



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

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[PRICE ONE PENNY.]

OF WHAT USE IS THIS SPIRITUALISM?

It is a duty I owe to society to add my testimony to the verities of spiritual phenomena, although I may well shrink from appearing in print when philosophers, electricians, chemists, and many other scientists are engrossing public attention. Yet as a Spiritualist of five-and-twenty years I may enter the lists without any misgivings, wherever truth and error may be grappling on this momentous subject.

It may be my own fault, but I always feel baffled when a sceptic puts to me the question, What is the use of all these manifestations? The answer I mostly give is, Not any, unless the inquirer is dissatisfied with his present surroundings, and yearns for something better. This state of mind is above and beyond all argument, and at an infinite distance from human control; it appeals directly to the benevolent Father of all, whose response is so sure, that it has already entered the suppliant soul before it has framed its prayer. I am speaking from my own standpoint, uttering my own experience, and my soul wells up to the great Giver in everlasting praise for the light of the spiritual philosophy which has abolished death anew, brought life and immortality to light, revealed the glorious doctrine of progression as the God-ordained plan of universal salvation, whereby all eventually shall be gathered in the Father's arms, and the heaven of our race begin.

This, then, has been the use of these trilling manifestations to me; and I have not sought to cast the pearls of truth before the rich and the full, because I do not tremble for their salvation, and know that in their own consciousness rests the lever which alone can move them.

The Spiritualist can serenely watch and calmly wait—the reign of harmony is sure. Even the lowest individualities that exist have within them a schoolmaster that will bring them to the practical life of Christ, and this schoolmaster is the unquenchable desire to conserve their own happiness. He only errs in judgment, or is impelled by circumstances, who goes astray; he demands the pity of his peers. "Neither do I condemn thee; go, and sin no more," should be the language of the professed Christian, if only because he demands it for himself. Till men act on this standard, love is buried, and the social fabric is built on sand. The moment true self-abnegation is proclaimed by a few harmonious souls, they become invincible—they will be "the salt of the earth," "a city set on a hill," the only true Church. What care they if bereft of all? If poor to-day, they are rich to-morrow, because they are brethren.

Such-like conclusions are the fruits of my Spiritualism, and thus it is I am not able to answer the oft-repeated query, "What good is it?" I feel and know it is good for me, but how it becomes so is a mystery—how to show it to others is a problem; and I must refer all inquirers again and again to the Divine teachings, so marvellously in harmony with natural law, "Ask, and ye shall receive; seek, and ye shall find." Its uses are prospective, and dependent on conditions. Its main teachings are diametrically opposed to the institutions of the age, and to my mind the greatest use of Spiritualism will be to break up the false rest of the Churches, and to inaugurate the literal reign of Christ in the daily life. Such is constantly affirmed to be its mission at all spirit-circles, and so viewed it becomes a purifying element in the lives of its votaries, an impregnable entrenchment behind which they can defy, or nobly bear, the ills that this age of self-aggrandisement can develop. They live, 'tis true, as other men, they battle with their fellows for dear existence, but they have a higher life, which is a constant prayer that this selfish system may soon give place to universal brotherhood. They know that as this prayer widens, and its cadences reach the troubled hearts and homes of suffering millions, it will be caught up with rapture, and the response will come in the spiritual reign of a risen Christ, heralded by tens of thousands of his saints, who are even now knocking at our doors, preparing the advent, waiting to usher in the dawn of a day

"Such as earth saw never,
 Such as heaven stoops down to see."

Now the manifestations I started to chronicle are principally of a physical character, and are useful to the honest sceptic rather than the sectarian. It was a private seance at my own residence, at which Messrs.

Herne and Williams, of London, were the mediums; present, nine or ten individuals. At the tea-table, before the seance, the large dining-room table, with its weight of tea-service, &c., was raised several times, and a chair was moved without contact about four feet in a brilliant light. On sitting down for manifestations, all hands were joined, the lights extinguished, and on the table were two iron rings, a tambourine, two bells, two speaking-tubes of cardboard, an accordion, and a large musical box. The tambourine was soon lifted and played, touching our heads, and carried to different parts of the room. The bell was lifted, and freely rung. The iron rings were put upon the arms of a lady and gentleman in the circle, who are quite clear that they did not leave go of hands. The musical box was playing, and was distinctly heard to leave the table, and float about the room for forty seconds or more, returning over the head of one of the circle (an M.D.) on to the table, where it was landed with great force. The box was then opened by the spirits, wound up, stopped repeatedly, and then set going again; played upon, as it seemed, with a finger-nail; the lock unscrewed, taken off, and thrown to one of the sitters. The speaking-trumpet was taken up, and touched nearly everyone present, and some were mercilessly beaten on the head with it because of their utterance of doubts. Some lights were seen floating about by some of the company. On striking a light, the musical box was found minus the lock, but on the top were some brooches which were certainly in the bed-room before the seance. In reviewing these phenomena, which are usual with these mediums, there is little benefit to be traced from them further than to arrest attention, and lead inquirers to search for higher manifestations. Wonderful truly they are, but they sink into insignificance before the materialised forms of the loved ones gone before, who are able to show themselves in presence of these mediums. There were several appearances of this kind, and a lady present, who sat nearest the cabinet, distinctly recognised three of her brothers, although to the rest of the company it appeared to be the same spirit manifesting at three different times, so much were her brothers alike. She called their names as they appeared, and each nodded three times. The last one used the trumpet in whispering a few words, "Glad to see you," which were the latest he uttered to her before he quitted earth. Some thought the words were spoken by one of the mediums, but it would be a curious fact if he did so to pitch on those words. I would rather think it a wonderful coincidence, and strong presumptive evidence that the spirit was actually present, who uttered, "Glad to see you," when on the threshold of another world, a dozen years ago. What a thrill of joy passed through the sister's heart as she thus unexpectedly met her twin brother! What would not any one give to see once more the forms of those dear to them who have passed on, while the possibility of holding converse with them is fruition itself! What do all these marvels mean, and to what do they tend? They foreshadow a mighty movement to be on the wing, to bring this world and the next into a vast embrace; and upon these manifestations there will arise a structure so easily demonstrable that it must strengthen the religion of the future. It will not supplant the old; it will strengthen all its valuable points, and its superstructure of facts and phenomena will render assurance doubly sure. Spiritualism is the golden key which will unlock the ancient mysteries of prophetic fire, assert the permanence of the laws which governed it, while demonstrating to our astonished gaze the eternity of revelation. It will erect theology into a science in which the very meaneast will be interested; and it will no less assert its sway over secular matters, urging to the study of physical and moral law, and claiming a holy alliance with all scientific truth. It contains within its boundless folds the essence of all religions of the past, and will affirm, in a special manner, the Quaker doctrine of the influence of the Spirit, and that of the Roman Catholic purgatory. The former will be shown to be the aggregate of the infinitude of spirits in harmony with God, and the latter the grand idea of progression divested of all superstitious trappings. In its light the forgiveness of the Magdalens will be no mystery and no miracle, but simply the inevitable result of the action of the laws of the Supreme—the natural response to souls in bondage and thirsting for deliverance. The reign of law everywhere and always will be affirmed; the prophetic

utterances of poets and philosophers of all ages will assert their true significance; and, not last nor least, the comprehensive couplet,

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul."

All hail, then, to this new evangel, which comes to us pointing with tender pity to our social and religious fabrics, and pregnant with the promise of a new existence, so soon as we are wise, and essay to embrace the sublime teachings of Him whom we profess to worship and to build on the rock of self-abnegation!

J. HARE.

Chester Crescent, Newcastle-on-Tyne, Feb. 4th, 1873.

HOW SPIRITUALISM SHOULD BE STUDIED.

To the Editor.—Sir,—You had your dose of facts last week; this week you must have the philosophy, and your brother the facts. Editors are jealous, and jealousy we are taught as babies is a divine quality. I gave you a set of facts last week. Does anybody doubt that they were caused by beings not clothed in flesh and blood? Millions, you reply, in this good city of three and a half million inhabitants. Yes, but these millions are sheep who follow (in belief) certain bell-wethers. If the Royal Society and the Anthropological and the President of the British Association declared that these occurrences took place by the agency of beings without flesh-and-blood bodies, the millions would believe. The millions believe when they announce a new planet or comet. But, say the bell-wethers, we have no opportunities of investigation. But, gentlemen, if you have opportunities and do not avail yourselves of them to enlighten the public as to facts, you are but obstructives; you cumber the ground; you are unworthy of that respect from the public which you lay claim to; the letters you affix to your names cease to be those of "honourable mention." Now these facts amount to this, that occurrences take place which it is more important to the human race should be explained than your sending the "Challenger" to fish up deep-sea mud (though that is interesting); far more important than your watching an eclipse from different parts of the world (though that is praiseworthy). These occurrences are the passage of solid and living objects through the walls, doors, windows, or ceilings of closed rooms. To effect this, one of the two must become soluble or plastic, either the thing carried or the wall, door, or window of the room. The theory (and partly proved) is that the thing carried is charged with something (call it magnetism), and not otherwise interfered with, and that the (to us apparently) solid obstacles are temporarily dissolved and rendered plastic to permit the passage. I have seen (and many others too) about a hundred cabbage butterflies brought through closed doors and all obstacles at a seance in Great Marlborough Street, and butterflies are not plentiful there; it was eleven o'clock at night. The butterflies were all as quiet as if on flowers—some on the table, and some all over the ladies present. Either the butterflies or the wall were partially dissolved, or both. You don't believe it. You shall though, before I finish this letter—unless you are ostriches.

All these occurrences are of one common nature; a class of phenomena—whether flowers, fruits, eels, lobsters, snow, ice, or human beings—carried through solid substance. They are of exactly the same genus as you may see take place for 2s. 6d. or 5s.—namely, the passing an iron ring over and on to the arms of two people holding hands firmly. First I heard of its being done in America, then I went with my wife to Mrs. Holmes's seance. The custom is that an iron ring is passed on to the arm of a person firmly grasping Mrs. Holmes's hand. They have two rings—one solid iron, the other wood with an iron band. We had all to hold hands; I held my wife's. Both rings were passed on—one on the party holding Mrs. Holmes's hand, the other on my arm while I was holding my wife's hand. Further, through my intermediation with my good friend Mr. Gale, editor of the *Hull News*, Messrs. Herne and Williams went for a week to Hull. After they came back, Mr. Williams brought me some letters that somebody had said that they detected some tricks. I wrote to Mr. Gale very short: "Did you hold Williams' hand? and were you perfectly satisfied that the ring was passed on to your arm while you were so holding his hand?" He answered me fully and affirmatively, and that the supposed suspicions arose with some amiable ladies; to which I replied by proposing the toast, "The single married, and the married happy."

Now, if you do not like to spend the 2s. 6d. or 5s. to ascertain the truth of this fact, you can go to Government for a grant of money to enable you to pay for it; and I assure you (though my assurance will go very little way with you) that the discoveries which underlie that phenomenon are of more importance to the human race than the "Challenger" or an eclipse. Your seeing this phenomenon take place twenty times (which you may) would not be otherwise of more importance than Smith, Jones, and Robinson's seeing it, if it were not that you set yourselves up before the public as the high priests of the temple of science. You assume the place of Government agents for national monies to be expended for the public enlightenment. You are not bound to explain these phenomena any more than you are bound to explain exactly the sources of the fuel made use of by the sun to keep up a steady heat; but you make observations on the sun, and out of the people's money pay others to do it, and you are equally bound, as honest men, to make observations on these phenomena.

By the bye, something for Spiritualists. A spirit made his (can't say) appearance an evening or two ago, and talked in a very clear voice. I asked his name. "Jack," said he. "Jack Sprat?" said a lady. "Yes." "Who did you come into my house with?" said I. "With Mrs. Guppy." "Where did you meet her?" "In Holloway Road." "What were you doing in Holloway Road?" said I. "Picking pockets," said he. He took a gold ring off my wife's finger while she was holding hands with a lady present.

All that the papers crammed on John Bull, and all the talk between Lord Granville and Count Swallowdoff (if that's his name), does not state the case properly. As sure as the sun melts snow, so surely will the railroad net of Russia in Asia touch the railroad net of England in India. That fact might have been discussed forty years ago, when the Liverpool and Manchester railroad was opened. That is certain, and it is no use reasoning on the certain. When that time has come each party will be able to put half a million men in face; but between being able and doing it is a vast chasm. Russia can build and buy in England just as good a war navy as England, but it does not follow that she wants

to take London. Politicians and editors exaggerate and misrepresent to make themselves of importance,—that's all. As to England losing prestige by avoiding war, that is political and editorial gannam. War is so serious a thing that no ministry ought to be allowed to declare it without a dissolution of Parliament and appeal to the country. Who has to pay the piper if two hundred millions are lost? All the people; property-tax doubled, all the poor man's necessities and little luxuries taxed, even at last to his life's matches; and therefore no war should be begun without the solemn consent of all the people. Pass a law to that effect; send a copy to all Governments; print in all papers; and then all other nations will say, "We will be governed as the English are." Discount twenty years, and see where you will be. The Ballot Bill will have so greased the wheels of Parliament that bills for the public good will not take more time to pass than a breakfast to cook over a good fire; and our Church disestablished, and the Pope disestablished from all mundane influences on continental Governments. All the nation educated and choosing honest men to represent them; every necessity of the labouring man untaxed, and the burden laid on property, which cannot feel, instead of flesh and blood, which can. And what of poor little Spiritualism, then? I'll tell you as well as I can. The Americans have not found it out, nor the English, and the French have been misled by Kardec, and the other nations are nowhere. The only person that is on the right track is our Little Tommy, not quite three and a half years old, with legs like the pillars of Hercules, and eyes that stream with intelligence. Little Tommy talks as fluently about "Katey" and spirits as a girl baby does about her dolls. So one day Little Tommy put his puds on the table, and bent his ear down to listen. "Tommy," said I, "that's no use; you must ask 'Katey' for some thing." "Katey," says Tommy, "will you bring me some sweets?" Sir Isaac Newton could not have improved on the idea. Here are physical phenomena which go beyond all scientific comprehension, and mental phenomena which open a new world; and Little Tommy has hit off the idea in what way these things are to be studied.—I am, Sir, your obedient servant,

SAMUEL GUPPY.

February 8th, 1873.

POWERFUL PHYSICAL MANIFESTATIONS.

To the Editor.—Dear Sir,—Extraordinary manifestations are worth recording, if only to show those who have not been privileged to witness them what can be done under favourable circumstances, no less than to fix landmarks of progress. I ask you, therefore, to print a circumstantial account of a seance at which I was present on the evening of February 5, at the house of Mr. Guppy. His house has ere this been famed as the scene of wonders; the events of the evening of Wednesday will add one more to the list.

Our circle was composed of Mr. and Mrs. Guppy, Mr. Clifford Smith, Mr. George Childs, Miss M—, the medium, Mr. James C— (alluded to in a previous letter of Mr. Guppy's), and myself. We were placed by spirit-guidance; a plan of the table having been placed on the mantel-shelf, where we were directed to look for it. Mr. Childs had brought with him a horn, or tube, of portentous size, through which the human voice sounded anything but divine, but through which the voice of the spirit "Dibber" re-bellowed in most sepulchral fashion.

Now the spirit "Dibber" professes to have been in earth-life a monk, and to have passed into spirit-land more than 500 years ago. Whether, according to traditions of the "monks of old,"

"He laughed ha, ha! and he quaffed ha, ha!"

until his physical element was developed to the detriment of the spiritual, I know not, but certainly he is, after 500 years of purgatorial training, about the most powerful physical spirit I ever heard of. As Mr. Guppy suggests, he would be invaluable with a barge-pole on board a hostile man of war. The manifestations commenced before the light was put out, by violent tiltings of the table, and requests for darkness. On the light being extinguished, the violence was redoubled. A tambourine which had been placed upon the table was caught up and played with a vigour and effect which would have brought down the house at the Christy Minstrels' hall, and might have caused some of the audience to wish that the tambourine part of the performance might occasionally be performed "out of London." The din was deafening; here, there, everywhere—over our heads, on the ceiling, with thumps on the table and sitters' heads, the noise literally drowned our voices. When occasionally the sound was bearable, we were conscious that the tambourine was being very beautifully played, but generally the noise was so "very much forte" that the sense of dis predominated. A period of cessation, and we were beginning to breathe again, when the voice of Mr. Clifford Smith was heard crying for light—i.e., gas—eagerly, imploringly. When his wish had been granted, the cause of his haste was manifest. On the table before him lay a handkerchief containing soot, some of which had been bespattered on Mr. Clifford Smith's face. Alas! it was a sight to make a mother weep. A voyage up the chimney could not have made the disfigurement more complete. Requested to wash, he declined with the air of a martyr, and heroically demanded to sit it out, and put the best face he could on the matter; and a very black face it was—at least, on one side. The light again extinguished, we were treated to another solo on the tambourine, which ceased abruptly, and I was conscious of being struck in the face by some light fleecy substance, whilst a chorus of oh's came from the sitters, and a heavy thud was heard on the table. A light revealed a strange scene. Table, floor, and sitters were literally covered thick with feathers (little downy things that stick to cloth like a poor relation to a rich uncle), while on the table lay a lady's muff, and a block of ice of circular shape, about a foot in diameter and three inches thick, together with a quantity of snow. The ice had been brought from an earthenware pan on the verandah, the snow from the garden, and the muff and feathers from a room on the first floor. I questioned the servant very carefully, and ascertained that these said feathers made their appearance on a previous occasion, and had been bundled together in a sheet and stowed away, the muff having become accidentally mixed up with them. The servant looked for the bundle after the seance was over in the place where she had put it, and found it gone. If I may judge from the way in which the feathers were distributed, they must have been showered down from near the ceiling.

Light again extinguished, we waited for further marvels, hoping that they might be of a less uncomfortable type. We had not long to wait. A small plate (brought from the kitchen) was promptly placed before each person, and we were told to light up and observe. Darkness again, and, as quick as thought, a large snow-ball, bigger than my fist, was placed on each. The snow was compressed until the balls were as solid as stone. The snow was half-thawed outside, and "bound" in a way that school-boys love. To this moment I feel grateful that "Mr. Dibber" did not elect to throw them at our heads, by way of showing us the difference between a pound of lead and a pound of feathers. They were promptly removed lest they should melt, which they would soon have done in the warm room. We had then been sitting half-an-hour, or more, and they must have melted long before that time elapsed had they been in the room before the seance began. We now determined to wish for different things to be brought to us. I selected a tulip, my neighbour a pear; Mr. Guppy a potato; Mr. Childs a portrait from the drawing-room; Mrs. Guppy a cabbage; Mr. Clifford Smith an orange; Mr. C— nuts and a carrot; Miss M— some parsley. One by one the things were brought; my tulip, bulb and all, from a pot in the next room; Mr. C—'s carrot was stuck into his mouth; and Mr. Guppy's potato hit him on the arm. To crown all, a piece of parsley which had been wished for by Mrs. Guppy on the head whilst we were sitting in the light; and the table was gradually moved round until the parsley was put opposite to the lady who had wished for it. "Mr. Dibber" had before this favoured us with a few remarks through the tube in a voice that may be conveniently described as cavernous and sepulchral. His remarks were more forcible than intellectual. "Katey" also had played the tambourine, and had touched me very plainly on the left arm.

A break for supper, and "Mr. Dibber" came back like a giant refreshed. Mr. Guppy will have it that he had had his bite and sup with us, but I did not discover his presence at the table. However, he was in full force, and announced in stentorian tones his intention of writing on the ceiling. We examined the ceiling minutely, darkened the room, and awaited the result. Apparently the power, strong as it was, was not sufficient for no writing appeared when we struck a light; but on the wall, midway between floor and ceiling, was some writing which I had not noticed before. Mrs. Guppy requested him to try and mark the outline of the ornament round the chandelier with his tambourine, and this he succeeded in doing; the marks, or scratches, were plain to all. We had spirit-lights, three in number, for a while; and "Katey" spoke to us in the curious muffled whisper which is familiar to the frequenters of Herne and Williams's seances as the voice of her namesake. By the bye, why do the three familiars—Mrs. Guppy's, Herne and Williams's, and Miss Cook's—all answer to the name of "Katey," and all speak in the same curious voice? Mr. Guppy claims to have originated both name and voice. But why the same voice? why no perceptible difference? "Dibber" is of the "John King" type, and when developed will speak in similar tones. At present his infant efforts would not disgrace the infant hippopotamus if it could become articulate for the nonce.

And so we went home, looking as if the late Arctic temperature had driven us, clothes and all, to the inside of our feather beds; and leaving a room which would cause the housemaid's face in the morning "to show no signs of satisfaction."

Intellectually considered, the seance did not contribute much to our enlightenment, but as a display of "psychic force" it was simply astounding. I wish that some members of the Royal Society whom I wot of could have been present. The manifestations were on a level with their requirements, and would have proved striking, I fancy. If such a spirit as "Dibber" could be persuaded to exhibit his powers for the conviction of the savans he would astonish them, but *cui bono*? They would gape and mutter, and go away and discover that it was very curious, but "not quite satisfactory;" or they would remember that the opinions of a lifetime must be reversed, and that publicly, and they would throw over "Mr. Dibber" rather than their own characters for omniscience. So they must bide their time, and wait until light comes to them, as one day it surely will; if not here, then hereafter. M. A.

SPIRITUALISM AT JARROW.

The *Jarrow Guardian* reports that Messrs. Herne and Williams held a seance there on Monday night week, but that it was an entire failure, no manifestations were obtained. The report concludes:—

"A few are satisfied there is no trick in it, or there would have been no failure. Others again consider that had the 'conditions' been attained, there is no saying what tricks might have been performed, and look upon the failure as being neither evidence of honesty or trickery."

The same paper contains a letter, from which we extract:—

"This seance was got up by Mr. Davis, of Ellison Street, for the purpose of showing to a few of his friends that the so-called spirit-raps were entirely under the control of one or more of those composing the circle, and that he could so influence the rapping that all sorts of contradictory answers could be obtained from the table. The following was the result:—At a little after nine o'clock p.m., one lady and nine gentlemen formed a circle around a large circular mahogany table. Only one of the party—a gentleman—believed in Spiritualism; the others were either inquirers or thorough unbelievers on the subject. After sitting fifty minutes round the table, no manifestation was visible. The Spiritualist suggested that the 'conditions' were not right, and proposed that the company should sing, and that the gas should be lowered; but Mr. Davis objected to any of these conditions being complied with, as four of the company had made a small table tumble about in the middle of the afternoon, and he could not understand why ten persons could not make the present table rap. One of the company suggested that the big table be given up and the small one introduced, and inquired of why the large one would not move. This suggestion was acted upon, and in a few minutes the small table was dancing about. It declined to give the cause why the large table would not act, but it rapped out distinctly the age of one of the operators. Two of the operators agreed that the age should be six years younger; the table rapped out the required age. They then agreed that the person should only be half the age he really was, and the table rapped out the number agreed

upon. It did the same with the age of another gentleman in the room. The table next tapped out that a spirit was in the room, and that no spirit was in the room; that John Wesley was present, and that he was not present. Indeed, the answers were just as the actor willed. After experimenting for some time with the small table, the large one was again brought into requisition, a circle of ten takable manifestations of spirit-power were visible; the table turned about after the most approved formularies of orthodox Spiritualism. The votary of the mystic sciences demanded to know if a spirit was present, but no response was given. When the operators agreed among themselves to will any movement, the table answered with exemplary obedience. After a tolerably protracted performance, during which it broke up, pretty much as it sat down, viz., one Spiritualist and nine anti-Spiritualists."

How eager some persons are to prejudice matters with which they are entirely unacquainted! Mr. Davis thought results could be obtained irrespective of conditions. He has found out his mistake in the above laudable effort. We note the proceedings to call attention to the fact that the movements of the table can be controlled by the will of those sitting round it. This fact itself proves Spiritualism, for it shows that a man's will or spiritual action can operate on solid objects without the intervention of mechanical means. It also happens that if the circle is crude in construction it is not susceptible to the influence of spirit-magnetism, but the magnetism of the sitters has full sway, so that the answers can be controlled by one or more of the company. If our Jarrow friends will continue their investigations they will find that they will be communicated to them entirely beyond any of their experiences. The results they have arrived at do not disprove spirit-communication, but are a necessary concomitant of the power of spirit over matter. At a notice a letter by "Anti-Humbog," which we interpret as another name for "humbog." Such vile distiches are positively demoralising, while the example of Mr. Davis and his friends are worthy of all praise. Spiritualists do not desire people to "believe," but to gain knowledge, which can only be attained by diligent investigation.

THE RING-TEST.—A SPIRITUALISTIC EXPERIENCE.

The most remarkable experience I have ever had at a dark seance was that furnished to me on Monday, at my special desire, by the celebrated American medium, Mrs. Nelson Holmes, of 16, Old Quebec Street, Oxford Street. There was a large circle that night—twenty-five at least. Mrs. Holmes had her hands tied by a gentleman present in the most secure manner possible; they were tied to the back of a chair, so that she could not move without dragging this chair about with her. Then all in the circle joined hands, so that not a hand in the room was free. Immediately the candles were extinguished, musical instruments began to fly round the room with marvellous rapidity, never striking anybody with violence, but gently touching those who wished them to do so. I was touched on the head and hands each time I requested it—all this in pitch darkness. When the light was again obtained, Mrs. Holmes was found tied as when the seance began. Shortly afterwards, all in the dark, and while the instruments were busy playing, we heard the bonds of Mrs. Holmes being untied with a loud noise, and the rope was thrown into the lap of the gentleman who had bound her. Then came the "ring-test." The medium, in a state of trance, asked me to seat myself on a chair in front of her. Taking one of my hands, she made me note that three rings were on the table by our side: one of iron, one a tambourine hoop, and the third a tambourine hoop bound with iron. These rings I had carefully examined previously. Passing my hands over her arms, she showed me that no ring was secreted about her. I then took firm hold of both her hands, and shook them so roughly that had either of the rings been upon them it must have slipped down, or at least have made some noise; but whilst holding her hands thus, she guided mine to the table where the rings lay motionless still. Directly after this the musical instruments began to play and float about my head, whilst I was simultaneously touched on the legs and arms and head by what seemed to be gentle hands. And in some manner or other, amidst a clash of the instruments, the iron-banded tambourine hoop came upon my arm without knocking against me or snapping as a spring hoop would have done, and there it dangled and jangled when light was again obtained. Such an occurrence as this is beyond my fathoming, but perhaps others may be able to clear it up in some way. I should say that I was induced to visit Mrs. Holmes by the marvellous accounts of her powers given in Mr. Harrison's excellent journal the *Spiritualist*, where all inquirers into these mysteries will find much that is curious and interesting. G. F.

The above is from Mr. George Fraser, one of the editors of the *Brighton Daily News*. Mr. and Mrs. Holmes have, in addition to their public seances, lately held private sittings for H. C. Pennell, 4, Summer Terrace, Onslow Square; Mr. Chas. Walther, 8, Park Lane; Miss Douglas, 81, South Audley Street; Mrs. Miles, 46, Bolton Street; Mrs. Wiseman, 1, Orme Square; Mrs. Campbell, 41, Wimpole Street; Dr. Williams and Dr. Astler, Sudbury; and Mr. Armfield, New Wands-worth. Amongst the many who have had the celebrated "ring-test," we will mention the names of Mr. and Mrs. Pennell, Dr. Bird, Lord Arthur Russell, Lord Stanard, Duke of Rutland, Sir Christopher Rawlinson, Dr. Johnson, Baron De Rothschild, Dr. Astler, and many others whose names we cannot now recall. At all of these seances but one the spirit-faces were seen and many recognised. Mr. and Mrs. Holmes are giving the light and dark seance every Monday, Wednesday, and Thursday evenings, at 8 p.m. Private seances can be had any of those days at 4 p.m. by previous agreement.

Mr. CLEMENTS, of Liverpool, who delighted many London Spiritualists with his beautiful music on his recent visit to the metropolis, has announced, in co-partnership with Mr. D. Masley, a expert to take place in Camden Hall, Camden Street, Liverpool, on Monday, February 24. There will be a full programme of talent. Tickets, 6d. and 1s.

CONJURING & MEDIUMSHIP.

To the Editor.—Dear Sir,—Permit me to make a few observations on the letter of Mr. David H. Wilson, B.A., which appeared in the *MINISTERS* of the 24th ult. I infer from it that the account I recently gave of the cabinet employed by the Messrs. Maskelyne and Cook is not considered by that gentleman sufficient to account for the apparently marvellous performance of these conjurers, and further details appear to be desired. Permit me to ask if it is wise to seek to make the only weekly journal that is devoted to Spiritualism an organ for ventilating subjects and apparatus connected with legerdemain and conjuring. What would the outer world think of such a connection? In my note on the subject I believe that I satisfied many who had doubts as to the mediumistic powers of the two persons named that their performance was purely what it professed to be, viz., simply clever conjuring, and nothing more, although I have not been so fortunate as to satisfy Mr. Wilson.

I believe that Spiritualism is much in danger of suffering from the tendency in some of its votaries not to discriminate between professed trickery and real manifestation. The wonderful nature of many spiritual phenomena is perhaps sufficient to prevent the mere habes and workings of the movement from exercising a due degree of discrimination between the real and the fictitious, but when this power of discrimination is lacking in those of more experience, harm results. Even in the case of the two conjurers, Maskelyne and Cook, there were few who were present at that Gower-Street conference, at which the subject of their performances was introduced by Mr. Coleman, but must have felt pained at hearing him express such belief as he did in the spiritual origin of their manifestations, knowing that such an expression of opinion must necessarily have some weight with those who were incapable of judging for themselves, or had not an opportunity of ascertaining the real facts. On the other hand, those unfriendly to the cause, who are better acquainted with trickery of this kind, are not slow to cite such expressions of opinion coming from veteran Spiritualists as proof of credulity in the whole body, apparently on the *ex uno disce omnes* principle.

Let it not be forgotten that Maskelyne and Cook disclaimed all connection with Spiritualism, that the whole methods adopted by them in the working of their tricks are well known to many, and can, by payment of a fee, be ascertained on application to those who give lessons in prestidigitation, and that the endeavour to connect such trickery with Spiritualism is unwise in the extreme, and tends to bring Spiritualists into contempt.

Among Spiritualists I am sorry to say I have met with some who are simple enough to see in the tricks of "Professor" Anderson, Stodare, Bosco, and others of that class, as well as in the feats of the automaton chess-player and the thought-reading ladies lately at the Polytechnic Institution, evidence of direct spirit-agency. So long as credulity of this sort is allowed to usurp the place of sober observation, so long will the current of Spiritualism be tainted.—I am, yours, &c.

HANS TRAILL.

London, February 11, 1873.

THE ADJURATION OF A CONJURER.

To the Editor.—Sir,—One of your correspondents, in the *MEDIUM* of February 7, alludes to the conjuring of Signor Bosco as being "done by his own skill." Signor Bosco is, I believe, an Italian. When he was at Hyde some time ago, I was present at one of the performances. Signor Bosco called two lads of this place, who were among the spectators, up to the platform; they ascended, and he placed them about twelve feet apart. He then put a piece of money into the hand of one of them, and told him to hold up his arm, and keep the money close in his fist; he then told the other lad to hold up his fist also. The lads were, as I said, about twelve feet apart. Signor Bosco then told the lad who held the money in his fist to repeat the following words: "Spiriti infernali, ubbidite." The lad repeated the words, and as he spoke the piece of money passed to the fist of the other lad; the lad whose fist had been empty, opened it, and there was the money, while the hand of the one who had used the adjuration was empty. Then, at Signor Bosco's instigation, the second lad used the same shibboleth, and the money was found in the fist of the one who held it first; and thus was this piece of money handed from fist to fist for some little time. These lads were young gentlemen of this place. The English of the Italian adjuration prompted by Signor Bosco is, "Spirits infernal, obey." I wrote to a Hyde paper at the time, saying it was too bad of Signor Bosco; and my letter was published. W. R. TOMLINSON.

Hyde, February 7, 1873.

LIGHT FROM THE "BLACK COUNTRY."

Not the region of theological darkness, but that of metallurgic industry. Last week we announced a lecture on Spiritualism by Mr. Reddalls, of Birmingham, which has had such an astounding effect on the mind of a Huddersfield Spiritualist that we publish his letter as the latest phenomenon. Evidently Mr. Reddalls is an entirely "new besom," for he has made an awfully clean sweep of it.

"Mr. Reddalls.—Dear Sir,—Yesterday evening I listened to your wonderful exposure of Spiritualism, and feel that the least I can do is to make you acquainted with the extraordinary effect it has had upon my mind. For the last fourteen years it has been my misfortune to be a Spiritualist, but when I find that all such persons must be either knaves or dupes, as you so clearly stated, I can only hasten to wash my hands of the whole concern. My future trouble will be to determine to which class I have belonged. Would you believe it, I have actually thought I had seen tables move without human contact; but as you say this cannot be, I gladly own my mistake, and express contrition at being so far deluded. I have also often thought that in broad daylight I had seen tables violently moved when a single person only touched them with one finger; but as you told us these things only occur in the dark, of course I must have been mistaken as to its being daylight; probably it was as dark as midnight. I have frequently supposed that I suffered from violent headache, and that a medium has entirely taken it away by making a few mesmeric passes; but then I only imagined this, and am now cured of such folly. Perhaps you will kindly tell me whether I had no headache to begin with, or that it remained after the passes

were made, for you see that I want to be entirely clear upon the question. Your golden rule, that it is safer to believe that a man lies than to believe any improbable event he may relate, is the grandest thing I ever heard, it will save so much trouble. My mind is already made up to apply it the next time I hear any one say that the sun ever shines in this country. The way in which you caught your acquaintance, Mr. Harper, napping was most extraordinary. That a phenomenon might occur once any fool may see, but that it may be repeated is plainly so contrary to common sense, that your conclusion that he lied cannot be controverted. And the amusing way in which you insinuated that Mr. Herne stole the agate ornaments was so irresistible that I shall never bear of a medium again without thinking of a policeman. But I was very much puzzled to determine whether Dr. Saxon is a knave now, or has been for the last twenty years a hypocrite. I shall, however, be safe if I conclude that both are correct. I heartily admired Professor Huxley's preference for crossing-sweeping, and shall now look forward with ever-increasing delight at the prospect of some day becoming a primrose or wallflower. The idea is so much more exalted than the one I have entertained of unending progress in all that is noble and great, that I can only mourn my past blindness, and rejoice that the light has at last come, even from Brummagem.—Yours truly,

"A. HODGKINS."

"Almondbury, Huddersfield, Feb. 10, 1873."

ADVICE TO SPIRITUALISTS.

DEAR SIR.—When Spiritualism began with its tiny raps and the moving of solid objects in the presence of wondering spectators, the question naturally arose in the minds of men, By what power do these things take place? The answer being given, and the fact demonstrated that these movements were the work of disembodied spirits, messages were given to those who could realise them and offer conditions for the reception of such communications. This, so far, satisfied the investigators of the phenomena, so that many began to treasure up those joyous communications from their spirit-friends as a thing of life. The outside public, being apprised of something to them most startling in its character, looked upon this new science as an innovation, disputing all the preconceived notions and cherished opinions of the day. The work rolled on till another question arose in the public mind: What is the utility of this movement, and the doctrines it proposes to teach? This is now being answered from the spirit-world. The sentiments which come time after time through mediums and others have, to some extent, made the world acquainted with its use and benefit to mankind. And of late there have been efforts made, and rightly made, to bring these teachings more prominently before the public, that in open day these grand effusions from the spirit-spheres may be showered down upon the thirsting minds of thousands who are still groping their way in the dark regions of superstition and scepticism. In London and Liverpool, Glasgow and Yorkshire, and various other places, there have been established more or less Sunday services, where mediums have been employed to admit spiritual light, and thus carry on the work first instituted by spirit-power. It being truly the work of the spirits, let them mention it and perfect it, which I believe they will do in spite of all opposition. Proof of this is not wanting to any one who may have listened to their advocacy of its claims upon humanity.

Would it not be wise, then, for Spiritualists throughout the country to organise, and with united efforts encourage mediums by opening the ground for them, that they might be heard in every place? Sunday services, whenever they can be adopted, should be started, and a regular supply of mediums called out from wherever there are any adapted for the work.

The world is thirsting for knowledge. Let us not hinder the light that cometh down from above. We can all do something, if it is but running to and fro, that spiritual knowledge may increase. Let us look forward to the time when once again the spirits will be the true teachers of the churches, and when selfish man will lay down his ritualistic gown and cease to teach his own aggrandisement, and listen to what the spirit has got to say unto the churches and humanity.—Yours, dear Sir, in the bonds of unity,

JOHN CHAPMAN.

10, Dunkeld Street.

[We are glad to observe that the course we have so long advocated and laboured to maintain has turned out so useful, and has found such an earnest pleader. We hope his words will not be heard in vain.—Ed. M.]

A VOICE FROM AN EX-SECULARIST.

Mr. Hocker, writing from St. John's Wood, says: "When I was a Secularist, I was an object of constant and unceasing attention and care on the part of the local missionaries. Sitting at work in my little shop, one or other was always sure to look in three or four times a week. There was one young gentleman who would frequently stay with me two or three hours at a time. They used to lend me 'evidences' and 'defences' to read, but since I have embraced Spiritualism all this is altered. Two of them have been to visit me once, and have never ventured it since. I gave them some copies of the *MINISTERS* and a half-hour's talk on the subject, and it seems to have scared them entirely; indeed, I am convinced by their conduct that they are forbidden by their superiors to discuss the question. My offer to assist them in forming a circle for investigation called forth the remark that they hardly thought such a course would be approved by their employers. Another gentleman, an M.D., very much interested in tea-meetings and prayer-meetings, called on me about three months ago for the purpose of talking the matter over. He affected a total ignorance of it, asked a few unmeaning questions, and promised to call again when he had read the pamphlets I gave him—a promise he has failed to keep up to the present time.

"The truth is, these men are utterly unable to deal with the facts of Spiritualism. So long as I had, as a Secularist, only theories to oppose to theirs, they could hammer away to any extent; but state to them facts of one's personal experience—knowledge arrived at through the evidence of the senses—and what can they say?

"Some of my orthodox neighbours used to ask permission to attend our seances till they got tired of asking. My reply to them was, 'Form a circle of your own, lay out a few pence weekly in our literature, and when I can see that your interest is higher than idle curiosity, you

may come and be one of us.' I have seen quite enough of admitting the thoughtless and ignorant to our experiments: failing totally to comprehend the peculiar nature of the phenomena, they mar, by their ill manners, the comfort of the mediums, retard the usual manifestations, and go away with feelings calculated to strengthen them in their prejudices. I do not wish to convey the idea that all inquirers should be denied the opportunity of attending circles, but I think more harm than good is sometimes done to our cause by the indiscriminate admission of all comers.

"One fact must be apparent to most of us, viz., the bearing of the general public on this question. Banter and ridicule seem to be the weapons used only by the ignorant and unreflecting portion; the idea seems to be obtaining more and more daily that a belief, which is exercising such a powerful influence on millions of our fellow-beings, is no longer a subject for chaff and low wit, but demands at the hands of all men a respectful and patient attitude."

MRS. BUTTERFIELD IN LONDON.

This lady's sojourn in the metropolis is proving a great success. It was rather a bold venture for a medium only a few months before the public, and not yet at full development, to take such an important step, and with a mind unimpressed by thought or plan, stand before a London audience; but it indicates the power of the spirit-control, and the faith of those who, without education or preparation, can thus place themselves in the hands of their unseen guides.

On Thursday evening Mrs. Butterfield spoke, in St. John's Hall, to a very full audience, who listened with great attention to the address. The conditions were not particularly favourable, and the control was not so good as in the other cases, yet it was more than was expected, and sufficient to rivet the audience to their seats. There were many expressions of deep interest in the manner in which the subject, "Spiritualism of the Past and Present," was handled.

On Sunday evening the Cavendish Rooms were literally crowded to the door. It was a mystery how the modest announcement intimating Mrs. Butterfield's visit should call forth such a crowded attendance, the like of which has not been seen since Mrs. Hardinge's orations in the same place. The spirits announced their subject as "The Immortality of the Soul." The control was of a superior kind, as the conditions were said to be good. Upwards of an hour was occupied by a stream of natural and deeply affecting oratory flowing from the lips of the medium. There was scarcely a dry eye in the audience, and nought could be heard but the subdued blowing of noses as the tears trickled down. At the close there was a rush towards Mrs. Butterfield, to congratulate her on her very successful effort; but the medium disclaimed any honour in the matter, and attributed the power to the good spirits, her faithful guides and the friends of humanity. There was a strong effort made to get Mrs. Butterfield to speak at the Cavendish Rooms again on next Sunday evening; but as the arrangement had been made with Kingston friends, this request could not be complied with.

On Monday evening the little hall at Ball's Pond was inconveniently packed with anxious listeners. The control was of quite a different stamp from that of the preceding evening. The tone of voice, choice of language, plane of thought, and form of expression were those of quite another individual. At the close Mr. Cotter read a poem which is printed below. In a note Mr. Cotter remarks:—"I could not listen to the outpourings of the spirit through Mrs. Butterfield without feeling a deep sense of gratitude to that lady for the way in which she, without any pecuniary reward, lends her peculiar organism for the benefit of her co-workers and investigators into the all-absorbing question of spiritual manifestation; and so impressed was I, that I felt constrained to commit to writing the salient points of the discourse, feeling sure that the truths so boldly enunciated would be acceptable, not only for the time being, but when our good friend shall have passed from amongst us."

LINES SUGGESTED ON HEARING MRS. BUTTERFIELD SPEAK IN THE TRANCE.
STATE, AT ST. JOHN'S HALL, CORPORATION ROW, FEBRUARY 6, 1873.

Listen to the tramp of angels! hearken to the voice of Truth!
They are treading 'neath your portals, they are watching 'neath your roof,
While the Theists tell of Moses speaking face to face with God,
While they mark the rush of waters yielding to his magic rod,
While they tell of Abraham's greeting to the angels in his tent,
Of Elijah's fiery voyage, and the spirit-voices sent
Through the burning bush to Moses, and to Balaam through his beast,—
These are facts they all rely on, from the greatest to the least.
But if we hold our communion with the friends gone on before,
They are ready to denounce us, they would strike us to the core;
They will tell us it is Satan playing off his arts on men,
Or that there's some dispensation that has changed God's laws since then;
They would have us look on Nature, changeable as their shallow minds,
Point us to eternal greatness, just as veering as the winds,—
Tell us of a God repentant of the works his will performs,
Tell us of a God of mercy wielding vengeance through the storms—
Storms of fire and brimstone dealing, o'er the hearths and homes of men,
Gloating o'er the fallen weak ones with a more than fiendish ken.
This, they say, is true religion—this the picture of their God,
That with Adam walked in Eden, that can alter with his nod
All the laws as known through nature, all the actions of our life;
He, they say, can curse or prosper, He can yield us peace or strife.
But our spirit-guides are with us, aiding us our journey through,
Dear departed friends are round us, ever hopeful, ever true;
And they tell us of their journey, how they met the friends they loved,
How the frail ones are progressing, and how fruitless creeds have proved;
It is not the God of Christians that has led them through the spheres,
Nor can Christian hell-fiends bind them in the so-called vale of tears.
But the ever-bright effulgence, from the upper sphere descending,
Is the beacon guiding onwards, thither are their footsteps tending:
There the spirits, rendered perfect, dwell in everlasting bliss,

But they know not of the Great One more in that life than in this;
They know not of Athanasius, nor his creeds of God made man;
God incarnate—monstrous blunder!—taught as the Creator's plan.
Yet the Christian fain would teach us and our children to believe
In a God endowed with passions, that a Virgin did conceive.
Then they give their God location, and a visionary throne,
With a parliament around Him, members of their sect alone;
They would teach that son from mother, friend from friend, and kin from kin,

Must be severed ere permission can be had to dwell with Him.
And if we sign not their charter, if we reason or inquire,
Then they meet us with damnation, scourge us with eternal fire.
When the sunbeams strike too fiercely, when the rain-clouds hang too long,

When some kingly head shall sicken—then their prayers are fervent, strong;

Then they ask their God unchanging just to listen to their cry,
Just for once to change his purpose, and their selfish wish supply.
Christian bishops preach of mercy while their dogs are better fed
Than the toilers on our highway, while they seek in vain for bread.
Listen to the spirits' story: they tell not of sects nor creeds,
But they point to halls of brightness, where Progressive goodness leads;
They teach not our erring brothers of an unconsuming fire,
But would lead them through life's portals, onward, upward, ever higher.

WILLIAM COTTER.

DR. SEXTON IN THE PROVINCES.

A letter from a Stockton correspondent was too late last week, and was anticipated by Mr. Hinde's communication. We give Mr. Friend's closing remark:—"Much interest in the subject of Spiritualism has been excited in the town by the visit of Dr. Sexton, and it is hoped that at no distant period he will lecture there again."

DR. SEXTON AT HUDDERSFIELD.—Mr. Editor.—Sunday was another red-letter day at Huddersfield for the Spiritualist, and also to those who desired more light on the philosophy of the higher life; and despite the usual liberality of the professors of the religion of love and charity in preventing us having the hall engaged, and the truly winter weather, we had appreciative and respectable audiences. The doctor was truly himself in his own and his family's experience; and, amongst many wonderful narratives, he particularly mentioned a seance with the Davenport, Mr. Bradlaugh, Mr. Watts, and himself, and specially arranged for and by the Secularists, to test the truth of the movement of bodies without the aid of human hands and by spirit-power. They had not only table movements, but the musical instruments, all of which had been found by the Secularists, as well as the cords and all apparatus used, floated over their heads in every conceivable way, Mr. Bradlaugh himself stating that he "could not tell how it was done." All expressed themselves satisfied that there could be no trickery used by the mediums, and yet Mr. Bradlaugh said, in his debate with Mr. Burns, that he had sat until three o'clock in the morning at a seance and had seen nothing. The doctor was particular in stating this, as he saw from the poster, from which he had just read, the remarks at the bottom, on "Common Sense v. Spiritualism," were meant for him, and he trusted when the gentleman gave his two lectures next Sunday to the Secularists that he would give his experience truthfully, and not until he had examined the subject himself. The doctor also requested the Secular body to test themselves and try to find one scientific man amongst their numbers, and wished them to note a few of the many acknowledged scientific men numbered amongst and who acknowledged themselves as Spiritualists. We are ourselves very sorry to see the Secularists—who have, under great tribulation and persecution, at all times endeavoured to get the truth, the whole truth, and nothing but the truth—dirty the walls with posters containing sentiments so far beneath them, and particularly so when their great founder and friend of the human race should himself have embraced Spiritualism and died a Spiritualist. The evening lecture was indeed a treat. The different theories which had been stated by various leading minds to explain the phenomena were taken up and examined one after the other, none of which covered the whole ground; and, without exception, every scientific inquirer who had yet been known to examine for himself in his own home, or at the homes of friends, had, without exception, been convinced of the spiritual theory, as no other theory covered the whole ground. The lectures were a treat, and we trust and hope that we shall hear many more, and that the vast number of Sunday worshippers who attend our various places of worship may be led to hear the higher truths of the higher life as taught by the good and great of all lands and of all times.—CORRESPONDENT, Huddersfield, Feb. 3rd, 1873.

[Mr. Burns desires it to be recorded here that he has heard Mr. Bradlaugh give two distinct accounts of his seance with the Davenports; first, at his lecture at the Hall of Science, out of which the debate arose; second, at the debate itself, in which the matter was barely alluded to. On the first occasion all the particulars were given, which, had they been repeated in the debate, Mr. Burns would have certainly given the lie to them from particulars furnished by Dr. Sexton; but there was such a great discrepancy between Mr. Bradlaugh's two narrations, and the latter was so vague and pointless, that Mr. Burns thought he could use his time better than notice the affair. It is evident that either Mr. Bradlaugh or Dr. Sexton tells stories. In the Doctor's favour it may be stated that the general experience of sitters with the Davenports sustains him, and contradicts Mr. Bradlaugh.—ED. M.]

We had a great success at Heckmondwike yesterday—indeed, at night, it was more than a success; the people came to the front of the platform afterwards to ask how to form circles, &c. All the small instruction sheets were sold, and the greatest desire was shown for more information. The Secularists, I am sorry to say, were very far from showing a proper investigating spirit, as the chairman had to stop irrelevant questions. With this exception, all passed off beyond our expectation, and much good was done. A good night is expected to-night; may it be so, and much good done!—CORRESPONDENT.

DR. SEXTON'S lecture on Spiritualism at Stockton is well reported in the local papers, which renders the services of the lecturer all the more valuable.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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

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

SUNDAY, FEBRUARY 16, Service at Cavendish Rooms, at 7 o'clock. Address by Mr. J. J. Morse, Trance-Medium.

MONDAY, FEBRUARY 17, Private Social Meeting of Mediums, at 7.30.

TUESDAY, FEBRUARY 18, Madame Louise's Seance for the Spirit-faces, at 8 o'clock. Admission, 2s. 6d.

WEDNESDAY, FEBRUARY 19, Developing Circle by Mr. Cogman, at 8. Tickets for a Course of Four Sitzings, 6s.

THURSDAY, FEBRUARY 20, Seance by Mrs. Olive, Trance-Medium, at 8 o'clock. Admission, 2s. 6d.

FRIDAY, FEBRUARY 21, Seance by Mr. Morse, Trance-Medium, at 8 o'clock. Admission, 1s.

*. Other Seances in London and the Provinces may be found on page 89.

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 14, 1873.

THE DIALECTICAL REPORT.—MORE PLANS. MORE SUBSCRIBERS.

The list printed below shows that the friends of Spiritualism have not been idle during the week. There is much more to be done, especially as they find fresh work as they proceed. The idea of presenting the work to libraries gains ground. We cannot state the claims of this department better than in the terms of the following letter:—

"Sir,—The proposal to furnish the principal libraries of the kingdom with presentation copies of the cheap edition of the Dialectical Report on Spiritualism is a far larger question than it may at first glance appear; but, none the less, it is a perfectly practicable undertaking if set about with determination.

"The merely commercial libraries, such as Mudie's, are bound to furnish their subscribers with all works of interest as they appear, and so for the moment may be left out of the question. But, setting such aside, there still remain in every town the free libraries—the libraries attached to mechanics' institutes, to philosophic, scientific, and to mutual improvement societies; and of these it is not too much to assert that they could easily absorb in presentations TWENTY THOUSAND COPIES, the whole of which would freely circulate. Some of these libraries number so many readers (to wit, such as Bradford or Manchester) that from ten to fifty volumes each would be needed to meet their ordinary circulation requirements; and surely, Sir, if the commercial libraries take up the last "fashionable novel" by hundreds of copies, as they commonly do, it is not too much to expect, in the better interests of truth and science, that this appeal will be nobly answered by Spiritualists.

"But how about the means? Here the simplest plan will be the best plan. I suggest that a *Library Presentation List* be immediately opened, and that it be published in full, with all its additions, week by week in the MEDIUM. In this list should appear, opposite to the name of the donor, the name of the receiving library and the number of copies presented; and to such list should be appended a schedule of towns and libraries awaiting a presentation. By reference to this list and its schedule, any and every Spiritualist or investigator would be enabled to co-operate, and would see at once where assistance would be most useful. My plan has this advantage too, it would attach something like a stigma to the Spiritualists in whose locality no presentations were made.

"As an earnest of my sincerity in these remarks, I hereby subscribe for twenty copies, to be divided between two London libraries, but conditionally on the presentation to public lending libraries being secured of at least one thousand copies, or only one-twentieth of the number that I assume could be so absorbed.

"We are often told that Spiritualists may be counted by thousands in this country. No collective effort on their part has ever made such a fact apparent. A hearty response to this truly missionary appeal would endorse the statement, if it is possible of justification. And after all, how little is being asked! The price of twenty thousand copies is barely the price of a church or chapel, an amount continually being raised by the religionists of a small town or borough. Should Spiritualists forego this really effective

and uncostly method of working, they will never again deserve the treatment accorded to them by the Dialectical investigators, who, notwithstanding their original scepticism, and the ridicule and abuse under which their labours were conducted, made a painstaking, honourable, and unflinching Report to their Society and the world, a Report which is making the investigation of Spiritualism possible wherever it is read, where even the subject was before ignored.

Several subscribers have intimated that the copies desired by them are for local libraries. We hope they will adopt the suggestion of "Educator," and give such particulars as will enable us to commence the proposed list next week. Amongst other plans of usefulness suggested, the following letter gives a commendable specimen:—

To the Editor.—Sir,—I rejoiced to see the announcement that a second edition of the Report was about to be issued at 2s. 6d. instead of 15s. I have taken eight copies, so as to carry out a plan I have. It is that I make out a list of those I am acquainted with, and whom I am wishful should have accurate knowledge of the nature of the phenomena produced by ghosts for our learning and use. I shall then lend the eight copies to eight families for two weeks, and so continue till my list is completed. Then those readers who desire to have a copy, may have it on paying for it. I would suggest that other Spiritualists do likewise; and thus thousands of persons will have had an opportunity to mark, learn, and inwardly digest the fact that there is a future life, that there is a God; and so do good service to the sore-hearted who have lost their loved ones.

Enmore Park, S.E.

In continuing the list of patron subscribers to this scheme, we have to observe that several subscribers have very much increased their number since last week. Mr. Chapman's list comprises eighty-seven copies in full, including the subscriptions of Mrs. Nowworthy and Mr. J. Lamont. Mr. Maynard, Mr. Blyton, Mr. Heppleston, and others, have increased their subscriptions very much. The following is the list as it stands at the time of going to press:—

COPIES	COPIES
8 R. H.	2 W. Kingdom, Esq.
8 W. H. Swebstone, Esq.	1 Mrs. Green
8 W. Volkman, Esq.	8 Mr. Ralph Foster, Darlington
8 H. D. Jencken, Esq.	8 Mr. J. Lord, Rastrick
8 Mrs. Makdougall Gregory	16 John Scott, Esq., Belfast
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8 Enmore Jones, Esq.	40 Mr. T. Blyton, for Dalton Association
8 Mr. D. Richmond	71 Mr. John Chapman, Liverpool
20 Mr. J. Maynard, for Marylebone Association	8 Mrs. F. A. Nowworthy
1 Mrs. Kerby	16 Mr. G. Heppleston, Huddersfield
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8 Dr. Gully	8 Mr. J. L. Julian, Peterboro'
8 Sir Charles Isham	8 Mr. W. A. Findley, Burslem
8 Mr. J. F. Young	20 D. W. Weatherhead, Esq., for Keighley Spiritualists
16 Mr. E. Redgate, for Nottingham Association	1 A. Kyd, Esq., Baden
20 Mr. E. Foster, Preston	1 Miss Douglas
8 C. T. Hook, Esq.	8 G. N. Strawbridge, Esq.
16 J. B.	8 Mr. E. Spencer, Leyburn
16 Truth Promoter	8 Mr. J. Herod, Nottingham, for the Libraries
8 S. Hocking, Esq.	8 Mr. W. Vernon, Uttoxeter
8 Mr. B. Bradbury, for Morley Spiritualists	8 Mr. Henry Whittington, Manchester
8 C. Reimers, Esq.	11 Mr. B. Hawkes, Birmingham
8 T. Richardson, Esq.	8 Mr. Councillor Houghton, Huddersfield
8 N. Kilburn, Esq.	8 Mr. Champenowne
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8 Mr. T. Danby, Manchester	8 Mr. J. Lamont, Liverpool
8 Mr. S. Howarth, Huddersfield	8 Dr. Lockhart Robertson
8 Dr. S. T. Speer	8 Mr. T. Fardon, jun., Maidstone
8 Mr. J. Bent, Loughboro'	8 Mr. J. Hops
8 W. Tebb, Esq.	8 T. P. Barkas, Esq., Newcastle
8 S. Dixon, Esq., Southampton	8 J. B. Stones, Esq., Blackburn
18 Mr. Blake, Newcastle	8 Mr. T. Wilson, Aylesbury
8 Mr. J. Bland, Hull	8 Mr. Dixon, Kentish Town
8 Mr. N. Smith, Birmingham	8 Mr. J. Webster, for Ball Pond Association
8 Mr. J. Pearson, Lye	8 Mr. B. Pearce, for St. John's Association, Clerkenwell
8 J. W. G.	8 J. J. Herfit, The Hague
8 Mr. E. Cameron, Leyburn	12 Mr. Broadbent, for Sowerby Bridge Society
8 Mr. Millis, Derby	
8 Mr. W. Fenton, Batley	
8 Mr. J. Hopkins, Bridgewater	
2 Mr. W. Soden	
8 Mr. E. Stocks, Churwell	
2 F. Tennyson, Esq.	
8 H. Bielfeld, Esq.	

Upwards of 900 copies in all.

The work of disseminating this book is only just well begun. An impression may be made which has never been equalled in the history of Spiritualism. We had hoped that the number ordered would have warranted us in going to press at once. We delay another week, in the meantime urging our good friends to do all in their power to swell the list, that the book may be got out at once. Forms to obtain subscribers, both for copies and libraries, may be obtained, in any quantity, at the Spiritual Institution.

NEXT SUNDAY IN LONDON.

Sunday Services for Spiritualists, at Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, at 7. Mr. J. J. Morse will speak in the trance.

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

Sunday Lecture Society, St. George's Hall, at 4. Lawson Tait, Esq., on "Pre-Historic Fortifications; and the Military Engineering of our Ancestors during the Stone Age."

Sunday Evenings for the People, St. George's Hall, at 7. An address, followed by selections from "Judas Maccabaeus."

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

DR. SEXTON'S APPOINTMENTS.

Newcastle-upon-Tyne:—

Monday, February 17th.—"Vaccination a Delusion."

Mechanics' Institute, Jarrow-upon-Tyne:—

Tuesday, February 18th.—"God and Immortality: What has Spiritualism to say on the Subject?"

City Hall Saloon, Glasgow:—

Wednesday, February 19th.—"The Philosophy of Trance—Natural, Mesmeric, and Spiritual."

Saturday, February 22nd.—"Theories Invented to Account for and Explain Spiritual Phenomena."

Sunday Evening, February 23rd.—"The Relation of Spiritualism to Science, Progress, and Human Happiness."

March 3rd, 4th, 5th, 6th, and 7th:—

Heckmondwike, Batley, Mirfield, Dewsbury, and district.

MRS. BUTTERFIELD'S APPOINTMENTS IN LONDON AND THE PROVINCES.

Marylebone Association of Inquirers into Spiritualism, Hall of Progress, 90, Old Church Street, Edgware Road, Friday, February 14, at 7.30 o'clock.

Lyceum, Kingston-on-Thames, Sunday evening, February 16, at 7.

Rochdale, Thursday, February 20. Subject—"Spiritualism: What is it?"

Friday, February 21. Subject—"Who are my Disciples?"

Liverpool, Islington Assembly Rooms, afternoon and evening.

Morley, Thursday and Friday, February 27 and 28.

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

THE NEW MACHINE.—We are in expectation of obtaining £300 towards this object, and it will be necessary to raise £100 more in small sums, to which we have a few promises. Will our good helpers kindly take action at once, and enable us to state next week that the thing is done?

MESSRS. HERNE AND WILLIAMS have just returned from Manchester, where the spirit-forms of relations were recognised, and the phenomena were obtained while the mediums were sewed up in bedgowns. The seances at 61, Lamb's Conduit Street are resumed to-morrow evening, which is restricted to Spiritualists only. Admission, 5s. On Monday evening the admission is 2s. 6d., but on that evening the spirit-faces are not shown; only a dark seance is given. On Thursday evening the spirit-faces are shown, when the admission is 5s. On 5s. evenings there is both a dark and a light seance.—In the list of seances, on page 83, the particulars are, unfortunately, given incorrectly.

A. NERGE (Brighton), writing in *Public Opinion* on Spiritualism, thus alludes to his acceptance of Mesmerism:—"My unbelief was, however, at last completely routed by an American—a gentleman (I may mention parenthetically) who, commissioned by Lord Lytton, brought over a distinguished American lady-medium to Knebworth for the execution of experiments there." It would appear, then, that the deceased *littérateur* knew much more of Spiritualism than his letters in the *Dialectical Society's Report* indicate. Those who knew him well are not surprised that a full and candid statement of experience and conviction were not given.

A MEDIUM, in the process of development, poor and ill, finds herself in want of a home and healthful surroundings. An appeal is made to Spiritualist friends for aid in this case. It is desired that some quiet place of shelter may be found for her where her spirit-friends can work from a stronger and more harmonious earth-plane. A quiet bed-chamber with a fireplace, three simple meals a day, and loving, charitable souls in the house, are all that is required. The medium can pay for her own firing, and could render any small service in return for the home-shelter, but, at present, this is all she can do. Any offers of shelter can be made to J. Burns, 15, Southampton Row, who will forward to address and give any further particulars desired. The medium is accomplished, with a decided taste, and some practice in literature; a lady by birth and education; an open-trance, writing, and inspirational medium; holds conversations with spirits as openly as with friends on earth, and, when further developed, will be a good clairvoyante and healing-medium. The above is written under control. Friends! save a fellow-worker in the Spiritualist vineyard.

LITERARY NOTICES.—The most famous of all Judge Edmonds's tracts, "What is Death?"—American editions of which were freely sold years ago at 6d. per copy—has just been issued by the Spiritual Institution in a neat form at the low price of 1d. There is a great demand for Mr. Grant's scientific essay in a tract form. It is probable that some announcement respecting it may appear next week. Another number of "Seed Corn" has been issued, chiefly derived from the article entitled "Facts Concerning Spiritualism," in last week's *MEDIUM*. It is a very useful tract as indicating the wide-spread influence of Spiritualism. Mr. Serjeant Cox has just issued another work, "What am I?" It is a dissertation on phrenology and other matters related to the human organism. It may be obtained at the Progressive Library. A new edition of Professor Gregory's "Letters on Animal Magnetism" is about to appear, Mrs. Makdougall Gregory having kindly acceded to the continued demand for a new impression. The professor's able arguments in favour of animal magnetism tell with much effect on behalf of the spiritual phenomena of to-day.

ANGELS' VISITS.

Not at the session only, but at night,
To the tired body in its peaceful bed,
Come the bright messengers of glorious light,
And whisper at our head.

When the broad land is mantled o'er with sleep,
And the hushed mind unruffled by a care;
When sorrow's eyes have ceased awhile to weep—
Angels of God are there.

In the rude bustle of the busy town,
Where thousands force their way to Mammon's shrine,
Spirits of light look sorrowfully down
From the great Superfine.

When the soft heart with charity teems o'er,
And gently aids the helpless child of sin,
Bright spirits rally round the open door,
And let more Heaven in.

When music flows from out the very soul
(No matter when, nor where, 'tis not in vain),
Sweet spirits by our side the song extol,
And sweeter grows the strain.

When Hope to Heaven smiles thro' Error's tear,
And the full heart aspires, a gentle voice,
We know, O God, thy kingdom then is near,
And Angels do rejoice.

J. REGINALD OWEN.

Liverpool, October 28th, 1872.

WE HEAR that Mr. D. D. Home is coming to London to reside.

SINCE our first sheet went to press we learn that Madame Louise has removed to 11, Charlotte Street, Tottenham Court Road, near Percy Street.

MR. SMITH, 114, New Church Street, Bermondsey, will be glad to meet with Spiritualists and inquirers, with the view of forming a seance for the benefit of investigators.

ON TUESDAY EVENING Mrs. Bassett had another good seance at Mr. Cogman's, 15, St. Peter's Road, Mile End. While all hands were held, a gentleman's hat was placed on his head; at his mental request the hat was transferred to another gentleman's head. The spirit-voice was stronger than hitherto. Next Tuesday will be the last of the series, as Mrs. Bassett has to go to Wales.

WE HAVE SEEN the preliminary prospectus of a new society to be termed the "Dianoetical Society." One of the clauses is as follows:—"The investigation of spiritual phenomena, and a strict scientific inquiry into authenticated cases which may be brought under the consideration of the society will constitute a distinct province of its efforts." There has been a split in the Anthropological Institute, and this new society promises to be one of the happy results.

MR. FOWLER's new office in London not being completed, he is forced to extend his arrangements in the country. He will lecture and give phrenological examinations as follows:—For the next two weeks, Mechanics' Hall, Nottingham. The first two weeks in March, Co-operative Hall, Over Darwen; from March 17th in Peel Institution, Accrington. On March 31st Mr. Fowler intends to open a short course at Mechanics' Hall, Burnley; after which he hopes to settle in his new office at the Circus, Fleet Street, London. We can heartily recommend our readers to attend Mr. Fowler's lectures, and have their heads examined.

HULL.—It is reported that the recent visit of Messrs. Herne and Williams has done much good by causing numbers to talk of Spiritualism who never gave it any attention. The subject has been discussed at the Wycliffe Young Men's Association; Rev. W. M. Statham in the chair, and the debate twice adjourned is to be resumed on the 10th of February. The average attendance is under twenty; when Spiritualism was on there were about eighty present. Mr. Gale spoke an hour on the affirmative side. The local *savans* take so much interest in the matter that there is some talk of it being discussed before the Literary and Philosophical Society.

SPIRIT-FACES.—Madame Louise had a most successful seance at the Spiritual Institution on Tuesday evening, and at her own rooms on Wednesday evening—the spirit-forms are remarkably clear and recognisable. Mr. and Mrs. Holmes's seances are a most agreeable entertainment and well patronised, as they deserve to be. On Wednesday evening four spirits appeared, and were recognised. "Richard" and "Rosie" spoke in the direct spirit-voice, and touched each sitter. Messrs. Herne and Williams are reported to be in good power, and spirit-relations are now seen at their seances. We have also heard of a most successful seance at Miss Cook's. Spiritualists should see that the seances of public mediums are well supplied with investigators, that such unparalleled phenomena may be taken full advantage of.

It is a pity that Novocastrians don't better appreciate the demands of the Ipsial sentiments in their intercourse with each other. A "Novocastrian" who writes "Local Notes" in the *Newcastle Daily Express* seems to be a Spiritualist after all, and the feelings of a devoted brother have been hurt by keeping him out of Herne and Williams's seances. He had seen the Davenport Brothers, for he proceeds:—"I was quite convinced that what I saw was done by the agency of spirits, and that the Davenports were mediums; but just as every man is a medium, and as all his actions are manifestations from the spirit-world within himself, and nothing more. Some men are easily convinced; but the men who can be convinced of the existence of a world of spirits by such gross materialistic representations must be thorough materialists." That is to say, the Davenports were tricksters, a matter which neither "Novocastrian" nor any other calumniator of mediumship has ever yet been able to demonstrate. Our northern sage's idea of spirit is something like the Irishman's explanation of how thunder was produced at a dramatic entertainment, viz., by a ball revolving *inside* of an *empty* bowl. He reverses the absurdity by desiring the spirits to manifest by immaterial means. It is a great pity the spirit-world has not the benefit of such a genius. He would no doubt favour us with a manifestation of *invisible phenomena*!

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

December 27th, 1872.

MR. MORSE'S SEANCES.

(Questions by F. A. B., Manchester, answered by the guide of the medium.)

Q. How do you explain cases of clairaudients being haunted by evil spirits as described by a sufferer in the *Spiritual Magazine*, and by what means can such a person rid himself of them?—A. Clairaudience is caused by the surrounding spirits coming into sympathy with the mental atmosphere of the hearer. The spirit need not utter the words, as the impression may be made to sound like talking within the brain. A spirit may thus manifest quite unconsciously because of the strong spiritual attraction between spirit and hearer; in other words, that high degree of appropriateness exists between spirit and hearer, that the two can come into most intimate relations. A person in the flesh may exercise the same power, and it may be unconsciously. Strong love or hate may relate minds thus accessible to each other, and thus affect each other agreeably or the contrary. As a remedy against such persecution, if the clairaudient faculty is of an unpleasant kind, avoid listening, disregard the suggestions given, and endeavour to occupy the mind with nobler aspirations. Improved health, company, occupation, and moral feeling are all useful means of cure.

Q. If (as spirits teach) like attracts like, and bad men, by their thoughts, attract bad spirits, and that these attendant spirits can influence such persons in their lives, what chance is there for evil-minded persons to improve, and how far can they be held responsible for their thoughts and acts, seeing that such a person may be naturally wanting in self-control, and therefore may be all the less able to resist such evil influences?—A. Adverse circumstances and bias effect a great influence over conduct, but they are not all-powerful. They are simply limits to arrest power; not power itself, which is a centrestantial principle, the object of which is to overcome all obstacles by leading man ultimately to the end for which he was created. Undeveloped spirits read men's minds and take advantage of their tendencies. But with a knowledge of the facts these spirits may be frustrated in the same way as other evils are overcome. If a man knows his weakness, and the power exerted by spirits over him in consequence, he can, by his will-power, present other phases of his mind, and seek the proper circumstances whereby he may do so successfully. Thus he will attract another kind of spirit, and improve his tendencies and his spiritual surroundings. Man is really the architect of his own individual nature and destiny; all he requires is more knowledge of himself and his surroundings, by which he would be enabled to take steps for his protection and advancement.

Q. Are spirits also subject to the influence and guidance of visible or invisible spirit-guides? and do the spirit-guides of a man in the flesh become his associates or guides in after-life?—A. Those spirits who are a man's guide when on earth become for the most part his more immediate associates on his entering the spirit-world. Spirits are also guided and controlled by the influence of higher spirits. Man is linked to man in every condition throughout all space and eternity.

Q. Has every man a guardian spirit? Are they relatives? Who appoints them, and are they ever changed, or do they remain for life, and what is the extent of their influence?—A. Some have not guardian spirits. Two conditions are necessary to ensure this aid. The person must be somewhat mediumistic, and he must have a spiritual relationship to some condition of spiritual being. The scope of guardianship varies with the knowledge of the spirit and the capacity of the person to receive guidance. In some cases the spirit may foresee difficulties and dangers; in others, prove itself a guide, counsellor, and friend. Spirits should not be appealed to except in cases of dire extremity. Self-reliance should be cultivated. The duration of guardianship depends on the needs of the charge; it may be for a few months, or a long lifetime. Mediums who are used for public purposes have a guardian for life, or a band, one or other of whom officiate as guardian. These spirits are appointed by spiritual attraction or fitness. It is a labour of love. Sometimes they are on the same plane as their charge, and sometimes inferior.

Q. Are prayers touching earthly affairs ever answered by guardian spirits?—A. Yes; so-called providential interventions and responses are cases of that kind.

THE STROLLING PLAYER

repudiated any reported control in his name except those through the mediumship of Mr. Morse. The spirit said that if he thought of certain mediums the influence might cause an utterance purporting to be from the "Strolling Player."

Jan. 3, 1873.

SARAH BOXALL.

At the termination of this seance Mr. Morse was controlled by a strange spirit. The medium sat bent forward rather, with his hands on his thighs, and said, "I have only been away from this life but a few weeks. My desire to return is because it may be of value to my son-in-law, who was with me at my last, and was somewhat doubtful of a life hereafter, though he is a strict attendant at his place of worship. I feel strange in this position, but I was told that being naturally of a positive mind, I should readily execute my purpose. I was of a positive disposition—determined. My son-in-law's name is Joseph Dobson. He is a grocer, and lives in Werneth Street, Oldham. I left this earth second week in November last year. My age was nearly sixty-three. My name was Sarah Boxall. Thank you; good-night."

These seances have not been transcribed till this week, nor have we taken any steps to know whether the above statements are true or not. We shall be glad to hear from our Oldham friends.

A GENTLEMAN from Newcastle informs us that every sceptic who had an opportunity of witnessing the phenomena on Messrs. Herne and Williams's recent visit, has been convinced of the genuineness of the manifestations.

CAPITAL PUNISHMENT FROM THE POINT OF VIEW OF A SPIRIT.

(Mrs. Olive's seance, Feb. 6th.—Spirit-Guide, Marie Stuart.)

"Dr. Forbes" came first, gave several prescriptions, and then volunteered to reply to questions. Finding, however, that there were none ready, he said he would embrace that opportunity to impart some information, from the point of view of a spirit, about the effects produced by capital punishment. He would not meddle with this practice from its material side, but his remarks would have regard only to its spiritual issues. It should be remembered also that he spoke on this subject, as ever, from the platform of fact and personal observation. What, then, was the effect produced by capital punishment upon the criminal capitally punished? It was this:—After a longer or shorter period in a comatose condition, the spirit awoke to consciousness in the spirit-world. Gradually dawned on its memory the hideous experience which preceded and accompanied its fearful expulsion from its natural condition of being. This awoke immediately in the spirit all the passions which would be generated in a man by a sudden blow. The spirit boiled with anger and resentment, and as society generally had been its executioner, its thirst for revenge was blindly indiscriminate. Under the domination of these feelings, it roamed about its old haunts, eagerly searching for any case in which it could tempt to the commission of murder, thus hoping to compass a double revenge, in the murder of the new victim and the execution of the murderer. Its powers were often equal to the accomplishment of both these ends, and thus every case of capital punishment led directly to one or more new cases of murder and capital punishment. Apart, then, from all sentimental considerations; apart also from all the arguments that could be advanced from the material side, and on considerations of mere utilitarian economy, capital punishment should be abolished. This done, murder would gradually disappear, in proportion as each state recognised and discharged the duties owing by it to every individual member of it—viz., the duty of educating every one along the whole scale of his nature, and of helping him to attain circumstances of material comfort and intellectual enjoyment, which would exclude the possibility of his falling a victim to the suggestions of crime.

"Hambo" followed, in great spirits and highly amusing; quite in his element, as there were present no less than five ladies with mediumistic powers in course of development. "Sunshine" came next, and chattered away in her kind and genial way, giving some kind of consolatory tidings to almost every one in the room. "Dr. Wilcox" came to arrange with a lady to assist her in her development, and to say "Farewell;" thus closing an unusually interesting and instructive seance.

[*Punch* lately suggested that commentators would shortly be discovering that Shakspeare was a Spiritualist. Possibly. Meantime there is no harm in comparing "Dr. Forbes's" description of a spirit that has suffered capital punishment with Shakspeare's description of that of the murdered Caesar:—

"Caesar's spirit, ranging for revenge,
With Ate by his side, come hot from hell,
Shall in these confines, with a monarch's voice,
Cry 'Havoc!' and let slip the dogs of war."

Julius Caesar, Act iii. Scene 1.

To like purpose is the charge of the spirit of Hamlet's father to his son:—

"If thou didst ever thy dear father love,
Revenge his foul and most unnatural murder."

Hamlet, Act i. Scene 4.]

A NEW EDUCATIONAL INSTITUTION.

To the Editor.—Dear Sir,—It is nearly three years since I gave you a broad outline of a general plan for the erection of educational institutions in this country and elsewhere. Several letters were sent to me in reply, but not sufficient in quantity or intelligence to justify our taking immediate action for the erection of a standard university or an international industrial training institution, dedicated to the people of all nations. Many of our friends have since then had important experience in the matter of spiritual communications, and it has occurred to me that the time has arrived when this important work may be set in motion, and all friends to real progress who have to some extent freed themselves from money-grubbing may be put in communication with each other, with a view of taking prompt action in a work of such importance to the Spiritualists of our time. The cost of this institution will not be less than £100,000, the capital to be raised in 2,000 nominations or shares of £50 each. It will take about two years in its erection, and will represent an epitome of the globe on which we live, having the general laws that govern life and motion illustrated on a comprehensive scale. Pictorial illustrations and practical training in every department of science and art will be carried out in this institution. In short, the main object will be to make this establishment self-supporting. Mining, civil and practical engineering, metallurgy, agriculture, and horticulture will be extensively practised. The institution will be erected within twelve or fourteen miles of London, and the land secured will be from 150 to 200 acres. Every advantage will be taken of all known details of practical science. The corridors, galleries, and quadrants will be of a most simple character, as may be seen from the plate now engraved (of which all may avail themselves), giving a perspective view of the building. I merely give you these hints to awaken some of the "table-rapping" Spiritualists, and inform them that Spiritualism has a great work to do, with which few of its followers are at present acquainted. Many novel and original inventions of a scientific and practical character will be launched from this institution. A deed of settlement is being prepared, together with large coloured lithographic sheets, fit for framing, so that every shareholder who feels an interest in the practical and industrial education of his children and the progress of mankind, may secure plates giving a broad and comprehensive outline of the work we propose carrying out. The *Times* recently asked for facts in Spiritualism. They shall be forthcoming in due time. We may state that one of the chief objects of this institution will be to show that man is the outgrowth of a spiritual principle, while the atomic laws will be traced link by link, which will clearly demonstrate the universal law now unfolding the life of our planet. A new field will be open in this institution for the resurrection of the Kingdom of Labour, and provision will be made whereby orphan children

will fall on the foundation. And further, the children will be so educated in the various trades and professions that apprenticeship will be superseded. A model village, town, or city will be built near the institution, and all the machinery required in the erection of the college will be available for the construction of houses for the shareholders in its immediate vicinity. The proprietors of such houses will hold life-medals, giving them access to all lectures, concerts, exhibitions, or examinations that may at any time take place in this establishment. The working classes may secure nominations by labour-notes that shall represent the work performed in the various branches of the institution. There will be four stores connected with the college, in which property and goods of every kind will be deposited, and may be exchanged for their equivalent in time or labour-notes.

We shall not at present go further into the details of this scheme, but hope to write more fully in *Human Nature*, where the elementary life on which it rests will be more fully discussed.—I am, Sir, yours respectfully,
RESURRECTIONIST.

PASSED AWAY AT NOTTINGHAM.

To the Editor.—Dear Sir and Brother.—From the kindly manner in which you have commented on the decease of two valuable friends of the cause of Spiritualism in this week's *MEDIUM*, I feel strongly prompted to inform its readers of the fact that our late sister, Mrs. Proctor, of Nottingham, has recently passed on "to the other side," with an unflinching faith in the grand and consoling teachings of Spiritualism. She was a "tipping medium," and with proper development would soon have become a good speaking medium. She was known and respected for an honest and upright disposition, also for her great sympathy with her more unfortunate brothers and sisters. Although one of those choosing to be known as "Christian Spiritualists," her good and liberal nature caused her to truly feel that we were all of one family, and she was rarely absent from any of our social parties and picnics. She has already assured us of the truthfulness of our belief respecting death and the next life. She in her earth-life frequently had most cheering and heavenly visions, which she now tells us she is realising as facts and glorious realities. She passed away calmly, after a short illness, the cause being the falling and pressure of a small membrane on the brain. Hoping I have not used your valuable space unprofitably, I remain, yours fraternally,
JAS. ASHWORTH, I.O.G.T.

Nottingham, February 11th.

P.S.—Whilst I have my pen in hand I beg the favour of most heartily congratulating you upon your, to me, very successful and masterly defence of Spiritualism with the "star" of Secularism, only that his light will shine more on the "other side." I have also been highly delighted with, and edified by, the articles of the *Times*, "Investigator," and, lastly, with the excellent paper of Mr. T. Grant, which I venture to think would do good service in the form of a small tract. I will only add, that I have acted upon the good advice of "Truth-promoter," by using personal pressure upon a brother here, who expressed himself willing to expose the *MEDIUM* for sale. He is in a good position, and may be useful. Readers, do likewise.

THIRD ANNUAL REPORT OF THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

Your committee has much pleasure in submitting to the members the third annual report of the position and progress of the society during the past year.

There have been fifty-two ordinary and six special meetings of the society held during the past year, and three public lectures have been given under their auspices by Mr. J. Burns, of the Spiritual Institution, London. The lectures were delivered on April 21, 22, and 23, in the Wellington Hall, Camden Street. Subjects—"Spiritualism and the Bible," "Spiritualism and Religion," and "Spiritualism and Science." The subjects were treated in the masterly and logical manner so well known to all who are familiar with Mr. Burns either as a writer or speaker.

Mr. J. J. Morse has paid three visits to the society during the past year, when public lectures of a high character were given through his mediumship, and public seances have been held at the society's rooms of a very satisfactory nature.

A movement of considerable importance, viz., the holding of Sunday meetings, has commenced during the past year in connection with the society, and which has already achieved promising results. On Sunday, May 12, the first of the series was held at Mrs. Spring's Dining Hall, Wapping, at which Mr. J. J. Morse attended, and lectured in the trance. These were continued regularly the first Sunday in each month until November, when, on account of the gratifying success and the increasing attendance to these meetings hitherto, it was resolved to hold meetings every Sunday afternoon and evening, and to obtain mediums from all parts of the country. The Assembly Rooms, Islington, were therefore hired, and the meetings inaugurated on Sunday, November 17, by Mr. Ambrose Egerton, who, in the evening, spoke in the trance-state. During the year since that time the platform has been occupied by Miss Barlow, Messrs. Johnson, Jackson, Wood, and Mrs. Butterfield, again followed by Mr. J. J. Morse. A rapid increase in the attendance of strangers has taken place, until at the present time the rooms are filled to their utmost capacity, thus evidencing a keen appreciation of the mental and spiritual food offered to the public by the controlling spirits. This success has not been achieved without attracting considerable notice from the public press, as is evident from the local articles, which have been written for the most part in a spirit of decided antagonism to the movement. It has been deemed advisable, for the benefit of inquirers, to intersperse the trance-mediumship with the physical, and in the following year your committee hope to obtain the necessary services of the best-known mediums for that useful phase.

Your committee finally have to thank you and the public for the pecuniary support all have offered, which has been the means of keeping your society out of debt, and which is a pledge for the future prosperity of your society.—Signed on behalf of the committee,
EDWIN BANKS, Secretary.

A TESTIMONY CLEAR AND DISTINCT.

To the Editor.—Dear Sir,—Though very late in the day, allow me to add my testimony to the generally successful mediumship of Messrs. Herne and Williams. During their week in Hull, the phenomena of materialisation, spirit-voice, spirit-light, and the ring-test several times performed; and in my own house, Herne, while tied to his chair, was floated in the air in his normal state, and talked to us from the top of the room. On striking a light, the back of his frock coat was observed to be quite white from contact with the ceiling, and he had brought down a black cloth which I had nailed to the cornice to form a background for the cabinet. Everybody at this circle was separately touched; it was conducted under test conditions. I myself tied and untied Herne with one long piece of very small cord; each wrist I separately tied together with several knots, then bound his body to the back of the chair, his legs to the chair legs, and finished off the knots under the seat. I was some time untying my own arrangement, and was sorry to see how deeply the thin cord had cut into the flesh. In consideration of your valuable space, I leave out all other details.—Yours truly,
Hall.
E. DIXON, Jun.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

The above Association intend giving an entertainment (a miscellaneous programme) on Friday, February 28th, at the New Hall, Omega Place, Alpha Road.

N.B.—This association is especially deserving the sympathy of Spiritualists, considering the progress it has achieved since its inauguration in the summer of 1872. We hope our friends will muster strongly on that occasion. Admission 6d.; reserved seats 1s. Tickets may be had of the following gentlemen:—Mr. Cowper, 388, Edgware Road; Mr. Hocker, 33, Henry Street, St. John's Wood; Mr. Freehold, 9, North Street, Manchester Square; Mr. Whittingham, 27, Warren Street, Fitzroy Square; Mr. Maynard, 103, Lisson Grove; Mr. Claxton, 27, Appleford Road, Upper Westbourne Park; Mr. White, 11, Little Marylebone Street; and at the Progressive Library.—Charles White, Hon. Sec., 11, Little Marylebone Street.

St. John's Association of Spiritualism.—On Thursday evening last, the 6th inst., the noted inspirational speaker, Mrs. Butterfield, discoursed, J. Burns, Esq., in the chair. Mrs. Butterfield is a Yorkshire lady of pleasing countenance, middle height, and stout in build, with a powerful ringing voice, tinged slightly with her native brogue. The mild and beneficent characteristics of Jesus were eloquently descanted upon, and the idea that the "great reformer and medium" was despatched from heaven by the great God of matchless grandeur and kindness, to die a cruel death on the cross as an atonement for the sins of mortals, was utterly and vehemently rejected by the speaker; who also, with swift and unsparing language, demolished other religious dogmas, and dwelt with severity on the covetousness and grinding selfishness which dominate in the present day. She was controlled by a Dr. Campbell, of New York, who was at times rather facetious. Mr. Morse proposed a vote of thanks to Mrs. Butterfield, which was seconded and unanimously cheered. Mr. Burns conveyed the thanks of Mrs. Butterfield to the meeting. Next Thursday evening Mr. Morse will lecture under spirit control.—CORRESPONDENT.

LIVERPOOL.—Mr. Jackson, of Newton, near Hyde, spoke under spirit-influence in the Assembly Rooms, Islington, on Sunday last, to full audiences. The subject in the afternoon was "The Revelations of God in Nature." In the evening the platform was occupied for a short time by Mr. Harper, of Birmingham, who said, when Spiritualism first found him he was a strong opponent to any belief of a hereafter; he was a Secularist, but the spirits punched it into him in spite of himself, and brought him to acknowledge their strength and power. Spiritualism was developing man's inner nature in a way which neither science nor philosophy had ever yet done. Mr. Jackson was then controlled, and spoke at some length on the subject of "The Spirit-Spheres," and gave an account of the spirits' teachings among themselves, which were described under the names of fraternity, love, and charity, and which were not merely taught but lived out. This made the spirit-spheres one grand harmonious state of life, light, and joy. It was the same principle which induced them to come and communicate to those left behind. In the above-named place Mr. John Lamont, our esteemed vice-president, and Mr. Joseph Shepherd, will each deliver an address on Sunday afternoon, to commence at three o'clock; and at seven in the evening, Mr. Harper, of Birmingham, will deliver an address, subject, "What is the Use of Spiritualism?"

BALL'S POOND ROAD.—Last Monday evening Mrs. Butterfield regaled the Spiritualists here with a substantial intellectual repast whilst in trance, J. Burns, Esq., who ought to be termed "the indefatigable," in the chair. The theme was, "What does the world think of Spiritualism?" Spiritualism was powerfully contrasted with the cold, cheerless, unfeeling characteristics of religionists who pull long faces, and pray in the market-places to be seen of the multitude, instancing that Christ, the great and noble teacher, denounced in his day the hideous hypocrisy. It was truly remarked that, previous to their acquaintance with Spiritualism, many persons had been bowed down with sorrow and care, but who were now cheered and enlightened by the gentle and beautiful influences of Spiritualism, which brought them face to face with the inhabitants of a glorious sphere; and that death, which had been painted for centuries by a certain class with all the horrors imaginable, had lost its sting; and a belief in his Satanic Majesty—the bogey—or the old gentleman who is depicted with cloven feet and posterior appendage, came in for a full share of withering contempt. Mr. Cotter read a poem of considerable power, composed by himself after hearing Mrs. Butterfield the previous Thursday before the St. John's Association of Spiritualists. Votes of thanks were proposed to Mrs. Butterfield and Mr. Burns, which were responded to with acclamation by a crowded audience, who listened throughout with deep devotional feeling. Mr. Goss lectures here on Monday next, on "Who and what am I, and whither am I bound?" It may be remarked that too much praise cannot be accorded to Mr. Webster, the secretary, Mr. Owen, the healing-medium, and Mr. Stevens, for their disinterested and active endeavours on behalf of Spiritualism in this locality.—CORRESPONDENT.

NEWCASTLE.—An attractive spot is the Central Exchange News Rooms and Art Gallery. The Marine Aquaria are now open, and a rotatory engine on an entirely new principle is on view. A series of Wednesday evening, Saturday afternoon, and Saturday evening promenade concerts commenced on Feb. 1st, and extend to Feb. 22nd. The promoters of such beneficial entertainments deserve every encouragement.

DIRECT SPIRIT-WRITING WITH CHALK.—I have great pleasure in forwarding this small item of Spiritualism, which took place at a seance held a few nights ago at 42, New King Street, Hull, and can be attested by several respectable witnesses. Two trance-mediums were present, one of whom was controlled, and gave a sermon purporting to be from the spirit of John Wesley; but whilst this was going on a spirit-hand was observed writing, behind the fire, the letters W. H. As soon as the sermon was finished and the medium out of trance, the one who saw the spirit-hand drew the attention of all present to the writing, which appeared to be done with chalk, on the back of the registered grate. This is the first direct spirit-writing seen in connection with this circle of Spiritualists in Hull. I may here state that the writing was watched till covered over with smoke, but upon minute examination a portion of the marks still remain, though the grate has been cleaned and fires in it since that time. Hoping you will find a corner for this in the MEDIUM, I remain, dear Sir, yours truthfully, ALPHA BETA. Hull, February 10, 1873.

Mr. HAWKES (Birmingham), in extending his order for the cheap edition of the Report, alludes to the case of a medium at Halesowen, who was obsessed and rendered delirious by an unruly spirit who has since been "converted." Mr. Hawkes describes the scene. "Under control she clapped her hands vehemently, looking upwards as towards a cloud of witnesses above; then taking all our hands, she piled them one on the other, in the centre of the table, viz., twenty hands in one pile; then, looking up again, folding her hands as in thanks, finishing with clapping her hands most joyously." This occurred three weeks ago. Since then she has been controlled by a French spirit to perform on the piano in a manner which, as a beginning, astonished them, seeing that she had never touched an instrument musically before. She writes also in an unknown language. A member of the circle has sent us specimens. An Orientalist saw them, and discovered several Persian words, and one in Hindustani. It was evidently written in a crude style, and much of it was illegible.

THE HIGHER PHENOMENA OF SPIRITUALISM.

DIRECT SPIRIT-WRITING, obtained at Mr. and Mrs. HOLMES'S Circle, carefully reproduced by Lithography, appears as an illustration in *Human Nature* for January, price 6d. This writing was obtained by handing a slate and pencil up to the aperture of the cabinet; a spirit-hand was seen to take them in, and the sound of writing was heard. In a few minutes the slate was handed out, covered with writing on both sides. In the lithographed copies the semblance to the slate is accurately carried out, as the writing is printed in white letters on a grey ground.

DIRECT SPIRIT-WRITING,

Through the Mediumship of Mrs. JENCKEN (Miss Kate Fox), is given as an illustration to *Human Nature* for February, price 6d. Three specimens of writing are given, all by the same spirit and in the same hand, but the different styles are very significant as demonstrating the great influence of conditions over the phenomena.

These beautiful specimens of the higher phenomena should be in the hands of every Spiritualist, as well-established facts to lay before investigators. These specimens themselves are worth more than the price of the numbers in which they appear.

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SEANCES IN LONDON DURING THE WEEK.

FRIDAY, FEBRUARY 14, 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.
 Seance by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock. Admission 2s. 6d.
SUNDAY, FEBRUARY 16, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
MONDAY, FEBRUARY 17, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
 Seance by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock. Admission 2s. 6d.
 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 18, Seance at Mrs. MAIN'S, 321, Bethnal Green Road, at 9. Admission Free.
THURSDAY, FEBRUARY 20, 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.
SATURDAY, JANUARY 22, Seance by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock, for Spiritualists only, 5s.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, FEBRUARY 16, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
 SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
 BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
 BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.
 COWMS, at George Holdroyd's, at 6 p.m.
 HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.
 GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, 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, Tronagate.
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 17, HULL, 42, New King Street, at 7.30.
TUESDAY, FEBRUARY 18, 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 19, 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, Tronagate. Circle-room open to members and inquirers, at 8 p.m. on other evenings.
 HALIFAX, next door above the New Connection School, Hanson Lane, Queen's Road, at 8. Mr. Wood and Mr. Blackburn, Trance-Mediums.
THURSDAY, FEBRUARY 20, 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 21, LIVERPOOL, Weekly Conference, at Mrs. Bohn's, Calceonian and Temperance Hotel, 6, Stafford Street, at 8 p.m.

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