



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

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[PRICE ONE PENNY.]

THE CHRISTIAN SPIRITUALIST AND OURSELVES.

It has been said that "the pen is mightier than the sword," but our editorial brother, by his acts, asserts that the horsewhip is mightier than the pen. He has favoured us with an effusion justifying himself, as one who has "so learned Christ," for his threat of settling an argument raised between us by pummelling our mortal body. With such an exoneration we cannot for one moment think of soiling our pages, and if our brother considers the "copy" worthy of the expense and trouble, he can have it returned on forwarding a properly addressed and stamped envelope; we will not insult him by returning it without permission. If our brother can excuse himself for committing an act of gross violence, then every enraged animal may claim to do the same, and law, order, and moral obligation would give way to fiendish ferocity and brute force. By his action our brother has practically declared that he is incapable of rational conduct in respect to the issue between us, and it would be folly on our part to seek to reason with him. As the object we had in view in raising the dissension is one connected with the welfare of Spiritualism, we take the opportunity of saying a few words thereon to the friends of that movement.

We are somewhat astonished to find that, in commenting on the tendency of expressions used in our contemporary, we have been led into a contention with the Rev. F. R. Young, minister of Swindon. In his letter he adduces facts respecting himself and his ministry, which we have never for a moment alluded to. We have nothing whatever to do with personalities in criticising editorial effusions. If we say that they are traitorous to any supposed principle, we do not by any means imply that any man is in consequence a traitor. We have nothing to do with the man; indeed, we do not want to know his name, nor his nature; it is with the impersonal utterances that we have alone to do. It is well understood in journalism that it is with the matter and not with the man that opponents have their business. This is the meaning of anonymous journalism, which is generally followed unless the person may have some egotistical object in view.

Having thus discharged Mr. Young and his big whip, we turn to the matter involved, and for that purpose repeat the remarks for which our Christian brother proposed to flog us:—

The "mystery of Godliness" becomes an inscrutable enigma where it presents itself in the form of "Christian Spiritualism." Our contemporary the *Christian Spiritualist* opens his third volume by telling his readers that "a majority of Spiritualists are either avowedly and of set purpose outside all Christian churches, or have only the slenderest connection with them." Spiritualism as a matter of investigation exists solely on its own merits as a phase of natural phenomena. As a scientific subject it is a corrector of theological views, and while the members of "Christian Churches" are only partly enlightened, they still maintain a connection with the old association and form of thought. But our contemporary observes that his object is the spread of "the Spiritualism which is in harmony with, and not in opposition to, the Christianity of Jesus Christ." This precious sentence is "Christian" all over, but it is rather impertinent to saddle it on Jesus Christ, for Jesus taught universal truths and human brotherhood, and did not promulgate notions calculated to cut mankind up into contending sects and parties. The assumption of our contemporary is that there is more than one kind of Spiritualism, which is simply absurd nonsense. There are many incongruous notions mixed up with the facts of Spiritualism, and though some Spiritualists do not choose to swallow the "Christian" mixture, are they therefore to be supposed as holding opinions in opposition to Jesus Christ? We do not contend for ideas of Spiritualism founded on the life-acts of any man, for Spiritualism, as an expression of the infinite, must be the heritage of all men, and have an application as wide as creation; but we do most emphatically assert that what has

been discovered as Spiritualism in modern times harmonises indisputably with all that was certified as Spiritualism in the work and times of Jesus, and indeed of all other Spiritualists in the hoary past.

But our contemporary is more singularly opaque still. He leads his readers to suppose that Jesus was a "Christian," or, conversely, that those inside of "Christian Churches" are Jesuses, or worthy to be reckoned as his followers. This is news, certainly; for if it were true the progress of Spiritualism, as identical with the Gospel, would receive no hindrance, but wide acceptance, at the hands of the Church.

In all our diligent perusal of our contemporary we have not met with one single Gospel exposition of Spiritualism, but loads of "Christian" treatment of the subject; that is, an attempt to dilute the heaven-born truth with the "leaven of the Scribes and Pharisees." As to the industry displayed by our contemporary and his sympathisers to define various kinds of Spiritualism, and weaken the Master's forces by splitting them up into contending factions, we can well understand that he may claim the title of apostleship; but if he looks at his work and its tendencies, he can scarcely deny that his function was symbolised by the kiss in the dark on the Mount of Olives.—*MEDIUM*, No. 144.

And now for an historical justification of our view. What is the present state of things in the religious world? Is the Christian religion that practised by Jesus? When we look into the New Testament and observe the acts, words, and principles of Jesus and his followers, do we find them reproduced in Christian society and creeds? We do not think there is anyone who will dare to answer the question in the affirmative. The religion of Jesus and Christianity, then, are two separate articles: whence came the muddle in consequence of which they have been confounded with each other? The doctrines, dogmas, superstitions, rites, and privileges rampant to this day in Christianity existed in prior religions thousands of years before the Christian era. Against this kind of thing spiritual teachers have, in all ages, taught and protested, and their self-denying labours have been rewarded with the horsewhip. If we look into the Old Testament, we find that the prophets cried loudly, and spared not those who rejected the "Lord" or spirit-world for the machinery and doctrines of ecclesiasticism. At length that supreme medium and spiritual teacher, Jesus, came. He washed his hands of all theology, cant, and connection with religious institutions; he spoke of the duties of man to man, and he did not carry a bludgeon to enforce his moral code; he spoke of our Father in heaven and of the Holy Ghost. Now, if he had been a "Christian" Spiritualist, he would have qualified his "Holy Ghost" by impressing it with some respectable, because fashionable, brand, and no doubt would have hit on such a term as "synagogical Holy Ghost," signifying that his article was "in harmony with, and not in opposition to" (*vide* our contemporary), the prevailing form of priestcraft and superstition. Jesus did nothing of the sort, but quite the contrary, so that our contemporary's statement, that his distinctive effort is to be in harmony with the "Christianity of Jesus Christ," is simply the most glaring opposition to the truth. But we say Jesus had no "Christianity" at all; it was spiritual truth and power which he had. How, then, did the apostolic power become christianised? By persons with strong muscles and weak brains, with small spiritual faculties and large bumps of self-esteem and approbation, getting over-desirous of becoming respectable; and thus they permitted the spiritual truth to become identified with the prevailing superstition and priestly abuses.

We again live in the dawning of a glorious day, the successor of grandly brilliant mornings that have from the beginning periodically gladdened the eyes of men. The sun of truth is being exalted above the horizon, and men's eyes are being cleared of

the cobwebs of darkness and ignorance. The new light is diametrically opposed to the prevailing darkness which comprehendeth it not, but meets it, whip in hand, to drive it back to the realms of bliss. Now, the policy of ancient prophets and the Judean Spiritualists was to keep their truths pure and distinct from the mummeries and abominations around them. After a while their counsels and example were disregarded, till the spiritual element was entirely blotted out, or had to hide itself like a rogue and a vagabond. Will the same thing not occur again? Is there not the same danger of expediency prevailing over principle—of the whip conquering the pen? Some who style themselves by the enemy of Spiritualism first (Christian), and by Spiritualism second, think they can effect a compromise. Thus did *not* Jesus; thus did *not* any of the spiritual reformers; but thus *did* those who blotted their glorious reforms from the face of the earth, and drenched the clay of our globe with the blood of martyrs, as they would this day if our Christian brother dared to use his whip.

No, brother Spiritualists! all the old priesthoods have passed away, and so shall the present tottering structure. It is God's decree. Do not prop up the rotten walls with the fair stones of Spiritualism. "Verily, I say, there shall not be left one stone upon another," but a new temple shall be raised. Do not mock Jesus and disregard God's providence by plastering round the old stones when you should be laying the foundations of the new temple. But the spiritual worker was betrayed into the hands of sinners, and so was his work ultimately. Who did the foul act? Was it not those who laboured to bludge the truth with ancient error, the "Christian" Spiritualists of the time?

FROM WHICH CAMP DOES HE COME?

SIR,—I have been struck with the views advanced by Mr. Enmore Jones in his communication to the MEDIUM last week. His general impeachment of the great bulk of the spirits who communicate is almost a parallel to that found in a tract, "Spiritualism or Spirit-Rapping tested by the Word of God," in which the following passage occurs:—"The gospel of the grace of God, preached throughout the length and breadth of the land, is despised, and a thing of Satan is sought after, and by some even openly professed! The plain, written word of God is set aside, and in its stead familiar spirits are appealed to for instruction." The difficulty both with Mr. Jones and the tract writer is that the spirits are condemned because they object to their sectarian shibboleth and preach a strange and new doctrine, as did the Christ in his day, for which he received the very same pay. Hence to Mr. Jones they are low and "navvies," and to the author of the tract they are "Satanic agencies." I leave the readers of the MEDIUM to determine whether Mr. Jones's position savours most of Spiritualism or of its enemies. For my own part, I have communicated much with spirits, both in and out of the flesh, and I have found the rough and ready, the handy helpers, the unpretending and unadorned, the washers of their brethren's feet, the most estimable, genuine, and trustworthy of human beings. On the other hand, I have to my cost discovered, times out of number, that the saints, the self-announced celebrities, the fops and the patronisers, are things to be dreaded or reformed.

WAYFARER.

CONDITIONS—MORAL AND PHYSICAL.

To the Editor.—Dear Sir,—I am not one of those who would draw hard and fast lines in spiritual conditions. All have their good and, perhaps, their objectionable side, but results prove the great preponderance in the balance of the former. What touches one man does not touch another; the same delicate phenomena which may most move a highly-conscientious thinker, who has only his faith converted into knowledge by Spiritualism, will not be so effectual as regards a "dreadnought," who has to learn faith by knowledge. But we must remember that all our greatest men are more or less dreadnoughts, whether they be prime ministers, generals, or the leaders of any principles or societies whatever. There may be men who, like Molière's *bourgeois* gentleman, have had qualities all their lives without knowing it; and if bold, persistent, and able advocacy of a very unpopular cause gives a man a title to the term "dreadnought," to a certain extent I think I know of one who has well gained the title. There is, however, many a rough diamond polished by what he first meets with at a dark seance, as well as Atheists of the highest intelligence and capacity.

I must be pardoned for comparing great things with small, but seances put me in mind of riding a spirited horse—keep your room well lighted, you keep him under the curb; have twilight, you hold him with the snaffle; get darkness, you give him the rein; go plied with wine, you plie him with the whip; with brandy, the spur. No wonder, then, that some of the promiscuous dark seances are somewhat outrageous; but it is a mistake to suppose that light keeps us all pure and perfect. Like brings like both by night and day, and if unprogressed spirits come in the dark, so do spirits, it may be, far on the road of progress. Moreover, the very fact of being a medium opens a power of communication from the whole spirit-world; it remains for the medium to select his company, and to use good judgment in so doing, whether in darkness or the light. I was once at a seance with a powerful medium who does not give dark seances. We had two candles burning on the table in a small room; nevertheless, spirits uttered voice-sounds very audibly. "You see," said the medium, "they are trying to speak." Who can doubt that, if we had put out the lights, we should have had easier communication with the same spirits who had been manifesting by raps and touchings in the light.

It may be an unconscious cruelty, I think, to spirits who seem to be by their nature excitable and probably longing for progress, for mortals to arouse them into their own condition by attending seances when even slightly under the influence of drink. Spirits of alcohol and spirits of a certain order, or the better spirits put at their worst, may be more in connection than we imagine. I have been a moderate man almost all a rather long life, but until comparatively lately used to take a glass of strong porter, or two or three glasses of wine at early dinner; never any after dinner when with my family, and very rarely indeed anything

of the kind later in the day. Being somewhat of an invalid, I thought the above good for the health, if not necessary; but the spirits have well nigh cured me of this; they scolded me at night, and once called me a "swab vinous,"—certainly not an expression of my own, for I had to think at first what a swab meant. Now, when I am unwell, they will let me take a little brandy-and-water once a day for a short time, but I am sure to be reminded when I am to stop. I am convinced that drink facilitates the entry of certain spirits into men, and is the occasion of unknown disasters.

I have much experience in the different physiognomies of spirits, and I do not find that those spirits, who, in teaching humanity, would confine Spiritualism to one groove, however good, great, noble, and superior it is, have necessarily the most amiable cast of countenance. I believe that the strictest sobriety, the strictest regard for the moral sense, and the firm belief that we are accountable for all we do or say, are very efficient spirit-teachings, and, above all, that brotherly love should continue. I am thankful for good teaching from any source; and from what I read of the private character and teaching of an honoured medium, who has a Chinese guide, there is no man in England whom I more respect.—Yours truly,

AUDAL.

[Our correspondent, a clergyman of the Church of England, encloses his card.—Ed. M.]

SPIRITUALISM AT THE CRYSTAL PALACE.

To the Editor.—Dear Sir,—There is one method of treating the performances which are now being exhibited at the Crystal Palace which seems to me so incomparably the best, that I feel inclined to write to you about it.

Would it not be possible for a seance to be held there, on two, three, or four afternoons a week? Could not half a dozen of our best public mediums now in London arrange this among themselves, and obtain suitable conditions? A charge of half-a-crown would be made—the same as to the reserved seats for the performances of Messrs. Maskelyne and Cook, and probably the number of tickets of admission to each seance would have to be limited.

The Crystal Palace managers would hardly decline anything which would attract attention and visitors, and would probably facilitate a seance-room being provided, as they do arrangements for their various exhibitions and entertainments. Is not a grand opportunity here offered? Were I a "public medium," I fancy I should endeavour to get two or three others to join me in attempting to avail myself of it. As a mere matter of business, I cannot help thinking it would succeed, if properly arranged; especially now, when most of the public seances in London are crowded to overflowing. If needful, it would probably be easy to start something in the nature of a guarantee fund to fall back upon in case of necessity, or to ensure a minimum return, both to the mediums and to the Crystal Palace Company. This would be the right sort of "challenge" to give.—Yours truly,

Betchworth, March 10th, 1873.

EDWARD T. BENNETT.

"To the Editor of the Norwood News."

SIR,—In reply to the questions, oral and written, put to me by many of your readers, I desire to state that last Tuesday the exhibition of so-called spirit-manifestations *à la Home*, disappointed me. They were not equal to the ordinary Christmas pantomime transformation scenes.

"There was no stranger on the stage to observe and report to the audience as to the usual side-scene appliances to produce effects, so the audience had to allow distance to lend enchantment to the view."

"In common with those of your readers accustomed to the mannerism of spirit-power manifestations in our own houses, I can only say that if the paste-diamond exhibition produced confirmed the opinions of some of the audience that real diamonds do not exist, their ignorance leaves the diamond still the unmatched gem."

"The watch-box exhibition that followed, during which I was allowed to be on the stage, was very clever. I found out how a part could be effected, the other part I could not; but I think that if I could steadily attend a few times I could find out all."

"In the face of the thousands of persons in all classes, from prince to peasant, who have in their own families, at their own houses, enjoyed the marvellous evidences of ghost-life and power of the character vouched for by the *Times*, the tricks of theatre-managers, can only satisfy those who would rather pay half-a-crown to see a sham to confirm their ignorance, than pay the same sum to obtain proof that man has an immediate intelligent future, at and after the moment called death."

March 5th, 1873.

J. ENMORE JONES.

LITERARY NOTICES.—"The Annual of Phrenology and Physiognomy," with fifty illustrations, offered with *Human Nature* for March, at 6d., is having an extensive sale. The "Annual" is published at 1s., but Mr. Wells allows the readers of *Human Nature* to have it at a reduction. Both *Human Nature* (containing direct spirit-writing in four languages) and the "Annual" are sent to any address on receipt of thirteen penny postage stamps. Mr. Newton Crosland's new edition of his work "On Apparitions," is on sale at the Progressive Library, price 2s. 6d. A curious phase of literature makes itself visible through advertisements in the newspapers, "Spiritualism Unmasked, by an ex-medium," is a Sheffield blade. Spiritualism must be made of tough stuff to thrive under so much whittling and kicking about. "Imitations of Spiritual Phenomena, with comments thereon, by Samuel Guppy," is evidently a work of the same kind. There must be two Richards in the field here, for we cannot suppose that a Spiritualist would commence to instruct the public in the work of simulation of the phenomena.

A. T. H. (Bramley) gives a laconic account of his visit to a meeting addressed by a "lady lecturer," who possessed a "clear, honest, intelligent countenance," and delivered "the most eloquent and thrilling address" it had ever been his good fortune to listen to. We wish our correspondents would at all times disavow the name of Nicodemus, and in a clear, matter-of-fact manner declare themselves the friends of truth by reporting occurrences in a genuine honest Yorkshire style.

THE *Stockton Independent* contains Mr. Hinde's reply to Mrs. Law on the occasion of her recent lecture against Spiritualism. Such discussions cannot fail to do much good, especially when faithfully reported by the Press.

SPIRITUALISM AND CHRISTIANITY.

MR. EDITOR.—The MEDIUM is too often the "medium" of a sneer, and a sorry one too, at those Spiritualists who profess to be Christians withal. When it grows from "Daybreak" into fuller day, it may find that, though Spiritualism be a universal truth, Christ, if not pseudo-Christianity, is the true exponent of its teachings. What He taught, if rightly understood, applies to all nations under heaven. His sermon on the mount is something very different from the sermons preached in churches and in chapels. For what is Christianity? It is living Christ doing the will of God, and so knowing of his doctrine; it is not the poor, paltry, pitiful thing that popes and priesthood would make it. Would God that Spiritualists were altogether Christian, Spiritualism would then discover its right uses—give food to the hungry, clothing to the naked, visit the sick, relieve the suffering, deliver the oppressed, bind up the brokenhearted, give light to the poor ones who sit in darkness, open the prison-doors to them that are bound, and proclaim the acceptable year of the Lord by other wonderful manifestations which may prove to be of more account than those it is apt to rest in. It would not then quarrel with Christianity—at least, as I understand it.—Yours,

ALMOST PERSUADED TO BE A CHRISTIAN.

[We fancy we are pretty much in the same line of view as our respected correspondent, only that we shrink from the use of that ambiguous term "Christian," which plainly is held to mean two very different things. Like the Hindoo reformer now operating in India, we prefer to call things, even religious phenomena, by names that will apply to all mankind without exciting prejudice or localising truth. As for Spiritualism, we also hold that it is its own exponent, and from the light inherent in its nature, it has shed a brightness on the Bible records, which unfortunately do not explain Spiritualism so much as they require Spiritualism to explain them. To prevent all misunderstanding, we carefully separate Spiritualism as a self-evident fact from all religious views of a sectarian nature, placing it on an everlasting basis of its own. As such, we can with great pleasure and profit at all times trace its golden thread in the spiritual records of the past. Deputations from the Spiritual Institution give the only lectures in illustration of Bible texts.—Ed. M.]

MRS. BUTTERFIELD'S LATE PROVINCIAL TOUR.

On leaving London, Mrs. Butterfield's first engagement was at Rochdale, where she delivered two addresses in the "British Workman." We have not had an official report, but correspondents who were present intimate that the local Spiritualists, or supposed Spiritualists, stood aloof rather from the speaker, and gave her but little encouragement. A local paper ridicules the meetings, and reports some very irrelevant questions which were put at the close. There seems to have been good audiences, and considerable opposition, which, as far as the newspaper reports, was satisfactorily met by the speaker.

Mrs. Butterfield then proceeded on to Liverpool, where she gave two addresses on the Sunday, respecting which Mr. John Lamont thus writes:—

"You will be glad to hear that Mrs. Butterfield's second visit to Liverpool has been a complete success in every respect. The hall on Sunday evening was filled to its utmost capacity, and very many had to go away disappointed. In the afternoon the subject was, 'The Teachings of Jesus, and Modern Spiritualism;' in the evening, 'The Immortality of the Soul'—the stream of oratory holding the audience in rapt attention during its delivery, which occupied three quarters of an hour. Anyone who has the happiness of Mrs. Butterfield's acquaintance must be gratified with her noble character, her strong sympathetic feeling, and loving nature—so anxious to bless others. I have no hesitation in saying that, if spared, there is before her a grand career of usefulness in the cause of Spiritualism; and as far as her health will permit, the friends in this country ought to keep her well employed. I sincerely trust that Spiritualists will everywhere surround her with kindly, loving influence, as we ought to do to all our mediums, so as to encourage and sustain her in her work."

The following letter reports her meetings at Morley:—

DEAR MR. EDITOR.—I am glad to inform you that we had Mrs. Butterfield, of Darlington, here on Thursday and Friday, 27th and 28th of February, who delivered two addresses in the Co-operative Hall, Morley. The subject on Thursday evening was "Modern Spiritualism compared with the Life and Teachings of Jesus Christ, the Great Reformer," when it was most beautifully argued out that Spiritualism had all the gifts that Christ and His disciples had in the days of old. At the close of the address it was left open for questions, but none were asked.

On Friday evening the subject was "Love, Light, and Liberty." The address lasted upwards of an hour, and was most eloquently delivered. At the close some were heard to say it ought to be printed in gold; others, she ought to have gone on for another hour. In fact, they were two of the most thrilling addresses that ever we had the pleasure of listening to in Morley. We are only very sorry to say that the meetings were thinly attended.—Yours truly,

B. BRADBURY.

March 3rd, 1873.

FORMATION OF A PSYCHOLOGICAL SOCIETY IN EDINBURGH.

For some time past there have been a number of persons investigating Spiritualism in Edinburgh with more or less success, and the visit of Mr. Wallace, the missionary medium, increased the number of those interested in it. Shortly before Mr. Wallace left Edinburgh, a private meeting was called of those favourable to form a society of investigators, and Messrs. Clark and Morrison were elected as the provisional president and secretary. An advertisement was then inserted in the papers, stating that it was proposed to form such a society, and requesting those favourable to send their names to the provisional secretary. A large number sent in their names, and a meeting was held on February 24th, in the hall of the Waverley Hotel, when a constitution was adopted and the following office-bearers elected:—President, G. B. Clark; vice-presidents, R. Robertson, S.S.C.; R. A. Stevenson, B.A. (Cambridge); secretary, W. Sidney De Matlos, B.A. (Cambridge); treasurer, W. McCraw; and seven of a committee. The society is called the Psychological Society of Edinburgh, and will meet fortnightly.

SKINFLINT.

(An Epitaphic Memorial done in Rhyme.)

Here sleeps, till th' last trump break his sleep,
One who ne'er gave what he could keep;
Nor "tracts" bestowed, nor money lent,
Except in view of cent. per cent.

He half believed in stories old
Of lead transmuted into gold;
Jason's gold-freighted argosy,
And Pluto's mines deep under sea;
In old King Et'e's golden fleece;
In golden eggs of (shyish) geese;
In brazen serpents, golden calves
(Wherein he didn't believe by halves);
In beauteous Danae's golden shower
(And much he coveted its power);
In golden apples, on living trees,
That grew in famed Hesperides;
In golden mosses that clothed each stem,
And in golden dragons that guarded them.

He wore for his soul a robe, conscience-proof,
Of golden warp and of golden woof;
'Twas as fine as the finest gossamer,
And light and pleasant 'twas to wear.
Each day brought prospects golden bright,
And golden were his dreams at night.
Green meadows nothing were to him;
Nor murmuring rills, nor gardens trim;
Nor graceful bendings of the river,
Where willows wave and aspens quiver;
Nor leafy grove, nor pleasant glade,
Where plighted lovers seek the shade;
Nor birds that move on tireless wing,
And heavenward soar, and, soaring, sing;
Nor floating cloud, nor sound, nor scent,
Nor all night's starry firmament.
No; these to him were idle mocks;
His soul lived in his treasure-box:
One thought alone, Gain—only Gain—
Possessed his ever-plotting brain.

'Tis said he made a Christian end on't:
As for his wealth—he didn't depend on't;
His faith, and twice ten thousand tracts,
Were evident, soul-saving facts.
And, as ebb'd out his life's last dregs, it
Was quite a pleasure to see his exit.
Thus Skinflint lived, till thus he died;
And thus lives many a fool beside.
We name no names—the world is wide.

AUTHOR OF "ALPHA."

MEDIUMS AND SPIRITUALISTS.

When will Spiritualists learn their duty towards mediums? It appears evident from their treatment of mediums that when once they avow themselves Spiritualists, they consider that they are entitled to the gratuitous services of public mediums; and the experience of most mediums has been that they are supported mainly, if not wholly, by sceptics and non-Spiritualists. Many Spiritualists, we are sorry to say, have an insatiable and morbid thirst for the marvellous. These are the individuals who invite mediums and lecturers on the subject, for the ostensible purpose of partaking of their family "tea," and afterwards improve the occasion and dissipate the unutterable dulness which usually prevails by "improvising" a seance. It almost invariably happens that a special friend or two drops in on these occasions, and a "nice little circle" is soon formed for the especial benefit of mine host and hostess and their precious friends. It is simply disgraceful to treat our mediums in this way, and we are sorry to find that such treatment is generally confined to persons who call themselves Spiritualists. Mediums should beware of the traps thus laid for them.

But how can we designate people who invite mediums to come a distance by rail to join their family "tea," and afterwards get the benefit of the mediums' services in a seance of two hours' duration, and then allow the medium to go home without offering to reimburse even his railway fare? Yet this has frequently happened in the case of lecturers as well as mediums, and Mr. Burns's visit to "Auld Reekie," which was productive of so much good, will be remembered as an instance of the meanness of some of our so-called Spiritualist friends. In the case now under notice, the medium (of Liverpool) travelled to a watering place, distant about eighteen miles, on a bitterly cold and wet night, returning home by the night train, where he arrived wet and weary about one o'clock in the morning. He caught a severe cold through making the journey, and has every reason to remember it in consequence. He has not only not received any fee, but has not even been reimbursed his travelling expenses. Happily he is above such a paltry consideration, but had he been otherwise circumstanced, the result would have been the same.

Mediums ought to be protected by their Spiritualistic brethren from such treatment as this, and it is quite time that a determined stand should be made against such mean and unworthy actions, which only tend to lower Spiritualism in the estimate of the public, and to deter mediums from giving their services where they would be appreciated and be productive of good.

CANTAB.

MR. SYKES remarks in a recent letter:—"It may not be uninteresting to you to know that there are investigators in Dewsbury, who are holding meetings every week, and they are said to be well attended; but of this I cannot speak with certainty, never having attended any of their meetings." We shall be glad to hear from our Dewsbury friends.

UNTRUTHS AT THE CIRCLE.

To the Editor.—Dear Sir,—Permit me, through the columns of your widely-circulated paper, to give a short account of a seance, held at a private house in Gateshead some short time ago. There were seated at the table three ladies and four gentlemen. We had sat some twenty-five minutes or so ere we had any manifestation. We had been singing at intervals, but when the table commenced to move we were silent, so singing was again proposed, and the table kept beating pretty good time. The first question asked was, "Is there a spirit present?" We were answered in the affirmative. We got the name correctly spelt out, with the following particulars:—"H—M—, Son; departed this life December 25, 1872, at six a.m." The next question asked was, "Are you acquainted with anyone in the circle?" We were again answered in the affirmative. Now, the one whom he was acquainted with in the circle was a young lady, and she said, as far as she knew, H—M— was living. She has since made inquiries respecting him, and finds that he is alive and well. What I should like to know is this, How came he (providing we had an intelligence present besides our own) to impersonate the gentleman in question? What should have caused him to tell us a parcel of lies, and, along with the rest, that he belonged to the seventh sphere? Perhaps you or some other enlightened gentleman can satisfactorily account for this; if so, I, along with many others, will be most happy to hear from you. I am quite clear of this, that whatever the cause, the will had nothing to do with it, as we were answered correctly respecting things that we ourselves did not know until we ascertained.—Yours, &c.,
H. M. P.

Jarrow-on-Tyne, March 3, 1872.

[The solution of this query should be undertaken by the circle at which the occurrence stated above took place. An exhaustive sifting of the matter with the controlling spirits would be instructive. Sitters should in all cases investigate such irregularities thoroughly, and leave impostors on the other side no foothold. It is not necessary to be indignant or impulsive in the matter, but by quietly and intelligently discussing the matter with the guides, a deeper sympathy will be instituted with them, and better conditions established for the communication of truth. In new and experimental circles there are many influences at work in the circle tending to the exhibition of inconsistencies; and waggish and opposing spirits also get hold occasionally and hoax the sitters. Experimenters cannot be too suspicious of whatever comes from spirits who blow their own trumpets, and declare themselves at the highest pinnacle of spiritual development. The assumption of great names and lofty pretensions are not characteristics of humility, wisdom, or good taste; and when spirits take on such brilliant colours, full proof of identity should be demanded before one word is received from them. These little episodes are always instructive to a circle, if full advantage is taken of them. In ordinary intercourse with our fellows certain precautions are necessary to insure probity, and the same is no less true with the disembodied. All experimenters should carefully study Mr. Hazard's admirable work, entitled "Mediums and Mediumship," which originally appeared in the *Banner of Light*, but which has been republished in a cheap form by the Spiritual Institution. It may be obtained, post free, for 24d., but 100 copies may be had for 12s., and all circles should have a supply in stock to put into the hands of every intelligent investigator.—Ed. M.]

A DREAM AND ITS FULFILMENT.

The Rev. Mr. Stewart, Established Church clergyman, the Nether-Lochaber correspondent of the *Inverness Courier*, says:—"A most respectable man in our neighbourhood, in whose word we have the most perfect confidence, told us the other day of a very curious dream. Dreams go contrariwise, says the adage: not so in this case. The circumstances, as told to us by the man himself with much solemnity and seriousness, are as follow:—Seven years ago his mother, a widow, died at a very advanced age. She left what little money she had and all her effects to her son, who, of a rather large family, was the only one that survived her. She particularly committed to his care a document, which she said would, in the event of the death of certain parties then living, give him a good claim on the life-rent of some house property in Fort William—not much of a property, it may be believed, but of considerable importance to one in his circumstances notwithstanding. The document was safely put past; the old lady was duly buried in the island of St. Mungo; and the son entered upon possession of the croft in the usual manner. The document regarding the house property was, you must remember, of no force or effect, except in the event of the death of a person who at the time of the old woman's decease was hale and hearty, and as likely as not to live as long or longer than her son. Three months ago, however, the person in question did die, and the son at once bethought him of the document which his mother on her deathbed had informed him would establish his own claim to the property to which the man recently dead had been heir-apparent. But, to his consternation, when he came to search for it, nowhere could the paper be found. He diligently ransacked every spot in and about his house—every box and chest and drawer, every conceivable receptacle, in short, wherein a paper of such value might be supposed to be laid past—but in vain, and at last he came to the conclusion that most likely some evil-disposed person had stolen and destroyed it; in any case, he considered it as irrevocably lost to him. A couple of weeks had now elapsed, and although the recollection of his lost paper continued to vex him at times, he had, as a rule, ceased to think about it; and it is remarkable that it was not till he had fallen into this state of mental indifference and perfect resignation to his loss that a dream put him in possession of his long-lost document. Some time during the night of the 11th January his mother appeared to him in a dream. In dress and features she was precisely the same as he recollected her during the last years of her life. For some time she stood before him with a countenance anxious and sad, but without speaking a word. Nor did he speak, which the old woman seemed to wish him to do, for he could perfectly remember, even in his dream, that his mother was dead and buried, and he felt too much frightened and awe-struck to open his mouth. At last his mother seemed to advance towards him, and putting her hand upon his shoulder, said, in a gentle but clear and distinct voice, 'John, you must read the twelfth chapter of the Gospel of John.' She then seemed slowly to disappear in the direction of the other end of the

house, as if about to engage in the ordinary household duties as when she was in life. Whether the dream was at midnight, cockcrow, or early morning, John could not tell us, but he had the most vivid recollection of it all when he awoke as usual at break of day. At breakfast he related the dream to a friend from a neighbouring district, who, happening to be passing at the time, was invited to share the meal with him, and then went about his day's work as usual, forgetting all about his dream till the evening, when, before going to bed, he read the twelfth chapter of John, as his mother had commanded him to do. That night, however, his mother again appeared to him, and laying her hand upon the old family Bible (he had read the chapter in a more modern large print Testament), 'John,' she said, 'read the chapter in this book.' On awaking in the morning this second dream was as vivid as the first, and after breakfast he sat down to read the chapter in the old Bible as his mother had enjoined, and lo! just at the opening of the chapter was the document for which he had so long and fruitlessly searched! Such, then, is the dream and its result, as told us a few days ago by the man himself, a pious, God-fearing man of middle life, who related it with all possible seriousness and solemnity. On the absolute truth of every word of it the reader may rely."

SPIRITS OUTDONE BY INSECTS.

A curious episode in the discussion now taking place in *Public Opinion* may be gleaned from the following items of correspondence. "Automaton," writing from Coventry—a place to which persons of this description are usually sent—in *Public Opinion* for Feb. 8th, states:—

"As to the private mysteries of which we hear so much, the great majority of them never take place at all; they are only the imaginations of diseased and unhealthy minds—minds that have been impaired and injured, perhaps by perusing rubbishy literature, perhaps by partaking of unsuitable food, perhaps from illness or want of exercise. The few odd occurrences that do take place are undoubtedly due to natural causes. Peculiar sounds and raps may easily and truly be assigned to the little insect tessellatum or death-watch. Spiritualism needs not the application of science, but only of a little common sense, when the fallacy may readily be unravelled and eradicated.

In the following week Mrs. Fitzgerald met his wild hypothesis with this clever rejoinder:—

"Sir,—In your issue of last week, under the heading 'Correspondence,' in which you have so bravely and liberally opened your columns to the discussion of so-called modern 'Spiritualism,' a contributor signing himself 'Automaton,' in his hot haste to spur into the list, and annihilate the subject at once by his 'I assert,' has unmeaningly done the cause good service; for those on the other side who may have read his production will be set agog to inquire into the 'rubbishy literature' and the species of indigestible food which have had the wonderful power in a few years of converting eleven millions of people, covering the habitable globe, to a change of life, views, and aspirations, numbering amongst them distinguished men of science and of high intellectual attainments; and not only this, but have inaugurated a literature amounting to many thousand volumes in almost every living language! The 'entomologists,' too, will be forced to open their sleepy eyes and 'see to it,' on 'Automaton's' affirmations, as investigation will be demanded into the 'manners and customs' of those millions of 'little insects, tessellatum, or death-watch' (according to the generic term used by 'Automaton'), which must now swarm unseen in millions of households, though no Spiritualist has as yet been known, I believe, to catch one; for not only have these precious diminutive creatures the power of foretelling events, which in thousands of instances have proved correct, but they are possessed of high intelligence, and have been known in millions of cases to convey messages of love to bereaved fathers and mothers, brothers, sisters, and friends from their lost loved ones, thereby bringing sunshine into many homes. What is equally astonishing, these small creatures, 'tessellata,' can produce, according to the theory of 'Automaton,' concussions on floors, tables, and furniture, from tiny 'raps' to those as loud as the knockings of a man's knuckles, and sometimes a sledge hammer, shaking at times not only the table but the house. We may possibly be favoured with another letter from 'Automaton' at a future time, in which he may affirm some more startling facts. As an inducement, may I humbly beg the insertion of the few lines I venture to enclose?—Yours obediently,
C. F."

INVESTIGATION AMONGST SECULARISTS.

To the Editor.—Dear Sir,—Doubtless out of fairness you will permit me to briefly reply to Mr. Hocker's report of "Spiritualism at the Hall of Progress" in your last issue, in which that gentleman asserts that my discourse, "for arrogant assumptions and unmitigated impudence, was never surpassed even on a secular platform." Permit me to remind Mr. Hocker that to recklessly charge an opponent with arrogance and impudence is no refutation of his arguments, but rather an admission of the inability to deal with them. He, being one of my opponents on the occasion in question, had the fullest opportunity of exposing my alleged folly with his own infallible wisdom, instead of attacking me unfairly and unjustifiably in print. In my anti-Spiritualistic lectures I have respectfully and honestly given vent to the obstacles that debar me from accepting the theory of modern Spiritualism; and it is absolutely useless to charge me with being impudent, with making use of well-worn platitudes, with not having sat at professional seances, &c., until those obstacles are removed. As to my allegation that spirit-manifestations are a species of optical illusion, all I can say is, it appears to me the most consistent inference. There are only three conclusions to arrive at—firstly, illusion; secondly, trickery; thirdly, to admit the spiritual theory. The second view of the matter I totally reject, the third seems to me entirely unsupported by any substantial evidence, while the first is amply substantiated by analogous and other testimony; and until some earnest spiritual philosopher will thoroughly demonstrate intelligence existing as an entity, I shall be logically bound to abide by the above expressed opinion. Still I shall be glad to test the matter in any way favourable to my spiritual friends, consequently propose arranging a subscription-seance to be held in the Hall of Progress at some convenient date, the sitters to consist of a fair proportion of Spiritual-

ists and materialists, and a well-qualified medium be employed. I will select friends alone who are willing to submit to all conditions required by the medium, and whose sole desire is to seek the truth, the whole truth, and nothing but the truth. Any special phenomena it may be my fortune to observe I will faithfully record in your journal the following week. Communications respecting the seance to be made at the following address.

219, Whitechapel Road, E.

C. B. MERSH.

[Spiritualists do not demand the acceptance of a theory, but the investigation of facts, and doubtless it was our amiable correspondent's advancement of an opinion to meet well-ascertained facts that instigated Mr. Hocker to treat him so heroically. The idea of a subscription-seance is good, but we would warn our friends against determining the whole question upon the issues of one seance.

—Ed. M.]

RING-TEST AND SPIRIT-LIGHTS.

BISHOP AUCKLAND.

To the Editor.—Dear Sir,—The circle at Mr. Fawcett's on Sunday night, February 16th, was composed of fourteen sitters besides the three mediums, which were much used, viz., Mr. Meek (entranced by "Dr. Nixon"), Miss Fawcett (by "Valina"), and the medium Miss Smith, from Jarrold (by "Jemmeritta"). At first we had the table rapped, and it floated in the light; then we were ordered to change and sit in a semi-circle, with the two female mediums at the right end of the circle, and the table in the corner at their right; then I was requested to tie both their hands, which I did; after which the light was put out, when we had bell-ringing and tambourine playing, while either the female mediums or the circle were singing. There were also eight spirit-voices heard through the tube: two were recognised by relatives present; some were masculine, and very powerful. There was also a direct spirit-whistle. "Dr. Nixon" made his medium prove that spirit-influence could control fire, for while the lamp was giving a good light he held the medium's hand over and in the flame, even while many made remarks as to the poor medium's hand. At last, in a slow way, he smothered the light out between his finger and thumb. During time of singing the two mediums, Miss Fawcett and Miss Smith, were lifted with their chairs on to the table, and to the astonishment of some sitting nearest to the mediums, who did not know they were removed, until "Valina" told us to get a light. Some one offered to lift them down, but "Valina's" reply was, the spirit "Peter" had put them there, and would lift them down. The light put out. "Peter" lifted the mediums down, then untied their hands. A light got "Valina" next told Mr. Robert Gibbon to sit for the ring-test, and the light was put out. Mr. Gibbon said he was sure there was nothing on the arms of "Valina's" medium; he held her hands fast with his. In a short while, he said, he felt the ring on his arm. A light being got, there the ring was on his left arm. It was next put on to Mrs. Gordon's arm, who took the same precaution. Then came the treat for all—spirit-lights in ones, twos, and threes, until we had had about the number of seven. Then, to finish with, Miss Fawcett was taken across the room on the chair close against some of the sitters, Miss Smith half-way. I may here add, when the light was out, we were all under test-conditions.—Yours, &c.,

JOHN BINNS.

Old Hunwick, near Willington, Durham.

Another correspondent thus describes part of what took place:—

"The tube was used by eight different voices, mostly spirit-relations of the sitters—sisters, daughters, and sons, each voice in tone and peculiarity recognisable to the party addressed. Five or six got the ring-test through the mediumship of Miss Fawcett. One eccentric sort of gentleman desired to have an iron ring 3-8 in. thick and 4 7-8 in. in diameter to be put on his neck, but the spirit objected on account of the ring being far too small. A grand fire-test was given by the spirit, 'Dr. Nixon,' through Mr. Meek, whose hand was held in the flame of a spirit-lamp while he delivered an address 'Concerning the Three Hebrew Children in the Burning Fiery Furnace,' using the flame of the lamp as a practical illustration."

MR. AND MRS. EVERITT AT DARLINGTON.

DEAR EDITOR,—Mr. and Mrs. Everitt, of London, with their usual generous spirit, favoured me with their presence at my house last Thursday evening, March 6th, having, as you are no doubt aware, previously given the Darlington people a lecture reading in the room of the Darlington Spiritualist Association, which was very fairly attended by an audience who seemed keenly alive to the subject before them, evidenced by the questions put at the close of the lecture.

After refreshing the physical, we drew up to commune with the loved ones unseen. Present—Mr. and Mrs. Everitt (London), Mr. and Mrs. Everitt (Bishop Auckland), Mr. Freund (Stockton-on-Tees), Miss Moore (Preston Junction), Mr. and Mrs. J. A. Butterfield, Mr. Alfred Hinde, Mr. G. R. Hinde, Mrs. T. P. Hinde, and myself. The lights being extinguished, we commenced by singing, our spirit-friends quickly making their presence known to us by filling the room with a variety of odours distinctly separate from each other, but exquisitely refreshing. Of course, to a sceptic who might think himself gulled someone must have taken Messrs. Rimmel by storm to produce such a result. Then came the pretty little spirit-lights, one of which was very brilliant; in answer to a request, they twinkled like the stars of night in the clear sky above. Suddenly the welcome voice of the spirit "Nippy" expressed his pleasure at meeting us in circle for the first time in Darlington, continuing a varied conversation in the direct spirit-voice with the friends present. "Nippy" was particularly earnest with my brother Alfred about his future development. The interchange of thoughts and ideas were enjoyable in the extreme, only to be appreciated by those who are knit together by the bonds of spiritual love.

I think I am perfectly justified in answering for most of my friends present—if the expressions are to be taken in good faith that fell from their lips after the seance—that the harmony was most complete, so much so, that "Nippy" gave the spirit-voice in all its possible perfection. The rappings were most distinctly given: first out of the centre table round which we sat, then on the glass of the window, then on a small chest of

drawers, answering numerous questions; the little tiny rap of a dear little boy of mine ("Arthur"), who passed away a few months ago, answering several questions put by his mother and myself, then addressing his Uncle Alfred, who was very much attached to him in earth-life. Oh, what balm to a sorrowing mother's heart when she can be drawn so near to the spirit-world, and commune with those dear ones sacredly cherished in a parent's heart! After considerable advice and many kind expressions from "Nippy," he said we were to bring the seance to a close, which we did after singing the doxology, leaving upon the mind the indestructible evidence of the immortality of the human soul, where a man is prepared to trust to the faithfulness of his own senses.

Three of the friends present had never seen spirit-phenomena before, and were struck with wonder and astonishment at what they had witnessed, drawing from them the firm conviction that Spiritualism is true.

—Yours, in spiritual brotherhood,

THOS. P. HINDE.

THE MISSIONARY MEDIUM IN MANCHESTER.

A letter received from Mr. Wallace contains the following remarks:—

"I arrived here the other night, and soon found that a little circle I arranged sixteen years ago had not been forgotten, and we soon commenced our usual practices, and discovered a fine medium in our company. Yesterday I attended the Sunday meeting, and was much delighted to find such good company in possession of such comfortable quarters; for I think these the most convenient premises I have found in the possession of the Spiritualists. I had the pleasure of hearing a very fine trance-address, which was listened to with great attention by the audience."

Respecting Mr. Wallace's visit, we have also received the following letter:—

"DEAR SIR,—Perhaps you will think me troublesome, but when I have told my tale you may possibly forgive my intrusion upon your kindness. I can assure you this is the first time of my writing to any newspaper. I will now give a statement of facts. Mr. W. Wallace, of London, called on me sixteen years ago, and instructed us how to get communications from the supposed dead, which made a deep impression on my mind at that time in consequence of the nature of the communications I received; but my time being so fully occupied, I had not seen anything of the subject since, until last night, when to our surprise, Mr. Wallace again walked in, and table-movement was at once proposed, and I must tell you the table was off at once, and soon all over the room. The communications that now ensued both surprised and amused the company very much, but as they were more of a private than public nature, I draw the curtain over them; but now judge of the horror and consternation we experienced when Mr. Wallace pronounced our eldest daughter to be a medium of no mean class. What is now to be done? This dear and loving creature is attached to some religious order in this city, and lately some of their members have been dismissed because they had committed the grave offence of attending some spirit-circle contrary to the dictation of the leader of that body, whose duty should be to teach their members all that can be known about spirits and their conditions. What can I do? [Our correspondent concludes by asking in a humorous strain whether he should have Mr. Wallace punished for sowing the seeds of heresy, or have his own family disgraced by becoming Spiritualists.]

"J. A. COOPER.

"4, Rumford Place, C. O. M., Manchester, S."

This is also Mr. Wallace's address.

[The invariable custom of the Christian Church is, and has been, to use every power to prevent heresy. Civilisation has so far ameliorated the moral state of the people that the Church contents itself now with hard words and petty acts of individual persecution. If our facetious correspondent wants to distinguish himself in the eyes of those in authority, of course he will do what he can to annoy Wallace, for it is too late in the day to stop him. But if, on the other hand, he is a devoted truth-lover, like Jesus, the apostles, the martyrs, and the fathers of our present liberty, then he will cling to facts and truth to the very gates of death, and farther if necessary.—Ed. M.]

SPIRIT-PHOTOGRAPHS.

To the Editor.—Sir,—On calling last week at the residence of my friend Mr. Henry Smith, I was particularly struck, whilst waiting in the dining-room by myself, by a carte-de-visite that was standing on the mantelshelf. The picture represented Mr. Smith sitting in an arm-chair, looking at, perhaps conversing with, his son, a child of six or seven years of age; whilst standing up on the other side of him was a figure which no one who had known the original personally—as I had done—could fail to recognise in a moment as a good portrait of Mr. Smith's father, who left earth-life about a year ago. The features were most marked, and the dress—consisting of a long dressing-gown and a black skull cap—unmistakable. Whilst examining this picture it never for an instant occurred to me that it was a spirit-photograph. When Mr. Smith entered the room I drew his attention to it, remarking that it was a very good likeness of his father. He immediately inquired of me somewhat abruptly what I knew about it, alluding to the circumstances under which it had been taken. I replied that I knew nothing whatever of its history. He then informed me that he had gone to Mr. Hudson's for the purpose of getting, if possible, a spirit-photograph of his late wife, and having had a sitting this was the result. Mr. Hudson did not know Mr. Smith, sen., in life, and I believe was not at all aware that he had departed to the "summer land." The likeness is one of the most accurate that I have seen.—Yours fraternally,

GEO. SEXTON.

BALLS POND ASSOCIATION OF SPIRITUALISTS.—Last Monday evening Miss Keetes spoke under spirit-control to a crowded audience. The Scripture words, "Mene, Mene, Tekel, Upharsin, written on one of the walls of the banquet hall of Belshazzar when he was conversing with his wives, nobles, and parasites," formed the text. Several questions were put to the spirits, who readily answered them, although some were hardly relevant to the subject. It was announced that on the following Monday a lecture would be delivered on Spiritualism, which would afford an opportunity for discussion.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

Spiritualism in Glasgow—Spirit Teachings Through Dark Seances—An Inquiry from Egypt—Spiritualism Amongst Bristol Secularists—Was John the Baptist a Reincarnation of Elijah?—Oliver Cromwell a Medium—Sagacity of Canary Birds—Clever Conjuring and Doubting Spiritualists—Maskelyne and Cook, and Spiritualism—Letters on Spiritualism by the late Lord Lytton—Conditions Affecting the Spirit-Faces—Lancet Scratches—Spiritualism in Pindia—Spiritualism at the Hall of Progress—The Report Subscription List—A Curious Chapter of Accidents—Madame Louise's Seances—Mr. Burns at Heckmondwike—Saturday Evening Seances—Next Sunday in London—A Clergyman at the Cavendish Rooms—Mr. and Mrs. Holmes's Seances, &c.

SPECIAL NOTICES.

A list of Meetings and Seances at the Spiritual Institution, in London and in the Provinces, may be found on page 130.

A list of Agents for the "Medium" and Spiritual Literature appears on page 131. Information respecting the movement in their particular district may be obtained from most of these Agents.

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 14, 1873.

THE PROGRESS OF THE DIALECTICAL REPORT.

The work of our friends in obtaining subscriptions for this edition has again made progress during the week. Those who make the most earnest effort are rewarded with the best success. Mr. N. Smith, Aston Road, Birmingham, writes: "Put my name down for sixteen Dialectical Reports, instead of eight. I hope I shall be able to order still more before they are published, for I ask all I come in contact with to have a copy." We have also to observe that subscriptions have come in from some new places, but there are important towns from which no results have yet been transmitted. We might name Carlisle, Worcester, Devonport, Portsmouth, Exeter, Stockton, West Hartlepool, Sunderland, Shields, Wakefield, Doncaster, Bradford, Oxford, Cambridge, Jarrow, Trowbridge, Cardiff, Merthyr, and many other places. Are there no Spiritualists in these towns who can do something to promote the cause in such an easy and effective manner? We are desirous of closing the subscription list at once, and proceeding with the publication of the work. The hopes of securing the desirable printing machine brighten, and altogether there is life and energy being displayed in all departments of the movement in which our readers take so much interest. We continue the

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1 Major Menars, Bath	8 B. E. Kennedy, Esq., Hampton Court
8 Mr. J. Hiscocks, Tisbury	8 A. H.
8 W. N. Armfield, Esq.	
8 Dr. Dobson, Barrow	
8 Mr. H. Swire, Bowling	
1 Mr. S. Mathers, Kilkeel	
8 Mr. E. Thornton, Bradford	
8 Mr. Patterson, Middlesborough	
8 Mr. Skeldon, Crewe	

In all 1,520 copies.

ANOTHER DISCUSSION PROPOSED.

We have received a number of letters criticising Mr. Reddall's recent lecture at Heckmondwike for which we cannot find space. We have been requested to publish the following correspondence:—

"Dear Mr. Burns,—I, along with other friends, visited Heckmondwike yesterday, to hear the champion of the Secularists lecture on Spiritualism. At the close of the evening address it was stated that he (the lecturer) was not afraid to meet any of the Spiritualists in a debate; so the friends of Spiritualism resolved that Mr. Burns should meet Mr. Reddall in the Co-operative Hall for that purpose. So I write to ask if you will meet him; and if so, on what date or dates? As you are going to visit Heckmondwike on the 16th, we should like to know if you can make it convenient to meet him in the following week? If that will not be a convenient time, you will please let me know when you can come, and the rules you will require to be kept during the debate. It was mentioned that each man was to speak for half an hour in turn. You will please forward particulars by return post.—Yours in the cause,
B. BRADBURY.
"Morley, March 3, 1873."

"Dear Mr. Bradbury,—I have not had one moment to attend to your kind letter till this morning. As far as I understand Mr. Reddall's position in respect to Spiritualism, he simply denies the facts, or advances baseless theories of delusion or trickery respecting them. To debate with such a man is simply an impossibility, because his position is irrational. Supposing the question were physiology, what would be the use of debating with a man who denied the existence of the viscera and their appropriate functions? If the topic were chemistry, no one would think of standing upon a platform with a man so ignorant as to be unconscious of the existence of the primary elements. To debate, men must have different views on the same subject, not a denial or a shirking of the subject on the part of one altogether. None but a fool would attempt to debate a question the basis of which he utterly denies, because on his own showing there is nothing to debate. This was the course taken by the Goliath of Secularism, Mr. Bradlaugh; and having silenced him, I do not want to make myself ridiculous by putting on armour to fight one of his babies. If Mr. Reddall will favour me with a statement of his position, I will give it my best attention.—I am, very truly yours,
J. BURNS.
15, Southampton Row, London, W.C., March 13, 1873.

A SCANDALOUS LETTER appears in a west-country paper, charging Spiritualists and mediums with the most detestable crimes. There is no pure mind but will loathe the human cesspool from which the abominable statements emanated. The editor justly demands proof.

THE RECENT DISTURBANCES AT MR. AND MRS. HOLMES'S SEANCES.

Last week we alluded in a note to a report of these seances to the fact that a light had been struck on a subsequent evening, and that conflicting rumours were afloat as to what was then observed. These contradictory statements are so decidedly opposed to each other that to give place to any one of them would necessitate the occupation of our space to an unwarrantable extent, and open a controversy which could lead to no definite result. If those then present cannot agree among themselves as to what took place, and if we cannot decide upon the matter after having devoted many hours to its investigation, surely it would be foolish of us to try to guide the public in forming an opinion.

We have never asserted the honesty or assumed any responsibility as to the character or conduct of the Holmeses, or any other mediums, and hence it is not necessary for us to utter one word in their defence—a work which we have never undertaken. All that we can say is, that we have sat with them many times under the strictest precautionary conditions; we had looked for imposture, and could detect none, but are absolutely certain that everything which we have reported respecting their seances is true, and may be verified by a repetition of the experiments. In all sittings with mediums the only way is to leave their honesty out of the question, and adopt such arrangements as will defy them to impose on the sitters. Surely it is not necessary to waste space telling the world that any person is a cheat when he is continually treated as such. We have always found the Holmeses willing to submit to any form of test proposed, and we warmly urge the adoption of the most satisfactory measures with all mediums.

We may also add that there is at present in operation a conspiracy to interrupt the Holmeses in their seances. On another evening, while the faces were being shown, the screen was torn down by a muscular investigator, and nothing whatever was discovered, as we know from the parties who first entered the room; and yet in this, as in the former case, the most contradictory statements are afloat. Under these circumstances, and when an exposé coolly states that he is determined to drive the Holmeses out of the country, we can scarcely allow ourselves to be made a tool of in a work more infamous by far than that with which the Holmeses are charged.

We think there should be a committee of experienced and intelligent Spiritualists appointed to be present at every public seance, and see that the sitters are duly protected by test arrangements, and that mediums may be guarded from such outrageous conduct as the Holmeses have been too often subjected to.

MR. HERNE'S SEANCES.

Mr. Herne regrets that his recent severe indisposition prevented his appearing at the Spiritual Institution on Saturday evening last, and led to the disappointment of those who attended for the purpose of being present at his seance. His health is now so much restored that he hopes to be able to hold his seance at the Spiritual Institution on Saturday evening, and be favoured with the presence of friends, old and new. A new form of manifestation is expected.

MR. WILLIAMS'S SEANCES.

It gives us pleasure to learn that this medium, both in public and at the private residences of investigators, continues to have very extraordinary phenomena under test-conditions. He called in the other day with a solid iron ring on his wrist, too small to be by any means passed over his hand. He stated that it was put on while giving a seance at Mr. Wilson's, Clapham Junction, and that his hand was held by one of the sitters when the ring was being put on. Mr. Wilson has since called and corroborated these statements. We suppose Mr. Williams still wears the iron ring, and no doubt will do so till the spirits take it off.

Mrs. Holmes desires it to be known that she will not continue her Tuesday evening seance. She is so overwhelmed with work that she will in the meantime devote the Tuesday evening to rest.

Mr. Wood, musical medium and member of Mr. Reeves's circle, King's Cross, intends giving a concert at Walthamstow, on the 27th inst., and will be glad of the support of Spiritualists in that neighbourhood.

Mrs. Bassett will resume her seances for the spirit-faces at Mr. Cogman's, 15, St. Peter's Road, Mile End, on Tuesday evening next. Admission, 2s. Mr. Cogman's quarterly tea-meeting takes place on Sunday evening.

JUST AS we close our columns we have received a copy of the *Hull Morning News*, containing a four-column contribution on Spiritualism, by "Mr. Thomas Stather, engineer." We have not had time to read his laborious effort, but snatch a moment to thank him for his excellent and gratuitous advertisement of the cause. His article has (according to reliable witnesses) excited a great deal of attention and a corresponding degree of disappointment at the lame theories of our engineering friend. "O that mine enemy would write a book!"

A WRITING MACHINE.—A very great curiosity and wonderful invention may be inspected any day, from one o'clock to five, p.m., at 200, Fleet Street. It is entitled a type-writing machine, by means of which a piece of writing can be done as legibly as ordinary print, and in about one-half of the time in which it could be accomplished with the pen. By touching a series of keys bearing the letters of the alphabet, levers like the hammers of a piano, but loaded with metallic letters corresponding to those on the keys, are made to strike successively the same point, over which the paper moves progressively as each letter is struck. We found no difficulty in writing with it at the first trial, and feel that we could soon use it as quickly as the pen, with a far more legible result. The labour is not so hard as that of writing, as the nervous jerking of the pen is superseded by the simple touch of the hand in a downward direction. The work of composition is not at all interfered with, but the matter is said to flow more easily than in ordinary writing. Mr. Densmore wrote forty-six words per minute; but with a little practice sixty words might be easily accomplished. Specimens of the writing may be seen at our office.

NEXT SUNDAY IN LONDON.

Sunday Services for Spiritualists, at Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, at 7. Mr. Thomas Shorter, on "Some Lessons from the Wars of the Nineteenth Century."

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

Sunday Lecture Society, St. George's Hall, at 4. Mrs. Fawcett, on "The Education of Women."

Sunday Evenings for the People, St. George's Hall, at 7. An Address, followed by Haydn's Oratorio, "The Creation."

"An Unfettered Pulpit," South Place Chapel, Finsbury, at 11.15. M. D. Conway, on "The Elder Brother of the Prodigal Son."

New Hall of Science, Old Street. C. Bradlaugh, on "The True Greatness of the Old Testament."

NEXT SUNDAY AT CAVENDISH ROOMS.

It will be a source of satisfaction to many to learn that on Sunday next the platform will be occupied by the veteran teacher, Mr. Thomas Shorter, whose well-finished and substantial addresses always leave a good and permanent impression. Next Sunday, then, will be a good opportunity for the introduction of strangers to the meetings, and we hope some effort will be made to do so. The subject announced is "Some Lessons from the Wars of the Nineteenth Century."

On the following Sunday, Mr. Prentice Mulford, of California, will advance the novel and suggestive theme, "What the Mountains Taught Me."

MR. BURNS AT HECKMONDWIKE.

The following is a copy announcing the meetings:—

IS SPIRITUALISM TRUE OR FALSE?

On Sunday, March 16th, Mr. J. Burns, of London, will preach two Sermons in the above hall. In the afternoon, at half-past Two o'clock;

Subject: "I am not come to destroy, but to fulfil the law."

SYLLABUS: What is the law of the prophets and of Christ which we are to fulfil?—The spiritual science of the Bible demonstrated.

Evening service at half-past Six o'clock; subject:

"Concerning spiritual gifts, brethren, I would not have you ignorant."

SYLLABUS: The religion of Jesus and the Apostles as taught in the New Testament, and interpreted by modern discoveries.

All classes are invited to attend, and "prove all things, and hold fast to that which is good."

Admission, front seats, 6d.; back seats, 3d.

Mrs. BUTTERFIELD speaks twice on Sunday at the New Hall for Spiritualists, Back Lord Street, Lister Lane, Halifax.

MR. MORSE speaks again for the Liverpool society on Sunday next. He will resume his seances in London on Friday, the 28th.

MR. BURNS will answer questions at Liverpool at the afternoon and evening services on Sunday, March 23rd. Those who are in the habit of attending the meetings should have their questions prepared.

OUR LONDON READERS will learn with pleasure that they are soon to have an opportunity of hearing Dr. Sexton lecture on Spiritualism. The announcement made in our advertising columns will give full particulars, which we hope will receive a large measure of attention.

ROCHDALE.—On Sunday, March 16th, two addresses will be given in the trance-state, through Mr. W. Johnson, D.G.W.C.T. (I.O.G.T.), of Hyde, at the "Good-Will" Society's room, River Street, in the afternoon at half-past two, and evening at six o'clock; subject—"Spiritualism; its adaptation to the Spiritual wants of the present age." Admission—front seats, 3d.; second seats, 2d.

THE "INQUIRY FROM EGYPT" will be found answered in this number of the MEDIUM. It was first discussed at Mr. Morse's seances, and without the result having been divulged it was brought before the spirit controlling Mrs. Olive. The answers given on another page will be found to correspond in a remarkable manner. It will be interesting to learn from our Egyptian correspondent the facts as to whether the medium was over-worked at the circle or in her ordinary occupations, or whether any changes affected her.

WEST HARTLEPOOL.—Mr. Hull sends us an account of some seances recently held at his circle, at which the medium was securely bound by the spirits, his coat taken off and put on again while bound, instruments played, objects carried about, the spirit-voice heard, and flour and feathers brought. In a future report we should be glad if particulars would be clearly given as to whether the spirits bound the medium, whether the manifestations occurred in the dark, and what tests were used; also when spirits are said to communicate, whether by direct voice, through the medium, or by signals. Sometimes our correspondents, from neglect of such particulars, render their reports unfit for publication.

KING'S CROSS PSYCHOLOGICAL SOCIETY.—On Wednesday evening Mr. Williams gave a seance under test conditions at 103, Caledonian Road. During the dark seance spirit-lights appeared; "John King," "Peter," and "Katey" spoke in the audible spirit-voice; the musical-box was wound up and carried all round the circle playing. Many were touched with the tube and some with hands, and a great many things, some of them several pounds in weight, were taken by the spirits from the mantel-shelf and placed on the table. During the light seance Mr. Williams was tied in his chair and the knots sealed. "John King" appeared at the aperture repeatedly, but said the conditions were not favourable for materialisation. Altogether the seance was most enjoyable and convincing. The phenomena were of a pleasing and gentle nature, except the bell-ringing of "Peter," which was somewhat vigorous. The proceedings closed with an expression of gratification and thanks to Mr. Williams. The Society seems to be making progress and doing good work.

The Spirit Messenger.

February 28th.

MR. MORSE'S SEANCE.

(The questions were answered by TIEN-SIEN-TIE, the guide of the medium.)

The first topic brought before the attention of the spirit after he had assumed control was the "Inquiry from Egypt," printed in the MEDIUM, No. 152, page 106, desiring information as to the cause of the cessation of phenomena at a circle at Alexandria. The reply was to the effect that as the manifestations were dependent on a certain kind of aura emitted from the medium over and above the wants of life, any extra demand made upon it might exhaust it, and render the occurrence of the phenomena impossible. Thus, overwork, grief, powerful passions, or illness, might absorb so much of this aura, or prevent its formation to such an extent that the medium would have no power to obtain manifestations. If the medium exercised the mediumistic functions too severely it would also lead to a suspension of the phenomena.

Q. Will the spirit kindly inform us what we are to understand by a vampire?—A. We have answered this question beforetime, but will give our experience. A vampire is no more nor less than an earth-bound spirit, physically and mentally, in love with physical conditions, and not able to subsist without a gross use of them. Such spirits associate themselves closely with humanity in their vital functions, and draw vitality from them. This gross tendency lasts till light beams in upon the darkened soul, and the chains that bound it to the lower range of existence are snapped. The cause of this evil is the universal ignorance which exists in the world as to the growth and development of mankind. There are also vampires living in the body, who, by getting into sympathy with those of a certain type of constitution, will gradually absorb the life-power of the person thus related. In this way the weaker and finer vessel always suffers, and the husband, but more frequently the wife, pines away, and dies of insidious diseases, the causes of which are inscrutable.

Q. Is it necessary for an undeveloped medium to be controlled by an undeveloped spirit before a higher one can control?—A. Our experience does not warrant this arrangement. Indeed, the undeveloped medium requires a fully developed mind to guide it. [It was here remarked by the chairman that the spirit which first controlled Mr. Morse was of a very different type from the one then using him.] Sometimes it is best for a lower spirit to operate in the first instance, when the magnetism is crude, and requires fining down, then the higher becomes more positive and practicable.

The following question was then read to the spirit, from Signor Damiani, Naples, communicated in a letter dated February 7, 1873:—

Q. Amongst the notoriety in the healing art established in Naples there is a friend of mine, Dr. Atkinson, from England, who would, if he could, believe in the sublime truth of modern Spiritualism. He has not as yet witnessed many phenomena, and is therefore justified in suspending his judgment on so important a subject. Last week, however, something happened that has somewhat staggered him. He wanted to saw a human skull in two, and in order to perform the operation skillfully, he begged his lady to hold that skull with her two hands whilst he used the saw. But when the operation was over, he was surprised to perceive a dark line upon Mrs. Atkinson's brow, as if traced with a finger, extending vertically from between her eyebrows to where the hair begins. He was on the point of calling his lady's attention to the fact, when she told him that he had two lines on his forehead, as if traced by the index and the middle finger of a hand, for they did not begin on the same level, and extended from over his left eyebrow upwards. They tried to obliterate the marks with their hands and handkerchiefs to no effect, but they vanished shortly afterwards of their own accord.—

A. We think this manifestation may be traced to a spiritual origin, and for this reason: the gentleman had been discussing probabilities which would draw influences around him, watching for an opportunity to assert himself in his experience as facts, and lead him to the recognition of a spiritual life hereafter. The engrossed state of the lady's and gentleman's minds might give the spirits a passive sphere in which they could operate and produce a very unusual result. In kind the manifestation under discussion was similar to the production of raised coloured letters on the arms of mediums, as has been repeatedly observed in the experiences of Spiritualists.

JAMES MALTRY.

After a long address from the "Strolling Player," the medium was gently controlled by another spirit, who said, "Good evening. In accordance with a promise that I made through a medium I control, Mrs. Olive, I just came here to-night to show that I have kept my promise that I would come and control this medium. It is not expected that I am to say much, save that I am now fairly contented, and feel better satisfied than I did some months since. I may, perhaps, at some future time speak to my wife and family in this manner. You will remember my name, James Maltry." The medium held his chest with his right hand, and, by the end of the message, spoke as if deficient of breathing-power. Mr. Maltry was in life an enthusiastic Spiritualist, and his decease was recorded in the MEDIUM a few months ago. In alluding to his state, he meant the consequences of his sufferings previous to physical dissolution.

THE INQUIRY FROM EGYPT.

DR. FORBES CONDEMNS THE PROPOSED "CURE FOR INCURABLES."

(Mrs. Olive's Seance, March 6th. Spirit-guide, "Marie Stuart.")

The American gentleman who was addressed a few weeks ago by the spirit-guide of his wife, "Dr. Starre," was again present, and reported that he had since received from America a message written by the Doctor through his wife, confirming the fact of his having communicated through Mrs. Olive. The same gentleman also stated that he found that numerous prophetic announcements made to him by "Sunshine" had been verified by the events. "Sunshine" came first, and gave a number of tests to those present, to one gentleman especially, who stated that, at a private seance with Mrs. Olive, the chief events of his past life had, to his intense astonishment, been passed in review before

him by one of the spirit-guides. "Hambo" followed, and was asked if he could give any reply to the recent inquiry from Egypt about the sudden cessation of communications through a writing-medium. He stated that he was personally acquainted with the facts of the case, having had frequent occasion to be at Alexandria during the residence of Mr. D. K. C. The medium in question had been overworked, and was "pumped out." She had sat too much, and the spirits had used her too much; she should lay it past entirely for a while, and recruit her strength; then when she felt strong and well she might sit again, drawing only moderately, however, on her powers. "Dr. Forbes" came next, and was asked his opinion of the recently-proposed "cure for incurables," viz., the administration to the patient of a strong narcotic to bring about relief by death. He replied, that as a spirit he unhesitatingly condemned the proposal. The severance of the spirit and the body by the act of death should never be performed or hastened to completion by any act of man. It was an act that should be left entirely in the hands of the administrative mind of the universe, call it Nature or God, as you will. Death was a process of evolution, and Nature only could judge the fitting time. The fruit would drop from the tree when it was ripe; and however desirable it might appear to us to abridge the miseries of a fellow mortal, yet to do so by forcing a premature severance of the spirit and the body would result in the infliction of a much greater evil on the spirit, and weight it heavily in its subsequent course of elevation in the spirit-spheres.

MADAME LOUISE'S SEANCE AT THE SPIRITUAL INSTITUTION.

The following well-penned epistle came to hand too late for our last issue:—

SIR,—Last night, accompanied by two friends who hold official positions of some importance, I attended the seance of Madame Louise, held at 15, Southampton Row, Holborn, and thinking the particulars may not be uninteresting to some of your readers who, like myself, are inquiring into the subject of Spiritualism, I will, in as few words as possible, relate what took place, and add one or two remarks which appear to me to be pertinent to the subject. The rooms at the Institution in which the seance was held are on the first floor, communicating by folding-doors, and are of dimensions sufficient to accommodate a considerable number of persons. The company assembled on the present occasion consisted of nearly forty individuals, who were arranged in front of a screen, filling the space left open by the partially closed folding-doors, and in the upper portion of this screen was an aperture, in size about a foot square. In the back room was the medium, Madame Louise, and this room two persons, of whom I was one, carefully searched; and after the door was locked the key was handed to me, and I retained it in my hand until after the seance, when I unlocked the door and Madame was liberated. It should be mentioned that the seance was not a dark one, the light from a lamp placed somewhere at the back of the room, although subdued, being sufficient to enable one to distinguish the different individuals present.

After waiting but a very few minutes, a face, looking almost like alabaster, appeared at the aperture, came forward and receded several times, and finally disappeared. This was followed by some five or six more faces, which came forward, bowed, and retired in similar fashion; and eventually appeared some hands, which I saw distinctly, and carefully observed were entirely unlike those of the medium. Of the faces, with the exception of two, I am unable to speak of my personal knowledge, as from the position I occupied, I could not see them all distinctly; but it appeared to me to be interesting and worthy of observation, that, when one of the faces appeared, a lady present got up and appeared to be much excited in recognising the features of a deceased relative. One of the forms appeared to be "Mr. Fisk," the American; another, "Mary Queen of Scots." These I could hardly see, from the reason I have stated; but of the two I did see distinctly—one was the face of a young girl, calm, simple, and beautiful; the other an old man, with white hair, aquiline nose, and finely-formed features. Both these forms were strong in individual character, and were handsome types—the one of pure and charming youth, the other of old age.

Having some little skill as an amateur artist, I am rather hoping, Mr. Editor, that during my investigation of this subject I may by chance have an opportunity of seeing one of these faces long enough to be able afterwards to transfer the features to paper, when, as it may not be uninteresting, I shall be happy to present you with the result.

I fear I have trespassed so greatly upon your valuable space, that I must compress into a few words the remarks with which I intended to conclude. The two points to which I would refer are, firstly, as to the fact of mediums receiving payment for their occupation; and secondly, as to the idea that professors of legerdemain and tricksters are able in any way to explain the phenomena of Spiritualism. On the latter point I speak with extreme diffidence, for I am no apostle or prophet in the cause, knowing, indeed, at present, but very little about it; but from what I have seen, I certainly am inclined to believe that we are on the verge of a very wonderful discovery, and one that before many years are past will be universally acknowledged. With reference to the conjurers, wizards, Messrs. Maskelyne and Cook, Bosco, *et hoc genus omne*, the one proposition I would venture to submit is that, unless they or one of them will undertake to come forward, and, under precisely the same conditions as those under which spiritual phenomena take place, will produce the same results, all the rank nonsense spoken and written about their exposure of the supposed trickery of these phenomena may be sufficient to convince an ignorant, careless section of the public, but is altogether unworthy intelligent thoughtful men, and greatly beneath the dignity of those who may be the pioneers of the grandest discovery of modern times to notice.

As to the former point to which I referred, it surely is most unjust that because mediums are paid for their services, that this fact should be used as an argument both to their prejudice personally, and to that of the cause they serve. "The labourer is worthy of his hire," and it is honourable for poor persons to work for their maintenance. Not only are members of the different professions paid—and frequently well paid too—but, to go higher, do not the ministers of religion of all denominations in this country look pretty keenly after the loaves and fishes? I fancy, Mr. Editor, that I could name one or two Right Reverend

Bishops of the Established Church who would stare pretty considerably if they were told they would be expected to do their frequently not over onerous duties and not expect payment for the same. I dare not trespass further on your space. I enclose my card.—I am, Sir, yours most obediently,
INVESTIGATOR.

Wednesday, March 5th, 1873.

A PUBLIC SEANCE FOR SCEPTICS AT 61, LAMB'S CONDUIT STREET.

To the Editor.—Dear Sir,—Your correspondent "C. F." has given an excellent account of a seance for Spiritualists only, under the mediumship of Mr. Charles E. Williams alone, in No. 152 of your periodical; and if you will kindly permit, I beg now to offer, for your sceptical readers chiefly, some account of Mr. Williams's last Thursday evening's seance, held for the public generally. Having formerly sat repeatedly at Messrs. Herne and Williams's seances, I have much pleasure in testifying, as an old Spiritualist, to the extremely successful character of the seances now held by Mr. Williams alone, the mediumistic power really appearing to suffer no diminution; while the complimentary accounts which I have read with much pleasure of late regarding Mr. Herne's mediumship at the Spiritual Institution, leave no other inference than that an accession of mediumistic power has been brought to the cause, owing to each of these extraordinary mediums now acting separately.

On the present occasion, though Mr. Williams had held a private seance the same afternoon, he seemed quite fresh again at eight o'clock, when about a dozen persons, including one lady, chiefly Spiritualists, sat down, and joined hands round the table in the seance-room, for the voice, manifestations, &c., in darkness.

The chief sceptic present professed to be very suspicious, and had recourse evidently to peculiar precautions and private experiments, but he reckoned without his host, for presently "John King's" well-known spirit-voice was heard through the paper tube saying, "Put back that ring again," alluding to the iron ring which had been on the table with the musical instruments, &c., which demand had to be repeated several times before it was complied with. Shortly afterwards, when the musical-box was suspended and moving in mid-air while playing, a spirit-light being also attached to it, "King" had again to intervene and request our sceptical friend, in direct voice, to give up the match-box and hand it to Major —, who, being a Spiritualist, was to retain it safely till required for general purposes. No doubt an intention had been perceived in the sceptic's mind of suddenly striking a light, perhaps with the innocent desire of seeing the spirits! However, owing to the sudden break in the spiritual battery by which it was upheld, which light would have chemically produced, the musical-box would have dropped down on the head of some innocent individual present, and perhaps the owner of the injured cranium would have attributed the act to malignity or mischief on the part of the spirits. In a few minutes after "King's" last intervention, his services as chairman were again required, for he was heard by all prohibiting hands from being disjoined, so that the electric chain, he said, might not be broken. Our sceptical friend, when asked if he was the offender, very naively replied that he had only just put his hand on his neighbour's shoulder as an experiment; so the great difference between the shoulder and the hand in magnetic experiments was explained to him, and when some present blamed him, "King" observed, with philosophical forbearance, that we could not expect a sceptic to be convinced at his first seance. The gentleman whose right hand held the medium's left had the ring put on his arm quite unexpectedly; and I, holding the medium's right hand tightly in my left, was asked by "King" if I would like to have the ring-test, to which I was delighted to say yes, as I had never before personally received that test, and should like to inform my sceptical friends of it. I expected it would be placed on top of my arm, and that I should feel it open and close there, so my imagination could have had little to do with the process, as the ring first fell on my knuckles, the hand still tightly grasping the medium's left, then in a quarter of a minute or so the ring darted up my arm to near the elbow, the medium not having felt it at all. It is difficult to express the feeling of satisfactory surprise and renewed desire to account for the *modus operandi* with which this extraordinary but oft-repeated feat impressed me. I felt how much we have all yet to learn. Previously I had felt myself touched and patted very often, and my left arm well manipulated by spirit-power, a lady once standing close to my left side, her dress pressing against me, when the only human lady in the room was sitting at the opposite side of the table; and I now understand that all this was due to the efforts of the spirits to prepare my system and arm for the ring-test. The iron of the ring must have momentarily undergone a similar process to that by which a chemist will reduce certain substances to their supposed original elements, and afterwards restore them again to the condition in which he found them. A spiritual ether, substantial no doubt, may be brought from the spirit-realm for such feats, or else the potent agency used must be derived from magnetic and electric properties, &c., found in the seance-room, and probably retained there, but used in some peculiar chemical manner, known only as yet to the spirits themselves. When we remember how great an effect even temperature has upon iron, some faint idea may be formed of its mutability in the hands of such spiritual chemists as frequent these seances.

After the usual interval of ten minutes in the large outer room, the party all returned to the seance-room for the cabinet experiments for the spirit-faces. On this occasion Dr. — was deputed to tie the medium to his seat in the cabinet, which he did in presence of all very securely, and with peculiar private knots; and then, one of the folding-doors being left wide open to admit the gaslight with considerable power, the sitters formed a semicircle in front of the cabinet and waited, joining in easy conversation for about ten minutes. Then "John King" pulled aside, from the interior, the curtain from the central of the three small windows, showing most distinctly his turbaned head and face, upon which the gaslight streamed, and cordially bowing to us all around the room, expressions of surprise or pleasure, or both, greeting him from the sitters. This was repeated more than half a dozen times, and at all the windows, for fully half a minute each time, and then he and "Peter" carried on conversation with us for some time, when at last it was

stated that the medium was exhausted (it was then ten o'clock), and the usual "Good-night" and "God bless you" followed. On the cabinet door being opened, the medium was found very deeply entranced, and the private knots exactly as Dr. — had left them. When released, he had every appearance of being very much exhausted, and Major —, who is a powerful magnetiser, performed a few restorative passes over him.

Though seances of this nature are now becoming no novelty in London, they should not be the less prized, as tangible solutions of the great problem of the soul's immortality, and as a direct means of clearing up doubts and difficulties regarding theological subjects, by intercourse with those who, having "shuffled off this mortal coil," are now in a position to enlighten us by their own actual experiences. Begging pardon for trespassing so much on your valuable space, I remain, yours faithfully,
C.

March 11th, 1873.

A SEANCE WITH MR. WILLIAMS.

To the Editor.—Sir,—Having touched, spoken to, and seen the materialised spirit-figure of "Katey" at 61, Lamb's Conduit Street, I resolved to have a seance at my own house, which took place on Wednesday, March 5, Mr. Williams as medium. On the table were a violin, hand-bell, concertina, musical-box, and a child's glass dulcimer; also two card tubes. There were about fifteen persons present, all of whom—except one, a friend of mine—were strangers to the medium. We sat round the table, my wife on one hand of the medium and Mr. C—, a stranger to Williams, on the other. I gave strict injunctions to the company not to part hands with their next neighbour, and the light was extinguished. We soon had good loud raps; then the tubes began to roll about, and soon after, the spirit-voice was heard from them; then the violin was heard being played over our heads. The hand-bell was rung and dropped on the table; the musical-box was heard playing in the air, after being wound up above our heads and the key thrown on the table. The concertina was played at my request. Several were touched on the head with some of the instruments—my wife gently on the nose, and then a good hard knock on the head with the back of the violin; some had "hands" touching and fondling them. Two of the company had their chairs pulled from under them; one was placed on the head of Williams and another on the head of a gentleman some distance off. Beautiful star-like lights were seen by all at the same time, and then a voice from one of the tubes, "If you want the spirit-faces you had better sit for them." So the gentleman who had care of matches struck a light, and there was a scene. Everyone had hold of his neighbour's hand; two had chairs on their heads; the spirit-lamp had been removed and placed on one of the chairs on the head of one of the parties; a plate of biscuits and another of oranges, which were not on the table when we sat, had been brought from the sideboard over our heads, and put down without noise, and everything on the table was topsy turvy. Who did it, Mr. Editor? If Mr. Williams did it, my wife and the friend on the other side were his confederates, and then he must have been precious clever; in fact, to believe that one of the persons present in the flesh did it is harder for me to comprehend than that some unseen, intelligent, spiritual power was the prime mover in the affair.

We did not get the spirit-faces. I had constructed a temporary cabinet for the purpose, and we tied Mr. Williams up in his chair inside the cabinet, and covered it up, but with the exception of a book thrown out and another handed out to me, and a tube taken in from the hand of Mr. A—, in case the spirits required it to speak through, we got nothing but the voice, stating that the cabinet was not fit for the purpose. I may just add that the aperture was quite five feet from the ground, and Mr. Williams could not have thrown out the books, &c., unless he had untied himself and re-tied himself up again, which, on examination, did not seem to be the case.—Yours faithfully,

JAMES THOS. RHODES.

50, Canterbury Road, Kilburn, N.W.

WELL-TESTED CASES OF LEVITATION.

To the Editor.—Sir,—A young person aged about eighteen, living in the neighbourhood of Braintree, is possessed of the rather uncommon power of levitation. Allow me to state how she has been tested.

1. She is seated in an ordinary cane-bottomed chair; her hands and feet are secured tightly, and a seal is affixed to every binding; a leather strap is passed round her waist, then through two holes in the bar across the back of the chair, and the strap is buckled behind; either a thread or a strip of paper is run along the strap and sealed; her hands are filled with peas or tiny bits of paper. We retire to the opposite side of the room, join hands, and put the light out. To propitiate the power, a little singing is resorted to. Very soon she is raised from the floor, and we hear her voice and the creaking of the chair as she is floated about. After being buoyed up for a few minutes she asks for a light, and is found seated in the chair on the table, with all the tests in perfect order.

2. At the last sitting we slightly altered the conditions of the tests. Instead of binding her hands and feet, we placed her in a long calico bag; her hands were partially filled with peas; the tape of the bag was drawn up close to the neck, and a seal was affixed to the knot of the tape. The leather strap and strip of paper were used as before. The result was similar in all respects.

3. When standing up, and while her hands are held by anybody present, she is raised three or four feet from the floor and floated backwards and forwards in suspension, without any perceptible downward pressure. All is done in the dark.

As to the truth of this statement, I am prepared to produce testimony competent and trustworthy; as to the occult causes of the phenomena, I venture upon the responsibility of no opinion whatever.—I am, Sir, yours obediently,

ALFRED DURELL.

Bocking, near Braintree, March 10, 1873.

[The above system of testing is thoroughly commendable. We know the parties well, and our readers may place implicit confidence in the truthfulness of these statements.—Ed. M.]

K.—You are thanked for your verses, but they are scarcely finished enough in style to merit publication. Exercise more care and the condenser in future efforts.

MR. WALLACE, MISSIONARY MEDIUM.—Respecting this good friend's visit to Huddersfield, Mrs. Gill writes: "Mr. Wallace has given the greatest pleasure and satisfaction to those who have sat privately with him; each evening at our own circle, indeed, we have been much pleased with him, both as a friend and medium."

A NEW MONTHLY (Price 1d.), entitled *National Religion: a Journal of Church Reform and Religious Inquiry*, has a long letter from Mr. Noyes, and is likely to admit the discussion of Spiritualism. The editor in his address says: "We hold that the time has come for the State to detach itself from all Sectarian Church organisations,—to know nothing of High, Low, or Broad Church,—nothing of Anglicans or Baptists,—nothing of Episcopalians or Presbyterians,—nothing of Trinitarians or Unitarians. Each worshipping assembly, when assisted and sanctioned and regulated by the State, be left free to choose its own form of faith and mode of worship."

The profound cogitations of the Secularists are aptly illustrated in the following cutting from the *National Reformer*, reporting a meeting at Glasgow:—"The drift of the discussion on the subject of Spiritualism seemed to imply a general acquiescence in the views of Mr. Millar on the subject—viz., that what is known as modern Spiritualism was a result of natural forces (which as yet were not scientifically understood), such as mesmerism, nerve, muscular force, &c., and of legerdemain and mechanical contrivances practised by knaves upon credulous and too simple dupes for their own aggrandisement." Very conclusive, certainly, from men who have not investigated the subject. We have, however, a rather ungraceful acknowledgment of the facts; and if Spiritualism should result in some grand discovery in the forces of nature, such as a scientific demonstration of human immortality, to whom will the honour be due—the painstaking, experimenting Spiritualists, or the carping, scowling Secularists?

"STRANGE SPIRITUAL PHENOMENON AT ECCLESTON.—Our Chorley correspondent writes:—Bank House, Eccleston, in which two respectable ladies with their niece reside, has been the scene several times during the past fortnight of a most singular phenomenon, the inmates having been subjected to some occult influence, which is at once unaccountable and annoying. Whilst sitting quietly in the house, the inmates have been frequently alarmed—sometimes two or three times a day—by the descent of showers of water, apparently from the ceiling. These showers have drenched them, flooding the floor and covering the furniture with water, rendering the house almost uninhabitable. The shower lasts for a few minutes only, and comes down in a mysterious manner. A few days since a number of men were engaged to examine the premises; the roof was thoroughly tested, so also were the bedroom floors, but no sign of water could be discovered to account for the unwanted visitation. The ceiling remains quite dry. The showers descended after the examination of the premises just the same as before. The unusual visitation soon got talked about, and numbers of people have inspected the premises; some who expressed a desire to witness the downpour were gratified, and got thoroughly drenched for their Thomsonian temerity. The water comes straight down from the ceiling, and shows not the slightest indication of its being thrown into the apartment. So singular is the affair that people have concluded that it is some spiritual influence, and is a sort of judgment upon the good ladies of the house for some dereliction, who, naturally enough, are much affrighted."—*Preston Herald*, Feb. 15, 1873.

THE HIGHER PHENOMENA OF SPIRITUALISM.

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

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

FRIDAY, MARCH 14. No Seance; Mr. Morse in Lancashire.

SATURDAY, MARCH 15. Seance by Mr. Horne, Medium for Physical Phenomena and Spirit-Forms, at 8 o'clock. Admission, 1s.

SUNDAY, MARCH 16. Service at Cavendish Rooms, at 7 o'clock. Mr. T. Shorter on "Some Lessons from the Wars of the Nineteenth Century."

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

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

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

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

SEANCES IN LONDON DURING THE WEEK.

FRIDAY, MARCH 14. Madame Louise. See advertisement.

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

SATURDAY, MARCH 15. Mr. Horne, Mrs. Holmes, Mr. Williams. See advts.

SUNDAY, MARCH 16, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

MONDAY, MARCH 17. 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 Keever.

Brixton, at Mr. Rouse's, 45, Bramah Road, Mostyn Road, on Monday, Wednesday, and Friday, at 8.

TUESDAY, MARCH 18. Seance at Mrs. Main's, 321, Bethnal Green Road, at 8. Admission Free.

WEDNESDAY, MARCH 19. Madame Louise, Mrs. Holmes. See advertisements.

THURSDAY, MARCH 20. Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary. St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell. Seance at 8.30 p.m. Free.

Mrs. Holmes, Mr. Williams. See advertisements.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MARCH 16. KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Illingworth.

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

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

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

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

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

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

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

HALIFAX, at Mr. Wood's, Hanson Lane, Queen's Road (door above New Connection School), 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.

NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.

OSBETT 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.

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

MONDAY, MARCH 17, HULL, 42, New King Street, at 7.30.

TUESDAY, MARCH 18, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, MARCH 19, BOWLING, Spiritualists' Meeting Room, 8 p.m.

HAGG'S LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.

OSBETT 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 20, BOWLING, Hall Lane, 7.30 p.m.

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

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

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

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

FRIDAY, MARCH 21, LIVERPOOL, Weekly Conference, at Mrs. Bohn's, Calendonian and Temperance Hotel, 6, Stafford Street, at 8 p.m.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.—Established September 15th, 1870.—The Council have much pleasure in announcing to the public that they have secured the services of DR. GEORGE SEXTON, M.A., M.D., LL.D., F.R.G.S., F.Z.S., &c., to deliver the third annual public LECTURE, on THURSDAY EVENING, MARCH 27th, 1873, at the LUXEMBOURG HALL (opposite Dalston Junction Station), subject: "Spiritualism; its Phenomenal, Philosophical, Scientific, and Religious Aspects." The chair will be taken by HENRY D. JENCKEN, Esq., F.R.G.S. Questions will be allowed at the close of the Lecture. Doors open at Half-past Seven o'clock, the lecture to commence at Eight precisely. Admission: Reserved Seats, One Shilling; Body of Hall and Balcony, Sixpence; Members of the Association, FREE. Tickets can be obtained of Mr. THOMAS WILKS, Circulating Library, Dalston Lane; Mr. J. SPARREY, 13, Middleton Road, Dalston; Mr. GEORGE BLYTON, 12, Forest Road, Dalston; Messrs. STEPHENS and WEBSTER, at the Ball's Pond Association of Spiritualists, 102, Ball's Pond Road, Islington; at the Rooms of the Association, 74, Navarino Road, Dalston, where copies of the Prospectus and Rules, with other information, can also be obtained; and at the Doors of the Hall on the evening of the Lecture.

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MR. AND MRS. HOLMES will hold public seances on Monday, 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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