



THE MEDIUM AND DAYBREAK.

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

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[PRICE ONE PENNY.]

SPIRITUALISM IN GLASGOW.

DR. SEXTON'S LECTURES.—PROGRESS OF THE ASSOCIATION.

We have had quite an awakening amongst all classes of the community here to the fact that Spiritualism is not yet dead. The newspaper editors here have so often announced to their credulous readers that its life was fairly extinct, and that it was at last decently buried, that it must have been a matter of no small astonishment to many to find a few days ago all the dead walls of the city placarded with flaming posters, announcing a series of three lectures by Dr. George Sexton, of London, to be delivered in the City Hall Saloon, under the auspices of the "Glasgow Association of Spiritualists." Amongst the Secularists especially must the announcement have created not a little interest. The Secularist Association in Glasgow is strong both in numbers and intelligence. Dr. Sexton has hitherto been their great champion, and until his recent conversion to Spiritualism was held in high respect by them. The anticipation, therefore, that they would turn out in numbers to hear the Doctor in his first lecture giving his reasons for the great change he has made, was not belied. On the first night, Wednesday, the 19th ult., the hall was very respectably filled by a most attentive audience. The manly vigour of the Doctor's address drew forth frequent bursts of applause, and no one, with a spark of charity in his nature, could listen to him without being impressed with the thorough honesty, sincerity, and genuine enthusiasm which he manifested throughout its delivery. He explained the gradual process of development which had been going on in his mind with regard to the phenomena of Spiritualism, and how, for a long series of years, while violently rejecting the spiritual hypothesis, he had held the phenomena to be genuine and unaccountable. He gave an account in detail of that much-misrepresented seance with the Davenport Brothers, and emphatically contradicted the version given of it by Mr. Bradlaugh, who, he said, had openly declared at the time that the phenomena quite surpassed his comprehension, and were not due to trickery on the part of the mediums. He claimed for Spiritualism the fullest examination, as it was a matter-of-fact subject, above mere speculation, and could be demonstrated to the satisfaction of all who would put themselves to the trouble, as he had done. At the conclusion of the lecture an opportunity was offered, and greedily accepted on the part of the Secularists, of putting questions to the Doctor. They were, however, for the most part, of the silliest description, and elicited no small amount of amusement at the expense of the "hecklers," amongst whom, I may mention, was an ex-member of our Town Council.

On Saturday evening, February 22, the second lecture was delivered, the subject being, "The Theories invented to account for the Phenomena of Spiritualism." The topic was handled in the most masterly manner, and showed on the part of the lecturer a very wide and extensive course of reading and study. On this occasion the Secularists turned out again very numerous, and evinced, by the earnestness of their attention and the questions at the close, that they had got something worth taking home with them to digest at their leisure.

Sunday evening, however, was the great culminating night. The hall was filled in every part, many not being able to find seats. The Wednesday evening lecture had been very fully reported in the daily papers, and thereby a considerable amount of interest had been awakened in the public mind. The novelty of allowing questions had also added much to the effect, but as this licence was likely to be looked upon as a right, and was calculated to merge into somewhat of a stormy debate, the Association very prudently determined that this privilege should not be given on the Sunday evening, more especially as the hall had been let by the authorities on the distinct understanding that discussion would not be carried on there. The services were therefore conducted after the ordinary religious style, with praise and prayer. Thereafter Dr. Sexton delivered himself of his most masterly effort, discoursing for a full hour upon "The Existence of God and the Immortality of the Soul demonstrated by Modern Spiritualism." This was, to my thinking, the most logical of his lectures. He was especially severe upon the Atheistic school of philosophers,

and demolished, in the most unmerciful manner, the sophistry and irrationalism of those who maintained that matter could in any wise originate intelligence. Modern Spiritualism he claimed to be the philosophical necessity of the age. It was the complement of all the physical sciences, and that which solved the most mysterious problems relative to mind and matter. Its teachings, he asserted, were of the most sublime character; and referred to the great doctrine of universal progression as being in harmony with nature, reason, and true religion.

When the Doctor sat down, amid great applause, the chairman, Mr. Nisbet, rose, and in a few words referred to the great pleasure all must have had in listening to the lectures just then concluded. He trusted that before long they would have Dr. Sexton back again, and in a much larger hall, when he hoped the charge which had been made for admission (6d.) would be reduced, so that greater facility would be given for all to come and be benefited by the intellectual treat the Doctor could so well supply. He invited all desirous of further information on the subject of Spiritualism to come to the rooms of the Association, when it would be given freely to all. At this stage, when he was about to give out the closing hymn, simultaneously about half-a-dozen persons started to their feet in different parts of the hall, and a scene ensued which altogether baffles description. The logic of the Doctor had apparently been too much for many of his opponents, for Secularists and Christians in the most fraternal manner poured out their volleys of thunder upon him in the form of questions, curses, and confessions of faith. In vain the chairman protested against their disorderly conduct, and stated that ample opportunity would be given at the rooms of the Association to satisfy their demands. One gentleman (?) in the body of the hall, high above the tumult of the other voices and with most energetic gesticulations, declared that he believed in the Lord Jesus Christ. Had he not told us so, it would have been difficult for any one to have believed it from the exhibition he made of himself. Another denounced the Spiritualists as cowards, and the lecturer a renegade. One very demonstrative individual, a well-known "stoop" of one of the Baptist churches here, thundered out the "Anathema, maranatha" of the Apostle Paul against us and all who differed from his doctrine. Now, as disturbers of the peace the whole pack of these obstreperous "believers" and "infidels" should have been committed to prison, there to fraternise and expend their affectionate compliments upon each other till they had learnt the first lesson in good behaviour, and been "converted" into some ordinary resemblance to the *genus homo*. Yet nevertheless is it the fact that these same "regenerated" and "unwashed" did utterly foil every attempt to silence them, and the meeting had ultimately to be dispersed in great confusion, without the chairman being able to have the parting hymn sung or benediction pronounced. This is the second assault of the Holy Alliance of the "saints" and the "Secularists" we have had in this city upon the Spiritual movement. That movement, however, will not be retarded by any such attempt. Since the first attack, made at one of Mrs. Hardinge's meetings about five years ago, our glorious movement has been spreading wide and deep in this great city, and it still advances. We shall have Dr. Sexton soon again, if possible; meanwhile he has done not a little at the present time, by his bold and able advocacy, to stir up that spirit of healthy inquiry which is the sure precursor of great results. There is no spiritual association in the country which should not make an effort to secure him and keep him at the good work.

You may be interested to know how the meetings of the Association keep up. At present there is more vigour amongst us than at any previous time. Our hall is crowded every Sunday, and the week-night meetings are better patronised than ever. This is due, no doubt, to the fact that we have begun a series of public seances, which are conducted by our American visitor, Dr. Clark. The novelty of the proceedings has drawn many out, and of course the anxiety to witness manifestations is very great. The sittings are held in total darkness, and as many as sixty and seventy persons are often present, composed in great part of strangers. I am not certain that much practical good will be effected in this way, but the members generally are hopeful.

An effort is being made at the present time to get up a children's lyceum by several members of the Association, the Association as such not undertaking the responsibility, but having granted the use of the rooms for the purpose to those who feel inclined to carry out the project for themselves. There are no great startling manifestations taking place here at present, or at least, if such is the case, they are not open for examination by the great inquiring public. The clamour here is still for good test physical mediums, and now more than ever; these lectures of Dr. Sexton having whetted to a most extraordinary degree the desire to witness the phenomena which were so powerful as to convince him. I trust something will be done soon to meet this demand. We have no lack of mediums, but they will not come before the public. No doubt the spirits will take their own time and bring about matters all right. We must remember there are more than one at the making of such arrangements. I have to apologise for the length of the epistle, but trusting you will find space for it,—Believe me, yours ever sincerely,

Jos. Brown,

163, Hospital Street, Glasgow.

Corresponding Sec.

SPIRIT-TEACHINGS THROUGH DARK SEANCES.

To the Editor of the Medium and Daybreak.

DEAR SIR,—“Jack Sprat,” the pickpocket, “Rush,” the murderer, “Captain Rollick,” the “Strolling Player,” and a few more of the same batch of mental and educational powers, have suddenly become great men. Because they have come out of the flesh, and are now ghosts, we find they are lauded and magnified as teachers of divine knowledge—as infallible guides in morals, in theology. Though they have only been sustaining for a very few years the character of ghosts, they profess to be experts in theology, to know all that happened thousands of years before they were born, and to be superior to the prophetic and miracle teachers of past times. They talk as if God had chosen them for his cabinet ministers. The noble and the inspired of past ages are to play second fiddle to strolling players, pickpockets, murderers, and others of like activities. Some Spiritualists seem to make them their counsellors and family advisers; allow them to be the phenomena-workers, without thought of selection; they freely take all fish that swim into the inlet, whether they be fit for human food or not.

Only a few weeks ago, having a kindly invitation to the house of a dreadnought Spiritualist, who a very years ago was a dreadnought Atheist, I went, and some five mediums sat in circle, the visitors outside, to secure spiritual manifestations. A well-filled punch-bowl was passed round for all to take a drop, and when the gas was put out the ghosts were invited to finish up what remained of the liquor; they did so, if the sound of swallowing were to be taken as evidence. When all were thus “made jolly,” rough play was the result. Powdered resin was flung at the sitters behind the mediums; and yet again, a shower of hemp and canary seed in the same way; then a cardboard tube was flung so as to upset an ink-bottle on the mantelpiece, and spill its contents on the dress of a lady sitting near me. This horse-play phenomena, it is true, could easily have in the dense darkness been done by one of the mediums, but as they laid the work on the sinews of the ghosts, those ghosts must have the credit.

So great has been the convulsion of mind from rank Materialism to Spiritualism, from a fixed belief of “no future” to a fixed belief of “a future,” that some persons have, like the pendulum, swung from one extreme to the other; and being dreadnoughts, and meaning no evil, are willing to rollick with any kind of disembodied humanities, so as

To show to all around
What a dear human devil they have found.

I have no fault to find with those who wish to invite embodied and disembodied nobles and ignobles to their residences, neither to their giving narratives of the incidents that happened at the seances, but I protest against the ceaseless attacks on the teacher of so pure a code of morals as Christ—against the *only* teacher who stands out from the crowd as the enunciator of man's immortality under the phrase “eternal life.” That teacher's code has driven out of India the burning of widows and impaling of devotees. His code has elevated woman to a level with man—made her the companion, and not the mere animal for man's use and abuse.

Surely amongst the great, the noble in science natural and supernatural, who have passed out of the flesh, there are those who would gladly help us, if our aspirations were for those who could, through signs and wonders, instruct us, while we are working the work of the earth-duties of everyday life, which duties are fitting us for Hades; those who we could feel were “ministering spirits,” blending themselves with us, and, by the superior use of the invisible forces of nature, guide us homewards. I would rather hear one sentence in a language I understood, than ten in a language I did not understand; so, also, would I rather have one phenomenon clear to my eyesight, than ten incidents in pitch dark, which incidents, however true, would of necessity be surrounded by the possibilities of rascalities, and leave on the mind that conviction conveyed by the word *dissatisfaction*. Personally having seen so much in the light of day, in dusk, in gas-light, and in the quiet of my own home, I know that almost all the phenomena worth having can be had in the light, with this additional advantage, that as a rule the spiritual influence is pleasurable, the phenomena interesting, the messages instructive.

Let Spiritualists cultivate converse with the wise and the good ghosts, who can and are willing to help us along the rugged roads of practical life. Let our aspirations, our confidence be in the Creator of creation, and He will

Send down his heavenly powers
To carry us onward and upward.

Let Spiritualists ask for, and not rest till they have, daylight phenomena. Chase away dark seances, except for devilry. Let us not be so free and easy in giving up the teacher, Jesus the Christ, merely because we are told by murderers, pickpockets, strolling players, Chinese, forest Indians, and others, who give out of their ignorances through trance-mediums, many of whom, from their imperfect powers, do not clearly receive the utterances of their ghost-guides.

J. ENMORE JONES.

P.S.—Since writing the foregoing I have read an account of the seance I was at, narrated by one of the spirits who signs “D.” I desire

to say I went gladly, because I have a great respect for “Katey” the spirit; she has done, and is still doing, a great work, and I desired to thank her, and to put two questions, but unfortunately she did not come, but instead, some of those navvies of spiritualistic phenomena. The last sentence on giving up the circle was, “I am miserable,” uttered by one of them. Let us take Paul, Philip, Timothy, John, and other noble miracle workers, as our guides. Their code was, “Do unto others as you would they should do to you”—a glorious condition for domestic quietude and happiness, and as a preparation for joy when we commence our ethereal state of life as ghosts.

J. E. J.

[There is much to excite thought in our correspondent's letter, and while many might no doubt improve the tone of their intercourse with spirits, yet the graver criticisms, we are happy to say, apply but to few circles of Spiritualists. We scarcely feel in sympathy with the sweeping discredit thrown on spirits who may be foreigners, or not “respectable.” Indeed, Spiritualism, as a principle of fraternity, breaks down such distinctions, enabling us to receive man as a brother, however distant his native spot or deep-dyed his soul. Many of the latter class have been much benefited by being permitted to communicate at the circle. We do not understand the allusion to Jesus Christ, nor have we ever heard the moral teachings attributed to him questioned by any spirit. We have found Chinese, Indians, and the “Strolling Player” in close harmony with these teachings, and cannot allow discredit to be thrown on their names without taking exception thereto. —Ed. M.]

AN INQUIRY FROM EGYPT.

To the Editor.—Dear Sir,—I would advise “Inquirer” to “believe not every spirit,” whether in the flesh or out of it. In his letter published in last week's *MEDIUM*, he gives four sentences purporting to be communications from spirits, and then adds, “Now, these sentences to us are quite new: we never remember to have seen them in our reading, and I for one firmly believe they originated with our spirit-friend ‘Sarah.’” I refer him to “Life Thoughts,” by Henry Ward Beecher; on page 111, he will see the sentence, “Of all earthly music, that which reaches the furthest into heaven is the beating of a loving heart,” is evidently the original; and on page 79 I also find, “The man who throws his plans into the current of Divine Providence will never want room to float his hull.” The slight alteration made in these sentences at the seance (whether by those in the flesh or out of it, I know not) is of small moment, although I think no improvement upon the original. I have no time to hunt up the remaining two sentences, but I almost “firmly believe” they too are extracted from the same book. Perhaps this may throw some light upon “Inquirer's” difficulties; at any rate make him a little more careful in believing every spirit so “firmly,” whether in the flesh or out of it.—I am, dear Sir, yours truly,

R. WILLIAMS.

[We do not gather from the letter from Egypt that the sentences given at the circle were intended by the spirits to be considered original. At Mrs. Everitt's circles quotations used to be given in direct-writing. (See *Human Nature*, Vol. IV.) In No. 8 of the *MEDIUM* are facsimiles of direct spirit-writing obtained through Mrs. Everitt's mediumship, and a message quoted from a *Times* correspondent's letter. Yet we would not venture to say that in any of these cases the spirits were misleading the sitters. The curious fact remains that matters have thus been communicated quite foreign to the knowledge of the sitters. “An Inquirer,” in stating that he believed the sentences “originated” with the spirit “Sarah,” might be correct in one sense, namely, that she gave expression to them in the circle; and not knowing of the existence of such sentences previously, “An Inquirer” might infer or “believe” that the spirit was the author of them. Our correspondent, then, did not believe the spirit, nor has any charge of falsehood been made out against the spirit, but “An Inquirer,” on his own responsibility, assumed that the spirit was the author of the sentences—a very different matter from the view taken by Dr. Williams.

While we thank our correspondent for pointing out a book in which the sentences may be found, it might be asked whether even H. W. Beecher originated them; and the question still remains as to the cause of the suspension of spirit-communication at that circle. We have received an answer from Mr. Morse's guide, but refrain from publishing it till we have heard from other circles.—Ed. M.]

SPIRITUALISM AMONGST BRISTOL SECULARISTS.

Last week we quoted from the *National Reformer* the report of Mr. Beattie's lecture on “Modern Spiritualism,” delivered before the Bristol Secular Society. The discussion on the lecture was adjourned to the following week, a report of which has been furnished by a correspondent:—

“On Sunday evening, the 23rd ult., the discussion was resumed by Mr. Rogers, and followed by several members of the Secular Society, most of whom brought forward the stale and oft-refuted objections usually urged by the opponents of Spiritualism, viz., hallucination; imposition on the part of the mediums; undignified mode of action by a spirit; supposing it to be true, what is the use of it? if I were a spirit, and could communicate, instead of rapping on tables and playing violins. I would prevent the miner from opening his Davey lamp, lessen human suffering, &c., &c.

“Mr. Beattie then replied to the several objections which had been advanced, and summed up in a clear and impressive manner, showing the good which Spiritualism has accomplished; also that it is no new manifestation, but is an element which runs through all civilised history, and is interwoven with the traditions of nearly all savage races.

“Mr. Beattie's remarks were listened to with the most respectful attention, and he evidently had the majority of the audience with him, as was testified by the repeated tokens of approval.

“The room on these two occasions was well filled, and as the average attendance is not more than a score or two, it is evident the subject attracted a large number who are not present on ordinary occasions, the result of which will doubtless be that many will be led to look into the matter and investigate for themselves, and this is the most satisfactory method of getting at the truth.”

MATTER, SPIRIT, AND FORCE.

I feel sure that the Editor of the MEDIUM will allow me to correct a misquotation. Mr. Beattie quotes me as saying, "What is called spirit is merely an essence, or rare and subtle condition of matter; and force is simply the special potential ability, or the substance having such potential ability," leaving out the concluding words "in action"—"potential ability in action," it should have been—and the omission shows Mr. Beattie's inability to comprehend the question, the whole force of the definition resting in the word "action," as the potential ability dynamically considered. Nor do I see that the supposition of a "will-power" could alter the case in the least. If the ability were a special condition of the gunpowder to explode, for instance, or of Mr. Beattie's abilities to explode when duly excited, those abilities as by a spark are brought into action. Now surely Mr. B. did not suppose that I meant that the gunpowder possessed the power of spontaneous combustion; nor can "will-power" possess spontaneity, but must act and be acted upon just like all other powers, and just as the spirit having the will or ability must act after the manner of its special nature and the particular laws concerned, whatever the difference be—just, for instance, as the laws relating to air or ether are very different from those relating to water. But I have no wish to dispute with Mr. B. further concerning either his fancies or his fallacies. But if Mr. Beattie fancies that Professor Tyndall by the term "energy" means to imply "will in action," he is in error, since Tyndall plainly affirms that the phenomena of mind and will are the concomitants of material action, and that we have no ability or faculty fitted for the discernment of the primal efficient cause in nature; and if will and intelligence be the property of spirit, the spirit must be the basis and primary source of power, and of the sense of heat and light induced by the ethereal external action through the senses on the brain, primarily set up by the explosion of the gunpowder in the instance referred to.

H. G. A.

WAS JOHN THE BAPTIST A REINCARNATION OF ELIJAH?

To the Editor of the Medium and Daybreak.

DEAR SIR,—In taking upon me to give an opinion on, in answer to, the question of your correspondent "B. P." in the MEDIUM of February 28th, "If a spirit has various reincarnations, partaking of various (earth) lives, by which name should the spirit be known?" I do so under a deep sense of the great importance of the subject, and as regards what would be the logical result of any real conclusion on this weighty point, on which spirits are as much at loggerheads as men.

The question is asked in especial reference to Elijah and John the Baptist, and it is true "B. P." gives us the only argument that has, I think, the least force in the direction of his views, viz. that the Baptist was not a reincarnation of Elijah, because "after his decease, the spirit of Elias (not John) appears with Moses on the mount to Jesus." But had the Transfiguration occurred during his earth-life, the Baptist could not then have been so well identified with Elias, except by his double; yet after his death he might well be identified and recognised by the Apostles, under the resumption of his ancient title, as they had been told to do.

The Apostles had been plainly told by one in whom they fully relied, even while John the Baptist was in the flesh (Matt. xi. 4), "this is Elias;" and that which is still more forcible, after his death, and directly subsequent to the Transfiguration itself, even "as they came down from the mountain" where Elias had appeared, as detailed Matt. xvii., Jesus gave Peter, James, and John an explanation concerning Elias that seems to have led them to a decided conclusion upon this important point; and it was even at this very time, after just having seen Elias, that they seem fully to have "understood that he spake unto them of John the Baptist." They must, I think, have recognised him. What can be more probable, then, that after this there should be no longer any doubt or hesitation on the subject, but that the disciples should speak and write of John the Baptist by the name taught them by their Master? This belief has been held in the most orthodox days. If I turn to the prophecy of the reincarnation of Elijah, in the last verses of the prophet Malachi, I find the notes of D'Oyly and Mant's Bible saying, "Our Saviour has interpreted this Elias to be John the Baptist." And again, in a note to Matt. xi. 14, "It was a general tradition in the Jewish nation that Elias or Elijah the Tishbite was to come in person."

It is a remarkable fact that the two prominent persons in the New Testament are alleged to be, one an incarnation and the other a reincarnation. Elijah was probably the most powerful medium of the Old Testament; he had long inhabited the spheres, and probably would still retain his old title there after the death of John the Baptist. "There is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he." But again, "This is Elias which was to come." Great must have been the cause which made Elijah but a "messenger"!

John the Baptist "did no miracle," to quote the learned Dr. Valpey's notes to the Greek Testament—that same Dr. Valpey upon whom Canon Calloway was lately so hard because the doctor believed he saw the spirit of his wife. For those who are convinced that John the Baptist was a reincarnation of Elijah, and also that the laws of Nature are general laws, there can, I opine, be but one further conclusion.

W. R. TOMLINSON.

[It is rather a wild goose chase to try to establish facts in Nature from theological myths, the real import of which it is difficult to determine. Modern interpretations are generally found to be false; for instance, the dogmas of the Christian church, one and all.—ED. M.]

OLIVER CROMWELL A MEDIUM.

To the Editor.—Dear Sir,—A week or two ago you had a short notice of Henry Thomas Buckle, author of "Civilization in England," in the second vol. of which, page 334, we have the following:—"A writer of that time informs us that, even in 1648, when Cromwell was in Edinburgh, he went not to their churches; but it is constantly reported that every day he had sermons in his own lodgings, himself

being the preacher, whenever the spirit came upon him; which took him lyk the fits of an ague, somtymes twice, somtymes thryse in a day."—Gordon's Britane's Distemper, p. 212."

Cromwell's conduct greatly puzzled the clergymen of the Scotch kirk of that day, and I am curious to know whether Buckle, two centuries later, had any better insight into the peculiar character of that determined man? You said that Buckle, lacking a certain kind of knowledge, was unfit to write the "History of Civilization." While he was penning the passage quoted above, I am thinking he would be sadly troubled what meaning to attach to it.—Yours respectfully,

F. SILKSTONE.

5, Elbow Street, High Street, Manchester, Feb. 27, 1873.

SAGACITY OF CANARY BIRDS.

In the month of October, 1871, spirit "King," at a seance in which Mrs. Perrin was medium, banded to a lady present a live female canary, with peremptory injunctions that it should be taken to sunny Italy. "John King's" desire was complied with, and little Katey (the name which I have given to the canary) is now in my possession. On arriving at Naples we immediately introduced her to a remarkably fine mate, who, having no name, we baptised him John. During last year Katey gave us seven broods of the most lovely and sagacious little birds, which, owing to their mother's haste in making new nests, she pecked savagely whenever we approached the cage, to show us her unwillingness to take any further care of them, and thus compelling us, ten days or a fortnight after their being hatched, to take them from her and to bring them up by hand.

Let me now relate a few of the tricks of these dear little canaries which, in my opinion, surpass all records of sagacity I know of in the winged tribes.

Baby, one of the youngest of the stock, resides in a double cage, on the other half of which lives his father. Baby is often indulged with a crumb of savoy-biscuit, a delicacy we think is not good for the old bird; but his offspring thinks differently, therefore he would take a little morsel of the goody near the partition of the cage, to which his sire may have access; then he perches himself on the highest perch, as if he had forgotten all about it; but no sooner does the old bird put his head between the bars of the division to get at the crumb, than the playful little thing, quick as an arrow, rushes to the spot and snatches the gift away. He then, as if repenting the too great liberty he has taken, returns to the partition with the crumb in his beak, and flapping his wings, offers it *in propria persona* to his parent, who accepts it cheerfully, acknowledging the gift with outspread wings. The same little bird, baby, is also fond of another game. When we give him a piece of thread or twine, he invariably goes to the partition, offering his father one end of it; and when the old bird has taken hold of the thread, they both pull at the two ends, making a kind of see-saw, which seems to afford them great amusement.

Another instance of their sagacity. Tip, one of the former brood, is very fond of lettuce and endive leaves. Sometimes in eating the verdure it will fall to the bottom of the cage and become soiled with the sand. He will then come down, take up the leaf, place it deliberately in his water-glass, give it a regular good shake in the water, and then return to the perch to enjoy his favourite food.

Their mother Katey, however, is by far the most clever of the birds. I could give many instances of her sagacity. Being very fond of the yolk of a hard-boiled egg, when we approach her and she wishes us to give her some, she will peck that part of the cage where we usually place it—a most expressive way of showing us her desire. Her skill in making a nest is very great, but it is most striking to observe her widen it with her feet and wings, according to the growth of her little ones in number and size.

We are wont to ascribe the sagacity of animals to sheer instinct, and no doubt, as in the case of building a nest, the theory may stand good; but in many other of their performances demanding *premeditation*, the exercise of the three faculties constituting reason—namely, memory, intellect, and imagination—becomes apparent. If so, at the dissolution of animals do these faculties perish, or are they destined to unfold by successive stages of animal life, until they merge into the human? A bold query may this seem to many, but the contradictory answers that we receive on the subject from the spirit-world only show that the invisibles know as little on the subject as we do; therefore it is reasonable for us to suspend our judgment on a subject which may remain still an open question longlastingly after man has reached the superior state.

Naples, Feb. 23rd, 1873.

G. DAMIANI, E.

CLEVER CONJURERS AND DOUBTING SPIRITUALISTS.

We apologise to a well-known anatomiser of Spiritualistic shams for the delay which has befallen the following letter from his pen:—

"Sir,—As an eye-witness of two entertainments given by Messrs. Maskelyne and Cook at the Crystal Palace some time ago, allow me to correct an error as to the examination of the cabinets they perform with. On these occasions two cabinets were used, one of which I was allowed to examine. The other contained the reflectors referred to by another of your correspondents. The cabinet I examined contained a movable floor over two hollow square blocks of wood (about five or six inches square), which rested on tressels. Into the blocks were packed some wearing apparel. The said wearing apparel was subsequently used in their entertainment. That the Messrs. Maskelyne and Cook never professed to be other than conjurers is well known. O ye Spiritualists, why will you doubt a man when he tells you he is conjuring, any more than you doubt mediums when they tell you they are not tricking? I have seen a large billiard table rise up on end while a gas was burning brilliantly over head, and the party through whose mediumship this was accomplished assures me that the force has no spiritual or supernatural origin. Will you doubt this also?

"I, for the present, feel much inclined to accept the spiritual theory as an explanation of some phases I do not comprehend. On second thought, *no*; I am not, as yet, INFALLIBLE."

We were present when our correspondent made the discovery in the cabinet referred to; but his exposition thereof does not solve the chief mystery of the Maskelyne and Cook performance, which is the getting

in and out of a locked, corded, and canvassed box or cask. The secret cavities enabled them to come out of the cabinet dressed as gorilla and woman, whereas they went in as men. "Ye Spiritualists" do not believe that these performers are mediums, nor do they care a couple of straws whether they are or not. The question is not What is the character of these tricks? but What is the nature and origin of the spiritual phenomena? Another strange confusion of ideas into which our correspondent falls is his accepting the declaration that certain things are done by conjuring as tantamount to an explanation of how such results are effected. The newspapers have, in numerous instances lately, been rapturous over the "candour" of certain prestidigitators who most heartily avowed that their performance was entirely free from all "spiritual humbug." Now we all know that it is the chief business of a conjurer to mislead his dupes, not to enlighten them; and why such a process should not be "doubted" no one but an ass would think of questioning. For any man's declaration to be deemed candid or creditable, it ought to be clearly and incontrovertibly demonstrated, so that the hearer could judge for himself. Have Maskelyne and Cook done so? What have they given "Spiritualists" to believe as to their plan? Absolutely nothing, and just as little to "doubt;" for it is quite news to us to know that Spiritualists either believe or doubt in the matter. And after all, what is there absurd in the idea of a conjurer being a medium, and, to a certain extent, the tool of spirits? If spirits can help the author in his study, the scientist in his laboratory, the poet at his desk, the orator on the rostrum, the musician in his raptures, the actor on the stage, and the philanthropist in his labour of love, why not the conjurer? Is there any cause to suppose that this class of men are exceptional in their relationship to the spirit-world? If genius, cleverness, is another name for susceptibility to impressions, or, in other words, a certain form of mediumship, why should we not expect to find it in such adepts as jugglers? They are generally men of fine nervous temperament, and can accomplish much more than they could at any price impart to one in a thousand. Not that we are to suppose that they are mediums in disguise, and dishonestly falsifying the fact. They may think they do it all, yet it would be difficult, perhaps, for them to enable you to comprehend how. Seers constantly witness at the theatre, or on the lecture platform, spirits inspiring actor and speaker when they are quite unconscious of the fact. This general relationship of the spirit-world is too much ignored in all these investigations. It is true that many conjurers' tricks are such barefaced shams that no great dexterity is necessary to practise them, while a much more profound degree of ingenuity and manipulation are necessary to originate and perform others; so that the same degree of genius or aptitude is not necessary in all cases.

Of the statement respecting the billiard-table it is impossible to judge while the means used are not fully described; however, we cannot help observing that our correspondent or the force-user, or both, fall into another pit of their own digging. It is stated that "the force has no spiritual or supernatural origin." We never yet heard of a "supernatural force," and know not how to distinguish between spiritual and other forces. When anyone will kindly tell us what force is, then we shall be in such a state of enlightenment as to be able to listen with profit to dissertations respecting it. We think that spirit is the most natural agency in the world, and cannot conceive of a world without it; and unless our correspondent thoroughly understands the cause or causes of phenomena, it will be at all times difficult for him to decide as to the peculiar agencies employed in producing them or any of them. Yes, we "doubt," but for the life of us we cannot say what. The last sentence we, in despair, leave for the present. If the critics of and objectors to Spiritualism would leave that subject alone till they knew whether they understood themselves or not, clean paper would fall in price.

MASKELYNE AND COOK, AND SPIRITUALISM.

To the Editor.—Dear Sir,—In the interest of Spiritualism and the good faith of mediums, I would most respectfully draw your attention to Messrs. Maskelyne and Cook at the Crystal Palace, who profess to expose Spiritualism as a fraud and a delusion. Could you not send them a challenge? Such powerful mediums as Mrs. Holmes and Mr. Williams could, I think, set them a task. This could be done by a few subscriptions. I would gladly give 10s., and, like myself, there are many investigators that would take an interest in a movement of this kind. If you will kindly insert this in the next issue of the Medium, it may be the means of further action in the matter.—I am, dear Sir, yours respectfully,

SAMUEL PRENTICE.

37, Trijion Road, Clapham Road, London, March 4, 1873.

[The newspapers notice the performances of these gentlemen at the Crystal Palace as exposing "the whole imposture of the Davenport Brothers," whereas not one of the phenomena produced in the presence of the brothers is imitated by these performers. Part of the entertainment is a mock spirit-seance—a burlesque of matters that ought to be esteemed in quite a different fashion. In fact the whole thing is a disgusting outrage. Mr. Maskelyne said he would not enter upon the merits or demerits of Spiritualism, which seems, nevertheless, to have sufficient merit to help a public entertainer to a livelihood. There is not the remotest resemblance between their tricks and the phenomena of Spiritualism. The conditions under which mediums are placed are not the mechanical contrivances of a conjurer's stage, and the results are equally different. Spiritualists need not invite these gentlemen to a contest. They will not accept the challenge. Neither do they appear to profess to expose Spiritualism, though the newspaper reporters are stupid enough to say so.—Ed. M.]

LETTERS ON SPIRITUALISM BY THE LATE LORD LYTON.

The following letters from Lord Lyton were received in answer to a communication addressed to him at the instance of a spirit-friend who desired to speak with his lordship through the mediumship of the well-known trance-medium, Mrs. Olive. The opinions so clearly detailed in the second letter seem to indicate that the distinguished author ceased his investigations much too soon. The original autograph letters are for sale, and terms can be ascertained by addressing Mrs. Olive, 40, Belmont Street, Chalk Farm Road, N.W.

COPY OF FIRST LETTER.

SIR,—Since your experience has made you aware of the delusions or impostures incident to (so-called) spirit-manifestations, I am somewhat surprised that you should ask me, a perfect stranger to yourself, to take the trouble of examining as truthful into that which you know to be false, and more especially into a matter which belongs to the truest and silliest form in which are exhibited the phenomena of confused thought, pictures obtruding themselves on the "broken mirror" of crazy brains.—Yours truly,

LITTON.

March 12, 1870.

COPY OF SECOND LETTER.

SIR,—I must beg you to accept my apologies if I replied with any want of courtesy to your letter. Had you said that the lady in question was your wife, I should of course have couched my reply in different terms. But I have been much pestered by letters from strangers on questions connected with spirit-manifestations, or mesmeric clairvoyance, as if I were a believer in the superstitions with which subjects interesting to accurate scientific examiners are revered by one set of ignorant enthusiasts, and despised by another set of ignorant sceptics. I decline to enter further into a question which necessitates the greatest caution on the part of a rational and unprejudiced inquirer. But I may frankly say this much:—Firstly, as to clairvoyance. The most honest and genuine clairvoyants are so frequently mistaken that I consider it dangerous to rely on them. Secondly, as to spirit-manifestations. That, granting the physical phenomena sometimes produced, and which no conjurer can effect under the same conditions, the theory that the spirits of the dead are in any way mixed up with them has invariably (according to my experience) broken down when submitted to such close cross-examination as a living claimant to an acre of another man's property, on the ground that he was heir to it, would be subjected to. I say, with Newton, "Non fingo Hypotheses," and though I am disposed to inquire into all things, I accept as true nothing that does not satisfy the logical process to which a practical mind would subject it.—Yours,

Torquay, March 15, 1870.

LITTON.

CONDITIONS AFFECTING THE SPIRIT-FACES.

AN APPEAL TO THE SCIENTIST.

DEAR EDITOR,—I ask space in your paper in order that I may challenge the "scientists" and "medical staff" of the country to tell me what is the reason by which—always assuming genuine spirit-forms to be an attested fact, as they are indisputably to my mind and observation—through one medium we have them intensely etherialised, through another medium they appear of a colossal type, yet retaining all the vraisemblance of the departed human. With a third medium these forms are neither too etherial to bring back the mortal undeniably to the faithful memory that recognises the mortal through the immortal, nor so colossal as the second class alluded to; but LIFELIKE in form, size, and colour—quite independent of that appearance that speaks painfully of a rising from the grave, but simply natural. Tell me, ye scientists, *alias* ye followers of Esculapius, by what law in nature, physical, psychical, or otherwise, comes this difference of appearing? If you say it arises from the different constitutional elements brought to bear, then you do not deny that this valuable class of manifestation is brought about by emanation from the physical body acting in harmony with spirit-force. I venture to state that I have had in my own house opportunities of closely studying these beautiful phenomena. I have seen my beloved father, in the etherialised presentation, as plainly as ever I beheld him in the flesh. Of those in the colossal class, I met one who, thirteen years ago, I was as intimate as with my own soul, whose every action to me was fraught with that rare friendship which a selfish world fails too frequently to appreciate. I have stood before her in the materialised spirit-form, eye to eye, mind to mind; have grasped her true hand as in the days gone by; and was so completely overpowered by her unexpected presence in our midst once more, that the joy almost paralysed me for a moment. Through the third valuable channel of mediumship I have seen Napoleon in a manner so unmistakable that the idea of doubt never entered the beholders, and therefore could not go out from them. To you who, like the *Saturday Review*, say of Spiritualism, the holy cause of myself and family circle, that "it is fast becoming one of the bores of society," look well to the matter before you presume to condemn what you have taken no trouble to investigate. I claim entire ignorance of the science of life, of thought, of the very laws that govern my physical frame; but am I to say therefore there is no science at all? God forbid my lips should ever utter, or my pen pen, such foolishness; rather let my want of education, spiritual as well as material, lead me with childlike simplicity step by step up the ladder of learning and truth, where in due course, here and hereafter, I shall discover that Solomon was near the truth when he said of wisdom, "Her ways are ways of pleasantness, and all her paths are peace." Light and wisdom the world yearns for, in order to avoid the culminating distress that overhangs earth's children in these days of boasted civilisation.—Yours faithfully,

ADELAIDE SLATES.

19, Leamington Road Villas, Westbourne Park, W., London, March 3, 1873.

[Our correspondent raises a very interesting question, about which we were on the point of writing. We have observed that the quality or appearance of the spirit-faces is affected not only by the medium but by other conditions. On one Tuesday evening, at the Spiritual Institution, the company was largely composed of ladies. Nearly all who sat at the table in front of the aperture were of the feminine sex, and several other ladies were in the rows behind. On that occasion the spirit-forms were white and finely chiselled (except James Fisk, jun., who had a brownish appearance)—in fact, highly ideal, yet quite substantial. On a subsequent evening only two ladies were present, and they did not sit at the table, all in that position being gentlemen. The spirit-forms were more masculine in appearance; the skin was more of a reddish masculine tinge, the features were large, and the cheekbones more prominent. In short, the figures had the decided characteristics of the masculine sex, while on the previous occasion they were as obviously feminine. We have seen "Mary Queen of Scots" through the mediumship of the person (a male) in the presence of

whom the colossal figures are observed. The spirit wore the form characteristic of her, but the face was large and of a brown tinge. We saw the same spirit through the medium number three in our correspondent's letter, and then "Mary Queen of Scots" appeared of a fair complexion, and with fine features, very beautiful and highly feminine. We have also sat with the medium number one, who is said to have the etherialised forms. In private and select circles we have observed the spirit-faces finely detailed in every feature, even to the colour of the eyes, a hair, or a wrinkle. At other times, more particularly in promiscuous seances, the faces have been more or less indistinct or "etherialised." Here we have an interesting physiological problem, and we may ask, What constitutes the various temperaments in human life? Is it not the preponderance of certain elements or portions of the organism affecting the general appearance of the individual? If so, why should not the emanations from certain temperaments produce spirit-structure characteristic of the temperaments from which the physical element is derived? We shall probably find that this is a law which runs through all manifestations of life and mind, and that intellectual phenomena are equally amenable to it, as the phrenologist already well knows. These are questions for the Dianoeical Society when it gets to work. See some remarks on this question in *Human Nature* for March.—Ed. M.]

LANCET SCRATCHES.

Though the dogma may never have been decreed by an oecumenical council, that unfathomable deep, the "general public," have some men, journals, and institutions, whose every utterance is as "infallible" to them as is a Pope's Bull to a true papist, or the assertion of a father to his young child. And doubtless, in the present state of education, it is best that it should be so. That the *Lancet* is thus treated in matters medical there is little doubt. Crowds will drink the vilest spa-water, or change their dinner-wine, according to the whim of the reigning editor or chief contributors. Though we are far from considering the opinions of our medical contemporary as infallible, we nevertheless take considerable interest in its utterances, as representative of a large and powerful section of society.

Physiology is a branch of knowledge that specially comes within the *Lancet's* domains, and consequently its opinions should carry weight on all questions involved in that science. Physiology, as commonly defined, is the science of life, and should therefore, we think, include all the varied phenomena known to Spiritualists. They are certainly related to life in its most essential phase—intelligence. Well, then, the *Lancet* has again "pronounced" on the subject of Spiritualism and allied phenomena; and we feel bound to "mark, learn, and inwardly digest" what it has to tell us *ex cathedra*, as it were.

Dr. T. L. Nichols, of Malvern, must be well known to many of our readers. He has written the "Biography of the Davenport Brothers," and many other works of an interesting and useful nature. Quite recently he published a most valuable work, entitled, "Human Physiology the Basis of Sanitary and Social Science." In this singularly able volume he uses his knowledge of Spiritualism, mesmerism, and kindred topics to illustrate his subject. The other week the *Lancet* reviewed the work at considerable length, and in a more amiable spirit than we expected. The reviewer says:—"The greater part is written in a singularly clear and unpretending manner, giving the impression that the writer is a thoroughly well-informed man, who has used his eyes and ears to some purpose in passing through the world; whilst every now and then we meet with passages that almost make one's hair stand on end by their cool assumption." In justification, the critic refers his readers to Dr. Nichols's chapter on "Human Life and Immortality," in which arguments are based on the facts of Spiritualism, clairvoyance, mesmerism, &c. After quoting an interesting paragraph on the condition of man when freed from the fleshly envelope, and the statement that human beings have sometimes the power of seeing clearly what is going on hundreds or thousands of miles away, the reviewer says, "If Dr. Nichols had said 'guessing' instead of 'seeing,' he would in our judgment have been nearer the mark. Surely he must have been attending some of Mr. Home's seances, and been converted by Serjeant Cox. This is not science; and it is a pity that such observations, unsupported as they for the most part are by any evidence, or capable of easy explanation where they receive such support, should have been introduced into a work which has otherwise many claims to attention." After noticing other departments of the volume, the critic advises Dr. Nichols "to discard Spiritualism, *et hoc genus omne*, and we shall then be prepared to recommend it as the best appendix to the ordinary treatises on physiology with which we are acquainted."

Were we believers in the *Lancet's* infallibility in physiological matters, we should give up the pursuit of knowledge as worse than a wild-goose chase. Only to think that the "most part" of the millions of spiritual phenomena are unsupported by any evidence; and where evidence is forthcoming, to find that we have gone so far astray in interpreting their meaning. The reviewer does not enlighten his readers as to the nature of the "easy explanation" he has at hand. Doubtless it would be like the old-fashioned prescriptions, a curious medley of humbug, imposture, expectant attention, unconscious muscular and cerebral action, and so forth. How painful to think, that in the same city where Professor Elliotson lived and was martyred for teaching mesmerism, where Doctors Ashburner, Englede, and many others laboured so heroically in defence of its reality and usefulness, the staff of the *Lancet* should be oblivious to facts so simple in their production, that their coachmen or druggists' lads might evoke them after a week's training. The mysteries of the microscope are as nothing compared to the mental phenomena evinced by certain professional men.

In the February number of *Human Nature* we noticed Dr. Nichols's volume at some length; and while in some respects our opinion there given coincides with that of the *Lancet's* reviewer, we drew attention and quoted as noteworthy those very portions which our contemporary condemns so strongly. We still think it one of the strong points in favour of Dr. Nichols's work, that while possessing all the ordinary physiological knowledge necessary for such a task, he brings to bear on it a species of information nowhere else to be found. Man is essentially a spirit, and to ignore this fact is to lay ourselves open to grave fallacies in studying physiology.

We trust Spiritualists as a body have sufficient *esprit de corps* to rally round anyone likely to suffer, pecuniarily or otherwise, for asserting the truth of the facts of Spiritualism. They are morally bound to share such burden. Every Spiritualist should be acquainted with the construction and functions of the "body we wear," and we know of no single volume where such a knowledge can be obtained in a more plain, pleasant, and practical form, than in that of Dr. Nichols's. To slightly alter the *Lancet's* words—"Because of its Spiritualism, *et hoc genus omne*, we are prepared to recommend it as the best appendix to the ordinary treatises on physiology with which we are acquainted."

WM. ANDERSON,

375, Duke Street, Glasgow.

Physician and Surgeon.

SPIRITUALISM IN PIMLICO.

DEAR EDITOR,—Since I wrote you on the subject of Spiritualism in Pimlico, I am happy to say that I have obtained the names of half a dozen persons who would be willing to join an association in this neighbourhood, and if it could only be started, I am certain that the number on the roll would soon be increased to at least twenty or twenty-five members, as several of those who have given their names have promised to introduce at least four friends each, and I could obtain at least five or six myself, besides those whose names I have already. After hearing that the prospect is so good, no doubt you will think it strange that it is not commenced at once; but there is one thing that keeps it back, and this is the most material—a suitable place for meeting is required, and I at present know of nobody who could accommodate with one. Therefore I ask, Is there a Spiritualist in this neighbourhood who has a suitable room to spare once or twice a week, and who has a desire to spread the cause and prove the truths of Spiritualism? Let him step forward and offer the same, and he would confer a boon on a large number of earnest investigators of this neighbourhood.

No doubt, when the association is firmly started, a suitable sum would be granted for rent, gas, &c. One of those whose names I have is a very good physical medium, and has already obtained direct spirit-writing, and is still under rapid development. Offers and suggestions will be thankfully received by yours truly,

W. RICHARDS.

7, Tachbrook Street, Pimlico, S.W., Feb. 27, 1873.

[We hope this communication will meet with a hearty response.—Ed. M.]

SPIRITUALISM AT THE HALL OF PROGRESS.

Mr. C. B. Mersh made another exhibition of his folly on Sunday night by lecturing against Spiritualism. "Does Spiritualism solve the problem of Death?" was the title of a discourse which, for arrogant assumptions and unmitigated impudence, has never been surpassed even on a Secular platform. The major part of the time was occupied by the repetition of well-worn platitudes concerning the laws of nature and the experience of mankind, a knowledge of which he assumed that he possessed a limitless and inexhaustible store; but the climax of assurance was reached when he coolly told his audience that the whole body of Spiritualists who have testified and are daily testifying to the higher phenomena of this stupendous fact are, to a man, the victims of delusion and hallucination, and in imminent danger of becoming lunatics by the undue exercise of certain faculties of the mind. He unhesitatingly stated that the hearing of spirit-voices, the seeing and handling of materialised spirit-forms, is a delusion, the result of long-continued indulgence in a morbid fancy, the end of which is to plunge mankind into the grossest superstition. It was no use telling him that any sceptic could satisfy himself of the reality of the phenomena by devoting a few shillings and hours to the study of them; that it resolves itself into a question of honesty on the part of the mediums. This question he does not raise, but contents himself by treating our testimony as worthless on the ground already stated. And what think you are his qualifications for passing this verdict? Listen, ye Varleys, and Gullys, and Wallaces, and the host of investigators who have made these studies your specialty for years; hide your diminished heads, and hearken to the oracle. Mr. C. B. Mersh has spoken it. He has never attended a seance at which the alleged phenomena occurred; he has not time at his disposal; so he amuses himself occasionally by "orating" on a subject of which he knows as much as his sapient auditors. There was a rather sharp discussion, in which two Spiritualists and a Materialist took part. On leaving the hall I was accosted by several of the old hands, and questioned as to the best means of practically investigating the matter. Some of them seem to be heartily sick of these eternal negations, and are sighing for a piece of solid ground on which to rest their weary feet. To all such I say, Don't pay any man to do your thinking, "but come, drink of the water of life (truth) freely; yea, buy wine and milk without money and without price."

J. HOCKER.

Henry Street, St. John's Wood.

[Our Secularist friends are doing invaluable work in disgusting the thoughtful with their nonsense. We feel sorry our correspondent, once one of them, should speak so hard of such valuable servants.—Ed. M.]

THE *Thunderbolt*, a rather tame imitation of Jupiter's implements, notices the *MEDIUM* as "well printed, and, what is more amazing, well written," and that it is more funny than *Punch* or *Fun*. Our atmospheric contemporary has taken the hint, and boldly leads the way to success in "a clairvoyant story," with a miserably poor plot. The hero is coming up from Plymouth in the mail train. When near Bristol he finds a lady, whom he had not noticed before, in the carriage with him. She beckons him out, and he follows her into the streets of Bristol, when she disappears; and when he returns to the station the train is just gone—luckily for him, for the train got smashed on its way to London. The only funny thing in this silly fable is that our soft-headed woman-follower says he read the *Pall Mall Gazette* in the train, whereas the year in which the incident is said to have occurred is several years in advance of that paper's establishment. Perhaps it was only the ghost of the forthcoming but un contemplated paper he was reading. As the story is to be continued, we anxiously await the solution of this psychological mystery.

MISS KEEVES will lecture under spirit-control on Monday evening, at half-past eight, at 102, Ball's Pond Road. Admission free.

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

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SPECIAL NOTICES.

A list of Meetings and Seances at the Spiritual Institution, in London and in the Provinces, may be found on page 118.

A list of Agents for the "Medium" and Spiritual Literature appears on page 119. Information respecting the movement in their particular district may be obtained from most of these Agents.

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 7, 1873.

THE REPORT SUBSCRIPTION LIST.

It gives us pleasure to be still able to announce that the interest in this cheap edition has not subsided, but that subscriptions come in from old and new subscribers. Some have been deterred from further action on the supposition that the list was closed. We shall keep the list open till the last moment possible, for the work cannot be said to be accomplished till every person in the country has been solicited to take a copy. If the endeavour were gone about in a thorough and systematic manner, many thousands of copies would no doubt be required. This is evident from the success which attends the efforts of some of our friends. Mr. John Lord is a commercial traveller, and he turns his commercial capabilities to account in this matter, and in increasing his order to twenty-four copies, he remarks: "I obtained eight names last evening among my Lancashire friends. I have obtained three names on Manchester Exchange for three of my first sixteen copies."

If Mr. Lord's tactics were generally followed, Spiritualism would be better understood. The various associations are continuing their efforts. Our Manchester friends, per Mr. Danby, increase their number to thirty-two copies, and we are desired to make the announcement in the name of the secretary, Mr. R. Fitton, 34, Walnut Street, Cheetham. Mr. Pearce, on behalf of the Clerkenwell Association, desires his number to be put down at twenty copies, and he thinks he may probably require more. We are glad to observe that one young lady has taken the field—Miss Derby, of Northampton, having obtained eight subscribers. We need not name all who have distinguished themselves in this work, but would recommend prompt action, as we shall go to press soon, when the list must be closed. A lady has been so good as to interest herself in the new printing-machine question, and it is possible that her kind interposition may enable us to give an order for one very shortly.

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| 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. | 20 | 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 Sowerby Bridge Society |
| 8 | Mr. W. Fenton, Batley | 8 | Mr. J. Davies, Swinton |
| 8 | Mr. J. Hopkins, Bridgewater | 10 | Mr. G. Tommy, Bristol |
| 2 | Mr. W. Soden | 8 | Mr. J. Ward, Northampton |
| 8 | Mr. E. Stocks, Churwell | 8 | Mrs. Waddell, Portobello |
| 2 | F. Tenyson, Esq. | 8 | Mr. H. J. Hughes, Carnarvon |
| 8 | H. Bielfeld, Esq. | 10 | Mr. J. Wilde, Hagg's Lane |
| 1 | Mr. J. Judd, Birmingham | 10 | Mr. T. Blinkhorn, Walsall |
| 8 | Mrs. Butterfield | 20 | Mr. B. Ashworth, Halifax |
| 8 | W. Burns, Esq., Nettlethirst | 8 | Mr. J. Heathcock, Halesowen |
| 12 | Mr. A. Dewhurst, Batley | 8 | Leeds |
| 8 | Mr. W. T. Wilson, King's Cross | 1 | Miss Dewdney, Dawlish |
| 10 | Mr. N. Crick, Rushden | 8 | Mr. Lowe |
| 8 | J. White, Esq., Shadwell Hall | 24 | Mr. J. McRuer, for Glasgow Association |
| 8 | Rev. J. A. Brinkworth, Shepton Mallett | 8 | Mr. R. Brown, York |
| 8 | Mr. T. Hutchins, do. | 8 | J. Culpan, Esq., Halifax |
| 1 | Mrs. Barrett, London | 8 | Mr. A. Baldwin, Belper |
| 8 | Major Owen | 8 | Mr. G. B. Clark, for Edinburgh Psychological Society |
| 8 | Mr. J. Sutherland, Burnley | 8 | Mr. Allwood, Phrenologist |
| 9 | Mr. M. Armitage, Batley | 8 | Mr. J. J. Walker |
| 12 | Mr. T. Ousman, Stoke | 8 | Mr. J. Johnson, Walworth |
| 8 | A. Glendinning, Esq. | 8 | Mr. E. Hallam, Lincoln |
| 8 | Mr. W. Whitley | 8 | Mr. J. McMuldrow, Kirkcubright |
| 8 | Mr. J. Ashman | 8 | Dr. Hunter, Oebil Park |
| 8 | Mr. W. Clarkson, Selby | 8 | Miss Derby, Northampton |
| 8 | Dr. Willing | | |
| 1 | Mr. A. Fountain, Wisbech | | |
| 1 | Mr. J. Ridgway, Harewood Square. | | |
| 1 | Mrs. Cowper, Bournemouth | | |
| 1 | Major Menars, Bath | | |
| 8 | Mr. J. Hiscocks, Tisbury | | |
| 8 | W. N. Armfield, Esq. | | |
| 8 | Dr. Dobson, Barrow | | |

In all 1,421 copies.

A CURIOUS CHAPTER OF ACCIDENTS.

In the MEDIUM, No. 151, Dr. Sexton published some correspondence and comments, showing that the editor of the *National Reformer* had groundlessly regarded him as editor of the *Spiritual Magazine*, and refused to insert Dr. Sexton's contradiction. In the *Spiritual Magazine* for March, the editor quotes the answer to a correspondent from the *National Reformer*, of which Dr. Sexton complained, and remarks, "The editor of the *Spiritual Magazine* has never lectured in Huddersfield, and has never written to the *National Reformer*." Again, in the *National Reformer* of last week the following extraordinary utterance appears:—"J. S., Huddersfield.—Mr. Burns, of the *Medium*, is the authority for our statement as to the editorship of the *Spiritual Magazine*. It was printed in the report of his speech." We turn to the report of the debate, not indeed to find a corroboration of Mr. Bradlaugh's statement, and there find in his last speech on the second evening it is reported that Mr. Burns, in recounting his spiritualistic friends who had once been Secularists, makes use of the expression: "and I have the editor of the *Spiritual Magazine*, who used to stand upon the Secular platform." How Mr. Bradlaugh could couple such a simple phrase with the name of Dr. Sexton is a psychological enigma which we are quite unable to fathom! Poor Mr. Bradlaugh! There must be something wrong with the contents of his cranium. Mr. Burns in the debate thought it a bad omen that Maudsley and mad doctors should be so intimately associated with the distinguished Secularist's mental exercises. Nor is this tortuosity respecting the editorship of the *Spiritual Magazine*, the only trick which our Reformer's double consciousness has served his moral character. Dr. Sexton is ready to adduce proof that the liberator of the people and the scandaliser of kings is in the habit of misrepresenting simple matters of fact in respect to what occurred at a seance with the Davenportes. What an unlucky witchery this Spiritualism is, to be sure! It reduces the "one-substance" philosophy to such contemptible folly that it is even beneath ridicule; but what of the man, that priceless gem,

whose attributes ought to be made of more sterling stuff than "hardness, brittleness," and the miserable fudge with which ponderous organisms in the human form divine sink far below the level of true manhood. O Bradlaugh! "tak' a thoct an' mend;" leave alone the rusty and time-worn aristocracy, and polish up to passibility the new patent instrument with which you intend to beatify society, but which leaves its user, in an intellectual and moral sense, a spectacle at which simple, sound-hearted, honest men may weep.

MADAME LOUISE'S SEANCES.

Dear Mr. Burns,—Can you spare me space to record my testimony to the marvellous beauty of Madame Louise's seances? I have often said, What would I not give to see, face to face, once more the forms of those I have known and loved on earth! This wish was gratified last evening at the Progressive Library when I, in company with my wife, distinctly recognised her sister, mother, and father. There can be no mistake in the matter; when the sister appeared at the aperture you remember someone exclaimed, "Is that you, Sarah Jackson?" it turned its saintly face to me and bowed assent; the same with Mr. and Mrs. French, whom I addressed by name with the same results. I have attended scores of seances, domestic and professional, but last Tuesday evening's experience surpasses all.

I was glad to see the room full of such respectable and intelligent-looking persons; they were all, save three or four, entire strangers to me, and they can all testify to the facts here related, at least, I presume as much. I wonder whether we were all dreaming? I daresay we had worked our heated imaginations up to such a pitch that the whole affair was a delusion from beginning to end; perhaps we saw no faces at all; perhaps we were not at Southampton Row. Who knows, we may probably all have been dreaming or drunk. Let us go and ask some secular lecturer—Mr. C. B. Marsh, for instance; he is the man to decide the question, because he was not there.

Henry Street, St. John's Wood.

J. HOCKER.

[The seance alluded to above was the best the medium has yet given. The first face was at once recognised by a lady as her son; James Fisk, jun., then came, and was recognised by those who had seen him manifest on previous occasions, as well as by American gentlemen who had known him in the flesh. "Mary Queen of Scots" made a very effective manifestation. One face was scarcely visible at all, and was not identified. The whole seance was of a most satisfactory description, and the utmost harmony pervaded the crowded room. Mr. Hocker's performance on the English concertina aided much in preserving proper conditions.—Ed. M.]

MR. BURNS AT HECKMONDWIKE.

We have been desired to announce that two sermons will be delivered at Heckmondwike on Sunday afternoon and evening, March 16th, by Mr. Burns, of the Spiritual Institution, London. Full particulars will be given next week. Meanwhile the committee desire us to request that all Spiritualists in the district make their arrangements to do what they can to render the meetings successful.

Mr. MORSE's seance at the Spiritual Institution will not take place this evening because of his absence from town.

Mr. MORSE will speak in the Assembly Rooms, Islington, Liverpool, on Sunday next, as Mr. Burns cannot visit that town till Sunday the 23rd.

We much regret that communications respecting Mrs. Butterfield's tour have been mislaid. We hope to find them in time for our next issue.

Dr. J. B. COCKER, late of Leeds, has passed on to the higher life. Through his quiet but intelligent advocacy of Spiritualism he introduced the subject to thoughtful minds, who have in their various spheres done very much to promote a knowledge of spirit-communion.

IT HAS BEEN reported in the MEDIUM repeatedly that the Emperor Napoleon III. has appeared frequently in the materialised form at Madame Louise's seances. A lady reports one of these manifestations, which occurred at a private seance on Monday evening. The Emperor's face appeared at the aperture with great distinctness and intensity of expression. A lady present asked him if he would be pleased to manifest himself before the Empress. The face was radiated with a smile, and he nodded assent. One or two persons present thought they heard the whisper, "Yes." He was asked, "Were you a Spiritualist while you lived on earth?" "Yes," by movement of the head. "Did you sit with Mr. Home?" "Yes." "Do you esteem him a true and honest medium?" "Yes." On another occasion the Emperor was heard to pronounce a word in French.

We do not intend to take any part in forming Spiritualists into a secret organisation. There is much to say against such a scheme, and as far as we see there is really no need of it. All who have any talent to help Spiritualism, and the desire to do so, have ample opportunity to occupy themselves. There are many members of society who are much more pleased with ceremony and circumstance than the plain labour and teaching the truth. To all such, lodges and secret orders are agreeable playthings. There is no secret in Spiritualism, nor need there be any. When Spiritualism organises it must be in some form peculiar to its lucid truths, and not in the garb of mystery, which is the badge of ignorance and superstition. That a man should be the fit subject for association with his fellows or intercourse with spirits simply because he can pronounce a meaningless word or squeeze your hand in a certain way, is surely too childish for Spiritualists to notice. Let open outspokenness and bold activity for the truth and humanity be the test of brotherhood, and not some patent means of making the sneak find his way into the seat of the laudable. This must be our answer at present to various correspondents.

SATURDAY EVENING SEANCES.

Mr. Herne commenced a series of seances, under the direction of Mrs. Berry, at the Spiritual Institution, on Saturday evening. The conditions were not good. The power was carefully collected during the dark seance for a new manifestation. This was the exhibition of the spirit-light in candlelight. A spirit-hand appeared twice at the aperture, holding an object about the size of a sixpence, which emitted brilliant scintillations of pure light, as if it had been a diamond. On the second occasion it was of larger size than on the first. "Peter," "Katey," and "John King," spoke a little, but they were too intent on the new manifestation to do much else. Great success is expected in future sittings.

On the same evening Mr. Williams had a most successful dark and light seance, which was well attended. The manifestations in the dark were highly satisfactory, and the appearance of "John King" in the light was all that could be desired.

Mr. and Mrs. Holmes also announced a seance for Saturday evening, but as it was the first time, they forgot the arrangement, and went out, thus disappointing a considerable number of visitors. These Saturday evening seances will be continued.

NEXT SUNDAY IN LONDON.

Sunday Services for Spiritualists, at Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, at 7. Rev. Guy Bryan on "The Prevention and Cure of Disease in reference to Spiritualism."

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

Sunday Evenings for the People, St. George's Hall, at 7. A lecture by G. L. Banks, on "Robert Burns, his Life and Lyre," followed by Rossini's "Stabat Mater."

"An Unfettered Pulpit," South Place Chapel, Finsbury, at 11.15. M. D. Conway, on "Dilettantism in Religion."

New Hall of Science, Old Street. C. Bradlaugh, on "The New Testament Record."

A CLERGYMAN AT THE CAVENDISH ROOMS.

It gives us great pleasure to announce that on Sunday evening the Rev. Guy Bryan will deliver an address on "The Prevention and Cure of Disease in reference to Spiritualism." The rev. gentleman is one of the few who are so constituted as to be able to go out of the beaten track because of truth. Until recently he held a position in the Church, which he has relinquished on account of the fact that the doctrines required of him were not compatible with his conscience. We hope Mr. Bryan will be greeted by a full audience.

On Sunday week Mr. Shorter, an old favourite, will speak on "Some Lessons from the Wars of the Nineteenth Century."

Mr. HARPER of Birmingham will address the meeting at Mr. Cogman's Institution on Sunday evening, at 15, St. Peter's Road, Mile End. Time, seven o'clock.

THE *Broad Churchman* has opened its columns to the discussion of Spiritualism. James Thornton Hoskins opens with a good letter, and promises a series of articles on the subject in the autumn recess. Mr. T. H. Noyes follows with a very judicious letter.

BISHOP AUCKLAND.—Mr. Everitt's lecture on Wednesday evening was a great success. The Mechanics' Hall was filled by an attentive audience, who heartily appreciated the lecturer's treatment of the subject. At the close a great number of questions were answered. Altogether, the occasion was calculated to promote the cause.

A FASTING girl has been found at Turville in Bucks. The commissioner of the *Daily Telegraph* has described the whole case at great length. She has lain in a state of insensibility for twenty-two months, and her only nourishment is a little wine and milk poured in between her locked teeth. Mesmerism and electricity would benefit her.

Who dare hold his life as worthless?

Though at present blind and dumb,

Coiled up in each bosom lies

The history of a world to come.

Yours the now; the race's future

Is ever built on present deed.

Take heed you fix a sure foundation—

Prop not the plant, but guard the seed.

H. C. THORP.

MR. GARDNER has sent a reply to the "Strolling Player," but we do not see the propriety of publishing it. Indeed, we rather regret that we inserted the first letter. Some people are awfully fond of lashing around them right and left, calling all who excite their censure liars and desperadoes of various shades. We have no sympathy with such conduct. Let us have argument, and if it turns in the direction of inculcating anyone, let him have it hot and strong, but not otherwise. If it be assumed that the "Strolling Player" is a liar for saying through Mr. Morse that he does not control any other medium, is it not also likely that the spirits who say they are the "Strolling Player" are also liars? Let the matter be discussed in a scientific spirit, and get rid of opprobrious epithets.

LITERARY NOTICES.—A new edition of Mr. Newton Crosland's essay on "Apparitions" has just been published by Trübner and Co., price 2s. 6d. "The Anti-Vaccinator and Public Health Journal" is published fortnightly, price 1d. We recommend it heartily to the attention of our readers. "A Budget of Paradoxes" is the title of a posthumous work by the late Professor de Morgan. It was edited by Mrs. de Morgan. Mr. Conway is said to be engaged on a work giving extracts from the Bibles of the world. Dr. Nichols, author of "Lives of the Davenport Brothers," "Human Physiology," &c., has issued the specimen No. of a new monthly, to commence in May, entitled "Nichols's Journal of Sanitary and Social Science." Copies may be obtained on application to Dr. Nichols, Malvern.

MR. AND MRS. HOLMES'S SEANCES.

To the Editor.—Dear Sir,—It was my privilege on Thursday evening, the 20th ult., to be present at a seance given by those distinguished mediums, Mr. and Mrs. Holmes, at their place of residence, 16, Old Quebec Street. There were present from twenty-five to thirty persons. We were at first closely seated in a circle which extended entirely around three sides of the room. Mr. Holmes sat at one end of the circle; Mrs. Holmes was seated about midway on the remaining side of the room, facing the circle. At her side stood a table, upon which were a guitar, an iron ring, two wooden rings or bands, bells, and other articles. After all things were in readiness, Mrs. Holmes explained briefly the conditions necessary to be complied with in order to receive satisfactory manifestations, and stated that at their public seances, when there were so many persons present, they must insist upon each one complying strictly with the required conditions, as the attempt to satisfy the particular requirements of each one would create so much confusion that nothing could be done to the satisfaction of anybody, but at any other time they were prepared to give private seances, and submit to any reasonable and proper conditions that might be required of them. At her request her hands were then tied with a rope to a chair; each one in the circle joined hands with his neighbour, that no one might move without the knowledge of others. The light being extinguished, a movement was almost immediately heard among the articles upon the table, the strings of the guitar vibrating as if touched by mortal fingers, and from the sound it appeared to be floating around the room, and over our heads; it was once laid in my lap, and again touched my hand. Several others testified to being touched with it. At the same time a bell was ringing, and the other articles were scattered about the room promiscuously. A light was struck, and order restored, when Mr. Holmes, at the request of a gentleman, took a seat in the centre of the circle, that he might be more strictly guarded. The light being again extinguished, the manifestations commenced instantly, quite similar to those already described, and continued for several minutes, when Mrs. Holmes was controlled by a spirit said to be that of an Indian girl. A request was made that some gentleman should come forward, and sit in front of the medium for what is called the ring-test. He was instructed to pass his hands over the medium's arms, that he might know there were no rings upon them, and then to hold both her hands firmly in his. He was then requested to ascertain that the rings were all upon the table by touching them without letting go the medium's hands. This done, they sat quietly for a moment, when a rattling was heard upon the table, and a light called for, when it was found that one of the wooden rings encircled the gentleman's arm. He stated that he had not let go the medium's hands from the first, and could not tell how the ring came upon his arm. After this, the iron ring was put upon the arm of a gentleman, and the other wooden ring upon a lady's arm in a similar manner. The rings were all thoroughly tested to ascertain their weak points, but none were found, Mr. Holmes saying that if we doubted the rings we were at liberty to provide rings for ourselves. Having gone through with the dark seance, preparations were made for the manifestation of what are called spirit-faces. One of the folding-doors between the room we occupied and an adjoining room was set open, and we were requested to examine this room that we might know what it contained. Among others I carefully examined every part of the room and furniture, and sealed the door leading into the hall. There was a fire burning in the grate, and a rug hung from the mantelpiece over it to shade the light. I concluded by this that there was no one in the chimney. In the doorway between these two rooms a frame covered with cloth was placed, having an aperture in the upper part of it twelve or fifteen inches square. The table was placed in front of this door, the mediums sitting one on each side, and it was my good fortune to sit next to the table, directly in front of the aperture, and my face not more than four or five feet from it, all others present being seated or standing as near as possible. A lamp was burning brightly in the room. Within two or three minutes from the time the arrangements were completed, a face appeared at the opening, apparently that of a man sixty years of age, with rather small and regular features, which were very perfect, as well as the hair and whiskers. The face came partly through the aperture, and the head turned each way that it might be distinctly seen. This was followed almost immediately by another, resembling somewhat the first in age and appearance, but there was a marked difference in the features. His muffled shirt-front was very conspicuous, and from his general appearance was evidently a gentleman of "ye olden time." A remarkably beautiful face of a lady then appeared, followed by an individual who bowed in acknowledgment of the name of James Fisk, jun. The lady who inquired said she recognised him by his photograph. Three or four other interesting faces made their appearance, both of male and female, each very natural in expression, and all as varied in form and feature as so many different individuals would ordinarily be. How many more would have paid their respects to us had they been respectfully received by all present, is quite uncertain; but, unfortunately for the greater part of our number, there were present three or four gentlemen—at least they evidently regarded themselves as gentlemen—who, from the commencement to the close of the seance, indulged freely in ungentelemanly remarks, insulting to the mediums and disrespectful to all present. And when the faces appeared, the comments and criticisms of these persons were of such a character, that sensitive spirits, out of the body or in it, would very naturally have retired from their presence, particularly if the remarks had a personal application. As it was very evident these persons were not there for the purpose of honest investigation, and difficult to perceive how they could have obtained five-shillingsworth of amusement in the indulgence of their low wit, the conclusion was readily arrived at that their object was to disturb and distract the mediums, and thus cause a failure in the manifestations through inharmonious conditions. But in this they signally failed, for the manifestations, so far as given, were complete and perfect in their character, particularly the representation of the faces, which were the more satisfactory from the fact that neither of the mediums entered the room used as a cabinet, but sat in the presence of the audience. A careful examination of this cabinet room, immediately after the close of the seance, found everything as at first, and the seal of the door unbroken. It has never been my privilege to witness what is claimed to be spirit-faces under so satisfactory test conditions as on

that occasion; and if they are not what they are claimed and represented to be, it is entirely beyond my limited attainments in scientific psychic force to explain either the nature or manner of their appearance.—Very respectfully yours,
W. B.

London, February 26, 1873.

[On the following evening a light was struck by some person present, and as a considerable disturbance was the result, we have heard conflicting accounts of what was observed. One gentleman affirms that he saw the guitar descending from the ceiling. We attended the seance on Monday evening, and the arrangements were of the most stringent test character. A committee searched the whole suite of rooms, and sealed the doors and windows with wax. Dr. Hamilton held Mr. Holmes, and a friend of his tied Mrs. Holmes. A number of strangers were present, and the most decided satisfaction was produced. The ring-test was given to four individuals. The seance for the faces was not successful. No phenomena could be obtained while there was no one in the cabinet. Mr. Holmes went in, accompanied by Mr. Herne, who was present—his first visit. Soon the voices of "Peter" and "Katey" were heard, and white forms were seen at the aperture, but too indistinct to be recognised. "John King" took part in the dark seance, and responded by sounds to inquiries addressed to him.—Ed. M.]

SPIRITUALISM IN PUBLIC OPINION.

The correspondence becomes more interesting and decidedly spiritualistic. The opening letter last week is by an "Inquirer," who writes in the tone of a doubter. He says:—

"I have, during temporary sojournings in London, listened to alleged spirit-voices in the house of that upright, excellent, and leading exponent of the doctrines, Mr. Burns (Southampton Row), and I have read with deep interest much spiritualistic literature, but I sorrowfully confess that, notwithstanding these and other experiences, it has never yet been my lot to obtain what I consider fair and reliable evidence that the spirits of departed friends do or can communicate by means of inanimate objects with the denizens of earth."

Mr. Noyes concludes a letter with the following:—

"I have the honour of knowing a very able clergyman, holding a high University appointment, who is a trance-medium of the highest class, and I have been privileged to take down trance communications from his lips, which are indeed worthy of the high source from which they are asserted to come. The spirit who inspires him, though he claims to be a missionary of the Most High, sets up no claim to infallibility, but bids us test the value of all communications by the light of the reason which God has given us. He foretells a rapid development of this great spiritual movement, to the great benefit and enlightenment of the world. Spiritualism is now in its infancy. That which is now dark may ere long be made light, to the confusion of the old fossils of orthodox persuasions."

The next letter we quote entire. We should be glad if the same writer would favour our own columns:—

"SIR,—Kindly allow me to supply a chain in your correspondence on Spiritualism by briefly endeavouring to reply to queries which you have allowed other correspondents to put. It is not necessary to suppose that the moving of the table when "Medium, but not a Believer" puts his hand on it, was the work of spirits at all. Davis, the great American clairvoyant and writer on Spiritualism, estimates, from clairvoyant observation, that only forty per cent. of the phenomena in America are produced by spirits. It is well known that sitters at a circle can cause the table to move at will. Spiritualists are not hasty in attributing these phenomena to spirits, but demand the most stringent tests. A medium is a person who emits a magnetic atmosphere, through means of which objects can be operated upon by volition, and without mechanical means. A spirit is understood to be a human being clothed in a magnetic, not a physical body; or, in other words, a man whose most external envelope is the nerve aura which communicates the will to the physical organisation. The spirit-circle and the medium, then, furnish instrumentalities through which that spirit's magnetism can operate by the spirit-volition upon a table or other physical object, and thus make telegraphic signals. For the spirit to be able to do so successfully, it is necessary that certain harmonious conditions exist in the magnetic atmospheres of the sitters, and that no willing or strong desire of any kind prevail. Spiritualists recognise a process called 'development,' by which this fit condition of the atmosphere is brought about. This development is generally effected by sitting in the circle round a table, by which the personal magnetisms become assimilated. This explains why spirits use the telegraphic mode of communication rather than direct language—it is easier to produce an electric rap, or move an object, than to construct an organic apparatus by which vocal sounds can be produced in our atmosphere. Any thoughtful person will at once see the reasonableness of this explanation, which meets the case of several of your correspondents. At the same time I could state several places in London in which the spirits have the power of materialising themselves, and speaking and acting for the time like ordinary human beings! This they do by absorbing into their ordinary organisms elements derived from the medium, or other congenial persons present. I could name the places where such phenomena are to be seen nightly; but I do not wish to appear as an advertiser. As to the phenomena, most of them can be studied in the light, including the spirit-forms such as were described in the *Daily Telegraph* some time ago. Only a small proportion of the manifestations are obtained through the agency of paid mediums, of which there are but few in the whole country, while there are thousands of private mediums. There are five mediums in my own family, and we can have all the phenomena at any time by observing the simple conditions. I desist, as the subject is too vast for reasonable demands on your space.—I am, truly yours,
SPIRITUALIST."

"H." gives his experiences in table-turning, and concludes:—

"I would say, let persons who have moral courage and cool, strong heads take this matter of Spiritualism in hand, and examine and weigh well the facts connected with it, and then give their opinion. In this busy age of money getting and spending, I think there is no fear of any superstition spreading to any alarming extent. Men are too material at the present time to care much for such matters."

In reply to the "buffoonery and ridicule" of a Galway priest, "A. Ellrest" thus argues:—
 "He would not have attempted, or indeed been permitted, to 'rush into print,' but for the statement that my deceased relative, whose spirit was supposed to be in the room, was a Roman Catholic bishop, as this fact totally upsets the Roman Catholic doctrine of masses for the dead. If all the 'Ave Marias' which are said for the repose of a soul of a bishop are of no avail, surely the few which are said (and which must be paid for) for the rest of a layman's spirit are utterly worthless, and if this matter of Spiritualism is correct, of course 'his occupation's gone'—I mean the Galway priest's."

Our friends should write short letters if they want them inserted.

Respecting this controversy we have received the following letter from its originator:—

To the Editor of the Medium and Daybreak.

SIR,—As the originator of the now famous debate on "Science and Spiritualism" in *Public Opinion*, I beg space for a brief comment thereon in this journal; especially as hundreds of your readers may be unacquainted with the lengthy discussion introduced by me into the influential cosmopolitan issue. When, as an earnest student of psychology, I brought the question of "Spiritualism" before the militant scribes who contribute the original *epitres* to *Public Opinion*, I fully expected to be enlightened by the experienced *savans* to whom preternatural communion is a conscientious fact. Thus much the subject demanded from competent pens interested in the propaganda of a clear but widely-questioned phase of scientific belief. Yet, upon the whole, how feebly the friends of Spiritualism have hastened to the rescue of well-affirmed but severely-contested so-called "Psychic" phenomena, upon which millions build a solemn theological platform, peculiar, poetical, and in most points praiseworthy,—humane, philosophical, and heterodox to a fault. Still I venture to think that more able letters than have appeared have been contributed to *Public Opinion* favouring the unpopular but not less worthy side of the question.

I have introduced the fascinating subject to many thousands of late, through various organs of the Press. My motive for so doing has been twofold. Having myself contracted a stronger and more intelligent faith in the immortal continuity of being, through witnessing certain unmistakable "phenomena," as feasible to my understanding, and as well attested as the miracles of Scripture, I could not be selfish in the enjoyment of such non-professional revelations, and therefore wished the crowd to share at least the refrain of my song, if not the results of my "spiritualistic" experience. Moreover, I knew the weight—and in a measure, not unjustly so—of public prejudice against a belief resting less upon faith than fact; and which prejudice I felt, and do feel, conscience-bound to help to remove. But stay! the majority of men cannot, until educated by moral affection, properly appreciate researches into the immateriality of human existence. Into the domain of Spiritualism, ordinary money-loving mortals should hesitate to enter, seeing that the piety evolved from its higher phenomena is pre-eminently poetical, playful, and free of pathos; refined through an affection, but slightly secretive; contagious by force of humanitarian intuition; and sweetly tolerant of all forms of creation by virtue of privileged visions.

Such being the case, we marvel not at the vulgar opposition of the unsympathetic multitude—those who ignorantly assail a philosophy too far removed from flesh-and-blood propositions to bear violent antagonistic inspection. In this particular Spiritualists err grievously, and to their own cost. In the hurry of some to make converts, they enlist harsh, mechanical temperaments, not at all susceptible to unearthly "experiments" with matters half hid and slow of solution. Having an eye for the substance only of things hoped for, the average of mankind may well ignore or refuse the ministry of angels; and the bones in the graveyard, or stray fragments of broken coffins, witness only tears that come of infidelity, and suggest a despair that is everlasting. I infer this, and much more, from the half-facetious but eloquent impeachment of Spiritualism by the misinformed Secular Press. The *Times* made itself merry at the expense of front-class Spiritualist private families; and the tone of certain recent letters in *Public Opinion* betray a similar disrespect to calm judgment, polite manners, and the patience that favours truth.—Yours truly,

JOHN T. MARKLEY.

Crowland, Peterborough, March 5th, 1873.

ENTERTAINMENT AT MARYLEBONE.

The Marylebone Association of Inquirers into Spiritualism may congratulate themselves on the success of their entertainment at the New Hall, Omega Place, Alpha Road, on the 28th ult., presided over by H. D. Jencken, Esq., M.R.I., barrister-at-law, whose estimable labours in connection with Spiritualism so well qualified him to discharge with tact and dignity the duties of chairman of the evening.

The high-class programme and "full house" exceeded the most sanguine anticipations, though, possessing an intimate acquaintance of the enterprising "spirit" which marks this association, a failure was not anticipated.

It has, undoubtedly, amidst its ranks, persons of that varied class of ability who are peculiarly capacitated to advance the interests of a cause in some respects radically unpopular.

I do not mean even to assert that this entertainment was used as a means of propagandism; the evidently studied secular character of the proceedings at once disarmed such an idea, although one cannot dismiss the fact of its collateral importance as a missionary effort in favour of Spiritualism.

Considering the unorthodox proclivities of many of its members, and of the principles in general, the numerous difficulties which must have existed in the organisation of such a performance must have been legion; the committee, therefore, should be the more highly complimented on the result of their efforts.

It did not require a veteran Spiritualist to understand that the utmost harmony prevailed in the assembly, and that this Society is held in much esteem. On glancing around the hall we discovered several representatives of the "new force." Every Spiritualist felt proud of the presence of Mrs. Jencken (Miss Kate Fox), whose

psychical labours have indelibly written her name on the records of Spiritualism. Mrs. Berry and other mediums honoured the meeting with their presence. To enter into the merits of the performance is scarcely within the province of this notice, although to close it without some remarks on the *artistes* would be ungenerous, considering the amount of gratuitous ability displayed. The programme opened, in Parts I and II, with pianoforte duets by the Misses Bailey and Claxton, which were both ably rendered. Miss Bailey acquitted herself with skill and grace. The Messrs. Griffiths, who appeared several times during the evening, received well-merited applause; their songs were evidently highly appreciated by the audience. Miss Malvina Claxton on her appearance received a welcome greeting. Her scientific expression of "Esmeralda," which was twice in demand, was vociferously encored. Less need be said for her meritorious style in Blockley's famous ballad "Yesterday."

On some future occasion this Society would do well to enlist the services of this talented young lady. But we must not omit to mention the names of Messrs. Hocker, Claxton, and Tindal, who are ever willing to assist the cause of Spiritualism. Mr. Ganney's ability as a tenor is so well known and appreciated that he requires no eulogy in this report. Suffice it to say that he was never heard to better effect than on this occasion. His rendering of "Tom Bowling" was evidently the result of assiduous application to the art which he so well adorns. But the undoubted "star" of the evening was Madame de Sievers, a pupil of the famous Rossini. This genius of song, although suffering from indisposition, delighted the audience with her charming manipulation. Her graceful and peculiarly delicate "touch" was characteristic of the loftiest musical ability. The interval was occupied by Mr. G. Beaton, whose recitation of "Mary Queen of Scots" formed a pleasing variation to the programme. The general satisfaction which the entertainment afforded, augurs well for Spiritualism. Already a cloud, big as a man's hand, is seen on the offing. We await the spiritual storm.

HISTORICUS.

LIVERPOOL.

A PRESENTATION TO MR. J. J. MORSE.

On Sunday last, Mr. Morse gave two beautiful addresses under spirit-influence in the Islington Assembly Rooms to crowded audiences, the doors having in the evening to be closed to prevent overcrowding. The subject in the afternoon was "Jesus Considered a Man, Medium, and Spiritualist;" in the evening the subject was upon the "Philosophy of Death." This was a masterpiece, and surpassed all that I ever heard for breadth of thought and profundity of knowledge. This address, and another entitled "What of the Dead," have been taken *verbatim*, and are intended to be printed; and I have no doubt will be read with greater interest than anything yet published upon the subject of Spiritualism. They will do good. Anyone who has heard Mr. Morse will await with anxious expectation the event of their publication. Every control of Mr. Morse appears to be an improvement upon the last one. The energy of Mr. Morse was never more marked than on Sunday evening last. On Monday Mr. Morse again addressed the Society and others, at the Stafford Street Rooms, under spirit-influence. The first control discoursed upon "Man and his Relations," after which the "Strolling Player," in his usual humorous style, gave a disquisition upon a parish "Overseer," with its moral; after which a presentation of a leather trunk and travelling-rug were made to Mr. Morse by the Liverpool Psychological Society. The Vice-President (Mr. J. Lamont) said that Mr. Morse's spirit-guides had given fifty-five addresses through him in this town, all different in their character, but all upon Spiritualism. He knew the hardships and insults which Mr. Morse had had to undergo as a medium; it required a man with a face of brass to withstand it all, but, for a little encouragement, the Spiritualists and Psychological Society, and those who were investigating, had considered to present these as a small token of esteem for his character—morally and spiritually.

Mr. Chapman said the thought first struck him when travelling with Mr. Morse through one of the streets of Liverpool on the top of a bus. When he saw that Mr. Morse had but a small, little box to travel with, which Mr. Meredith was ashamed to carry through the street, and when he contrasted the sumptuous way in which bishops of the land were decorated and travelled with that of Mr. Morse, through whom some of the brightest inhabitants of the spirit-world spake words of life and had chosen as an instrument through which they were elevating mankind and dispelling darkness and superstition from the hearts and souls of men, he thought any comfort that could be given to Mr. Morse by those who were benefiting through his mediumship should be forthcoming at all times. He believed Mr. Morse had a great work to do in enlightening the world of mankind; and to this end the Society wished to regard his every comfort in life, a motive in which the spirit who controlled him heartily joined.

Miss Shepherd, a young lady who had been lately developed as a medium, under control rose up and spoke in very appropriate language. Addressing Mr. Morse, she said, "I present you another token of our regard as spirits who control this medium, for it was through your mediumship that this, our medium, was convinced of Spiritualism. We have impressed her mind to purchase for you this writing-case, which we saw you needed." The writing-case was a very beautiful one, mounted with gold.

Mr. Morse then returned thanks to the Liverpool Psychological Society for their kind consideration towards him. They had, from his first visit, uniformly treated him with marked kindness. The presents, he said, were what he really stood in need of. He had long journeys to take, and sometimes suffered much from the cold. He had given himself up to the work of Spiritualism entirely, although he could have earned more in his daily avocation. He intended, as long as his angel-guides chose to work through him, to lay himself at their feet. When he looked at the useful presents before him, all that he felt he could do was to sit down and weep. Mr. Morse sat down under strong emotions arising from his grateful heart.

Mrs. Nosworthy, presented a large and beautiful bouquet of flowers in the beginning of the evening, which the first control caused the medium to hold in both hands, and in the invocation made beautiful allusion to them; as also he did on the Sunday evening when the

same lady placed upon the table in front of the medium a similar bouquet.

The "Strolling Player" also made allusions to the flowers; he appreciated the mind which found pleasure in the cultivation of horticultural beauty; it gave a stimulus towards purity and refinement, and would become a thousand times more exquisite and delightful to such minds in the horticultural land of spirit-life.

Mr. Morse will again occupy the platform at the Islington Rooms on Sunday next.

SECRETARY.

GOOD NEWS FROM HALIFAX.

DEAR SIR.—The Halifax Psychological Society has made arrangements with Mrs. Butterfield to open for them a new meeting-room on Sunday, March 16, with two of her orations on Spiritualism. For the past nine months this society has been without a place in which to meet, except in private houses. Nobody would let them a room at any price, on account of the prejudice against Spiritualism. They have at last, however, taken a large room for a term of years on a lease, therefore we think that we can remain undisturbed now by anyone. It is our intention to form a Lyceum for the children. We hope to see all the Spiritualists in Halifax and neighbourhood on the day of our opening. The address will commence in the afternoon at half-past two, and in the evening at half-past six. Admission, free. The hall is situated in Back Lord Street, Lister Lane, Halifax.—Yours in the cause of Spiritualism, J. W. SUNDERLAND, Secretary.

High Street, Pelton Lane, March 4, 1873.

[We wish our Halifax friends much success in their new venture, and hope they will be supported in the opening by a glorious gathering of friends from all parts.—Ed. M.]

Miss KEEVES had one hundred and twenty-three persons at her seance at Clerkenwell on Thursday last. A member of the association distributed a handful of "Seed Corn." Miss Keeses and the St. John's Association deserve all praise.

SEIZERS who got disincarnated at the sinking of the "Northfleet" have told Mr. Johnson, at his seance, that the steamer which ran into the emigrant ship also sank about a mile away in deeper water, and not a soul on board was saved. Mr. Johnson adds, that the statement must be taken for what it is worth.

W. N. A.—The terms "spiritual" and "Spiritualist" are contradistinguished in Miss Blackwell's letters in *Human Nature*, just published in a separate form, and may be had on application at the Spiritual Institution. There is no doubt that the lady alluded to is a very superior-minded person, but that would scarcely be an argument for accepting a doctrine opposed to our experience. If the doctrine is unfounded, there would be all the more danger in its having such an able advocate.

HOME MISSION.—SPIRITUALISM AT BATLEY.—Miss Annie Harrison, of Shipley, has been engaged at Batley for the last week. Her efforts have been crowned with remarkable success. A number of friends who were almost persuaded to be Spiritualists are now firm believers. Miss Harrison is a medium of no common order; her gifts are many and varied. When entranced, her orations are of a high order of composition; her style is inclined to be eloquent; her musical powers far exceed anything to be heard in everyday life. She has given several dark seances with marked success; lights have been seen and spirits have been visible to several of the audiences. To particularise the seances would take up too much of your space. We can recommend Miss Harrison as a pleasing and successful medium.—ALPHA.

THERAPEUTIC MEDIUMSHIP.—To the Editor.—Sir,—Having availed myself of the invaluable medical services of Mrs. J. B. Dickinson, with much benefit to my health, by the simple and easy treatment she usually prescribes, and at a time when the ordinary medical faculty considered it necessary I should undergo an operation which must have been very painful, dangerous, and useless, as proved by the success attending this lady's services, I feel it my duty to publicly testify thereto, in the hope that other sufferers may be induced to seek her aid; also in justice to this lady, who so nobly stands forth as the servant of mankind. With thanks to her, and the good spirits who officiate through her, and all who are concerned in the Spiritual movement which is thus blessing the world, I remain, yours faithfully, S. BRIMLEY. 316, Portobello Road, Notting Hill, February 24, 1873.

SPIRITUALISM IN YORK.—To the Editor.—Sir,—During the past week we have had a visit from Mr. Wallace, the missionary medium, who for seven days has delighted and instructed us in spiritual truth, and in developing and training mediums for the purpose of forming a Spiritual society in this city. We have had singing, with accompaniments on the concertina, the table beating time to the music, and sometimes tipping or tilting in answer to numberless questions each evening; sometimes the questions were put mentally, and the answers generally proved satisfactory. These manifestations finished with an eloquent and instructive address by Mr. Wallace in the trance-state. One of the trance-speeches was upon "The Spirit-Spheres, or the Habitations of the different Ranks of Spirits, with a Description of their Life and State," which was very instructive. In the lower spheres, the inhabitants are far below the brutes, and the higher are angels, gorgeously beautiful in their forms. The spirits joined in the conversation of the members of the circle—tilting the table in answering yes or no, as their opinion on the subject we were conversing upon, showing they were much interested in it; they gave three thumps with the table-foot for "Yes," and a thundering knock on the floor for "No." Many of us got messages and good advice from our dead relatives, but when we spoke of them as dead there came a tremendous loud knock on the floor, to give us to understand that they were not dead. The spirit wrote the messages through Mr. Wallace's hand, sometimes on paper, and sometimes on the slate. The average number of visitors each evening was from twenty-one to twenty-nine, and all seemed very well satisfied.—Yours fraternally, J. B. L. St. John's Street, Lord Mayor's Walk, York, Feb. 24, 1873. [Mr. Wallace remains at 15, Ramsden Street, Huddersfield, a little longer. He has had some stormy meetings in that town.—Ed. M.]

A fac-simile of direct spirit-writing, in four languages, appears in *Human Nature* for March, price 6d. Mr. Duguid (Glasgow) was the medium. These illustrations in *Human Nature* are being very much appreciated.

PADDINGTON HALL OF PROGRESS, 90, OLD CHURCH STREET, EDGWARE ROAD, W.—NEXT SUNDAY, March 9th, Mr. C. READ; Subject—"Does Science and Experience prove Alcoholic Drinks absolutely Injurious?" Open at 6.30. Admission, 1d. and 3d. Free discussion.

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

FRIDAY, MARCH 7. No Seance; Mr. Morse in Lancashire.
SATURDAY, MARCH 8. Seance by Mr. Harne, Medium for Physical Phenomena and Spirit-forms, at 8 o'clock. Admission, 5s.
SUNDAY, MARCH 9. Service at Cavendish Rooms, at 7 o'clock. Rev. Guy Bryan, on "The Prevention and Cure of Disease in reference to Spiritualism."
MONDAY, MARCH 10. Private Social Meeting of Mediums, at 7.30.
TUESDAY, MARCH 11. Madame Louise's Seance for the Spirit-faces, at 8 o'clock. Admission, 2s. 6d.
WEDNESDAY, MARCH 12. Developing Circle by Mr. Cogman, at 8. Tickets for a Course of Four Sittings, 5s.
THURSDAY, MARCH 13. Seance by Mrs. Olive, Trance-Medium, at 8 o'clock. Admission, 2s. 6d.

SEANCES IN LONDON DURING THE WEEK.

FRIDAY, MARCH 7. Madame Louise. See advertisement.
South London Association of Progressive Spiritualists, 24, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to write to F. M. Taylor, care of Mr. Weeks, as above.
SATURDAY, MARCH 8. Mr. Harne, Mrs. Holmes, Mr. Williams. See advts.
SUNDAY, MARCH 9, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
MONDAY, MARCH 10. Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Williams, Mrs. Holmes. See advertisements.
Ball's Pond Association of Inquirers into Spiritualism, 102, Ball's Pond Road, Islington. Admission Free. Commence at 8. Miss Keeses, Brixton, at Mr. Rouse's, 48, Bramah Road, Mostyn Road, on Monday, Wednesday, and Friday, at 8.
TUESDAY, MARCH 11. Seance at Mrs. MAIN'S, 321, Bethnal Green Road, at 8. Admission Free.
WEDNESDAY, MARCH 12. Madame Louise, Mrs. Holmes. See advertisements.
THURSDAY, MARCH 13. Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell. Seance at 8.30 p.m. Free.
Seance by Messrs. Harne and Williams, at 61, Lamb's Conduit Street, at 8 o'clock. Admission 5s.
Mrs. Holmes, Mr. Williams. See advertisements.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MARCH 9, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 2 a.m. and 2 p.m.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BREATLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Illingworth.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.
COWMS, at George Holdroyd's, at 6 p.m.
HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilder and Mrs. B. Hudson.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.
MORLEY, Mr. E. Baines's, Town End.
HALIFAX, at Mr. Wood's, Hanson Lane, Queen's Road (door above New Connection School), 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.
NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.
BISHOP AUCKLAND, at Mr. Fawcett's, Waldron Street, at 6 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Newgate Street, at 8 p.m.
GLASGOW Association of Spiritualists. Public Meeting at 6.30 p.m. at 164, Trongate.
BIRMINGHAM, at Mr. Down's, 42, Aston Road. Trance and Test at 7 o'clock. Also on Tuesday and Thursday Evenings, at 8 o'clock.
LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.
BATLEY, at Mr. Parkinson's, Taylor Street, at 2.30 and 6 p.m. Messrs. Kitson and Dewhurst, Mediums.
MONDAY, MARCH 10, HULL, 42, New King Street, at 7.30.
TUESDAY, MARCH 11, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
WEDNESDAY, MARCH 12, BOWLING, Spiritualists' Meeting Room, 8 p.m.
HAGG'S LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. Wilder and Mrs. B. Hudson.
MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.
OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.
GLASGOW Association of Spiritualists. Weekly Conference, at 8 p.m. at 164, Trongate. Circle-room open to members and inquirers, at 8 p.m. on other evenings.
HALIFAX, next door above the New Connection School, Hanson Lane, Queen's Road, at 8. Mr. Wood and Mr. Blackburn, Trance-Mediums.
THURSDAY, MARCH 13, BOWLING, Hall Lane, 7.30 p.m.
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.
BISHOP AUCKLAND, at Mr. Fawcett's, Waldron Street, at 8 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Bell's Court Newgate Street. Seance at 7.30.
FRIDAY, MARCH 14, LIVERPOOL, Weekly Conference, at Mrs. Bolin's, Calendon and Temperance Hotel, 6, Stafford Street, at 8 p.m.

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

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MR. AND MRS. HOLMES will hold public seances on Monday, Tuesday, Wednesday, and Thursday, at Eight o'clock. Fee, 5s. 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. On Saturday evenings a Special Seance for Spiritualists only, for the evolution of extraordinary phenomena.

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