
8 Miss Ponder	
1 R. Beamish, Esq.	

In addition to letters containing orders for copies, we have received a few equally cheering, of which the following is a specimen:—

MR. J. BURNS.—DEAR SIR,—Please send me by next post about a quarter of a hundred of the detached prospectuses of the Dialectical Society's Report, and I will see what I can do with them. I think I shall be able to take at least eight copies, and I hope more. I will do what I can.—Yours truly,

GEO. TOMMY.

Bristol, Feb. 2nd, 1873.

To meet the requirements of such workers, we have issued with each copy of the MEDIUM this week a double subscription list—one column to receive the names of subscribers for the book, and the other to collect sums to present the work to local libraries. Those of our more influential readers, who may not have time or opportunities to solicit for subscribers, may place their names down at the top of the list, and hand it to some active youth, or other energetic person, who, with the patronage thus granted, may soon be able to fill the list with other names. To conclude, we heartily thank our friends for the results of last week's work, and hope to see a more laudable return during the next few days.

MR. THOMAS PRIESTLEY, 15, Crosshills, Halifax, will in future supply the MEDIUM and other works on Spiritualism.

THE NEW MACHINE.

This project is making steady progress. One gentleman has offered to advance £150 if a friend of his would do the same, but this friend has disposed of all his capital at present, and cannot do as he otherwise would. Perhaps some other gentleman may take the matter up. The arrangement might be made so as to make it perfectly safe for the persons advancing the money. The machine would be made over to them, and remain as their property till the whole was paid, at the rate of £20 per month. The gentleman who offers to advance the £150 says that 5 per cent only would be required by him for the use of the money, which we are heartily willing to pay. We shall be very glad indeed if some of our friends will take the matter up, seeing that there can be no loss, and a fair return would be given for the money. We have been advised to arrange our proposal in this way, seeing that it might be difficult to raise such a large amount in small sums. We would be glad to hear from helpers soon, as the state of the iron trade may cause a considerable rise in the price of machines within the next few days.

NEXT SUNDAY IN LONDON.

Sunday Services for Spiritualists, at Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, at 7. Mrs. Butterfield (inspirational medium) will speak under spirit-influence.

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

Sunday Lecture Society, St. George's Hall, at 4. Dr. Zerffi (lecturer on historic ornament, Science and Art Department, South Kensington) on "Natural Phenomena, and their Influence on Different Religious Systems."

Sunday Evenings for the People, St. George's Hall, at 7. S. Phillips Day, Esq., "Of Language and Literature, Posterior to the Art of Printing," followed by selections from Mendelssohn's "Elijah."

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

DR. SEXTON'S APPOINTMENTS.

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 AND THE PROVINCES.

St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell, Thursday, February 6, at 8.30.

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

Ball's Pond Association of Spiritualists, 102, Ball's Pond Road, Monday, February 10, at 8.30.

Marylebone Association of Inquirers into Spiritualism (date not yet fixed).

Lyceum, Kingston-on-Thames, Sunday, February 16.

Roehdale, Tuesday and Wednesday, February 18 and 19.

Morley, Thursday and Friday, February 20 and 21.

Liverpool, Sunday, February 23.

Communications may be addressed to Mrs. Butterfield, at the Spiritual Institution, 15, Southampton Row, London, W.C.

DEATH OF GEORGE DORNBUSCH, ESQ.

It was with feelings of surprise and sorrow that we perused the following note from Mrs. Tebb:—

"The accompanying list, which has been issued regularly by Mr. George Dornbusch for many years, will break to you the intelligence of his death, this morning (Feb. 5), at twenty minutes past four, after a short but severe attack of bronchitis. This announcement will be received with much regret by his many friends in this country and on the Continent."

The list referred to is a morning commercial publication, carried on by Mr. Dornbusch for nearly twenty years. The issue of Wednesday contained the following notice:—

"With deep sorrow, Mrs. Dornbusch announces the death of her husband, Mr. George Dornbusch, the proprietor of this list, after an illness of three days, from an attack of bronchitis. The sad event took place this morning at 4.20, at his residence, Grove Street Road, South Hackney."

"The list will be continued as usual on behalf of herself and family."

The deceased gentleman was one of the most liberal and intelligent supporters of progressive measures. For many years he was a most consistent vegetarian and abstainer from alcoholic liquors. He warmly advocated public health, and did all in his power to form an enlightened public opinion on the evils of vaccination. He sympathised deeply with the spiritual movement, and of late identified himself most intimately with its progress. In short, our deceased friend was an enlightened and munificent philanthropist. Mrs. Dornbusch, who is well worthy to follow in her deceased husband's footsteps, will receive the heartfelt sympathies of a wide circle of friends in this and other countries.

WE REGRET to hear of the decease of Kinnaird Gibbons, Esq., who was so well known for his firm devotion to the cause of Spiritualism.

A SPIRIT GIVES THE MASONIC GRIP.

We have just found a communication received from Mr. Alfred Grace, 23, Tavistock Place, W.C., but which had, unfortunately, been overlooked. It was written about the time that the spirit-forms were first given, but respecting which there has been much recorded since the letter was written to which we refer. We give one extract:—

"I asked 'John King' if he was a Freemason when in the flesh; he said yes. I requested him to give me the masonic grip. I was told to hold out my hand. Having done so, and not receiving what I asked for, I withdrew it, when I was told not to be so impatient, but hold it out again, which I did, and almost instantly I received the desired test. After a little desultory conversation, 'John' asked me if I would like to see the faces. We answered in the affirmative; he desired us to have a change. When we began to move we found that there was no handle on the inside of the door by which we had entered, and the other being a side door was locked, and the key down-stairs, consequently we were prisoners; but 'John' said, Never mind, I will open the door, which he did; and before we could all pass through, the other door was also thrown wide open."

The letter concludes with an account of how the spirit-forms were manifested under strict test-conditions, and of Mr. Grace's hat and umbrella being brought into the closed room while the medium's hands were held.

THE USE AND VALUE OF MEDICAL CLAIRVOYANCE.

To the Editor.—Dear Sir,—I am just in receipt of a letter from a friend in Scotland full of expressions of gratitude for a benefit received. The simple facts of the case are as follows:—About three weeks ago I had a letter from the same friend, stating that she had been for some time a great sufferer from bad health. She had tried many remedies, but none seemed to relieve her. She thought it proceeded from some disease of the stomach, as she had always suffered from bile; suffice it to say that I thought it a fit case for testing the powers of Mrs. Dickinson, and without loss of time I waited upon that lady, and merely stated that I wished her diagnosis of a distant case, and, without saying more, put the letter in her hand, taking care that she did not read any part of it. No sooner was this done than she described the person, her circumstances, and surroundings most accurately. One of her medical guides then controlled the medium (Mrs. Dickinson), and told me they would take the case in hand, and that by the third time the patient had taken the prescription they would write out she would begin to feel the benefit, and by the fifth time she would feel very much better.

I lost no time in forwarding the little packet, which had been duly magnetised, to my friend, with the request that she would give it a fair trial, and not to write me till the five days were out.

I did not at all feel certain how all this would be received, as my friend is no believer in such things; and as for the subject of Spiritualism, she almost repudiates it; and but for the confidence she has in myself, she would pooh pooh the whole subject. You may imagine, therefore, the pleasure I felt when I received not only her most grateful thanks but a complete corroboration of all that was said regarding the effects of the simple yet potent virtue of the prescription, and that she would do all in her power to proclaim it as well as recommend it to others.—I am, yours truly,

E. D.

London, January 29, 1873.

[The writer of this letter is well-known to our readers.—Ed. M.]

MR. MORSE'S weekly seances at the Spiritual Institution are resumed this evening.

MESSRS. HERNE AND WILLIAMS are expected to return to London early next week, when their seances will be resumed as usual.

WE REGRET to learn that Mrs. Dickinson has been suddenly recalled to America on pressing business. She leaves London to-day, and will sail from Liverpool on Tuesday.

MR. KILBURN reports: "Mr. Wallace arrived here yesterday and held an interesting seance at Mr. Fawcett's last night. He intends visiting Howden, Crook, and Tudhoe Grange." Address, Mr. Wallace, care of Mr. D. Richmond, 18, Chapel Street, Darlington.

THE enlightened and liberal individual, with an un-English name, who, in a book recently published, recommended "that the trade in Spiritualism should be stopped by law," is announced to lecture on "Natural Phenomena and their Influence on Different Religious Systems" at St. George's Hall on Sunday afternoon at 4 o'clock.

A HYMN OF ASPIRATION.*

BY MRS. M. A. BAINES.

As drooping flowers pine for rain
When parched with heat of day,
As weary traveller longs again
For home when far away,
So thirsts my soul, O God, for Thee,
Let heav'nly dews descend;
Refresh my path, and let me be
Supported to the end,
Unto the end.

How weary would the journey prove
Without thy guiding hand!
Oh, give me wisdom, grace, and love,
Thy ways to understand,
Although the sky may be o'ercast
And storms may cloud my way,
Yet let me see thy face at last,
And live in perfect day.

In perfect day.

Colburn's New Monthly Magazine, February, 1873.

* These words have been set to music under the title, "Thoughts of Heaven," a sacred song, by Berthold Tours, published by Messrs. Putt and Stewart, 117, Oxford Street, London, W.

A SERMON ON STONES.—GEOGRAPHY OF THE SPIRIT-SPHERES.

(Mrs. Olive's seance, Jan. 30th.—Spirit-Guide, Marie Stuart.)

"Hambo" came first. At the seance of the 23rd inst., he had made a "sermon on stones," the points of which we take an opportunity of giving here. He said that precious stones, when worn as rings or otherwise, were beneficial or prejudicial to the wearer, according to circumstances. Every precious stone gave forth characteristic emanations, which attracted spirits in sympathy with them. Thus, diamonds attracted pure spirits to the neighbourhood of the wearer, white being an emanation from and an emblem of purity. So the sapphire attracted spirits of wisdom, the emanations of a person in the spirit-world distinguished for his wisdom being invariably of a blue colour. Rubies attracted spirits whose distinguishing feature was love. All these stones brought good influences around their wearers. Stones of an opposite character were the emerald and the opal, which attracted respectively ignorant and diseased spirits. Pearls were neutral. "Sunshine" came next. Amongst other tests she described to a gentleman the situation and contents of his sitting-room so successfully, that he told her she was a very clever girl, and he would like to make her a present of a string of beads. "Sunshine" said he could not make her a present which she could take away, but roughly suggested that he might make her squaw a present, and that would do as well. "Dr. Forbes" followed, and after giving a prescription, was fortunate enough to find a gentleman present anxious to learn about the geography of the spirit-spheres. There were seven sets of seven spheres, *i.e.* forty-nine in all. The first sphere began at a distance of sixty miles from the surface of the earth. Each sphere was about three miles deep, and between every two neighbouring spheres there was a space of about fifteen miles. With regard to the nature of the spirits inhabiting the spheres, the first, second, and third were inhabited by those whose earthly life had been characterised by the darker classes of crimes, and to a spirit of the higher spheres the dwellers in these three presented no very marked distinctions. They were in a condition adapted to their low moral development, in which they were yet strangers to the stings of remorse and conscience. In the spirits of the fourth sphere this bud of development had been put forth, and that course of elevation commenced which carried them up successively through the fifth, sixth, and seventh spheres. In these spheres were located all who had still ties attracting them to the earth, or still some work to accomplish upon the material plane. When all such ties had been dissolved and all such work accomplished, and the spirit had at the same time attained to the highest position possible in the first seven spheres, it was optional for it to remain in the seventh sphere, or to ascend to the first sphere of the second set of seven. And it would give some idea of the time required for this process of spherical elevation when he stated that Socrates was now located in this first sphere of the second set of seven.

The last control was by the late captain of the "Northfleet." The control was very feeble and the voice a whisper. In going away he said, "The steamer has been found." These words were uttered at 9.15 p.m. of the 30th. The same fact was known in Cadiz at 8.45, but was not published in London newspapers till the afternoon of the 31st. In other words, the above announcement was made by the spirit half an hour after the fact was known at Cadiz, and fifteen hours before its announcement in London by telegraph and newspaper.

THE POWER OF SPIRITS OVER MATTER.

To the Editor.—Dear Sir,—I called upon Messrs. Herne and Williams, but only found Mr. Herne at home. After sitting chatting, I asked him if he would go into the cabinet to see if we could get any manifestations. Mr. Herne, his brother, and myself then went in. We joined hands, and immediately we saw hands and arms at the opening of the cabinet; these hands were laid upon us, and gave Mr. Herne some hard blows. The parties sitting outside only saw one hand, but that frequently. It was then proposed that Mr. Herne and his brother should leave the cabinet, and two ladies who had been sitting outside should come in. Violent knocks came at the top of the cabinet, which was instantaneously wheeled round with its face close to the wall. I requested Mr. Herne to move it back to its place, but I found that he and his brother were entranced. In a little time they awoke, and I begged of them to move it back, so that we could get out. During the time it was being moved back a shower of water came in; one of the parties was deluged; I escaped with very little. It appeared that during the time we were in the cabinet and the mediums entranced, the spirits had amused themselves (for it could not have been to amuse us) by removing all the chairs out of the front room and placing them on the cabinet; they also brought a guitar. My muff, that I had left in the front room, Willie Herne distinctly saw go over his head and through the aperture; he also had chairs placed upon his head. I now proposed that Frank Herne and his brother should go into the cabinet, and that we who had been in should sit in front and try for spirit-faces. "John King" came. I then asked him as a favour if he would assist in bringing a spirit that I desired to see. With his usual kindness (for he is always kind to me) he promised he would do all in his power. In a few minutes the spirit I had wished for appeared, but in his grave-clothes. I then asked him if he could appear to me as he was in this sphere; and in less time than I am writing this, there he stood. I have attended several seances for spirit-faces, but I have never before seen any that gave me satisfaction; in fact, I treated them as masks. I am now satisfied that spirits can and do appear as they were in this sphere. I may here, perhaps, mention that a fortnight previously to this I called on Messrs. Herne and Williams and found them both at home. A gentleman was there whose name I have forgotten. Mr. Herne and I went into the cabinet, and during the time a spirit-voice came and talked to the company outside, showed splendid spirit-lights, and put the ring, which had not previously been in the cabinet, upon my arm, I having firm hold of Mr. Herne's hands, and not thinking of the ring-test, nor had we asked for it. Mr. Herne then left, and Mr. Williams came in and sat with me, the gentleman requesting to come in with us. We were no sooner seated, taking hands, than the ring was again upon my arm. The gentleman then asked as a favour that

they would put it upon his; like a flash of lightning it was done. I should have said in the former seance, that after all had left the cabinet Mr. Herne and I were sitting with our hands joined, and a chair and ring came on our arms. This in daylight.—Yours faithfully,
February 1, 1873.
CATHERINE BERRY.

THE EMPEROR NAPOLEON SEEN MATERIALISED AT A SEANCE.

Mr. Burns.—Dear Sir,—Will you kindly give me space in your valuable paper, the *MEDIUM*, for an account of a very extraordinary and interesting seance, witnessed by myself, at the reception rooms of Madame Louise, 33, Percy Street, Bedford Square, on Friday evening last, Jan. 31st. While thinking over in my mind how I should spend the evening, and the prevailing subject always uppermost whenever I visit the great city of London being Spiritualism, I resolved to try the mediumship of Madame Louise, and on arriving at her rooms was most cordially received by herself and son. I found them very busy in preparing a temporary arrangement, as an experiment, to sit for the spirit-faces and other manifestations, as witnessed at the seances of various public mediums in the city of London. The arrangements being completed, I was earnestly requested to closely examine everything, in order, if possible, to ascertain to my own satisfaction if there was any mechanical art or hidden contrivance other than might be carried out in a few minutes by myself or any other person in any house in the world. Having satisfied myself that every article present was merely such as are commonly in use in almost every home in the country—such as a table, on which were placed a violin, a guitar, and a small handbell; a curtain, hung up in a doorway with an aperture about a foot from the top, sufficiently large for the head of any person to be seen—four chairs being placed in a line a short distance from the table, on which were the instruments, we sat down; Madame Louise's son next to the table, a female visitor next to him, Madame Louise and myself at the end. The light was put out, our hands all joined, we commenced singing, and in a few moments the guitar commenced playing, floating over our heads and touching each of us, and rested on my lap. Then the violin commenced playing also, and, tapping each on the head, was replaced on the table. Then the bell commenced ringing a very pretty tune, and rested on the carpet. All being very much pleased with these manifestations, and feeling there was pretty strong power and good harmony, we all agreed to sit for the spirit-faces. Having placed the light in a favourable position to clearly distinguish the spirit-faces when they appeared, we were greatly delighted to find we had a very short time to wait; for scarcely had we placed ourselves when there appeared, quite recognisable, to all of us, the face of the late Emperor Napoleon III., so lately passed away, most gracefully and majestically bowing, and made himself as visible as when in earth-life. So anxious was he to be recognised that, he appeared three or four times. The next face that appeared was that of a dear little girl, a daughter of mine, two years of age, that passed away some eight years ago. There she was, sweetly smiling, and looking as angelic as it is possible to conceive; and when asked if she knew me, gave me such a nod of recognition as I shall never forget, fully convincing me of the great and glorious truth of Spiritualism. Next came the face of an elderly person, manifesting as the mother of the female visitor, which was the last of the spirit-faces.

We again took our seats, only changing places, myself sitting in the chair nearest the table with instruments upon it. The light being put out, we commenced singing, and the instruments were soon playing and floating about the room, touching our heads. The violin was put into my hands; the bolster brought from the sofa, at the far end of the room, was put on my head and into my lap and replaced on the sofa; a drop was taken from a lustre on the mantelpiece and put upon the table that contained the instruments; and I distinctly saw the spirit moving while manipulating, also many spirit-lights floating about the room.—Hoping I have not trespassed too much upon your kind indulgence, I remain, yours respectfully,
RICHARD A. HUSKISSON.

Charlotte Street, Birmingham, Feb. 1st, 1873.

On Tuesday evening Madame Louise held a seance at the Spiritual Institution; present, Mr. Chimery, of Paris, Mrs. Burns, and her sister Miss Wooderson, Madame Louise and her son. Three faces appeared at the aperture, each one several times. One was recognised as Mrs. Moon, an old lady who used to do work occasionally for Mrs. Burns at Camberwell. The identity of this form was established in the most satisfactory manner. A very beautiful face appeared, which Mr. Chimery observed as being much like Miss Wooderson, who could not recognise it as a relative. The third was not known. After the seance Miss Wooderson, by spirit-writing, was informed that the second spirit-face was that of her grandfather's sister, who appears on a spirit-photograph obtained at Mr. Hudson's, in which Mrs. Burns was sitter. The likeness between the spirit-face and the spirit-photo is recognised by Mrs. Burns. Further experiments will no doubt intensify the power of these manifestations, which are nevertheless extremely satisfactory already.

DR. SEXTON AT BISHOP AUCKLAND.

On Monday evening, January 27, Dr. Sexton lectured in the Mechanics' Hall on "Spiritualism in Relation to Science, Progress, and Human Happiness."

Speaking as a scientific man, and one well acquainted with the various departments of physical knowledge, the clear statements and settled convictions of the Doctor in regard to the reality and uses of modern spiritual manifestations were to his sympathising hearers especially grateful; whilst to the sceptics and Secularists, of whom a number were present, they must have come with considerable weight. The objection often urged, that these manifestations contravene natural laws, was shown to be baseless. If a table did rise from the ground without visible assistance, this no more upset the law of gravitation than if it were done by human hands; it merely proved that in some occult manner that law was for the time suspended. But when you add to the mere movement, intelligence displayed in raps and other ways, then you find yourself unable to assign these doings to a mere force—no force having yet been shown to possess, nor can we reasonably admit does possess, intelligence. Considered inductively, according to the Baconian method, no

theory save the spiritual one covered the facts presented to us in modern Spiritualism. All the other theories which had been propounded had failed when tried by the standard of known occurrences. The facts of modern Spiritualism enlightened much which had at all times perplexed the human mind. Death was no longer an awful mystery. The assurances of loved ones now passed over cleared away doubt, and made lovely and welcome what before had seemed only dark and gloomy, whilst the horrid doctrine of annihilation was at once swept into oblivion. What consolation had Secularism to offer to the bleeding, yearning affections of the bereaved ones? At best, a cold philosophy of resignation; or, as is expressed in its authorised burial service, "That those lost ones will reappear in the buds and flowers of the coming spring-time." Spiritualism recovered man's religious aspirations at once from the gloom of a mistaken theology and a proud scientific neglect, and was capable of effecting reforms and improvements of the most progressive kind in society. Not only Spiritualists, but also the Spirits, were working might and main to bring about the elevation and happiness of the human race. Spiritualism was at once scientific and religious, and was adapted to influence mankind in the most refined and elevating manner.

Various questions were answered in the most good-humoured manner at the close of the lecture. It was considered that some were of a character not deserving of the kindly attention they received; nevertheless, this portion of the evening was very interesting, as showing the amount of interest taken in the subject. The lecture was characterised by great calmness and clearness of thought and enunciation; and the advocacy of Dr. Sexton is, now that we have heard him, most highly esteemed here, and will, it is most sincerely hoped, be largely taken advantage of by all Spiritualists.

[A very excellent report of Dr. Sexton's lecture, occupying two columns, appears in the *Bishop Auckland Chronicle*. It is matter well worthy of perusal, and indicates the instructive and trenchant character of the Doctor's addresses.—Ed. M.]

DR. SEXTON AT DARLINGTON AND STOCKTON.

To the Editor.—Sir,—We have had Dr. Sexton, as was announced, giving us a course of lectures here last week, two on Spiritualism, one on vaccination, and two on human physiology, finishing by the delivery of one in Stockton last Monday evening, entitled, "The Existence of God and the Immortality of the Human Soul verified by Spiritualism." I cannot do anything like justice by way of a report of the lectures without occupying more of your space than you can afford, but as I attended the whole of the lectures I will attempt to give you an idea of the impression they left upon my mind and the minds of others with whom I have conversed since their delivery.

Nothing noticeable was wanting to complete the perfect analysis of the subject dealt with. Before hearing the Doctor, we expected a treat, but our most sanguine anticipations were more than realised, which is not usually the case in common experience; more often are we doomed to disappointment. His style is exceedingly clear and forcible, almost compelling conviction with the ponderous weight of his arguments, possessed of a gigantic intellect in which is stored a vast amount of research which he is able to wield to such purpose that there is scarcely a crevice left for an opponent to get in the thin edge of his wedge. It is encouraging to see such powers of mind engaged in the advocacy and defence of the truth. Societies requiring the services of an able advocate of Spiritualism would probably have some difficulty in finding one better qualified than Dr. Sexton. The only regret we have is that the lectures were badly attended, though encouraging to find that those who attended the first, as a rule attended all the lectures, thereby signifying a laudable appreciation of the same.—Yours, &c.,

G. R. HINDR.

MR. HEPPLESTON writes:—"I am happy to say we had two excellent lectures from Dr. Sexton on Sunday, but a rather poor attendance, as the weather was very unfavourable. You can send me twenty shillings' worth of the Report of the Dialectical Society; if I can dispose of any more, I will."

Huddersfield, February 4.

SPIRIT PHOTOGRAPHS AT EDINBURGH.

To the Editor.—Dear Sir,—Our esteemed friend Mr. Wallace, the Missionary Medium, after battling bravely to break up the fallow ground here, has passed on to county Durham. He tells me that my house was the first he visited, and also where his last lingering visit was paid. On that last occasion we had a most delightful and cheering trance-address, in evident reply to my most secret but specific aspirations to the Almighty Father of us all for more light. By the bye, we tried to take some spirit-photographs of the dear invisibles of three generations of my family, who telegraphed freely with us; and, although we got minute directions as to the arranging of the background, and what not, the indications of spirit-faces were very faint; but they were there.—Yours truly,

WILLIAM MACRAW.

31, Princes Street, Edinburgh, February 4, 1873.

LIVERPOOL SUNDAY SERVICES.

Two very successful meetings were again held in the Islington Assembly Rooms, Liverpool, on Sunday last—afternoon and evening; the meeting in the evening being presided over by J. Wason, Esq., the much-respected president of the Liverpool Psychological Society. During the evening Mr. Shepard, a gentleman well known in the town as an able and vigorous champion of the Secularists for the last thirty years, but now an avowed outspoken Spiritualist, made some extremely practical remarks. This gentleman pointed out the great value of the Press as a means for promulgating ideas of every description; and he said, seeing then the great value of the Press, is it not a matter of the greatest importance that Spiritualists should use their utmost endeavours to increase the circulation of their own journals, and thus extend the movement and increase its value and importance. He earnestly recommended all to do their best to increase the sale of the now well-known and equally well-recognised organ of the movement, viz., *THE MEDIUM AND DAYBREAK*. Do as he did; order it through your newsagent, not only one copy, but two or three copies weekly; for surely we could not begrudge twopence or threepence for so useful an

object, seeing how much was daily spent for far less worthy purposes. Speaking to his former friends the Secularists, he urged upon them that if they wished to know why he had become a Spiritualist, let them form circles in their own houses, and then they would discover the reasons that induced him to become a Spiritualist. Mr. Wason, the president, then offered a few well-chosen remarks, mentioning that he had been a Spiritualist for the last sixteen years, and that by the agency of Spiritualism he had come to know that the existence of the human spirit and its immortality were eternal truths. Mr. Morse (the medium speaker) here passed into the trances, and under the influence of his spirit-guide gave an eloquent and lucid address upon the dawn of the day of freedom, occupying over an hour in its delivery. Mr. Morse has now concluded his sixth engagement in Liverpool, and the efforts of his spirit-guides become better appreciated each time he visits us. We are in hopes of being able to secure his services again ere long.

Fines.

KING'S CROSS PSYCHOLOGICAL SOCIETY.

DEAR SIR,—Thanks for the notice you gave of our little society. Our object is the development of mediums, obtaining books from the Progressive Library, and engaging public mediums as frequently as our funds will permit us to do so. We meet every Wednesday evening at 8 o'clock; every member pays sixpence per week for the objects of the society; and as our numbers are yet small, we shall be pleased to have a few more to join us. By your permission, I will give you a short account of what took place on Wednesday. Mrs. Dickinson, the American medium, was present, and was controlled by a spirit calling himself "John Chandler," who gave a long account of his earth-life, and said he was a lawyer, and his father was a judge, and his mother was a hard-shell Baptist. She told him if he did not change his life and join them, when he died he would go to hell. In reply he told her, "What is to be will be, and if I am to go to hell I shall do so." He then informed us when his spirit left the body he did not find himself in hell as they had told him he would, and to which place they believed he had gone, but was now engaged in endeavouring to influence the inhabitants of earth to act justly towards each other, in order the sooner to progress in the spirit-life. Mrs. Dickinson was next controlled by an Indian spirit calling herself "White Fawn." At the same time Mrs. Wilson was controlled by a spirit calling herself "Pansy;" they conversed together for some time, but as their language was not understood by us, I am unable to report it.

W. T. WILSON

103, Caledonian Road, King's Cross.

ST. JOHN'S ASSOCIATION OF SPIRITUALISTS, CORPORATION ROW.

On Thursday evening, the 30th ult., Mr. C. W. Pearce delivered a very interesting lecture here on "Spiritual Manifestations, Ancient and Modern;" Mr. Freeman in the chair. The lecturer based his conclusions primarily on the Bible; and with regard to the complaint of non-Spiritualists, that the phenomena invariably take place in the dark, he combated it by illustration from the Scriptures, where supernatural events are given as having taken place in darkness—such as when Moses took the two tables of stone, upon which were the Ten Commandments, from the hands of God, on Mount Sinai; the release of Peter from prison, &c. And, with respect to the fallacy that the age of miracles had passed, he mentioned that Mr. Guppy, who was one of the most truthful of men, had informed him that one Sunday morning Mrs. Guppy had complained to him that the baker had neglected to call with the bread the previous day, and that there was consequently none in the house, when a loaf of bread fell at his feet, brought by the spirit "Katey King."

THE St. John's Association of Spiritualists beg to announce the following arrangements for February, 1873:—Thursday, the 6th, an address by Mrs. Butterfield, inspirational speaker from Yorkshire. Thursday, the 13th, an address by Mr. J. J. Morse, under spirit-control. Thursday, the 20th, a lecture by J. Freeman, Esq.; subject, "My Experiences." Thursday, the 27th, a seance; Miss Keeves, medium. The meetings to be held at the St. John's Temperance Hall, 7, Corporation Row, Clerkenwell. Admission free. Doors will be opened each evening at eight o'clock, and the meetings commence at 8.30.—R. PEARCE, Hon. Sec.

NOTWITHSTANDING the inclement state of the weather on Sunday evening, a considerable number attended at the Cavendish Rooms to hear Mrs. Lowe make a statement respecting her incarceration in a lunatic asylum on account of Spiritualism. The revelations made indicated that there is room for much reform in the laws respecting lunatics, and also in such matters as the marriage laws whereby married women are incapacitated from independent action, and may be "legally" subjected to the grossest cruelty by their husbands. Much sympathy was elicited, and we heard of a committee being formed to aid Mrs. Lowe in her reform agitations. Her case is fully stated in facts advertised in another column.

MRS. BASSETT's third seance on Tuesday evening, at Mr. Cogman's, 15, St. Peter's Road, Mile End, was characterised by steady progress. Objects were carried by the spirits, viz., a rather heavy ornament from the mantelshelf, a gentleman's coat from the opposite side of the room was laid on his lap, and the match-box was taken from the gentleman in whose charge it was. There were fifteen persons in the circle. The fourth seance of this series will take place on Tuesday evening next; admission, 1s. We understand that Mr. Bassett will hold a public discussion on Spiritualism, in the Hall at Stratford, on Saturday evening. Mr. Bassett's plan is to take up any opponent that may present himself, and answer questions from the audience.

THE Spiritualists of Rochdale had a great treat on Sunday last. Mrs. Scattergood, medium, of Bradford, kindly came down to Rochdale, and gave us two addresses in the trance. We engaged a large room for the occasion (this being the first venture of the kind), and all Spiritualists had the privilege of inviting as many friends as they wished. The meeting was a success, the addresses exceedingly good, and all appeared much pleased and enlightened; and her hearers must have left with the conviction that she was a "Scatter-good" indeed.—T. LONGLY, 47, Water Street, Rochdale, February 2, 1873.

A TEST SEANCE.

To the Editor.—Dear Sir,—A seance worth recording was held at my house last evening. There were present, Mr. and Mrs. Armfield, of Battersea Rise; Mr. J. Smallman Smith, and Mr. C. V. Child, of the Inner Temple; Miss Rendle; Mr. Robson, of 24, Stamford Street; Mr. and Mrs. Bassett, of Thornham Grove, Stratford; Mr. Williams, the medium; Mrs. Wilson, and myself. The first part of the evening we sat in the dark, around an oblong table, with all hands joined. The spirits, "John King," "Peter," "Charlie," and "James Lombard," spoke with the direct voice, carried things about the room, and shook hands with us.

Upon asking the spirits for direct writing (we had previously placed pencil and paper on the table), we all heard the pencil used with great rapidity and force; and, upon lighting the gas, the following was discovered on the back of a picture, which, to our surprise, was on the table instead of the wall:—"This was taken down by 'Peter.' God bless you." After this we adjourned to tea, during which repeat the invisibles rapped on the wainscot and floor of the room, and thus conversed with us. The second part of the evening we sat for the spirit-faces. My cabinet is a simple one. It is made of matchwood, hinged together like a folding screen of three sides with an aperture in the centre one, across which is hung a small black curtain. We place it against a wall of the room, the outer wings at right angles with the centre piece, and make a roof to it with an ordinary tablecloth. Mr. Williams seated himself in the cabinet, and I secured his hands with twine, first passing it closely round each wrist and tying two knots, and then fastening it to the back of the chair and making two more knots. I know of no way so secure as this one, each hand of the medium being, as it were, separately handcuffed to his seat. We placed a lighted candle a short distance from the cabinet and "warbled." "Peter" soon discovered that our songs were suited to his mellow voice, and took part in them lustily. At length "John King" showed himself, and invited us all in turn to shake hands with him. His appearance was very much the same as at the seances in Lamb's Conduit Street. A fine large head, dark eyes, profuse jet-black moustachios and beard, and broad chest. He was dressed in white, and wore a white turban. Mr. Child, in taking "John's" hand the first time, gave him the masonic "grip." "John" returned it, much to the other's astonishment. Later in the evening the same gentleman again went to the cabinet, and asked "John" to shake hands with him, when "John" was the first to give the "grip." After the seance, Mr. Williams assured us that he himself was not a "mason," and was unacquainted with any of the masonic signs. "John King" twice put his head out of the cabinet; "Peter" showed us his dark-looking hands and arms; and a face appeared at the aperture several times, with a great deal of white muslin (apparently) about the head and shoulders, but no one present recognised it. Immediately after the last manifestation (a tube thrown out of the cabinet), we examined Mr. Williams, who was entranced, and found him tied exactly in the same manner as at the opening of the seance, which I have already described.

I must not forget to mention that throughout the dark seance "Peter" and "Charlie" afforded us much amusement. The latter controlled Mr. Robson, and poked jokes at his brother. "Peter" got "riled" at this—or pretended to be, for our benefit—and took books from the shelves and pelted Mr. Robson with them. Every now and again "Charlie" was ousted, but he quickly regained control of his medium, and laughed, and tittered, and roared with delight.

Our best thanks are due to Mr. Williams for his exceeding willingness to submit to our tests—indeed, he always courts them; all genuine mediums should copy him in this respect, and all investigators, and Spiritualists themselves, should demand test-conditions from mediums, in order to prevent rogues and vagabonds from assuming powers they do not possess.—Yours truly,

DAVID H. WILSON, B.A.

New Wundsworth, S.W., January 27, 1873.

SECULARISM is evidently in a desperate condition, and has taken to lean on Spiritualism. Mr. Bradlaugh finds an extraordinary demand for the *National Reformer* containing the report of the debate with Mr. Burns; and the *Secular Chronicle*, a Birmingham monthly (price 1d.), has adopted "Modern Spiritualism" as its "leading article," leaving Secularism very significantly in the rear. Of course the writer is utterly incompetent to deal with the subject, both on account of the fact that he is practically unacquainted with it, and with the views of Spiritualists respecting it; but his labours, nevertheless, have a most excellent purpose. All Secularists are not fools and bigots, and when they see such qualities exercised by their would-be leaders, they straightway think there must be "something in it," and desire admission to a seance, or send for a packet of papers on Spiritualism. We hope our Birmingham friends will extend the most generous feeling towards their townsman.

AN INTERESTING LECTURE was lately delivered in Hong-Kong by Mr. N. B. Denny, the editor of the *China Mail*, on Chinese Folk-lore, in which the lecturer pointed out the identity of many of the beliefs prevailing in China on the great concerns of life—such as birth, marriage, and death—with those which exist among ourselves. For instance, to take some of the most striking, he showed that the superstition against rocking a "toom" or empty cradle; the Yorkshire custom of throwing rice after a bride as an emblem of plenty; the practice common among Swedish brides of endeavouring to get their husbands to do something implying future subjection to their wills; and the Scotch custom of opening the doors and windows of the house in which a corpse is being "sained," to give the departed soul free egress,—have all their counterparts among the Chinese. As might naturally be expected in a country where every action of a man's life is moulded in conformity with the dictates of superstition, comets, stars, and other signs in the heavens are carefully watched. In conclusion, Mr. Denny gave a brief sketch of the were-wolves, ghosts, hobgoblins, and serpent-women common to Chinese folk-lore.—*Athenæum*.

MR. H. PROCTOR.—Thanks; you will see that we have availed ourselves of your kindness.

SEVERAL REPORTS OF Dr. Sexton's lectures have come to hand at the moment of going to press.

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MADAME LOUISE (from New York), MEDICAL, CLAIRVOYANT, and HEALING MEDIUM (holds a Diploma from the New York Medical College and Women's Hospital), ATTENDS PATIENTS and GIVES SEANCES at the Residences of Patients, or at her Reception Rooms, 33, Percy Street, Tottenham Court Road.—A DEVELOPING CIRCLE for the Spirit-Faces on Wednesday and Friday Evenings, admission 2s. 6d.

SEANCES IN LONDON DURING THE WEEK.

FRIDAY, FEBRUARY 7, 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 9, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

MONDAY, FEBRUARY 10, 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 11, Seance at Mrs. MAIX's, 321, Bethnal Green Road, at 9. Admission Free.

THURSDAY, FEBRUARY 13, 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 9, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at a.m. and 2 p.m.

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

BREARLEY, Public Meetings, 10.50 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.

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

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

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

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

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

GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.

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

HALIFAX, at Mr. Wood's, Hanson Lane, Queen's Road (door above New Connection School), 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 10, HULL, 42, New King Street, at 7.30.

TUESDAY, FEBRUARY 11, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, FEBRUARY 12, 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.

HALIFAX, best door above the New Connection School, Hanson Lane, Queen's Road, at 8. Mr. Wood and Mr. Blackburn, Trance-Mediums.

THURSDAY, FEBRUARY 13, BOWLING, Hall Lane, 7.30 p.m.

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

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

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

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

FRIDAY, FEBRUARY 14, LIVERPOOL, Weekly Conference, at Mrs. Bohn's, Caledonian and Temperance Hotel, 6, Stafford Street, at 8 p.m.

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