



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

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

No. 151.—VOL. IV.]

LONDON, FEBRUARY 21, 1873.

[PRICE ONE PENNY.]

A SPIRITUALIST'S REPLY TO A CHRISTIAN'S
 REMONSTRANCE.

This is the explanation we offer for writing the following. My partner in life and I returned home from New Zealand in 1867, my wife leaving behind, among other relations and friends attached to her, a religious mother and uncle. A year or more ago we became acquainted with Spiritualism, through a copy of the *MEDIUM* exhibited in a shop-window, and purchased by me, which led on to investigation, resulting in the discovery of a gospel of glad tidings of great joy to us, as it consciously restored to our family circle loved ones whom we had long regarded as numbered with the never-to-return dead. My wife Hannah wrote to her friends frequently, telling them of our joyful discovery. Some of them seemed to like the idea very well (nature speaking), until erroneous religious teaching stepped in and brought forth the following letters from mother and uncle:—

"Uncle says he writes to Hannah specially relating to her declension in spiritual things, for her own words speak plainly the way she is going, and he is sorry to say it is the way hundreds have gone before. When persons tell us unasked that they do not care much about going to the house of God, and can get more spiritual good by staying at home, we know that they are just about foundering on a quicksand which may engulf them for ever; and to call those meetings as you have by the name of religion, I think is going too far. I find no religion apart from the Bible worth a straw, and if we are not ashamed of it why do we want another? If it is faulty, can we improve it? Can we rectify, mend, or put right in any way, the Word of Almighty God? And when we see the soul of a beloved one in danger, let us in love warn that soul, and if possible save it."

Mother writes: "Uncle B— gives you his mind on Spiritualism, and it is my mind too, Hannah. I have never said anything about it before, but I feel I must say a little about it now. It has been a source of great trouble to me, and more so since I received your last letter. I am afraid for your soul's safety; and I may add that your Christian friends out here are very much grieved and surprised at your being taken up with this Spiritualism. There is no one that I have said anything to about it thinks anything of it, and I can gather nothing satisfactory from the tracts and papers you sent. I put them in the fire, thinking that the best place for them."

In answer to the above letters, I sent the following reply:—

"MY DEAR MRS. R.—It is not often that you hear from me, as I generally leave it to H— to do the correspondence, she having more time than I; but after a serious perusal of your last, together with that of Uncle B—'s letter, I deem it incumbent on me to send you both a few words of admonition before you again do despite to the conscientious convictions and tender feelings of those who take God to witness that they are in earnest, and endeavouring to follow out the life and act up to their highest conceptions of Truth, so far as the light they possess enables them to do so. This is too broad a subject to be condensed in a short, or, even done justice to in a long letter; but, in as brief a manner as time will permit, I will put before you for consideration the following information, which is the result of my own personal experience, and then leave you to form your own conclusions. I must confess that I feel for your position, because I know you are in complete ignorance of the glorious knowledge and light that God is throwing upon the world in what is called Modern Spiritualism. At the commencement of these few remarks I will tell you that Spiritualism is no new thing, but is as old as the human race; for what is Spiritualism? It is communion between this mortal world and the world of spirits in its various phases—the angelic world and the demoniacal world. I cannot demonstrate that we hold converse with angels now, nor can I appeal to your knowledge of the fact, because you have not experienced it; but in all sincerity I tell you that it is a glorious fact, which we are continually proving in our daily lives, and I would think that our friends who believe in the Bible would be the last of the race who would attempt to deny or throw cold water upon such a practice. I am puzzled to see what claim any one can have to

that inspired volume who attempts to deny or repudiate the facts and principles with which it teems when applied to modern experience. The Bible sanctions and encourages communion with the angelic or spiritual world, but for all that you both know of that world there might as well be none, for not only do you not try to place yourselves *en rapport* (that is, in union) with it, but you try to impede others, and charge them with risking their souls' eternal welfare in so doing; but, as I said before, your utter ignorance of the subject alone would justify the cutting remarks you have made, paining the heart of your daughter and niece in so unjustifiable a manner. But it is entirely in her defence, and not in my own, that I write, for I am persuaded that the truth is mighty and will prevail, and does not need our tiny efforts to defend it (though we are advanced thereby), for it possesses inherent qualities, which will eventually assert themselves. I find by your letters that you and the friends of H— generally are much grieved that she has taken up with *this Spiritualism*. Now before I go any further I will tell you what Spiritualism is, and then see if the practice of it would grieve you.

"1st. Spiritualism is the union and communion of the spiritual world with this. Now this was practised by your great High Priest on several occasions, and the fact that he did it is held in great esteem by the Church to-day, and is put forth as an evidence of his superior and divine mission. Read over the account of his communing with angels on the mount, spirits who had once lived in the flesh; read also his interview with angels in the garden, who came expressly to comfort him, and which is experienced now by us and Spiritualists of the present day, in one phase or another.

"2nd. Spiritualism is healing the sick under spirit-power, which is now practised by our mediums, who have the gift of healing whenever they have the opportunity, and people have faith to be healed, that is, when there is sympathy between them and the healer; but we now find that where the sick are opposed to Spiritualism, as you are, our healing-mediums cannot cure them, because the opposing influence prevents them from receiving the vital magnetic healing power which would make them whole. Now Jesus and his disciples practised this, and with the same results, for we read that he could not do many mighty works there because of their unbelief, because they repelled instead of attracting the gracious power that would have blessed them. Moreover, this healing gift was to be one of the signs that would follow them that believed on Jesus, which promise has never yet been cancelled (Mark xvi. 17, 18).

"3rd. Spiritualism gives power to speak with wisdom that men cannot gainsay or logically withstand, as well as to speak in foreign languages. I know one person, a medium, who, while under this spiritual power, can speak seven languages, who never learned one of them, and in her natural state is ignorant of those languages; while under spirit-control I have held a conversation with her in the French language, which she spoke perfectly grammatically, while I afterwards observed that she did not speak in her normal state grammatical English—a thing which would puzzle more learned heads than mine, though true for all that.

"I must heartily confess that I have no words of admiration to offer you for the act of putting in the fire those tracts and papers about Spiritualism we sent for your information. Such was the fate of your Bible when it fell into the hands of Catholic bigots, who, as you will admit, were not prominent for their Christian charity and toleration, though they wanted to palm upon the world that they were practising the religion of Jesus; but the world now knows better, and it will think more of Spiritualism when it knows more about it. If the 17th and 18th verses of the last chapter of Mark's Gospel had to be now advanced as a test of discipleship to Jesus, I am sure it would be at once proved that Spiritualists are the only disciples of Jesus in the world, because they only have the gifts which he bequeathed, or is said to have bequeathed, to his followers. In the First Epistle to Corinthians, 12th chapter, you will see enumerated the gifts of the Spirit, all of which I have personally witnessed in operation in my own house; so you see we have a church after the primitive type, where the glorious practices of those early reformers are in full operation, bringing to those who

enjoy those privileges a deeper, holier, diviner life than the world, and even those who call themselves followers of Jesus, know of. We had two Spiritualist friends at our house last week, who have the gift or power to discern spirits; and as a simple illustration in proof of this, for it is no fable, a lady who came in at the same time, and was an entire stranger to both, had descriptions given to her which clearly satisfied her mind that the spirits of her two dear little children and husband were present, and seen by those two mediums, who were friends of ours, and from what we know of them are truthful, loving souls, and would not, if they could, trifle with a thing of such sacred import. I have not time just now to give you much more information, though I might sit and write volumes of experiences with ease; but I have other duties which demand my attention, and to which I must give heed; but in parting, I will say that I implore you to open the windows of your understanding, and think for yourselves. You need not be alarmed for II—; she has already that light and knowledge which will pre-eminently fit her for usefulness in this world and that which is to come. If you could but have your spiritual eyes opened as Spiritualists have, and as Elijah's servant had, and behold the stupendous spiritual realities of the unseen world around you, you would be more inclined to say, "Come over and help us," rather than, as the Jews said to Jesus, "He hath a devil." You think we are on the wrong road, which in principle means one and the same thing. I tell you faithfully that much of the same spirit of persecution lives in what is now called the Church of Christ as characterised the Jews in his day; and it behoves all to examine themselves faithfully, and see whether they be in faith or no, so that there may be no confusion of face hereafter when the truth will confront them.

"You may think it strange that the professed Church of Christ does not advance these great spiritual truths and realities. The fact is, she is in utter ignorance of them, like yourselves; she has somewhat fallen from her noble mission of demonstrating the mortality of the human soul to the world, hence the small amount of success, comparatively speaking, which now attends her ministrations. The census of all the churches in England for 1871, I am informed, showed a decrease in the number of members, with an increasing population, and hundreds of thousands of ministers and local preachers in the land. It was not so in the early times, when the glorious gifts of the Spirit were in full operation; a mere handful of noble ones was sufficient to bring thousands to a knowledge of the truth, and so it is to-day. It is but a year or so since we got a knowledge of the truth in what is called Spiritualism, for it is but another name for the religion of Jesus, and I believe that as the result of it there has been more led, under my own personal observation, to a knowledge of the truth than I have witnessed in fourteen years' experience in connection with the various Christian churches of which I have been a member, and others which have come under my observation; and moreover we have mediums in various stages of development—you may want to know what development or preparation means: I refer you to the records; you will there find that in a spiritual circle the disciples, acting under the previous instructions of Jesus, met with one accord in harmony in an upper room for some time before spiritual manifestations commenced among them—I say we have mediums in various stages of development, some far advanced by following out instructions similar to the above; they can preach to us with spiritual wisdom and power, which obviates the necessity of keeping a minister doing little else but preaching, and the money for the minister goes to other good and useful purposes. You will plainly see, then, that our ministerial brethren, while they are in ignorance, will oppose Spiritualism because they have vested interests in their occupation, as the Jewish priests had when Jesus was an unpaid minister, therefore they crucified him; and ignorance alone would crucify Spiritualism to-day; but it will live as long as Truth will live, and if they put its physical body to death, it will come back to the world as a spiritual being, clothed with the light and beauty of immortality, to bless and guide the world by impressions, intuitions, and direct inspiration, to that glorious world of light wherein are many, many mansions.

"I herewith append instructions how to form a spiritual circle, and hope that you will prove all things, and hold fast that only which is good.—Yours faithfully,

G. R. II.

"January 8, 1873."

MISS BLACKWELL'S LETTER TO THE "TIMES."

We have been desired to give publicity to this letter, and we regret that there has been so much delay in doing so.

To the Editor of the Times.

Sir,—A friend, unmindful of the aphorism, "Where ignorance is bliss," &c., has just sent me a copy of the *Times* of the 26th ultimo, containing an article headed "Spiritualism and Science," in the eighth paragraph of which I find a mis-statement that I hasten to bring to your notice, trusting to your well-known love of fair play to allow me to rectify it in your columns.

In the paper alluded to by your contributor, I designate the Creator as "the Causal Being," in contradistinction to what we call "the Universe" regarded as the effect of the creative action which is its cause. Your contributor, misreading the words "The Causal" as "a Casual," asserts that I "call the Deity a Casual Being."

Surely the force of "inaccuracy" could no farther go!

In order, Sir, that you may judge whether the "casual" glances of your contributor have enabled him to give a correct account of the "production" of which he disposes so summarily, I beg to state that the paper in question, which carries ontological hypothesis farther than has been done by Kant or Spinoza, claims to explain the so-called "spiritual phenomena," by propounding a theory of existence in which those "phenomena" take their place as a normal result of human progress. And in order to show you that there is "method" in the "madness" which your contributor "casually" ascribes to me, I beg to offer you the following summary of the heads of the argument by which I endeavour to prove that view of the subject:—

"Necessity of interpreting facts by theory, and of testing theory by facts.—Impossibility of judging correctly of any class of phenomena otherwise than in connection with the other classes of phenomena with which they are connected, and consequent impossibility of judging cor-

rectly of the so-called 'spiritual phenomena,' otherwise than with the aid of a general theory of the life we are living and of the universe in which we find ourselves.—A priori probability of our being on the eve of the formation of such a theory, constituting a new religious synthesis in harmony with the scientific discoveries of the day.—Self-existence and derived existence.—Demonstration of the existence and action of the Causal Being, whose *modus operandi* is gradually made known to us through the discoveries of positive science.—Soul, Force, Matter, and *élan* of each in the production of the universe.—Aim of the Creative Action.—Immutability of natural law.—Our solar system.—Functions and hierarchy of planets.—Education and development of Soul through its formation of the bodies of the mineral, vegetable, and animal reign.—Individualisation of souls.—The two paths.—The Elohim.—Human life and destiny.—Illustration of the foregoing theory by instances of spirit-action in my own experience and in that of my personal friends."

So much for the contents of the "fifty pages of close print," so strangely commented upon by your contributor; a limit which I think you will admit, Sir, to have been a narrow one for the discussion of such a theme, and whose narrowness, in fact, necessitated the suppression of the notes of scientific indications originally appended to my paper; indications which will be abundantly cited in my forthcoming book on the same subject.

May I be allowed a farther portion of your valuable space to add that your contributor is but partially aware of the proportions already attained by the system of "imposture" and "legerdemain," which he so earnestly calls upon men of science to investigate?

To the Spiritualists of England and the United States (already, as remarked by your contributor, numbering many millions, possessing a press of their own, and publishing nearly a dozen periodicals) must be added the host of their co-believers, variously estimated at from eight to ten millions scattered over all the rest of the globe, who, under the distinctive appellation of Spiritists, regard the writings of the late Allan Kardec as constituting the basis (but the basis only) of the new religious synthesis they look for as the result of the great Spiritualistic movement of our time.

The Kardec books* have been translated into every European tongue excepting our own. Three hundred and fifty thousand copies of them have been sold in France alone; making a total, inclusive of the sale of the various translations in the countries to which they belong, of over half a million of them now in circulation, every one of which is the centre of a group of firm believers in the fact of spirit-communication. And the demand for these works is still going on, as an eminent opponent of Spiritualism says of the play of energies in the microscopic hair of a plant, "without pause or sign of weakening."

These works, so widely disseminated elsewhere, being almost unknown in England, I beg to quote the following passage from a letter recently addressed to me by a learned and liberal clergyman in the South of England (not a Spiritualist) in reference to the *Livre des Esprits*, which constitutes the first of the series:—"I have read this book with very great pleasure. It offers a rational and coherent explanation of life and duty which I should be glad to see presented to the English public in an English dress. I should like to review it in one of our leading Quarterlies, giving copious extracts." Another English clergyman, not personally known to me, in writing to thank me for what he terms my "noble testimony" to the subject which has not yet "put on its silver slippers," thus expresses himself:—"In 18—, when travelling on the Continent for the benefit of my health, which had given way under the torture of doubts suggested by a course of theological study, I happened to meet with Kardec's *Livre des Esprits*. To describe to you the light, the joy, the peace, which filled my mind on the perusal of this admirable book, would be impossible. It was truly a passing from night to sunshine."

I enclose the names of these gentlemen confidentially, and for your own satisfaction only.

The appearance of the work alluded to, in 1858, was followed by the formation of Spiritist societies all over France and in nearly every other country; by the production of an extensive Spiritist literature, comprising many erudite and valuable works; and by the publication of forty-six periodicals,† all in full activity, and most of them of many years' standing, besides a great number of little local sheets devoted to the propagation of the same ideas.

It is evident, therefore, that the hold already taken place upon the mind of the world by the modern "delusion" fully justifies the notice which you have accorded to it, and that those on whom lies the burden of disproof have no easy task before them.

But why, let me ask, should it be considered *desirable* to disprove the asserted communication with spirits, which would be so conclusive a proof of our immortality? That the assertion of such a possibility should be met with cautious reserve, as news *too good to be true*, and that the phenomena claiming to have a spiritual origin should be subjected to the most rigorous examination, would be reasonable and right. But why *desire* that the "good news" should prove to be false?

That the Materialist should refuse to admit the possibility of facts which upset his theories may perhaps be only natural; although it might have been supposed that the Materialist would be, of all men, the most eager to obtain, if possible, the certainty that wife and children, parents, friends, and self, aims, acquisitions, and aspirations, are not mere temporary results of chemical aggregation. But by those with whom it is not "deemed incredible that God should raise the dead,"

* *Le Livre des Esprits*, *Le Livre des Médiuns*, *Le Ciel et l'Enfer*, *L'Evangile selon le Spiritisme*, *La Genèse*, and two smaller works entitled respectively *Qu'est ce que le Spiritisme?* and *Le Spiritisme à sa plus simple expression*.

† Thus distributed:—In France, 2; Belgium, 3; Holland, 2; Denmark, 1; Russia, 1; Germany, 1; Austria, 3; Bohemia, 1; Spain, 15; Italy, 6; Greece, 1; Egypt, 1; Turkey, 1; Brazil, 2; Uruguay, 1; La Plata, 2; Peru, 1; Chili, 1; Mexico, 1. Among those most widely circulated are:—*La Revue Spirite*, Paris, whose yearly issue frequently goes through several editions; *Le Spiritisme*, Lyons; *Le Messager*, Liège; *Die Ruusland*, Amsterdam; *Das Licht des Geistes*, Vienna; *Die Spiritisch-Rationalistische Zeitschrift*, Leipzig; *Revue de Morale*, Tompitz; *El Spiritismo*, Seville; *Revista Espiritista*, Barcelona; *Anali dello Spiritismo*, Turin; *La Salute*, Bologna; *La Verité*, Alexandria; *La Revue d'Orient*, Smyrna; *La Revista Espiritista*, Monte Video; *L'Echo d'Outre-tombe*, Bahia; *Il Domino*, Rio Janeiro; *La Ilustracion Espiritista*, Mexico; *El Spiritismo*, Lima; *L'Espiritista*, Santiago, &c. There was a Spiritist Review in Ecuador, but it has just been suppressed through the influence of the priests, who have induced the Government to seize and publicly burn all Spiritist books and periodicals, and to punish their owners with fines and imprisonment.

why should it "be deemed incredible" that the "dead," being thus "raised," and therefore being not "dead," but living, should be learning and progressing in some mode of existence germane to our own, should share in the onward movement of the time, and should thus at length discover the means of communicating with those whom they have quitted?

Is not the present century emphatically an age of extending communications? What are all our scientific discoveries but the extension of our power of receiving "messages" from the sun, the stars, the air, from crystals and gases, from the various elements and forces around us? Have not all of these, has not electricity itself, stood to us in the same relation as now ever since the formation of our planet? And yet it is only now that we are becoming able to receive from them the intelligible "messages" whose tenor is so rapidly changing the whole current of our thought. What is there, then, so unnatural, unreasonable, odious, and contemptible in the idea that those who have loved us, whom we love and believe to be still living, may also be now acquiring the power of sending us "messages," and thus of strengthening and multiplying the tokens of their existence and proximity which no age nor people has ever been entirely without?

Strange as many of the best-attested facts of spirit-communication may at present appear to outsiders, depend upon it, Sir, that when the time shall have come for writing the history of this grand advance in the electro-telegraphy of our globe, the angry repulsion excited by its first announcement will be rightly judged to have been the strangest thing about it.—I am, Sir, yours, &c.,
ANNA BLACKWELL.
160 bis, Avenue d'Eylau, Paris, Jan. 6th, 1873.

THE EXPERIENCE OF AN HONEST INVESTIGATOR.

To the Editor.—Dear Sir,—I presume you remember my writing to you in December (my letter did not appear in the *MEDIUM*) on the subject of "Spiritualism." I believe I then stated to you that for some time I had been perusing the weekly and monthly publications, as well as pamphlets and books, treating on this matter. During this time I have read anything which came into my hands against the doctrine of the communion of spirits in the flesh and spirits who have left the flesh. I have carefully read the *Times'* remarks on the subject, and the passing out of the newspapers which I happen to see have not been unnoticed by me. The editors of newspapers speak strongly against the "new humbug," but, when questioned, they have never given the matter an hour's serious thought nor an hour's investigation. I have heard teachers of religion deny all existence of any such phenomena as spiritual, yet none of them would spend a trifle to ascertain the knowledge. I have also read works of certain ministers of religion, men who at one time did not believe in spirit-manifestations, and who went where the spirits might convince, and who, on returning, were honest enough to let the public have the benefit of their labours. But when they could not deny the fact of spiritual agency, they could not throw away old notions and prejudices; so they, in their "wisdom," attributed all to Satanic influence. How was I to act? Some called Spiritualists "humbugs," &c.; others would refuse even to talk, read, or investigate; while others would prove Satan to be the great cause of these influences. Well, I read both sides of the question, and my conclusion was that the Spiritualists' assertion that spirits in the flesh, when complying with certain conditions, could communicate with friends and learn lessons of importance from good and advanced spirits who have gone to spirit-land, was more likely truth than that the twenty millions of intelligent and upright men and women who so believe were impostors or dupes of imposition, or influenced only by his Satanic Majesty. My own mind first must be right in the matter. I opened the Bible, and clearly I saw the idea of spirit-communication was not condemned, but, on the contrary, taught. In every book in the Scriptures the doctrine stands conspicuously in view. I came to the conclusion that spiritual phenomena were facts, and that in believing so my opinion of the Scriptures was in no way changed. But as yet I saw no manifestations. This I made up my mind to see. So a few weeks ago I was in Glasgow, where I saw evidence sufficient to convince any man in his ordinary senses. Messrs. Bowman, Nisbet, Duguid, Drs. Simms and Clark (Americans), and others, when knowing me to be an honest investigator, did all they could to show me what I wanted. We had knocks, or raps, tables tilting and moving, perfumes, books removed from corner of the room to table round which we were sitting, questions answered intelligently, &c., &c. Perhaps some reader may ask if I made myself certain that there was no trickery. I searched the room, observed feet and hands of sitters, and am positively certain these things were performed by some intelligent power or powers not visible. Since, I have sat by myself at the table, and have obtained raps and received intelligent replies to questions, names, &c. I intend to proceed with my investigations, and am thoroughly convinced I shall reap many benefits, receive more light and truth, be encouraged in my upward journey, and will be delighted with the fact that, although alone, yet always in the presence of good and kind friends.—Hoping you will find space for these few remarks in this week's *MEDIUM*, I am, faithfully yours,
THOMAS GRAHAM.
Belfast, Feb. 17th, 1873.

THE HIGHER PHENOMENA OF SPIRITUALISM.

There are hundreds of Spiritualists and investigators who have been more than gratified by the obliging manners and test-mediumship of Mr. Bird, of Brixton. For years himself and Mrs. Bird have given their time and talents freely for the good of the cause and the instruction of the public. The acknowledgments which Mr. Bird has received have fallen far short of his real merits. Being of a sensitive and retiring disposition, he has found more pleasure in being of use than in attracting public attention. Of late his mediumship has very much changed; he scarcely ever gets tests, but a flood of ideas of a lofty and instructive character possess his mind, and these he can write out on paper freely and clearly. Being a man almost devoid of education he was not prepared to judge of these writings, but fortunately they were shown to Mr. Fitz-Gerald, who at once urged the publication of one of them, and headed the subscription list. The productions from Mr. Fitz-Gerald's pen which have appeared in the *MEDIUM* are full guarantee of his ability to form an opinion, and indicate the high value to be

attached to Mr. Bird's essays. Mr. Bird is a working man, and unable of his own resources to enter into the work of publishing on his own account, and hence he appeals to Spiritualists to sustain him, especially those who have been privileged to the use of his mediumship in past times. He is as yet unable to say what price the work will bring when ready, but he has received a number of subscriptions at 1s. each, for which full value will be given in copies if the price is under 1s. The title of the essay about to be printed is "What is Man?" but the work will not be proceeded with till a certain number of subscriptions have been received; these may be transmitted to Mr. E. Bird, builder, 11, Park Grove, Shepherd's Lane, Brixton, or to Mr. Burns, at the Spiritual Institution. As a specimen of Mr. Bird's mediumship, we have much pleasure in presenting the following song for the spirit-circles:—

HOME, SWEET HOME.

In the home of the angels, the abode of the blest,
Where, free from hard toil, and the spirit at rest,
We shall join our departed, the dear ones we love,
In the mansions of union and glory above.
Home, home, home, sweet home,
In the mansions above us,
The spirits' sweet home.

There our friends are not false, but all hearts are so true,
In that warm genial climate where all things are new;
Surrounded by splendour that ne'er can be told,
Eternity's dawn shall this sweet truth unfold,
Home, home, &c.

There fresh scenes of beauty will rise to our sight,
To fill all our souls with enraptured delight,
Where the fields are all golden, and fair flowers bloom,
In the land of the angels, the spirits' sweet home.
Home, home, &c.

Lo! the streams clear as crystal, their bosoms laid bare,
With their life-giving waters, for ever are there;
From the throne of the Infinite hither they come,
And they flow through the country, the spirits' sweet home.
Home, home, &c.

And now, weary pilgrim of earth, raise thy head,
And look just above thee: thy friends are not dead—
They live in the mansions, so near thee, above,
In the home of our Father, prepared by his love.
Home, home, &c.

DR. SEXTON AND THE "NATIONAL REFORMER."

To the Editor of the Medium and Daybreak.

DEAR SIR,—In one of my lectures at Huddersfield, on Sunday, the 2nd instant, I gave a brief but strictly truthful account of a private seance held by the Davenport Brothers at the residence of Dr. Barker, at St. John's Wood, about nine years since, at which Mr. Bradlaugh was present, and seemed to take a considerable interest in the proceedings, so much so that on Mr. Pay's coat being taken off whilst his hands were fastened, Mr. Bradlaugh requested that his coat might be put upon the medium, which was immediately done, to the apparent satisfaction of all present. After this lecture some of Mr. Bradlaugh's friends in Huddersfield seem to have communicated with him on the subject; but instead of reporting the statements that I had made, they drew largely upon their imaginations for facts, and wrote accordingly. This was, perhaps, after all, the only course they could pursue, seeing that it is tolerably clear some of them who wrote had not heard the lecture at all; for example, Mr. Reddalls, of Birmingham, carried on a correspondence on the subject—which he took the opportunity of reading at a lecture given by him on the following Sunday—he having probably been miles away when my lecture was given. However, be that as it may, one thing is certain, these correspondents of Mr. Bradlaugh put into my mouth statements that I not only never uttered, but which never crossed even my imagination. One of these very truthful gentlemen is replied to in the correspondents' column of the *National Reformer* of the 9th instant as follows:—

"JAMES BARKER.—So far as we are concerned, the statement, where it differs from our account in the Burns debate, is untrue. Dr. Carpenter never attended a so-called spiritual seance with us. We have repeatedly publicly given the same account of the Davenport seance which we gave in the debate with Mr. Burns. Dr. Carpenter never in our presence, and that of the Davenports, looked under a table with a lighted candle. The statement made by Dr. Sexton is so far pure invention. Dr. Carpenter is a gentleman whom we have not the pleasure of knowing except by public repute; but we feel sure he has given no authority for his name being so used. Every conjuring trick on that occasion was performed by the Davenports in the dark. When there was a light, nothing whatever was done. All opportunities for applying tests were refused."

As this is simply a most scandalous misrepresentation of anything said by me in the lecture, I wrote the following short letter to the editor of the paper, in which it appeared—supposing, of course, that a man who so frequently and so loudly complains of a similar kind of misrepresentation, would at once do his best to put the matter right:—

To the Editor of the National Reformer.

"SIR,—Your correspondent James Barker—judging by your reply to him—has evidently got his brain considerably muddled in reference to the statements made by me at Huddersfield. He has jumbled up together half a dozen matters that have no connection whatever with each other; so much so, that it is difficult to believe that he can have personally heard the lecture at all which he professes to send you an account of. I did not say that Dr. Carpenter had ever attended a seance at which you or I or the Davenport Brothers were present; indeed, I am not aware that I once mentioned the name of Dr. Carpenter throughout the lecture, and several friends who were present say that I most certainly did not. I spoke of William Carpenter as one of several literary men who witnessed certain manifestations at the Athenian Club; but it could hardly

be supposed that I referred to Dr. Carpenter by any one who was paying the slightest attention to what I was saying, because I was careful to add, when mentioning the name of William Carpenter, the words, 'at the time editor of the *Sunday Times*.' Moreover, I in no way spoke of you as being present on this occasion, and this was the time when the candles were used for looking under the table.

"When I spoke of your being present with me at the Davenport manifestations, I referred to the meeting at the house of Dr. Barker, at St. John's Wood, and confined my observations strictly to what occurred on that occasion. Trusting you will insert this explanation, I am, yours,
"GEO. SEXTON."

Now this letter was not very long, and would not, therefore, have occupied a great amount of space in the pages of the journal that so loudly declaims against other papers for the unfairness they display towards its editor. Nevertheless, it was refused insertion; not one line of it was allowed to appear in the sacred columns of this immaculate freethought (?) publication. In the "Answers to Correspondents," however, appeared the following:—

"The editor of the *Spiritual Magazine* writes us a letter, denying that he used in his lecture at Huddersfield any of the statements contradicted by us in our last."

Now, Sir, I am a little puzzled over this. What does it mean? Has the editor of the *Spiritual Magazine* also been lecturing at Huddersfield, and, like myself, fallen under the displeasure of this editor; or, is this the concluding portion of the fiction in which the Huddersfield Secularists have been engaging in the reports sent to the *National Reformer*? One thing is clear, it is an attempt to evade the question of the misrepresentations of which I have been made the victim. Had I been really the editor of the *Spiritual Magazine* (and that is the idea that is intended to be conveyed), yet, as I wrote in my own name, I should, in common justice, have been replied to in that name, especially as it had been introduced into the reply to Mr. Barker; but I am not the editor of the *Spiritual Magazine*, and have never written a single line in its columns. The statement therefore made by the editor of the *National Reformer* is just in keeping with the communications sent him by his Huddersfield correspondents. It is clear that accuracy of statement and common fairness to opponents form no part of the creed of either.—Yours truly,
London, February 15. GEO. SEXTON.

THE EXPERIENCES OF A MEDIUM.

To the Editor.—Dear Sir,—After the extraordinary phenomena that have been given to us through the columns of the *MEDIUM* lately, any minor accounts will seem small by comparison, and yet perhaps there is nothing but what is of some use; for, in rearing this huge edifice of Spiritualism, the small grains of sand that are used in the cement have their allotted parts, as well as the massive blocks that do not require looking at twice to be enabled to comprehend what they are—unless, perhaps, one is shortsighted, or wears dark glasses to keep out the light which is too strong for one's vision. I hope that I shall not be thought egotistical in writing about myself, but my object is chiefly to give my experience of the matter, as I find great pleasure in learning that of others.

I first became practically acquainted with Spiritualism at a friend's house, where he had formed a circle to investigate the matter, and while there, on more than one occasion I had some good tests given me, and after a lapse of about three months I began to find my hand lifted up by some strange power and slapped on the table, generally corresponding to the tilts. Circumstances broke up the circle, and I began to sit alone at home or with my wife, and we got table-movements almost directly, and from that time the manifestations have increased in power and intelligence. My hands and arms are automatically controlled, and at times very easily, so that the controlling powers can do what they like with me—even carry on a conversation by dumb signs—viz., by placing my hand on any of the phrenological organs, and then on some object, and I get a clue to their meaning almost directly; for instance, at a circle, if we are required to sing or pray, by placing my hand on the organ of tune or veneration and then on my mouth, or by uplifting my hands, &c., we get their meaning—but not always, for I sometimes make mistakes, and I find that my spirit-friends will not do my thinking for me. I get the signs to give me a clue, and I have to work out the rest, or, in their own words, study all manifestations and their lessons. As an instance, I was one evening, about twelve months ago, sitting at a small oblong table that is ornamented with a border of squares on the top, inlaid in the other darker wood, and my hand was controlled and passed rapidly from one square to the other. I counted and counted, and I might have counted till now, but to no purpose; when just about giving it up in despair, my friend Mr. C—, sitting with me, was impressed that it was the alphabet they wanted, using those squares for the letters; and so it was, and of course by that means I get a message in one-twentieth of the time.

In the limited compass of a letter I cannot go much into what has transpired with me these last two years; suffice it to say, that I have had, and have given, many good tests of spirit-communication; that I know I am attended by guardian spirits, and watched when I little think of it. I get reprimanded when I do wrong, and sometimes a pat of approval when right. I often get some sign of spirit-presence when travelling, or even when I go to a strange house on business; for instance, perhaps in waiting in the hall, the chair I sit upon will tilt three times, or it will slide as if it were going to be pulled from under me; or, if I go to lift a chair, it will be almost immovable, with just the same kind of sensation one has in removing iron from a magnet.

If I have been out all day, with no sign of any kind, I shall probably be told, by automatic signs, of all that has transpired. In controlling me, if my spirit-friend wished to imitate a railway-train, or music, or distinct noises of any kind, they knock it out on the table with the backs of my hands and knuckles; and there is no mistaking the practical meaning of it, for I am perfectly powerless in their grasp; but they never hurt me, although I am used with great force and rapidity—a force not my own, and also another intelligence than my own, because this intelligence used signs that my own conscious intelligence has to reason upon to get at their meaning.

I will give you one case in point. Four of us were sitting one evening, and I was made to point to the fourth finger of a friend's

hand, and mark what seemed to be a ring on it. We could not understand it. I then was made to grasp one of his hands, and take it across the table to his wife's left hand, and do the same on her hand. "I can't understand," said he. "Nor I either," I exclaimed. "But I can," said his wife; "it's all right." Now, she had no wedding-ring on, and the facts of the case, as she told us afterwards, were as follows:—Her husband was out of employ; she, unknowingly to her husband, raised money on this said ring, and did not like to tell him of it; but her mother was present in the spirit, and did it for her, giving her and all of us a proof that

"Brighter eyes are on us than we blind ones know."

This is a little bit of "unconscious cerebration" and "muscular action" for some one to study, and if they can inform me by what other means than spiritual this force controls me, and, by using intelligent signs I could not at first understand, bring to my consciousness something I was ignorant of before, it will oblige me greatly.

Need I say that I am a happier man for this knowledge of Spiritualism, and, I hope, a wiser and better? and in finishing this letter, I beg leave to use the words of "M.A.," in his letter to the *MEDIUM* of Sept. 13th, 1872: "We have come to regard our spirit-friends as inmates of the house, partakers of our conversation, sharers of our joys and sorrows; and no power that I can wield will give to those unacquainted with the matter any idea of their love and tenderness for those they guard."

Spiritualism is making some progress in Kilburn, and I hope to have the services of Messrs. Herne and Williams in a few days to give us a lift.—I am, Sir, yours truly,
J. T. RHOADS.

50, Canterbury Road, Kilburn Park.

P.S.—Enclosed is 1s. towards a shilling subscription for the new machine. Two thousand readers of the *MEDIUM* sending you a shilling each will get £100; try it. Materialists get shilling subscriptions in their cause.

[We do not want to beg a machine, but simply to borrow money to purchase one; at the same time we thank our correspondent for his goodness of heart, but we cannot submit to grind £100 out of the muscles of the poor while the rich go free. There are scores who read the *MEDIUM* who, with their wines, their dinners, their dresses, and their idle habits, scarcely know what to invent to kill time and get rid of money. Even poor fishes have to struggle at hooks, and pigeons be shot at arm's length, to afford sport; and yet these same good people don't spend as much on the cause as would pay for the powder and worms they use in their refined and intellectual pastimes. No, we shall let Mammon do his share; the working-man is already first in the field.—ED. M.]

REMARKABLE PHENOMENA IN THE COUNTRY.

A few weeks ago a gentleman called, in company with a friend, and handed us an account of a seance cut from the *Newcastle Daily Journal*. He was the author of the article, and the events transpired at the house of Mrs. Abbott, of Braintree. We give the chief portions, that readers may observe that the most astounding phenomena occur in the quiet country, far away from professional mediums and proselytising Spiritualists:—

"The circle comprised my friend Mr. A—, his mother, aunt, and sister, the latter's husband, and myself, the medium being the servant, a little maid of about eighteen years of age, who was called Jane. The apartment in which the manifestations were looked for was a small breakfast-parlour on the left of the front entrance to the building, and in the centre of this room stood a large heavy round table of mahogany, having a strong centre support terminating in triple claws, at which we seated ourselves, forming a rather closely-packed circle of seven persons. Before the light was extinguished, our hands were placed upon the table—my left hand resting upon the medium's right—and the contact was responded to instantaneously by an upward movement of the table, repeated again and again, the movement suggesting, by its ease and lightness, the tossing of an india-rubber ball in the hands of a playful child. One of the circle (Mrs. A—) then put the question, 'Shall the light be put out?' to which three upward movements of the table gave an affirmative response. The light—a small hand-lamp—was accordingly blown out, and we sat in total darkness for about twenty seconds, when we heard, proceeding from the centre over our heads, a whispering voice address us with a 'Good evening.' The voice, I was informed, belonged to a spirit named 'Katey,' who, after assuring us that the seance would be a good one, informed me, in reply to a question, that she had been dead for 237 years. 'Katey' was soon joined by another feminine spirit, who bade us 'Good evening' in a clear, natural tone, and forthwith proceeded to sing the air known as 'Greenland's Let Mountains' in excellent melody and capital time. This lady introduced herself as 'Miss Annie Lewis,' a native of Scotland, who died twenty-three years ago. The two were then joined by a third spirit, that of a man named 'James.' . . . All this conversation was carried on in the ordinary conventional tone of voice, that of 'James,' however, being singularly clear and tranquil, apparently proceeding from a point above my forehead, as if from some person leaning over and looking down at me where I sat. The whisper of 'Katey' was next heard, requesting that Jane, the medium, should be tied in her chair. The lamp was accordingly lighted, and Jane was escorted into the front kitchen, the door of which was exactly opposite, and about six feet distant from that of the room in which we had been sitting. A strong chair was placed about four feet from the open door, and the medium being seated, a leather belt was placed around her waist, and fastened with a buckle to the back of the chair. Cardboard gyres were placed upon her wrists and ankles, the fastenings being sealed with the seal of one of the company, and she was left seated in darkness, while we all returned to the breakfast-room, leaving both doors open. The light was then put out, and a song was commenced by the ladies—harmony, I was told, is an indispensable accompaniment of physical manifestations; but the first line had scarcely been uttered, and certainly not more than thirty seconds had elapsed, when the voice of the medium was heard requesting us to strike a light. When this was done, the medium was found seated in her chair, the chair transported from the kitchen to the top of the table in the parlour, the girl still bound and the seals unbroken.

The celerity and stillness with which this feat was performed, when taken together, refute the suggestion of confederacy or mechanical agency having been employed to effect it. During a short interval of relief from the darkness, I had been smoking a cigarette, and when the lamp was extinguished I placed the cigarette, still burning, upon the table. In a few seconds it was taken up, and the light from the end shone upon and revealed the distinct outline of a side-face, with the cigarette in the mouth, between the edge and centre of the table, the chin level with the surface of it. On my directing the attention of the others to the face, it disappeared, and the cigarette was dropped upon the table. 'Katie,' when asked if she would touch us to-night, replied that she would, and requested the gentlemen to place their right hands in the centre of the table. My hand was immediately taken and lifted several times over my head; and on my requesting permission to clasp the hand, it was immediately placed in mine, and then drawn gently upwards and away. The hand was soft and small, the warmth natural, and, so far as I could judge, a woman's. Among the manifestations I must not omit to mention that six or eight chrysanthemums were professedly brought through closed doors from the garden at the back of the house and placed upon the table; the flowers still wet with the dew, and the end of the stalk presenting all the appearances of having been just plucked from the parent stem. Let me conclude this account of a seance, held at a private house, with an amateur medium, and almost literally a family circle, by repeating the question which heads my letter—What is it?

SPIRIT-INDIVIDUALITY AND SPIRIT-FACES.

A few weeks ago, Mr. Clifford Smith favoured us with a lengthy narrative of his experiences at a series of seances. This communication stood over for want of space, and now we give a few of the most interesting portions:—

"This time Messrs. Herne and Williams entered the cabinet, accompanied by Mrs. Guppy, who firmly grasped their hands to preclude the possibility of either of them moving from their seats. The sliding-door had been closed but a very short time, when it was manifest that the power was now very great. Hands appeared at the openings four or five at a time, whilst the voices of 'Peter' and 'Charlie' kept the company constantly amused by their witty sallies and vivacious dialogue. After this had gone on for a short time, a face appeared at one of the openings, and called out to us in 'Peter's' voice. The likeness to Mr. Williams was so striking, being nothing more than a fac-simile of his face, that I made a remark aloud upon the subject, to which 'Peter' immediately replied, in a sort of vexed tone, 'Oh, Mr. Clifford Smith, I see like Ted, is I? I say, Lizzy (calling to Mrs. Guppy), have you got tight hold of Ted? Now am I like him?' As quickly as these words could be rapidly uttered the face was changed, and presented at the window a fac-simile this time of Mr. Herne. This remarkable change certainly is worthy of some consideration in the study of the manufacture of these spirit-faces."

At Kingston-on-Thames the following phenomena were observed:—

"Mr. Williams then entered the cabinet, was shut in; we (five in number) stood round outside in expectation, and were in due time rewarded by seeing 'John King,' who raised the curtain and showed himself distinctly. Presently 'John' called to me by name, and when I went to the opening he asked me a question, which I was only too pleased to answer in the affirmative: 'Would you like to see me magnetise the medium?' 'Shall I open the window?' said I. 'No,' was the answer. Presently a hand raised the curtain, and I, being close to the aperture, looked in, and saw distinctly Mr. Williams sitting in his chair, and the fine form of 'John King,' apparently perfectly material, standing over him, and making steady mesmeric passes over his head. The curtain dropped, but after a time Mr. Russell was called up and was shown the same thing; thus we were able to corroborate each other."

Then the narrative again refers to what transpired at Mr. Guppy's:—

"After supper, Mrs. Guppy went with Mr. Herne into the cabinet, and the tying was dispensed with. Under any circumstances, it would have been quite unnecessary; the reason will be seen presently. 'John King' showed himself at the openings exactly as I have described his appearance at the seance at Mr. Russell's, when Mr. Williams was the medium, and in this instance also he was the same individual, bearing no likeness to the medium (on this occasion, Mr. Herne), but bearing the exact likeness to the spirit I had seen under similar conditions through Mr. Williams, and also exactly the same as I have seen him at their own rooms, when both mediums have been together. I lay particular stress upon this, as I consider it of much importance. I do not know whether anyone else has had the same opportunity of noticing this distinctive feature of individuality exemplified. The principal feature of this seance has yet to be told, and upon it rests much. Whilst two persons only were in the cabinet, and were holding each other's hands, no less than four faces were seen at one time—two at each aperture in the wall of the cabinet; one of these faces was noticed to be black."

The paper thus concludes:—"Mr. Herne, who was of course far from his home, took up his abode with me for the night, after we left Mr. Guppy's. When we entered my bedroom—before I struck a light—I was touched all over by spirit-hands, and addressed clearly and distinctly in the audible voice by a dear friend in the spirit-world. This shows how continuous are spirit-manifestations, given proper conditions."

SPIRITUALISM IN SCOTLAND TWO HUNDRED YEARS AGO.

The following extract is taken from the *Ardrossan Herald* of Feb. 1st. It is a curious superstition that recognises all spirits as "evil" who would communicate with man:—

"CRAIGIE—WITCHES AND SPIRITS OF EVIL GENIUS.

"The following is a curious instance of the prevailing belief of the period (some years before the Restoration):—"Mr. Campbell, the minister, had frequently warned his hearers from hearkening to or believing in the local superstitions. He had been abroad preaching, and when riding home alone to his own house, he heard some one calling him by his name on the highway; and Mr. Campbell looked about, but saw nobody.

This was repeated a second and third time. At the third time he said nothing, but heard a hideous laughter, and a voice saying, "The minister himself must now hearken to the devil!" He rode on without any return. In a little he was called again by his name, which he did not notice, but rode on; then the spirit cried to him that he had better hearken to him, for he had a matter that very nearly concerned him to impart. Mr. Campbell still rode on, not seeming to mind what was said. The voice continued—"Well, believe me or not, it's time I tell you, and you ought to take heed of it! When you go home your wife is expecting you to supper; and there is a hen roasting at the fire for you; but do not taste it, for it is poisoned!" He rode home, and when he entered his house he saw a hen roasting. He was then in much perplexity, and asked his wife where she had the hen? She told him the beast was brought in dead, though warm, and sold by a woman under a very ill fame for witchcraft. He went to prayer, and asked light from God. He was in a great strait, betwixt a just care for his own health, and taking a warning from an evil spirit. However, at supper he cut up the hen, which looked well, and was no way discoloured, which made him inclined to eat her. Just at that instant a little dog came into the room, and it struck him in the mind to try an experiment on the dog; and he cast a piece of the hen to the dog, which had no sooner eaten it but he swelled and died! This cleared his way, and he ate none of the hen. "There are some evil spirits," very sagely says Wodrow, "that, when permitted, seem to delight in freaks; and yet it seems this evil spirit has been forced to tell Mr. Campbell his hazard, and used as an instrument for preserving this good man. The fact is sufficiently vouched, and may be depended on."—Note in *Stat. Account*.

A MEDICAL OPINION.

The *Pharmaceutical Journal* has a long article on "Spiritualism and Science," thus concluding: "Our opinion is simply this, that the time has come for a thorough investigation of the subject, with the object of preventing unexplained and misunderstood facts being misinterpreted and used to take advantage of credulous people. On this point we cannot do better than quote the following words from a letter to the *Times*, written by Dr. Fenton Cameron, of Derby:—

"I am a man accustomed to close and careful examination of intricate matters. I studied Spiritualism for about two years with great care, and, I believe, with perfect coolness and impartiality of mind. I saw it in almost all its phases. I saw its manifestations in private and public, in the light and in the dark; and though there is much that is childish, though many of the believers are most credulous, and would accept almost anything coming in the name of the 'Dear Spirits,' and in many of the dark seances there was abundant room for trick, if trick were necessary, I was yet compelled to believe that there was a power at work unknown to science, and which was not under the control of the so-called medium."

"I do not, for what seem to me good reasons, believe that the spirits of our departed fellow-creatures are the agents in all this, but I have no explanation of my own to offer. Faraday's unconscious muscular action theory was quite unworthy such a mind as his. Dr. Carpenter's unconscious cerebration may explain a few phenomena, as may also Serjeant Cox's psychic force, but there is much, very much, in Spiritualism that none of these explanations touch at all; and as the new faith has spread so widely, and has done so much mischief to many, the time has, I agree with your reporter in thinking, fully come when even our greatest scientists may, without loss of dignity, consent to become as little children, that they may learn something of this strange thing before they pronounce upon it; for many think with me that men who have fairly won great names by scientific discovery rather detract from than add to their reputation by speaking dogmatically concerning that of which they are practically in utter ignorance."

We wonder what the "much mischief to many" is! Perhaps other parties would take a very different view of the circumstances.

A HAUNTED HOUSE.

The inhabitants of the quiet and ancient village of Wistow, three miles from Selby, Yorkshire, have been somewhat startled by the mysterious noises heard in an uninhabited house in the village near the old church. It is situated in a row, and was formerly occupied by a man named John Harper, a farm labourer. In the latter end of the summer of 1872, Harper's wife died, and a week afterwards Harper committed suicide by hanging himself to a hook behind a door in the house. The house was then void for a short time, and was afterwards occupied by a newly-married couple named Johnson. It was then the noises were first heard, and were so startling and unaccountable that the tenants left the house. Johnson says the noises were like a person running up and down stairs with heavy boots on, and the throwing about of crockery-ware over the floors. The same noises are continually heard to the present day. Mr. G. Wilson, who lives next door, says that on the night of Sunday, the 2nd of this month, he could get no rest, as the noises continued the whole night. No one has courage to take the house, which is the property of Mr. Liversidge, timber merchant, of Selby. We would advise some of our "spiritualistic" readers to try and explain the mystery. They would have but little trouble to make converts in the locality.—*Birmingham Daily Mail*.

In calling the attention of Spiritualists in the district to the forthcoming concert of the Marylebone Association, at New Hall, Alpha Road, St John's Wood, we would have them particularly observe that Madame Sievers is to take part in the vocal and instrumental music by performing some of her own compositions. This distinguished lady delighted the vast audience at Mrs. Hardinge's farewell *soirée* by her charming accompaniment of a song, and many have since regretted that they could not be gratified by hearing more of her exquisite performance. This they may do by attending the forthcoming entertainment, which is to be patronised by Mr. and Mrs. Jencken. A number of eminent vocalists will have places in the programme.

Mr. WALLACE, missionary medium, is at present at York, and will proceed to Huddersfield on Monday next, for a short stay in that town.

THE CIRCULATION OF THE MEDIUM. AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 1d.; per annum, 6s. 6d.	
Two copies " " " 2s. 6d. " 10s. 10d.	
Three " " " 4s. " 17s. 4d.	
Four " " " 4s. 6d. " 19s. 6d.	
Five " " " 5s. 6d. " 21 3s. 10d.	

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

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

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

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

CONTENTS OF LAST No. OF "THE MEDIUM."

Of What Use is this Spiritualism?—How Spiritualism should be Studied—Powerful Physical Manifestations—Spiritualism at Jarrow—The Ring-Test: A Spiritualistic Experience—Conjuring & Mediumship—The Adjuration of a Conjurer—Light from the "Black Country"—Advice to Spiritualists—A Voice from an Ex-Secularist—Mrs. Butterfield in London—Dr. Sexton in the Provinces—The Dialectical Report: More Plans, More Subscribers—Next Sunday in London—Dr. Sexton's Appointments—Mrs. Butterfield's Appointments in London and the Provinces—Angels' Visits—The Spirit-Messenger: Mr. Morse's Seances—A New Educational Institution—Passed Away at Nottingham—Third Annual Report of the Liverpool Psychological Society—Marylebone Association of Inquirers into Spiritualism, &c.

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

FRIDAY, FEBRUARY 21, Seance by Mr. Morse, Trance-Medium, at 8 o'clock. Admission, 1s.
SUNDAY, FEBRUARY 23, Service at Cavendish Rooms, at 1 o'clock. Address by Mr. J. W. Parquhar, on "Martin Luther as a Medium and Reformer."
MONDAY, FEBRUARY 24, Private Social Meeting of Mediums, at 7.30.
TUESDAY, FEBRUARY 25, Madame Louise's Seance for the Spirit-faces, at 8 o'clock. Admission, 2s. 6d.
WEDNESDAY, FEBRUARY 26, Developing Circle by Mr. Cogman, at 8. Tickets for a Course of Four Sittings, 6s.
THURSDAY, FEBRUARY 27, Seance by Mrs. Olive, Trance-Medium, at 8 o'clock. Admission, 2s. 6d.

*. * Other Seances in London and the Provinces may be found on page 94.

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 21, 1873.

MORE SUBSCRIBERS TO THE DIALECTICAL REPORT.

We are pleased to observe that those who have put their hands to the plough have not looked back, and that many new workers are coming into the field. Several names have increased numbers added to them, while others are only beginning to see that they can be useful in this work. We wish all would "hurry up," that we might be able to judge as to what number it would be safe to go to press with. With the number at present subscribed for, we could not issue the book except at a loss. A large number is necessary, to insure which the book has been offered at a price unparalleled in the history of our literature, that it might attain universal circulation. Though much has been done, yet it is only the mere beginning of such a work. "Truth Promoter" thought we ought not to go to press till we have 500 subscribers. At present we have only a little above 100, but if the work goes on, the number will be achieved in due time. At present the subscription-list stands as follows:—

COPIES		COPIES	
8	R. H.	2	W. Kingdom, Esq.
8	W. H. Swepstone, Esq.	1	Mrs. Green
8	W. Volekman, Esq.	8	Mr. Ralph Foster, Darlington
8	H. D. Jencken, Esq.	16	Mr. J. Lord, Rastrick
8	Mrs. Makdougall Gregory	16	John Scott, Esq., Belfast
8	Thomas Grant, Esq.	16	Mr. G. R. Hinde, Darlington
16	Enmore Jones, Esq.	40	Mr. T. Blyton, for Dalston Association
8	Mr. D. Richmond	71	Mr. John Chapman, Liverpool
20	Mr. J. Maynard, for Marylebone Association	8	Mrs. F. A. Neworthy
1	Mrs. Kerby	16	Mr. G. Heppleston, Huddersfield
1	Mr. Fusedale	8	Mr. T. Thelwall, Hull [field]
8	E. T. Bennett, Esq.	8	T. M. Simkiss, Esq.
8	Lieut.-Colonel Stewart	8	S. S. Lingford, Esq., Bishop Auckland
8	Rev. W. R. Tomlinson	8	Mr. J. Reedman, Stamford
8	Dr. Gully	8	Mr. J. L. Julian, Peterboro'
8	Sir Charles Isham	8	Mr. W. A. Findley, Burslem
16	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
8	S. Hoeking, Esq.	8	Mr. W. Vernon, Uttoxeter
8	Mr. B. Bradbury, Morley		

8	C. Reimers, Esq.	8	Mr. Henry Whittington, Manchester
8	T. Richardson, Esq.	20	Mr. B. Hawkes, Birmingham
8	N. Kilburn, Esq.	8	Mr. Councillor Houghton, Huddersfield
8	J. Wason, Esq.	8	Mr. Champenowne
8	Miss Ponder	8	Mr. J. Brown, Glasgow
1	R. Beamish, Esq.	8	Mr. J. Hay, Glasgow
1	Mr. J. Appleby Alnwick	8	Mr. J. Swinburne
8	P. Derby, Esq., Northampton	8	Mrs. M.
8	R. A. Wainwright, Esq.	8	N. F. Daw, Esq.
16	Mr. T. Danby, Manchester	8	Capt. Copperthwaite, Malton
8	Mr. S. Howarth, Huddersfield	8	Mr. J. Lamont, Liverpool
8	Dr. S. T. Speer	8	Dr. Lockhart Robertson
8	Mr. J. Bent, Loughboro'	8	Mr. T. Fardon, jun., Millstone
8	W. Tebb, Esq.	8	Mr. J. Hops
8	S. Dixon, Esq., Southampton	8	T. P. Danks, Esq., Newcastle
26	Mr. Blake, Newcastle	8	J. B. Stones, Esq., Blackburn
8	Mr. J. Bland, Hull	8	Mr. T. Wilson, Aylesbury
8	Mr. N. Smith, Birmingham	8	Mr. Dixon, Kentish Town
8	Mr. J. Pearson, Lye	8	Mr. J. Webster, for Ball's Pond Association
8	J. W. G.	8	Mr. R. Pearce, for St. John's Association, Clerkenwell
8	Mr. E. Cameron, Leyburn	8	J. J. Herfst, The Hague
8	Mr. Millis, Derby	14	Mr. Broadbent, for Society Bridge Society
8	Mr. W. Fenton, Ratley	8	Mr. J. Davies, Swinton, Manchester
8	Mr. J. Hopkins, Bridgwater	8	Mr. G. Tommy, Bristol
2	Mr. W. Soden	8	Mr. J. Ward, Northampton
8	Mr. E. Stocks, Churwell	8	Mrs. Waddell, Portobello
2	F. Tennyson, Esq.	8	Mr. H. J. Hughes, Carmarvon
8	H. Bielfeld, Esq.	8	Mr. J. Wilde, Hag's Lane
1	Mr. J. Judd, Birmingham	10	Mr. T. Blinkhorn, Walsall
8	Mrs. Butterfield	12	Mr. B. Ashworth, Halifax
8	W. Burns, Esq., Nettlebirst	8	Mr. J. Heathcock, Halesowen
8	Mr. A. Dewhurst, Batley		
8	Mr. W. T. Wilson, King's Cross		
8	Mr. N. Crick, Rushden		
8	John White, Esq., Shadwell Hall		
8	Rev. J. A. Brinkworth, Shepton Mallett		

Upwards of 1,100 copies in all.

As to the matter of the libraries, we have nothing to report this week. Will not our correspondents give us something for our next number? We hope all who can use them will apply freely for canvassing forms, to obtain subscribers for the book and a library fund.

SPIRIT-FACES UNDER TEST CONDITIONS.

On Wednesday evening Mr. Blackburn went into the room used as a cabinet at Mrs. Holmes's, and held Mr. Holmes, as they stood on the hearthrug, several feet from the aperture. A spirit-form was seen to enter by the back window, pass through the table up to the aperture, and show itself to the company in the other room. The spirit then advanced to Mr. Blackburn, touched him, uttered some words in a low voice, and disappeared in the same way as it came. We have been present on several occasions when Mr. and Mrs. Holmes got the faces with no one in the cabinet, not even the mediums. Now the same result has been achieved when Mr. Holmes was held by Mr. Blackburn. The above particulars have been communicated by Mr. Dunphy, who states that the spectators spoke to Mr. Blackburn frequently while he was in the room, and that his replies indicated his position.

Mrs. Bassett had the spirit-faces to great perfection on Tuesday evening at Mr. Cogman's. Particulars next week.

LIVERPOOL SUNDAY SERVICES.—Sunday, Feb. 23rd, Mrs. Butterfield; Sunday, March 2nd, Mr. J. J. Morse; Sunday, March 9th, Mr. J. Burns.

MR. AND MRS. HOLMES now give three spirit-face seances per week—viz., Monday, Wednesday, and Thursday evenings. Mr. and Mrs. Holmes may be engaged for private seances and to visit and give seances on certain evenings.

A VERY STURD discussion on Spiritualism is appearing just now in *Public Opinion*. Will not some of our readers who have leisure let in a little light on the combatants, as they seem to be lost in a wilderness of mere opinion?

LORD LYTTON AND "THE COMING RACE."—The *Standard* says:—When we published our obituary notice of Lord Lytton two days ago it was still a secret between himself and his publisher that he was the author of "The Coming Race," the fanciful and humorous little volume which has delighted so many thousands of readers since its appearance a year ago, and likewise that his was the pen from which was flowing mouth by mouth the brilliant story of "The Parisians," still passing through *Blackwood's Magazine*, and which in its all but complete form will shortly appear, illustrated in obedience to Lord Lytton's own precise instructions.

MR. J. JUDS, Birmingham, in alluding to a recent visit to London, thus refers to one experience:—"I did not neglect the opportunity afforded me of visiting Messrs. Herne and Williams's seance for Spiritualists only, and cannot but thank those gentlemen, though late, for their courtesy and civility in affording me every facility for investigating, to satisfy me of the genuineness of the phenomena I witnessed, which I need not repeat, as the columns of your *MEDIUM* have so frequently graphically described them; suffice it to say, that I took back 'John King's' hearty greeting to his friend 'Hawkes' at Birmingham, and had the pleasure of not only receiving a cordial, hearty shake of his materialised hand, but a good view of his noble, majestic face, stamped with nature's true aristocratic dignity (Garibaldian). 'Peter,' with his witticism and repartee, afforded much amusement. 'Katie' could not show herself, the powers of 'the boys' being exhausted by the lively 'Peter's' tax on their vitality. Altogether, that which I witnessed, and the searching investigation I made, that my senses should not be imposed on if possible, have left a deeper impression than the spiritual hypothesis of the phenomena is a great fact, not to be doubted but by the most wilfully obtuse intellect."

THE QUARTA-CENTENARY OF SPIRITUALISM.

To the Editor.—Sir,—On Monday, March 31st next, our movement will be just twenty-five years old, and thus have completed the first quarter of a century of its useful mission amongst men. Is the subject not worthy of some suitable form of commemoration? I understand that in America that "natal day" is duly celebrated every year, not only in one place, but amongst Spiritualists generally. I do not consider myself competent to suggest the general form in which the approaching term should be observed, but for the special benefit of my own class I venture to make one proposal. In doing so I first ask, Where are the good men and true—ay, and women too—who heralded the new light as it flashed its rays upon us upwards of twenty years ago? Many of them have floated upwards, nearer to the source of light; some are still with us, it may be not able to do much to promote victory, yet as keenly as ever watching the chances and changes of the fight. My heartfelt desire is that these venerable sires of our now flourishing cause should be affectionately looked up, sought out, and invited to be present at a suitable social gathering. This select union might include those who were in the field during the first half of the quarter of a century now closing. What an assemblage of venerable heads there would be! Some who had not met for years, and never thought of meeting on the earth plane again. Others who may have worked and fought shoulder to shoulder in spirit, but may have never seen each other in the body. From the provinces some worthy additions might be derived, and if possible a fund should be raised to enable those to be present who are rich in spirit, but poor in the things of this world. There are, again, those who have been but dimly visible in our ranks, but who may have all the more valiantly fought the good fight in their own peculiar way. The other day Mr. Hargrave Jennings informed me that he had practised spirit-communication for ten years before the advent of the visible signs. Such men would be a valuable addition to the host of worthies. Lastly, have we not with us the mother of us all, who obtained the first public response from spirit-land—then Little Kate Fox, now Mrs. Jencken?

A committee should be formed immediately, as there is no time to lose. The youngsters should undertake this labour on behalf of their seniors. But I am quite at a loss to provide for the thousands who would like just to put their heads ever such a little way over a gallery, and have a peep at such a happy family; that must be arranged by those who are more acquainted with such details. In conclusion, I must apologise for not giving my name in public, as my friends would laugh at me for thus pleading my own cause; hence I subscribe myself,
London, February 17, 1873. SENEX.

A TREAT AT THE CAVENDISH ROOMS.

It will be remembered that during a former season an address on the "Philosophy of Revelation" was delivered at the Cavendish Rooms by Mr. J. W. Farquhar. This essay was so well received that it was published in *Human Nature*, and afterwards in a separate form, Mr. Ridley taking 1000 copies. We are pleased to learn that there is again an opportunity of hearing Mr. Farquhar, who will speak on Sunday evening at the Cavendish Rooms; subject: "Martin Luther, Medium and Reformer." The subject is one of great interest, and those who object to the novelty of the present phenomena should be induced to attend and learn that mediumistic manifestations were plentiful in the experience of the Father of Protestantism.

NEXT SUNDAY IN LONDON.

Sunday Services for Spiritualists, at Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, at 7. Mr. J. W. Farquhar will deliver an address on "Martin Luther as a Medium and Reformer."

Charles Voysey, at St. George's Hall, Langham Place, Regent St., at 11. Sunday Lecture Society, St. George's Hall, at 4. A. Balmanno Squire, Esq., M.B., F.L.S., Surgeon to the British Hospital for Diseases of the Skin, on "The Skin: its Structure and its Uses."

Sunday Evenings for the People, St. George's Hall, at 7. A lecture by Mrs. Ronniger, on "The Position of Woman in the Present Day, as contrasted with her Life and Status in former Ages," followed by selections of sacred music.

"An Unfettered Pulpit," South Place Chapel, Finsbury, at 11.15. M. D. Conway, on "The History of a Religious—Torso."

MR. MORSE IN LONDON.

On Thursday last Mr. Morse gave a lecture in the trance at 7, Corporation Row, Clerkenwell. The audience was gratifying, and the address—"Who are the Angels?"—much more so.

On Sunday the same speaker occupied the platform at the Cavendish Rooms, and the general remark was that it was the best address Mr. Morse had ever given in that place. Now that this medium is in London, Spiritualists should see to it that he is kept steadily busy. There should be a few dozen associations scattered over all parts of London, to take advantage of speakers, and let the inhabitants of the metropolis know that there are some Spiritualists in it.

"BAFFLED SCIENCE SLOW RETIRES."—Scene: Conversazione of the Therebyhangsatillogical Society. Dr. Fossil: "You observe, like the Os Calcis, there is a projection here of the—" Lady Listener (eager with demonstration): "That shows we cannot have been monkeys, Dr. Fossil; because in real people that part is the funny bone." Military Escort (with evidently clear view of the theory): "Very true. I think it's absurd, you know, to imagine that that—aw—fellah could ever have been a man—arm is much too long to hold a gun properly; proves it beyond a doubt—aw!" Exit Dr. Fossil, a sadder if not a wiser man.

MR. AND MRS. EVERITT, of London, who are so widely known for the wonderful phenomena which have for years occurred at their circles, are at present on a visit to Mr. Everitt, Newgate Street, Bishop Auckland. Our friends in the district should make this good couple's acquaintance, as they are never loth to help a struggling cause. Mrs. Everitt has the most remarkable phenomena occurring continually, and Mr. Everitt would be glad to give an address to any society or meeting, embodying his vast experience as a Spiritualist. This is a chance which should not be neglected.

MRS. BUTTERFIELD'S TOUR.

Mrs. Butterfield concluded her arrangements in London at the Hall of Progress, Church Street, Paddington, on Friday evening. The meeting was got up by the Marylebone Association, and though no means of publicity were used, yet there was a satisfactory audience. The medium's address, on "Light, Love, and Liberty," was much appreciated—indeed, it was said to be superior to that given in the Cavendish Rooms. On Sunday evening the Lyceum at Kingston-on-Thames was well filled, and the address was characterised as all that could be desired. Mrs. Butterfield has made such a good impression that many say she ought to be invited to reside in London altogether. She has made many friends, and no doubt will be with us again soon. Meanwhile our country friends should not neglect the opportunity which is presented to them. She left London on Wednesday to open up the cause at Rochdale, than which there could not be finer soil in which to sow the seed of Spiritualism. On Sunday Mrs. Butterfield speaks at Liverpool, for the society there, and we hear that arrangements are in progress for her to visit Morley, and other places in the West Riding.

UNDER Mr. Gannev's careful superintendence the vocal music at the Cavendish Rooms shows a steady and pleasing improvement. A little choir is being formed, which already has a very decided effect upon the general singing. Spiritualists with the ability to help would do a graceful act in coming forward in aid of this praiseworthy effort.

Of course the *Age Advertiser* must have his column on Spiritualism. He clenches the impossibility of the thing by quoting the story of Lazarus and the reply: "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Now, to our minds, the story proves all that Spiritualism demands; for how could the information be obtained as to what Lazarus and Abraham were doing in the spirit-world, unless there were some means of communication therewith? Eh, old friend, whom we used to carry from neighbour to neighbour when a bairn, can you unriddle that matter for us? We fear our venerable contemporary and many more are the lineal descendants of the rich man's five brethren, for in them we see the old opinion verified. In addition to Moses and the prophets, not only one, but thousands are raised from the dead, and yet these worldly-wise ones are not "persuaded."

PRACTICAL CHRISTIANITY.—To the Editor.—Sir,—The *Era* has very much exaggerated the case of Mrs. Cook, and with your consent I will just make one or two corrections. It is true that Mrs. Cook did take a stick out of the hedge, and was brought before three clergymen as magistrates, and was ordered to pay 1d. damage, and 12s. 6d. as fine and costs, or in default go to prison for seven days: but there was one man in court who paid the money for the poor old soul, by name Mr. Councillor Barwell, of Leicester, so you see she did not go to prison and die there, but she might have done but for the above-named gentleman. One would have expected that three of the exponents of Christianity would have thought of the words of him they profess to follow, "Let him who is without sin first cast a stone at her;" but with such men as the above Christianity is only a name.—Yours truly, CHARLES BURNETT, 83, Noble Street, Leicester, January 19th, 1873. [We regret that this correction has been overlooked, also that our contemporary the *Era* should have exaggerated. We have just had our attention called to another instance of "practical Christianity." Dr. Hessel states in his narrative that the minister of the gaol refused to shake hands with him. A person has only to be poor or unfortunate to become an object of intense aversion to the modern saints.—Ed. M.]

I HEAR sweet murmurs fleeting by,
Soft whispers from Eternity,
Telling of truths yet unrevealed,
And holy mysteries unsealed,
Far from the deep, the mighty deep,
Where ages, in embryo, sleep,
Uprising waves of light doth roll,
Wherein the poet's listening soul
Bathes in unpolluted streams,
And revels in immortal dreams
Of light and life and peace to come
In some far fairer, purer home.
Some will not hear, some will not see;
Poor hapless soul! I pity thee:
I pity all who do not hear
This silent, everlasting prayer;
For ever breathing, ever sighing—
From all that's living, all that's dying—
Flowing upward, ceasing never,
Breathing gratitude for ever.

S. Goss.

MR. KELSALL, of Manchester, complains of the intolerance of "Christian brethren," worshipping in Walter Street, who have passed an edict that anyone praying with him either in public or private will be cut off from all friendly communion and fellowship with them. A young lady, Miss Teasdale, had been led to investigate, and has become a most useful medium for spirit speaking and singing, producing tunes she has never heard of. She also has the seeing faculty, and described a spirit who had passed from earth-life by the fall of a room at a tea-meeting in Ordsall Lane, on Christmas-day. Her two "Christian brethren" say it is all the Devil, but she says she is a happier and better woman. We would comfort our Manchester friends by saying that it is more honour to be expelled from such sects than to be connected with them. We are even of opinion that a little persecution would be good and wholesome for Spiritualists. It would cause them to think more of one another, and band themselves together for strength and protection. It would also correct that sneaking regard for the old institutions and forms of thought, which are the natural enemies of spiritual enlightenment and liberty. How prone many of our friends are to pour this new wine into the old bottles! Even Mr. Kelsall remarks that Miss Teasdale "is not cut off from the body of Jesus Christ." This is a term which has to us no meaning, further than to signify that the mind is occupied with the old forms of thought, rather than to let the soul have a full view of the new light as it streams in from the spirit-world.

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.]

Our London readers will be glad to know that Mr. Morse has again resumed his Friday evening seances at the Spiritual Institution. The friends of Spiritualism cannot do better than introduce thoughtful investigators to this circle. Mr. Morse's guides are better able than at any time hitherto to instruct those who favour them with their attendance.

MRS. BUTTERFIELD'S SPIRIT-GUIDES.

(Mrs. Olive's seance, February 13.—Spirit-guide, "Marie Stuart.")

At this seance the mediumistic element was again strong, Mrs. Butterfield being the chief contributor. "Hambo" began, but soon gave place to "Sunshine," who opened with a long conversation with two gentlemen about some valuable missing papers. She then went on to describe the spirits whom she could see in the neighbourhood of the sitters. She described several standing near Mrs. Butterfield; one especially, a doctor, with bald head and large beard. Mrs. Butterfield at once recognised this as the description of one of her guides, but stated there was yet another whom if "Sunshine" could see she would be glad. "Sunshine" replied that if the spirit in question would materialise herself somewhat she would be able to see and describe her, but otherwise she could not. "Dr. Forbes" followed, answered a number of inquiries, gave some prescriptions, and relieved by manipulation a lady suffering from severe headache.

As soon as the seance was over, Mrs. Butterfield was suddenly controlled by a spirit who said she was an Italian, and her name "Bell." She stated that the doctor described by "Sunshine" was "the guide who preached," and that she herself was the guide whom "Sunshine" could not see. "Bell" was in great glee at having been able to show herself to her medium at a recent seance with Mrs. Holmes. In after conversation with Mrs. Butterfield, we learned that "Sunshine's" description of her guide, the doctor, corresponded with the description she had received from her own spirit-friends, and that "Bell" claimed to have gone to the spirit-world 800 years ago, which might account for the extreme attenuation and resulting invisibility of the spirit.

THE CONTINUED REPRESENTATION OF SPIRITS.

To the Editor.—Sir,—I was a witness to the circumstances of which you gave an exact description in your number of the 1st instant. You have related nothing of my going alone into the dark chamber. It is, perhaps, as well, because there I could not witness nor vouch for that alleged to have been observed by others.

On the following Friday, five persons, including myself, formed the party at Madame Louise's. We sat close to the improvised arrangement of curtains with an oval hole arranged by pins in the cloth. Sitting close to the curtain in the lighted room, faces appeared; one an angel-like face, such as I have never witnessed in the ideal paintings of the best ancient or modern masters. Then a grotesque and stinging-looking face came to the opening; after that a small boy's or girl's face, which was recognised by one of the persons present. All this took place with every one in the lighted room—no person in the dark chamber. Each appearance seemed to bring its own light in order to make itself perceptible beyond our light and in the darkness. Madame Louise then went into the dark chamber, and shortly after, in the distance, amidst the obscurity, appeared an illuminated, very large, indefinite oval, beyond the aperture in the dark room. It glided to the hole in the curtain, and becoming smaller and more concentrated, took the corrected form from the oval into that of a very natural resemblance to an august person lately passed away. I have seen him often here, and the personal resemblance seemed more precise to me than his photographic portraits. He bowed benignly and pleasantly, and showed himself completely, as far as the physiognomy was concerned, repeating the appearance three or four times, and showing side and front face. We were so close that we could have touched the apparition. Seeming to respond to a remark of mine in reference to a friend who once fought side by side with him in early days for independence from some of Italy's feudal thraldom, his face lighted up, and shortly after he parted from us. Madame Louise alleged that he made a remark orally to her in reply. I heard nothing, and can only testify to the appearance, and feel some scruple on account of want of knowledge of the general laws governing these curious developments, in expressing an opinion that these apparitions were any other than an intention on the part of various spirits to avail themselves of the wonderful creative powers relegated to them to lend something to our senses as a representation of their presence, but not of their actuality.—I am, yours faithfully,

S. CHINNERY.

52, Rue de Rome, Paris, Feb. 12th, 1873.

[The august personage has been seen repeatedly since. More of this in a few days.—Ed. M.]

At the Spiritual Institution, on Tuesday evening, before a full audience, there was a fine succession of spirit-forms. Mr. and Mrs. Holmes kindly attended, and added to the power. Various faces were recognised. "The old man," who affirmed to having been taken in a photograph with Mrs. Burns that day at Mr. Hudson's; Mrs. Butterfield's spirit, "Bell;" "Mrs. Mowatt Ritchie;" "James Fisk," looking dark and wretched; Mrs. Dickinson's "little boy" came and responded many times; and last came "Mary Queen of Scots," looking truly beautiful; "Mrs. Ritchie" also looked very beautiful. The seance was altogether very satisfactory.

A LADY WRITES FROM JARROW: "I could tell you many pleasing things connected with our sittings." There is a secret attraction in spirit-communion which none but the experienced can understand or appreciate.

MR. AQUILA BALDWIN, of Belper, lectures this evening, at Milford, on the "Human Temple and its Occupant." Mr. Baldwin is not only a rising phrenologist, but a thoughtful Spiritualist.

MANIFESTATIONS AT MR. GUPPY'S.

To the Editor.—Sir,—I send you two communications of rather a novel character, viz., the report of two seances by the spirit himself, or at least purporting so to be.

These reports are substantially correct, and, from the absence of those deviations from the simple narrative of events, which I am told occur too often in my communications, will, I hope, be pleasing to your readers.—I am, Sir, your obedient servant,

SAMUEL GUPPY.

Sir,—Will you allow me, through the medium of your columns, to narrate some of the circumstances of a seance held at Mr. Guppy's house last evening. As the seance-table was small, and as the persons present were numerous (fifteen or sixteen), Mr. Guppy proposed that the mediums only should sit at the table. The mediums were Mrs. Guppy, Mr. Williams, J. C., and M. A. The rest of the company Mr. Guppy placed in various parts of the room. The first manifestation of spirit-power after the light was extinguished was our being sprinkled all over with powdered resin, which Mr. Guppy had bought the day before, and which he had placed on a shelf near the seance-table. The next manifestation was one of a similar kind, but instead of resin some birdseed, which was taken from the same shelf as the resin, was substituted. The spirit then ordered all those who were not sitting at the table to go into one corner of the room. This being done, there seemed to be an increase of power, for the table was lifted fully six feet in the air, touching the gasolier. To avoid any danger which might accrue from the table being knocked against the gasolier, the table was removed to the side of the room farthest from the non-mediums. By this arrangement Mr. Williams's back was placed against a table on which were some apples and a tumbler of shot. After we were thus placed, the first manifestation that occurred was our being pelted with the apples broken into small pieces. Mr. Williams and Mr. J. C. got some severe blows in the eyes. The tumbler of shot also which was behind Mr. Williams was thrown about the room.

Such manifestations as these could not fail to ruffle the tempers of the persons present. M. A. wisely (?) took upon himself to rate the spirits soundly, because the manifestations were not satisfactory. Soon after this the seance terminated. Many Spiritualists will say that Mr. Guppy's house must be frequented by a very low order of spirits, or else how could such violent manifestations occur? My answer is, that the spirits are not of a low order, but that the conditions for their manifesting last night were not good. I would recall to the mind of M. A. the very interesting theological discussion he held about three weeks ago with the same spirit that manifested last night, when only himself, Mr. Guppy, and J. C. were present; the conditions were then good; but at the seance of last night fifteen or sixteen individuals were present, and who can tell what contrary influences were not introduced by one or more of them? That there was contrary influence appears self-evident from the fact of the spirit ordering those who were not sitting at the table into that corner of the room farthest from it.

It is worthy of remark that the resin, birdseed, apples, and shot thrown by the spirits, were all in close proximity to one or other of the mediums. This may be accounted for by the fact that all bodies before they can be moved by spirit-power must be charged with that magnetism given out by the medium or mediums.—I am, &c.,

Thursday, Feb. 13th, 1873.

D.

Sir,—With Mr. Guppy's sanction, I forward you an account of a seance held at his house last night. The persons present were Mr. Guppy, Miss M——, Mr. G. Childs, Mr. Rendell, Mr. Swinburne, and Mr. J. C. (medium). For the direct spirit-voices this was perhaps the most satisfactory seance of any that I have ever been present at, there being no less than four different voices, each voice differing from the others in tone, &c. The first spirit that manifested was "Father Dibber." He commenced by attempting to sing, "I am a Friar of Orders Grey;" but as he seemed to forget the exact words, Mr. Guppy held the song high up in the air, with the leaves open. This seemed to assist "Father Dibber's" memory, and he sang us one verse in a powerful bass voice. He also chanted some Latin verses in a very pleasing manner. The spirit "Katey" next put in an appearance, and welcomed all of us, especially Mr. Rendell, to whom she seems particularly attached; she also stroked and patted Mr. Swinburne's face. "Katey" spoke in her usual small voice to Mr. Guppy on private matters, and advised him concerning them; after which she left. Our next visitor was one of wide renown, to wit, "John King." He spoke in his usual quick, gruff manner. He told us that he had come "just to give us a look," but as Messrs. Herne and Williams were giving a seance he could not stay. Late in the evening "John King" came again, and talked a little, and finally wished us good-night.

After supper "Father Dibber" had a rather warm discussion with Mr. Guppy on a certain subject; and as Mr. Guppy's views did not exactly coincide with "Father Dibber's," the reverend father made some rather strong remarks. A spirit named "Jack," said to be a pupil of "Father Dibber's," also came in for a share of his displeasure, for having disrespectfully called him "Old Dibber." We distinctly heard "Father Dibber" chastising "Jack" with one of the speaking-tubes; but before the conclusion of the seance we had the satisfaction of knowing that the reverend father and his pupil had become friends again. Besides the spirit-voices, the tambourine and a set of bells were played upon at intervals during the seance. The spirit-lights also were frequent and numerous; and Mr. Guppy, who had possession of the matches, had them forcibly taken from him, and thrown about.

February 18, 1873.

D.

[It would have been an additional satisfaction if the means whereby the spirit furnished these reports had been stated.—Ed. M.]

THE SPIRIT-FACES AT HOME.

To the Editor.—Dear Sir,—Yesterday afternoon we had a most interesting seance at home with Madame Louise and her son. We sat first for spirit-faces, with a low fire and the shaded light of one candle. The only persons present besides the two mediums were my two sisters, one brother, and myself. I had never seen the spirit-faces, and when one very quickly appeared, I felt, at first, frightened and astonished, be-

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.]

Our London readers will be glad to know that Mr. Morse has again resumed his Friday evening seances at the Spiritual Institution. The friends of Spiritualism cannot do better than introduce thoughtful investigators to this circle. Mr. Morse's guides are better able than at any time hitherto to instruct those who favour them with their attendance.

MRS. BUTTERFIELD'S SPIRIT-GUIDES.

(Mrs. Olive's seance, February 13.—Spirit-guide, "Marie Stuart.")

At this seance the mediumistic element was again strong, Mrs. Butterfield being the chief contributor. "Hambo" began, but soon gave place to "Sunshine," who opened with a long conversation with two gentlemen about some valuable missing papers. She then went on to describe the spirits whom she could see in the neighbourhood of the sitters. She described several standing near Mrs. Butterfield; one especially, a doctor, with bald head and large beard. Mrs. Butterfield at once recognised this as the description of one of her guides, but stated there was yet another whom if "Sunshine" could see she would be glad. "Sunshine" replied that if the spirit in question would materialise herself somewhat she would be able to see and describe her, but otherwise she could not. "Dr. Forbes" followed, answered a number of inquiries, gave some prescriptions, and relieved by manipulation a lady suffering from severe headache.

As soon as the seance was over, Mrs. Butterfield was suddenly controlled by a spirit who said she was an Italian, and her name "Bell." She stated that the doctor described by "Sunshine" was "the guide who preached," and that she herself was the guide whom "Sunshine" could not see. "Bell" was in great glee at having been able to show herself to her medium at a recent seance with Mrs. Holmes. In after conversation with Mrs. Butterfield, we learned that "Sunshine's" description of her guide, the doctor, corresponded with the description she had received from her own spirit-friends, and that "Bell" claimed to have gone to the spirit-world 800 years ago, which might account for the extreme attenuation and resulting invisibility of the spirit.

THE CONTINUED REPRESENTATION OF SPIRITS.

To the Editor.—Sir,—I was a witness to the circumstances of which you gave an exact description in your number of the 1st instant. You have related nothing of my going alone into the dark chamber. It is, perhaps, as well, because there I could not witness nor vouch for that alleged to have been observed by others.

On the following Friday, five persons, including myself, formed the party at Madame Louise's. We sat close to the improvised arrangement of curtains with an oval hole arranged by pins in the cloth. Sitting close to the curtain in the lighted room, faces appeared; one an angel-like face, such as I have never witnessed in the ideal paintings of the best ancient or modern masters. Then a grotesque and stingy-looking face came to the opening; after that a small boy's or girl's face, which was recognised by one of the persons present. All this took place with every one in the lighted room—no person in the dark chamber. Each appearance seemed to bring its own light in order to make itself perceptible beyond our light and in the darkness. Madame Louise then went into the dark chamber, and shortly after, in the distance, amidst the obscurity, appeared an illuminated, very large, indefinite oval, beyond the aperture in the dark room. It glided to the hole in the curtain, and becoming smaller and more concentrated, took the corrected form from the oval into that of a very natural resemblance to an august person lately passed away. I have seen him often here, and the personal resemblance seemed more precise to me than his photographic portraits. He bowed benignly and pleasantly, and showed himself completely, as far as the physiognomy was concerned, repeating the appearance three or four times, and showing side and front face. We were so close that we could have touched the apparition. Seeming to respond to a remark of mine in reference to a friend who once fought side by side with him in early days for independence from some of Italy's feudal thralldom, his face lighted up, and shortly after he parted from us. Madame Louise alleged that he made a remark orally to her in reply. I heard nothing, and can only testify to the appearance, and feel some scruple on account of want of knowledge of the general laws governing these curious developments, in expressing an opinion that these apparitions were any other than an intention on the part of various spirits to avail themselves of the wonderful creative powers relegated to them to lend something to our senses as a representation of their presence, but not of their actuality.—I am, yours faithfully,

S. CHINNERY.

52, Rue de Rome, Paris, Feb. 12th, 1873.

[The august personage has been seen repeatedly since. More of this in a few days.—Ed. M.]

At the Spiritual Institution, on Tuesday evening, before a full audience, there was a fine succession of spirit-forms. Mr. and Mrs. Holmes kindly attended, and added to the power. Various faces were recognised. "The old man," who affirmed to having been taken in a photograph with Mrs. Burns that day at Mr. Hudson's; Mrs. Butterfield's spirit, "Bell"; "Mrs. Mowatt Ritchie"; "James Fisk," looking dark and wretched; Mrs. Dickinson's "little boy" came and responded many times; and last came "Mary Queen of Scots," looking truly beautiful; "Mrs. Ritchie" also looked very beautiful. The seance was altogether very satisfactory.

A LADY WRITES from Jarrow: "I could tell you many pleasing things connected with our sittings." There is a secret attraction in spirit-communication which none but the experienced can understand or appreciate.

MR. AQUILA BALDWIN, of Belper, lectures this evening, at Milford, on the "Human Temple and its Occupant." Mr. Baldwin is not only a rising phrenologist, but a thoughtful Spiritualist.

MANIFESTATIONS AT MR. GUPPY'S.

To the Editor.—Sir,—I send you two communications of rather a novel character, viz., the report of two seances by the spirit himself, or at least purporting so to be.

These reports are substantially correct, and, from the absence of those deviations from the simple narrative of events, which I am told occur too often in my communications, will, I hope, be pleasing to your readers.—I am, Sir, your obedient servant,

SAMUEL GUPPY.

Sir,—Will you allow me, through the medium of your columns, to narrate some of the circumstances of a seance held at Mr. Guppy's house last evening. As the seance-table was small, and as the persons present were numerous (fifteen or sixteen), Mr. Guppy proposed that the mediums only should sit at the table. The mediums were Mrs. Guppy, Mr. Williams, J. C., and M. A. The rest of the company Mr. Guppy placed in various parts of the room. The first manifestation of spirit-power after the light was extinguished was our being sprinkled all over with powdered resin, which Mr. Guppy had bought the day before, and which he had placed on a shelf near the seance-table. The next manifestation was one of a similar kind, but instead of resin some birdseed, which was taken from the same shelf as the resin, was substituted. The spirit then ordered all those who were not sitting at the table to go into one corner of the room. This being done, there seemed to be an increase of power, for the table was lifted fully six feet in the air, touching the gasolier. To avoid any danger which might accrue from the table being knocked against the gasolier, the table was removed to the side of the room farthest from the non-mediums. By this arrangement Mr. Williams's back was placed against a table on which were some apples and a tumbler of shot. After we were thus placed, the first manifestation that occurred was our being pelted with the apples broken into small pieces. Mr. Williams and Mr. J. C. got some severe blows in the eyes. The tumbler of shot also which was behind Mr. Williams was thrown about the room.

Such manifestations as these could not fail to ruffle the tempers of the persons present. M. A. wisely (?) took upon himself to rate the spirits soundly, because the manifestations were not satisfactory. Soon after this the seance terminated. Many Spiritualists will say that Mr. Guppy's house must be frequented by a very low order of spirits, or else how could such violent manifestations occur? My answer is, that the spirits are not of a low order, but that the conditions for their manifesting last night were not good. I would recall to the mind of M. A. the very interesting theological discussion he held about three weeks ago with the same spirit that manifested last night, when only himself, Mr. Guppy, and J. C. were present; the conditions were then good; but at the seance of last night fifteen or sixteen individuals were present, and who can tell what contrary influences were not introduced by one or more of them? That there was contrary influence appears self-evident from the fact of the spirit ordering those who were not sitting at the table into that corner of the room farthest from it.

It is worthy of remark that the resin, birdseed, apples, and shot thrown by the spirits, were all in close proximity to one or other of the mediums. This may be accounted for by the fact that all bodies before they can be moved by spirit-power must be charged with that magnetism given out by the medium or mediums.—I am, &c.,

Thursday, Feb. 13th, 1873.

D.

Sir,—With Mr. Guppy's sanction, I forward you an account of a seance held at his house last night. The persons present were Mr. Guppy, Miss M.—, Mr. G. Childs, Mr. Rendell, Mr. Swinburne, and Mr. J. C. (medium). For the direct spirit-voices this was perhaps the most satisfactory seance of any that I have ever been present at, there being no less than four different voices, each voice differing from the others in tone, &c. The first spirit that manifested was "Father Dibber." He commenced by attempting to sing, "I am a Friar of Orders Grey;" but as he seemed to forget the exact words, Mr. Guppy held the song high up in the air, with the leaves open. This seemed to assist "Father Dibber's" memory, and he sang us one verse in a powerful bass voice. He also chanted some Latin verses in a very pleasing manner. The spirit "Katey" next put in an appearance, and welcomed all of us, especially Mr. Rendell, to whom she seems particularly attached; she also stroked and patted Mr. Swinburne's face. "Katey" spoke in her usual small voice to Mr. Guppy on private matters, and advised him concerning them; after which she left. Our next visitor was one of wide renown, to wit, "John King." He spoke in his usual quick, gruff manner. He told us that he had come "just to give us a look," but as Messrs. Herne and Williams were giving a seance he could not stay. Late in the evening "John King" came again, and talked a little, and finally wished us good-night.

After supper "Father Dibber" had a rather warm discussion with Mr. Guppy on a certain subject; and as Mr. Guppy's views did not exactly coincide with "Father Dibber's," the reverend father made some rather strong remarks. A spirit named "Jack," said to be a pupil of "Father Dibber's," also came in for a share of his displeasure, for having disrespectfully called him "Old Dibber." We distinctly heard "Father Dibber" chastising "Jack" with one of the speaking-tubes; but before the conclusion of the seance we had the satisfaction of knowing that the reverend father and his pupil had become friends again. Besides the spirit-voices, the tambourine and a set of bells were played upon at intervals during the seance. The spirit-lights also were frequent and numerous; and Mr. Guppy, who had possession of the matches, had them forcibly taken from him, and thrown about.

February 18, 1873.

D.

[It would have been an additional satisfaction if the means whereby the spirit furnished these reports had been stated.—Ed. M.]

THE SPIRIT-FACES AT HOME.

To the Editor.—Dear Sir,—Yesterday afternoon we had a most interesting seance at home with Madame Louise and her son. We sat first for spirit-faces, with a low fire and the shaded light of one candle. The only persons present besides the two mediums were my two sisters, one brother, and myself. I had never seen the spirit-faces, and when one very quickly appeared, I felt, at first, frightened and astonished, be-

cause I recognised it as resembling the face of a well-known friend. We all recognised this first face, although the light was not strong. This was very convincing. We afterwards saw another face, which we could not quite identify, but it bore some resemblance to another dear spirit, and whispered her name. Neither of these faces bore the slightest resemblance to Madame Louise, who sat entranced inside the temporary cabinet arranged for the purpose. We saw other faces, but not distinctly at all.

Afterwards we had a dark seance, when Madame Louise sat at the table with us, and her son sat in the cabinet. He was entranced, and spoke well and with much dignity as the Emperor Napoleon III. This spirit also spoke in a clear whisper, close to me, several sentences in French in answer to questions. We did not see him, but he says we shall another time. A guitar played an accompaniment to a song and floated over our heads, playing all the time. Bells were rung and carried about. Altogether it was one of the best seances I ever enjoyed being present at.—Yours truly,

EMMA D. PONDER.

11, Hayter Villas, Brixton Rise, February 12, 1873.

A SUCCESSFUL SEANCE WITH MRS. HOLMES.

To the Editor.—Dear Sir,—On last Sunday evening I had a seance at my house for spiritual manifestations; there were twenty persons present, including the mediums, Mr. and Mrs. Holmes, of Quebec Street. Only a few of the party were what might be called Spiritualists, the others at best could only be considered inquirers; yet such was the character of the manifestations and the power displayed on the occasion, that not one could dispute the all-engrossing fact that the marvellous results only could be ascribed to an agency at once personal and spiritual, in conditions far superior to embodied humanity.

As respects the integrity of the mediums, although the company chiefly consisted of shrewd business men, who very carefully noted everything that occurred, there was not a dissenting voice or doubt expressed. The usual phenomena—the voice, the musical instruments, the ring-test, and last, but not least, in an extemporised cabinet we had four materialised spirit-faces most beautifully and clearly presented to us; in fact, the seance was a great success.—Yours faithfully,

W. N. ARNFIELD.

Eden Villa, Cairn's Road, New Wandsworth, Feb. 14th, 1873.

A SOFT IMPEACHMENT.

To the Editor.—Sir,—Your "Strolling Player" is guilty of lying, and he has no right to do that to deceive either you or the readers of the MEDIUM. He won't perhaps confess it, but he is acting deceptively. I know, in pretending that he has never controlled any medium but Mr. Morse. Why, sir, he has been helped himself very much by my spirit-friends, and he has written through me as characteristically as ever he spoke through Mr. Morse, and to talk of him "thinking of certain mediums and the influence producing utterances," &c., is all bosh. He must either confess he has visited and communicated with other mediums, or the higher spirits will take his power from him, and give it to somebody that will speak the truth. You cannot be too particular with that "Strolling Player," for his previous life was not a school where morals and truths were taught as an accomplishment. He knows how to control a medium, but his previous propensity for deceiving the spectators has crept in upon him strongly in this case. I hope you will never entertain any spirits who have been professional conjurers, as suchlike men are not much generally to be trusted to do fairly at all times, as it gratifies their acquired taste to do a little trickery occasionally. Believe me, dear Mr. Burns, spirits are to be corrected as well as mortals when they speak what is false, thus stultifying the cause they profess to serve.

I also entirely object to that spirit going about the country with that name, to the disgrace of Spiritualism. He certainly imagines we are the least respectable and the least intelligent portion of the community. Should he have another name, tell him to resume it at once, and let us have no more "Strolling Players" among the most progressive and religious people in the world. It is only because people are apt to view spirits and their doings in a sort of an unnatural way that such a name has been so long tolerated.—Yours truly,

A. GARDNER.

[We have always found the "Strolling Player" not only strictly truthful, but honourable. A player is not necessarily a trickster. There is one strong point in favour of the honesty of the spirit referred to, viz., that he was forced from the physical body by starvation. There are lots of decent people who would do many naughty things ere they came to that.—Ed. M.]

MRS. DICKINSON'S MEDIUMSHIP.

A recent letter received from Mrs. Makdougall Gregory contains some remarks on the mediumship of Mrs. Dickinson, which we think would interest our readers. Mrs. Gregory observes: "I have had Mrs. Dickinson for a seance, and we were much astonished at her wonderful powers in seeing at once anyone we asked her about, and describing their condition of health or symptoms of disease, as far as we could judge, most accurately. I hope she may be persuaded to remain in London, as I think she will be a great boon to us." Mrs. Tebb has also informed us that she consulted Mrs. Dickinson in respect to the health of one of her children. The results were so satisfactory that Mrs. Tebb placed another of her children under Mrs. Dickinson's treatment.

A SICK WOMAN FED BY SPIRITS.

DEAR MR. BURNS,—Following in the steps of "Alpha Beta," will you allow me a small space in the MEDIUM for the insertion of one of the most remarkable occurrences in Spiritualism that has ever been recorded in modern days? Within two hundred yards of the address given below resides an elderly couple. The husband's occupation is so far from his residence as to compel him to take with him sufficient eatables for the day. The wife lay very ill in bed, without attendance, and not able even to raise herself to her feet, sick and faint for want of a little nourishment, too weak to call for help. What was to be done? (Be it understood she is a thorough-going Spiritualist.) A passing thought suggested itself—Can the spirits help me? Instantly two female figures, draped in a shadowy white, each with a pleasing smile on her counte-

nance, approached the bedside, looked upon the invalid, and at once set about preparing food, and with the greatest care fed, nursed, and attended to the sick woman till she was able to assist herself. She has finally recovered, and states to me, in relating the above, that she owes her life to the care and attendance of those two ministering spirits. She also states that the food was so delicious that it was not possible for mortal hands to prepare its equal.—Yours truly,

JOHN L. BLAND.

42, New King Street, Hall, February 17th, 1873.

PHYSIOLOGICAL PROOFS OF IMMORTALITY.—On Sunday, the 16th inst., Dr. William Anderson delivered a lecture on the above subject, in the Cross Hall, Glasgow, to a large audience. Defining physiology in its widest sense as including life in all its forms of manifestation, he showed that all the physical and mental organs and functions had a field for their employment; that no desires were implanted merely to tantalise, or without a possibility of their being satisfied. Arguing analogically from this basis, he concluded that the cerebral organ of spirituality in man clearly pointed out the probability, if not the certainty, of the spiritual state of existence which this organ instinctively led us to believe in. He next alluded to the phenomena included under the term somnambulism, both occurring spontaneously and induced by mesmeric manipulations, as affording conclusive evidence that man possessed a set of what he termed spiritual faculties analogous to, but independent of, those exhibited in the physical organism; and, as there was no normal field for these powers in earth-life, it was reasonable to conclude that scope for their legitimate employment must exist somewhere. But the facts of modern Spiritualism, which was essentially a branch of physiological study, he affirmed, set aside all need for dependence on analogy. These gave what might be termed a physical demonstration of the fact that man was a spirit, had a set of spiritual faculties, and had abundant scope for their employment in the great future. The lecturer urged that these despised phenomena could not fail to have a powerful influence on many who would not accept the teachings of the Bible; and he had no doubt that to enable men to know, and merely to vaguely believe, that they were immortal, and that they would require to pay twenty shillings in the pound for all their moral debts, must act as a powerful deterrent against all forms of evil, and a strong incentive to a holy, useful life.

DREAMS.—Sir,—Having arrived in this northern district a day or two ago, from Glasgow, and having been there connected with the society of Spiritualists, I last night formed a circle in Mr. McLeod's house, a gentleman of great respect in this district. We had nothing worth noticing further than electrical sensations, which one or two felt in various ways. We spent a happy evening, and in the course of it I told the following, which occurred to me about two years ago. I had a dream, and in it I saw, to all appearance, a spirit; it called my attention to a ruin not far away; every part of it was distinctly shown me, and my attention was called to a shilling which lay under a turf, the spirit holding the same. I went that day to the ruin, a place I had never been in before, and to my astonishment found the place in all respects just as I had seen it in my dream, went to the place where I was to get the shilling, lifted the turf, found the shilling, and left the place wondering at this marvellous phenomenon. Another related the following. Two individuals were travelling together; they were wearied, and having come to a small stream they refreshed themselves, and one of them fell asleep; the other, looking on the stream, saw on the other side, to all appearance, his companion; he stretched across his staff, and felt immediately more than its weight. He in haste awoke his companion, who all at once said, "Oh, such a strange dream! I thought I was on the opposite bank of the stream, and you, seeing me, stretched your staff across, and I walked over upon it." "I have," said his companion, "just done that." I will report to you any manifestations which our spirit-friends may favour us with.—I am, yours respectfully, F. D. GORDON, *Arden, Urray, by Beaulieu*, February 8, 1873.

A SUCCESSFUL EXPERIMENTER.—Dear Sir,—I have been induced to investigate Spiritualism lately, and have succeeded to the extent of getting the table to float about two feet from the floor without any visible assistance from the hands, and this with members of our own family only, consequently free from the common objection of trickery. I am therefore induced to accept your offer of information, and shall be thankful for anything that will assist me in investigating this all-important subject. I may add that the secular ideas I have cherished hitherto are beginning to totter. I enclose stamps for reply.—Yours respectfully, W. SHAFTO. 123, Great Ducie Street, Strangeways, Manchester, February 7, 1873. [No information can be so useful in such a case as the personal help of those who have had experience. We recommend all our Manchester friends to correspond with Mr. R. Fitton, 34, Walnut Street, Cheetham. A weekly conference should be at once established, as at Glasgow, Liverpool, Darlington, and other places, where experiences could be discussed and explained. Mr. Shafto's family seem to be most valuable mediums.—Ed. M.]

THE BISHOP OF EXETER AND THE REV. G. PORTER.—A letter has been published from the Bishop of Exeter concerning the sermon preached by the Rev. G. Porter on the Holy Communion, and respecting which it was understood that legal proceedings would be taken. Mr. Porter denied that there was any Scriptural proof that the Lord's Supper must necessarily be administered by a priest in order to secure its validity, and he also denied that there was any exceeding mystery attached to that sacrament. The bishop says that although, in his opinion, no court would hold that the passages quoted from the sermon contradicted the passages quoted from the formularies, yet, though there was no contradiction in detail, still the general teaching of the sermon diverged very far from the teaching of the Prayer-book. In his desire that the Lord's Supper should not be over-valued, Mr. Porter had gone very far to the other extreme, and he regretted exceedingly that the reverend gentleman should have uttered many things that he had in the heat of controversial argument. Still, the latitude given by the courts to clergymen was limited by precise statements, and not by general demeanour or formularies. He did not think any court would hold that passages quoted from the sermon contravened those quoted from the formularies. He should not think it his duty to put any obstacles in the way of any party proceeding against Mr. Porter at law.—[What a storm in a teapot!—Ed. M.]

BISHOP AUCKLAND.

On Sunday night last a seance was held at the house of Mr. F. Everitt, Newgate Street, Bishop Auckland, the medium being the well-known Mrs. Everitt, of London, through whose instrumentality so many have been convinced of the truth of spirit-communion. The phenomena—which were of the most interesting character, consisting of spirit-lights, perfume, rappings, and the “voice”—were most successfully evolved at this seance. “Nippy,” the little Negro boy, is now much progressed, and related in a most pleasing manner his experiences on earth and his entrance into spirit-life. Stolen from his parents, and carried to South Carolina as a slave, his death was caused by a severe beating from the “boss” for some very trivial fault. He speaks most gratefully of his reception by kind and sympathetic ones into the land of spirits, where he is now loved and cared for. Harty thanks are due to Mrs. Everitt for her self-denial in sitting for the benefit and elevation of her fellows. We hear that Mr. Everitt is to be invited to give a public reading from his wonderful experiences, both in this town and also in Darlington.

CORRESPONDENT.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

A popular entertainment, in connection with the above Society, will take place, at the New Hall, Omega Place, Alpha Road, St. John's Wood, on Friday evening, Feb. 28th, 1873. Doors open at half-past seven, to commence at eight o'clock. H. D. Jencken, Esq., M.R.I., has kindly consented to occupy the chair. Madame Sievers, a pupil of Rossini's, and whom that famous master characterised as “a great artist and a delicious composer, possessing great taste and elegance,” has kindly granted her services to render some of her own delightful compositions. The programme will be fully occupied by the services of other ladies and gentlemen. Admission—reserved seats, 1s.; second seats, 6d. 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. White, 11, Little Marylebone Street; and at the Progressive Library.—Charles White, Hon. Sec., 11, Little Marylebone Street.

THE Ball's Pond Association of Spiritualists beg to announce the following arrangements:—On Monday, February 17, a lecture by Mr. Goss. Subject—“Who and what am I, and whither am I bound?” On Monday, February 24, a seance by Mr. Lambert, under spirit-control. On Monday, March 3, a lecture by Mr. Cotter. Subject—“What is Life.” On Monday, March 10, a seance by Miss Keeves, under spirit-control. The meetings to be held at 102, Ball's Pond Road, Islington, corner of King Henry's Walk. Admission free. Doors opened at eight o'clock each evening; meetings to commence at half-past eight.—J. WEBSTER, Hon. Sec.

READ THE AUTOBIOGRAPHY OF ROBERT DALE OWEN,

Now appearing in “HUMAN NATURE,”

Monthly, price 6d., post-free 7d.—The same Numbers contain

SPECIMENS OF DIRECT SPIRIT-WRITING,

And other matters of great interest.

London: J. BURNS, 15, Southampton Row, W.C.

NOW OPEN TO THE PUBLIC.

CENTRAL CO-OPERATIVE AGENCY SOCIETY, LIMITED.

SHARES, £1 EACH.

Committee of Management.

E. VAN-SITTART NEALE, M.A., CHAIRMAN.

WALTER MORRISON, M.P., Agricultural and Horticultural Co-operative Association.

HODGSON PRATT, Working Men's Club and Institute Union Co-operative Society.

WILLIAM SWINDLEHURST, Artisans', Labourers', and General Dwellings Company.

EDWARD OWEN GREENING, Agricultural and Horticultural Co-operative Association.

WILLIAM BRYSON, Fimbo Co-operative Society.

JAMES HOLE, Associated Chambers of Commerce.

THOMAS HUGHES, Q.C., M.P., Agricultural and Horticultural Co-operative Association.

WILLIAM PARE, F.R.S., Hon. Sec., Co-operative Congress Board.

FREDERICK J. WILSON.

THOMAS FOWE, Agricultural and Horticultural Co-operative Association.

ALEXANDER McLEOD, Royal Arsenal Co-operative Society.

EDWARD MEAD, Cabinetmakers' Co-operative Society.

JAMES GLOVER, Briston Industrial Co-operative Society.

OFFICES AND STORES—

CO-OPERATIVE HALL, 55, CASTLE STREET EAST, OXFORD STREET, LONDON, W.

Prices, those of Honest Traders, for Cash. Five per cent. paid on Capital. Remainder of Profits divided amongst the Members according to the amount of their purchases.

WHAT IS CO-OPERATION?

It is the great means by which the toiling class may raise themselves as a class out of the miseries into which they are plunged by the abuse of competition.

It is the great means by which the richer class may make their wealth produce more comfort to themselves, while they remove the causes of pauperism and wretchedness.

To the poor it is the self-help which is the only true help.

To the rich it is the unity of interests, the healer of discord, the preventer of strikes, the safety-valve against explosion.

To all it is justice, wisdom, economy, and morality: Justice, by dividing profits equitably; Wisdom, by showing how justice can be secured; Economy, by preventing the waste of Competition; Morality, by discountenancing the frauds of Trade.

It has proved itself to be a success.

There are in England and Scotland more than 450,000 registered members of Co-operative Societies.

Their subscribed Capital exceeds £2,750,000.

Their business exceeds £12,000,000 a year. Their clear profits at 7½ per cent. only (and they often divide to members 10 per cent.) would be £900,000.

Brethren in toil, will you not join us in helping you to help yourselves?

Friends of progress and humanity, will you not join us to spread in London among the poor what the rich have begun to do for their own benefit?

The Central Agency is formed for the purpose of making it easy for you to do this.

It is conducted on the principles which have been so successful in the north, principles fair to the honest trader whom it does not underbid, and most adapted to benefit the poorer buyer to whom it acts as a Savings Bank.

Already its business is growing into importance.

Will you not help it to grow?

HOURS OF BUSINESS.

MONDAYS . . .	from 9 a.m. to 7 p.m.	THURSDAYS . . .	from 9 a.m. to 7 p.m.
TUESDAYS . .	do. do.	FRIDAYS . . .	do. do.
WEDNESDAYS .	do. ONE	SATURDAYS . .	do. 9

This Society, besides serving its members with Tea, Grocery, General Provisions, and Co-operative Manufactured Goods, is also developing a large business with the Co-operative Stores of the South, East, and West of England, which Stores are also taking Shares in the Society.

For Prospectuses or any other information, please apply as above, addressed to the Secretary.

SEANCES IN LONDON DURING THE WEEK.

FRIDAY, FEBRUARY 21, South London Association of Progressive Spiritualists, 36, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to write to F. M. Taylor, care of Mr. Weeks, as above.

SATURDAY, FEBRUARY 22, Seance by Messrs. Harne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock, for Spiritualists only, 5s.

SUNDAY, FEBRUARY 23, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

MONDAY, FEBRUARY 24, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Seance by Messrs. Harne 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.

BRISTON, at Mr. Rouse's, 43, Bramah Road, Monty's Road, on Monday, Wednesday, and Friday, at 8.

TUESDAY, FEBRUARY 25, Seance at Mrs. MALE's, 321, Bethnal Green Road, at 8. Admission Free.

THURSDAY, FEBRUARY 27, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 75, 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.

Seance by Messrs. Harne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock. Admission 5s.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, FEBRUARY 23, 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.

SOVERBY 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, 1 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 1.30.

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

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

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

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

HALIFAX, at Mr. Wood's, Hanson Lane, Queen's Road (door above for 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. Pawcett's, Waldron Street, at 8 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Newcastle, at 8 p.m.

GLASGOW Association of Spiritualists. Public Meeting at 6.30 p.m. at 164, Tronquair.

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.

LEVERPOOL. Public Meetings at the Islington Assembly Rooms, at 1.30 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 24, Hull, 42, New King Street, at 1.30.

TUESDAY, FEBRUARY 25, KEIGHLEY, at 1.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, FEBRUARY 26, BOWLING, Spiritualists' Meeting Room, 8 p.m.

HAGG'S LANE END, at 1.30 p.m. Trance-Mediums, Mrs. N. White and Mrs. E. Hudson.

MORLEY, Mr. Edmund Baines's, Town End, at 1.30, 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, Tronquair. Circle-rooms 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 27, BOWLING, Hall Lane, 1.30 p.m.

GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 1.30.

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

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

NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Bell's Court Newcastle. Seance at 1.30.

FRIDAY, FEBRUARY 28, LEVERPOOL. Weekly Conference, at Mrs. Bohn's, C. & T. doctine and Temperance Hotel, 6, Stafford Street, at 8 p.m.

1 Vol., 350 pages, large 8vo. Handsomely Bound.

TO BE PUBLISHED BY SUBSCRIPTION, IMMEDIATELY.

A
CHEAP EDITION
OF THE
REPORT ON SPIRITUALISM
BY THE COMMITTEE OF THE
LONDON DIALECTICAL SOCIETY.

Subscription for EIGHT COPIES, Twenty Shillings

(BEING ONLY HALF-A-CROWN A COPY);

SINGLE COPIES, 5s. EACH

(Originally Published at Fifteen Shillings).

This Edition (printed from the Original Plates, by special arrangement with the Publishing Committee,) will be of limited number, and will contain the following items

WITHOUT ABRIDGMENT.

I.

The names in full of the Clergymen, Barristers, Solicitors, Physicians, Surgeons, Editors, Litterati, Scientists, Merchants, and others forming the Investigating Committee.

II.

The Report in full, as presented by this body to the Society, after an investigation extending over many months, during which oral and written testimony was obtained from

NEARLY ONE HUNDRED PERSONS.

III.

The whole of the test-experiments made by the investigators in six sub-committees,

WITHOUT PROFESSIONAL MEDIUMS.

IV.

The minutes and reports of the six sub-committees in full.

V.

The names of the witnesses; and the whole of the evidence given under cross-examination by persons of known credibility, in every grade of society, being a record of extraordinary spiritual phenomena, directly attested—Apparitions—Levitations of heavy bodies, animate and inanimate—Spirit-voices and Music—Spirit-telegraphy, Messages, Writing, Drawing and Painting—Spirit-healings—Visions in Crystals—Trance-speaking—Prophecies—Speaking in Unknown Tongues—The Handling of red-hot Coals, &c., &c.

VI.

The whole of the correspondence as originally printed, being the letters, opinions, and experiences of many public and professional men of high repute; to which is added

ORIGINAL PAPERS AND NOTES OF SEANCES.

VII.

A list of ancient and modern works on Spiritualism and kindred subjects;—and a copious Index.

To the above will be added a *resumé* of the Press critiques—An original paper, analysing the arguments of the reviewers—Rules for the guidance of investigators—and a Digest of useful modern works on the subject of Spiritualism and its phenomena, for the information of inquirers.

This handsome volume will thus be the most complete, useful, and the cheapest work ever published on the subject of Spiritualism. It should be obtained by every inquirer, investigator, and Spiritualist, and be placed in every library in the Kingdom, for which purpose it is offered by subscription at half-price, viz.—

EIGHT COPIES FOR TWENTY SHILLINGS.

Subscriptions should be sent immediately to

J. BURNS, 15, SOUTHAMPTON ROW, HOLBORN, LONDON, W.C.

POST-OFFICE ORDERS TO BE MADE PAYABLE AT HIGH HOLBORN, W.C.

*** As a heavy outlay will be incurred in printing this Edition, friends will greatly assist by promptly obtaining Subscribers for this celebrated Report.—Printed Collecting Forms will be supplied on application to the Publisher.*

Beware of Dangerous Imitations. None are Genuine without the Stamp of DARLOW AND CO.

MAGNETINE,

DARLOW'S NEWLY-IMPROVED PATENT
MAGNETIC SKEUASMA APPLIANCES.

THE MARVELLOUS CURATIVE POWER OF MAGNETISM has been known and acknowledged for centuries. But the great desideratum has been how to utilise this power, so as to render it applicable and effective for the relief of bodily ailments. The development of the means of accomplishing this end was reserved for the Patentees of these appliances, first in the original SKEUASMA, and more recently in their greatly improved invention MAGNETINE, and by the use of which human suffering in some of its most terrible forms has been relieved and cured, so that many a despairing invalid has been restored to health and vigour of both body and mind by the gentle, soothing, yet vitalising influence of Magnetism.

The MAGNETINE substance is entirely flexible, yielding to the natural motions of the body, and is of permanent, unchangeable magnetic power. This material is encased in light soft substances, such as silk, jean, velvet, flannel, &c., and is made up into articles suited to the various ailments. They can be worn with the comfort of an ordinary garment, whilst their adaptation is so simple that the youngest child as well as the most delicate invalid can wear them without the slightest inconvenience. They are extensively recommended by the Medical profession, and used in Hospital practice. Attention is respectfully called to the following testimonials:—

Wandsworth, March 2, 1872.
SIR,—It is with many thanks I have to inform you of my recovery, which alone I attribute to the wearing of your Skeuasma. When I first consulted you, through the kind introduction of Mrs. Barry, of Hyde Park, I had totally lost the use of my right hand and arm, having been struck by paralysis. After wearing your Skeuasma for three months, I have been restored to perfect use of it. I shall not fail to make known to friends and acquaintances your remedy, which has proved to me of valuable service. Returning you my sincere thanks, I am, Sir, yours much obliged.
To F. W. Darlow, Esq.
HENRY STRATHALLAN BIRD.

Reading, May 15, 1872.
GENTLEMEN,—I have given the Magnetic Skeuasma a somewhat extended trial in Hospital as well as private practice, and I have much gratification in stating that as far as it is possible to judge of the curative merits of any remedy, I believe I have seen exceedingly marked benefit from the effects of Skeuasma. The cases in which I have recommended it have been principally affections of the nervous system, and even in severe forms of such disorder I have found patients rapidly improve under the influence (as I believe) of this remedy.
I am, Gentlemen, yours truly,
To Darlow and Co. RICHARD C. SEATTLE, M.D.

MAGNETINE, for the Cure of Rheumatism and Liver Complaints, General Debility, Pleurisy, Lumbago, Sciatica, Neuritis, and all kinds of Nervous, Rheumatic, and Bronchial Affections.

MAGNETINE Corsets, Belts, Spine Bands, Chest and Throat Protectors, Leg and Arm Appliances, Knee Caps, Friction Gloves, Necklets, Wristlets, Anklets, Boots, Pads, &c.

DARLOW and CO., Inventors, Patentees, and Sole Manufacturers,
63, NORTH WOOLWICH ROAD, LONDON, E.

ILLUSTRATED PAMPHLETS POST-FREE.

PSYCHOPATHIC INSTITUTION, for the Cure of Diseases,
254, MARLBOROUGH ROAD. JOSEPH ASHMAN, Principal.

LA LIONNE, L.D., TRANCE, PHYSICAL, &c., MEDIUM, holds
Bi-weekly SEANCES at 16, MOUNT STREET, New Road, E. Sunday,
at 6.30 p.m.; Wednesday, at 8 p.m. Admission, 1s. Circles attended
by appointment.

JAMES V. MANSFIELD, Test-Medium, Answers Sealed
Letters, at 361, Sixth Avenue, New York, U.S.A. Terms, One
Guinea. Letters may be left with J. BURNS, 15, Southampton Row,
with 6d. for postage.

BRIXTON.—Persons wishing to INQUIRE into Spiritualism
can be instructed in its principles and obtain some of its literature
of Mr. JOHN ROSE, 48, Bramah Road, Mostyn Road, Brixton. Intro-
ductory Seances held on Monday, Wednesday, and Friday, at Eight
o'clock. Admission, 1s.

MRS. AYRES, QUALIFIED MIDWIFE, HEALING AND MAG-
NETISING MEDIUM, 16, MOUNT STREET, New Road, E.

SENIER'S ASTHMA REMEDY NEVER FAILS.

SOLD wholesale by Newbery and Sons, 37, Newgate Street,
London; and Raimes, Blanshards, and Co., Leith Walk, Edinburgh.
General Agent for Great Britain, M. J. Sutherland, Burnley, Lancashire,
who on receipt of 2s. 9d. will send a box prepaid. Sole proprietor,
Alfred Senier, Pharmacist, Mazomanie, Wis., United States.

LECTURER ON SPIRITUALISM AND KINDRED
SUBJECTS. Terms Moderate. A. D. WILSON, 13, Baker Street,
Pellon Lane, Halifax.

PADDINGTON HALL OF PROGRESS, 90, OLD CHURCH
STREET, EDGWARE ROAD, W.—Next SUNDAY, February 23rd, A
TEA PARTY and VOCAL ENTERTAINMENT.—SUNDAY, March 2nd,
Mr. MERSH; subject—"Does Spiritualism solve the Problem of Death?"
Open at 6.30. Admission, 1d. and 3d.

"QUIS CUSTODIET IPSOS CUSTODES?"

No. I.—A Nineteenth Century Adaptation of Old Inventions to the
Repression of New Thoughts and Personal Liberty. Being the report
of a case of incarceration in lunatic asylums on account of Spiritualism.
Price 6d.

No. II.—Gagging in Madhouses, as Practised by Government Servants
in a Letter to the People, by "One of the Gagged." Price 2d.

No. III.—How an Old Woman obtained Passive Writing, and the
Outcome Thereof. Price 2d.

London: J. BURNS, 15, Southampton Row, W.C.

MESSRS. HERNE and WILLIAMS, SPIRIT-MEDIUMS, beg
to inform investigators that they are at home daily to give
PRIVATE SEANCES from 12 o'clock noon till 5 p.m. They are also
open to receive engagements for Private Seances in the Evening,
either at home or at the residence of investigators.—Address, 61, Lamb
Conduit Street, Foundling, W.C.

MR. AND MRS. HOLMES will hold public seances on Monday,
Tuesday, Wednesday, and Thursday, at Eight o'clock. Fee, 3s.
Private seances can be had on the above days at Four o'clock, at their
rooms, by previous arrangement, 16, Old Quebec Street, Marble Arch, W.

MRS. J. B. DICKINSON, MEDICAL CLAIRVOYANTE AND
MAGNETIC HEALER, from the United States (CURES all Curable
Diseases, furnishes her own Medicines), will remain but a short time
longer in England. Terms, One Guinea.—Address, 2, Vernon Place,
Bloomsbury Square, W.C. Office hours, from One to Six o'clock.

MADAME LOUISE (from New York), MEDICAL, CLAIR-
VOYANT, and HEALING MEDIUM (holds a Diploma from the New
York Medical College and Women's Hospital), ATTENDS PATIENTS
and GIVES SEANCES at the Residences of Patients, or at her Recep-
tion Rooms, 14, Charlotte St., Tottenham Court Road.—A DEVELOPING
CIRCLE for the Spirit-Faces on Wednesday and Friday Evenings
will not take place next week.

MISS HUDSON, NORMAL, CLAIRVOYANT, AND PROPHECY
MEDIUM, RECEIVES Visitors daily (Sundays excepted), from
Twelve till Six o'clock, at her residence, 17, Castle Street, Wells Street,
Oxford Street. Terms, Five Shillings each Visitor. Questions answered
by Letter; terms, One Guinea.

MRS. OLIVE, TRANCE MEDIUM for Test Communications
from Spirit Relatives and Friends; also for the Cure of various
Diseases by Spirit-Magnetism and Prescriptions.—49, Belmont Street,
Chalk Farm Road, London, N.W.

MR. COGMAN, ELECTRO-MAGNETIC HEALER, 15, St. Peter's
Road, Mile End Road, gives Lessons in Medical Galvanism and
Psychology. Sunday Evening SEANCES at Seven o'clock; contribution
voluntary. DEVELOPING CIRCLE on Monday Evenings, at Eight
o'clock; 4s. per month, paid in advance. Lessons given in Psychological
Science, One Guinea.

MISS GODFREY, CURATIVE MESMERIST AND RUBBER.
Clairvoyant Examination and complete Diagnosis, 21s.; Mes-
merising and Rubbing, One Guinea per Week and Travelling Expenses.
—Miss GODFREY may be seen by appointment only, at 161, Hampstead
Road, N.W.