



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

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

No. 155.—VOL. IV.]

LONDON, MARCH 21, 1873.

[PRICE ONE PENNY.]

**HUMAN IMMORTALITY PROVED BY FACTS.**

This is the title under which the discussion between Mr. Bradlaugh and Mr. Burns has just been published in book-form. Certain numbers of the *MEDIUM* containing portions of the Report having gone out of print, and the demand being active, it was deemed expedient to collect the matter and present it in a permanent and useful form. No recent event connected with Spiritualism has created so much interest as this discussion, especially amongst a class—the Secularists—who may be supposed to occupy the opposite point of opinion. Since that debate took place the Spiritual Institution has received a constant stream of applications for information on the subject. Now that the debate is put in a convenient form, its usefulness may be enhanced a hundred-fold. It contains a series of arguments in support of Spiritualism, embracing the whole phenomena and connecting these facts with the more familiar domain of science. During a course of lectures recently delivered at the Royal Institution, the same views were advanced respecting muscular action as are embodied in Mr. Burns's defence of Spiritualism. The series of speeches delivered by Mr. Burns are not only calculated to establish the fact of spirit-communion, but to enlarge the mind of the reader in other departments of knowledge. In addition to these advantages there are Mr. Bradlaugh's speeches for those who can enjoy them. The Report is preceded by the following Preface:

IN publishing this report on behalf of Modern Spiritualism, a few words of comment seem necessary in respect to the anomalous character of the debate, in which the disputants, instead of having a definite proposition stated, each took his own course in treating the very general subject presented. As expressed in the words of Mr. Bradlaugh, the debate was "purposely left open in its wording to afford each disputant the fullest facility for stating his views on modern Spiritualism;" and yet in the face of such a declaration, the burden of Mr. Bradlaugh's argument against Mr. Burns was that the latter availed himself of that which was the only condition imposed in the whole arrangement. If Mr. Burns had been equally fastidious and exacting, he might have got up at the conclusion of Mr. Bradlaugh's opening and protested against that gentleman's propositions and treatment of them as not embracing the subject allotted for discussion at all. It would be perhaps difficult to find a parallel to this case, in which the opener led off with a negative proposition altogether outside of, and entirely ignoring, the very subject matter announced. Mr. Burns, indeed, was a young debater, or he would never have accepted such a preposterous position; and the results of the debate under such disadvantageous circumstances speak unmistakably of the great—it may be said impregnable force of truth embodied in Mr. Burns's principles. Having heard Mr. Bradlaugh's opening, there were two courses open to his opponent—the one, to enter into the word-play contest, and waste the precious time without touching the topic at all; the other, to state propositions embodying the essentials of Modern Spiritualism, and establish them by facts and such reasoning as time and circumstances might permit. Mr. Burns, in accordance with the only condition expressed, on the spur of the moment accepted the latter course, and though in very ill health, he endeavoured to establish his first proposition during the first evening. On the last evening, the concluding proposition, and that which embodies the gist of Spiritualism, was abundantly substantiated by facts and illustrations which may be scientifically tested and verified any number of times.

It will be observed that the speakers do not characterise the course adopted by each other in very complimentary terms. The

method pursued by Mr. Burns is estimated at a very low figure by Mr. Bradlaugh, who desired to settle the matter in what he calls "logical fashion." It might be worth while for the reader to take into consideration what this logical method consists in. Logic is understood to be the right use of reason; or, in more popular language, the power to understand clearly, and to express yourself lucidly on the subject under treatment, whatever that may be. It may be further defined as the ability to understand the nature and import of facts; for it is unreasonable to suppose that man could at all exercise reason unless he had some acquaintance with facts or the conditions of existence; it follows, then, that the more knowledge a man has the sounder will his reasoning be. Mr. Bradlaugh insulted logic and defied reason by endeavouring to reason by ignoring the facts—as well try to pay a debt without money. Previous to the advent of modern science all subjects were discussed in the "logical method"; that is, men set up their imperfect notions as a basis instead of exact knowledge, and while

"The jargon of the schools"

filled the heads of an ignorant world with admiration of the mental prowess of the word-warriors, the progress of human knowledge was not promoted one inch. This "logical method" has now been entirely superseded by the acquisition of knowledge; and it is only on such questions as the soul and immortality, concerning which some men have no facts, that the employment of the old style of treatment is either necessary or possible.

Mr. Burns, in his closing speech, demanded opportunity for further discussion. By lengthening his time his position improved in geometrical ratio. The basis of Mr. Bradlaugh's propositions did not require to be stated. They were assumed as being that with which intelligent men are already familiar. On the contrary, the facts on which Mr. Burns's propositions were based, had to be fully and minutely stated, and their bearings to acknowledged facts traced, before he could obtain a foothold to grapple with the sweeping generalisations propounded by his antagonist. Time did not permit the accomplishment of all that was required in this direction. The material is, however, furnished which will enable the intelligent reader to determine the bearings of the argument for himself.

As an instance of the treacherous nature of Mr. Bradlaugh's "logical method," the thinking reader will perceive that his propositions are philosophically absurd, and could be easily refuted on philosophical grounds. But this refutation might be satisfactorily accomplished, and yet the proof of what is known by the term "Modern Spiritualism," would not thereby be established. Each side might continue to think that their champion was right; for if such an able man as Mr. Bradlaugh outwits himself in this word-game, what are we to expect from his audience? No, the age of opinion is passed, and a man's individual views, however ably sustained, no longer satisfy the demands of another mind, any more than the digestion of one man's dinner can nourish another. It is every man's birthright to have facts, with full liberty to decide their import to his own satisfaction. And in providing this glorious privilege on the newest ground which the intellect of man has dared to assail, the Spiritualists establish their claim to be at the head of all shades and degrees of reformers and teachers, and therefore the greatest benefactors of man, and the foremost pleaders for human liberty, enlightenment, and progress.

Mr. Bradlaugh deserves the warm thanks of all friends of Spiritualism for the opportunity afforded by this debate for the ventilation of the subject. It has promoted inquiry into Spiritualism more than any event in connection with the movement which has occurred for a long time. Nor should this preface close with-



out reference to the decided ability with which Mr. Bradlaugh occupied his time for an hour and a half after his first speech without having anything particular to say. In his weekly paper he has observed that it was not his business to explain psychological phenomena, or, indeed, to bring forward instances of any kind in that direction. Had it been founded on knowledge and fact, instead of a negation of them, how much more telling his position would have been!

It should have been his duty, however, either to show that psychological phenomena did not occur, or that there were no grounds for the induction that spirits communicated thereby. The reader will not require to be told that he failed in this. As a debate the whole question consisted in the admission of the facts and their proper interpretation—a task which was attempted only by one of the speakers.

There are verbal and phraseological faults apparent in Mr. Burns's remarks, but seeing that they were necessarily impromptu, as suggested by the course adopted by the opener, and also taking into consideration that the speaker was very unwell, especially on the first evening, it says much for Spiritualism that it is capable of such a consistent and demonstrable defence. After all, it may occur to many that there is sometimes more logic in the lucid statement of the truth than in the mechanism of abstruse propositions. Indeed, as it has been already observed, logic is simply telling the truth so as to be unmistakably understood. The chief charm of the defence of Spiritualism is, however, the paramount consideration that all the statements advanced are undeniable facts, and may be verified by all who care to take the trouble to do so. This may be done in private by means instituted by the investigators, rendering unnecessary any aid either from Spiritualists or professional mediums. That the accomplishment of this may be placed within the reach of all, a series of instructions are given in the appendix.

At the end are ample rules for the investigator, thus rendering the work unique, and useful for the purpose of introducing the question to the attention of the sceptical.

#### NIL DESPERANDUM!

DEAR SIR,—The mind of man, like the more material physical organism of the body, requires sustenance and stimulus to sustain its powers, or it languishes, loses tone, becomes inert, unimpressionable, and finally blank. I am led to make these remarks in consequence of what my experience teaches, that though for four years an ardent investigator of the phenomena "Modern Spiritualism" presents to inquirers, the monotony attending the manifestations of spirit-power for the last few months at the circle at which it is my wont to sit, has insensibly lessened the interest I have heretofore taken in the subject; but, *nil desperandum!* my kind spirit-intelligencies, as if intuitively acquainted with my defection, as a reward for my untiring perseverance in the cause, on the afternoon of the last 8th of January opportunely came to my rescue by giving an additional stimulus to my organ of wonder, as follows:—

Calling on a lady friend possessing strong mediumistic power, and finding her at home, alone, knitting, seated at equal distance between two tables about six feet apart—one a large loo-table, the other a work-table—during conversation I placed my hands on the larger table, and had not done so more than a few minutes, when my ears were greeted with a succession of distinct rappings, during which the lady ceased not her employment. After several questions had been put and satisfactorily answered with the aid of the alphabet in the usual manner, I asked orally if my kind spirit-friend would give an answer to a question or grant a request mentally put? On receiving three distinct raps in the affirmative, I mentally asked the spirit to show its power by giving neither more nor fewer than nine distinct raps. Immediately—indeed, before, as if in anticipation—I could mentally put my request in form, the nine raps were sonorously given. I immediately exclaimed, "How wonderful!" Who, after such evidence as this, could doubt the presence of an intelligence that carries conviction of the spiritual hypothesis of the phenomena? Psychic force, says one eminent scientist; unconscious cerebration, says another; and other theories so finely spun as to be as unexplainable and mysterious as the hypothesis they ignore. But the wonder ceased not here; for, on the lady turning her chair to reach from the work-table the materials of her knitting, the rappings were immediately transferred from the larger, from which I had taken my hands, to the smaller table, which, from its peculiar make, gave the sounds more distinctly.

Will some one of the many eminent scientists of the present day, whose opinions I hold in such profound respect as to consider them nearly infallible, tell me to what force psychic or other than spiritual intelligence can be attributed the following satisfactory confirmation of a fact, asserted to be such both by the living and mis-called dead?

At a domestic family circle, in the house at which I reside, an intelligence manifested itself by repeated rappings on the table, and being asked if it knew anyone present, and on answering by an emphatic one rap for "No," was asked the reason for its visit; and we were told it came to keep away wicked (undeveloped) spirits that occasionally intruded themselves at our seances. We thanked it; would it give its name? It spelled out "Samuel Levi." His occupation or trade? A watchmaker and silversmith. At what town did he live? "Pembroke Dock;" and as no more questions were put, exit "Samuel Levi."

At a subsequent seance held some weeks after, the lady of strong mediumistic power before alluded to being present, this incident was mentioned, and, much to our surprise, she informed us that "Levi" was the maiden name of her grandmother by her father's side, and that she (her grandmother) lived in the days of her flesh with her father, who was a watchmaker and silversmith, living at Pembroke Dock; but his Christian name she did not know, but she thought her father did. The next morning I called on her father, Mr. Baker, 208, King Edward's Road, and learnt from him the following particulars. His grandfather's name was Samuel Levi; he lived at Pembroke Dock, a watchmaker and silversmith by trade, about the year 1795; and when courting the lady who was afterwards his wife, she refused his hand unless he would

embrace the Christian faith, to which his proclivities had long been leaning. This he did, and the singularity of the circumstance of his being christened and married on the same day induced a clerical dignitary, an archdeacon, to perform the ceremony. So much for Mr. Baker. But to test the accuracy of the statements, I wrote to the parish authorities of Pembroke Dock, to corroborate or otherwise this fact, and received a reply from Mr. Quarterman, vicar's churchwarden, of Pembroke Dock Church, that on making inquiry of some of the oldest inhabitants of that locality, he found two aged persons who recollected such a person as Samuel Levi, a watchmaker, &c., who about the time mentioned lived at Pembroke. The letters from Mr. Quarterman certifying the fact, I send to you, Sir, to gratify the curiosity of any who may inquire. I would ask the scientist, To what but spiritual intelligence can be assigned the above veracious communication? I could give many credible instances of a like nature, were it not for taxing your long-enduring patience, and occupying the space of your inestimable little MEDIUM, which may be better filled with phenomena of greater interest.

I will conclude by relating a fact more simple in its nature, but equally as forcible, to expose the fallacy of the psychic-force theory, as the preceding. A gentleman holding an important official situation in the electric telegraph department of the General Post Office, the name of whom I have not asked permission to give, but will call Mr. L., calling on a member of the family with which I reside, after tea, made one of our domestic circle formed for eliciting spiritual manifestations, and was so much interested at what he witnessed and heard, as to declare that he would lose no opportunity for further investigating the subject. Calling on us about two months subsequently, he told us the last seance he attended was at Oxford, and at that his late sister unmistakably made herself known to him. To test her identity, and to make assurance doubly sure, he asked if she recollected the name of a Shetland pony their father bought for them to ride on. One rap, "No." "Well, then, do you recollect the name of an Esquimaux dog that you were so fond of playing with?" Still the same answer, "No." "Surely you cannot be my sister, I thought. I will ask you one more question. Do you remember the cause of the death of a favourite canary you were wont to attend?" "Yes." On the alphabet being repeated, the word "B-u-r-n" was spelt. Turning to my friend at the table, I said, "Now all doubt is removed; the servant cleaning the cage in the morning inadvertently left the door open, the bird flew into the fire, and was so burnt that it died soon after. In the course of the evening we formed a circle, and the same intelligence presenting itself, the same questions *seriatim* were put as before, the same answers given with one very remarkable exception, and that was, instead of "burn" being spelled, "F-i-r-e" was the word. Mr. L. on this said, "When I passed the letter 'B' without a response I concluded the conditions were unfavourable, or that my question was not explicit enough, little thinking of the word 'fire' being substituted." So much for "psychic" or "mind force."

After the above illustration to controvert a theory which has found so favourable an acceptance with the scientific investigations of the day, if not cogent enough to shake or break or make a faith, it will, I hope, make them less ready to exclaim, with one of old, "O that mine enemy would write a book!" more especially if they hold as a truism that God frequently makes use of the foolish things of this world to confound the wisdom of the wise. To a Newton the laws of gravitation are revealed by the falling of an apple; to a Franklin, identity of lightning with electricity by the flying of a kite; and to a Watt the motive power of steam by the boiling of a tea-kettle. Verily, as our immortal bard expresses it, "There are more things in heaven and earth than are dreamt of in our philosophy." Apologising for thus occupying your valuable time and space,—I remain, dear Sir, yours fraternally,

JAMES JUDD.

310, Icknield Street West, Birmingham, Feb. 13th, 1873.

#### "THE MAN OF THE FUTURE."

To the Editor.—Sir,—As several of the readers of the current number of *Human Nature* have asked me the question, Is the author of "The Man of the Future" a Spiritualist? perhaps you will permit me to reply to them in your journal. I cannot say whether Mr. Calder believes in spirit-communication or not. He has been investigating the physical phenomena of Spiritualism for some time. Throughout his new work one sees that he is desirous of proving all things, and of holding fast that which is good. He believes in the existence of spirit, and in a conscious life hereafter. Let us hope that in a second edition of "The Man of the Future" the author will be both able and willing to give to his readers proofs of these two most important subjects. Sceptics of all denominations agree in this particular, that Spiritualism, if true, proves more conclusively than any moral or metaphysical arguments the immortality of the soul.—Yours, &c., DAVID H. WILSON, B.A.

March 17th, 1873.

[Mr. Calder's handsome volume, "The Man of the Future," published at 9s., is, through the kindness of the author, offered with *Human Nature* for February at 5s.; post-free, 5s. 7d. That number, containing examples of direct spirit-writing through the mediumship of Mrs. Jencken (Miss Kate Fox), and "The Man of the Future," may be obtained post-free for 6s. 1d. This high-toned work teaches perhaps the most important branch of Spiritualism, viz. how to live a spiritual life and attain happiness—another name for the "kingdom of heaven."—Ed. M.]

#### A NEW SOCIETY IN EAST LONDON.

FRIEND BURNS,—Having formed our society, which is now in good working order under the name of "East of London Association of Spiritualists," to be held every Tuesday and Sunday evenings at the Temperance Hall, Tyson Street, Bethnal Green Road, will you favour us by taking the chair on Tuesday, April 1st? Tea on table at half-past five for six. Will you kindly insert the announcement in the MEDIUM of our meetings after the above date? An answer will greatly oblige.—Yours truly, GEORGE LAMBERT, Secretary.

March 19th, 1873.

[We suppose "Friend Burns" must say "Yes."—Ed. M.]



## SPIRIT-TEACHERS.

To the Editor.—Sir,—I can have no objection for murderers, pickpockets, and others of ghost life to attend seances, and therewith "gammon" the natives in the flesh, if sitters desire their company and knowledge; but I object to their utterances being accepted as "gospel," as equal, as superior, as truer than those whose moral characters were blameless, whose mediumistic sensitiveness enabled them to convey from ethereal beings beneficial phenomena and spiritual knowledge that has so commended the work and utterances to the nations, that even Secularist Spiritualists cannot write an ordinary article or give a platform-speech without pilfering the terse sentences of wisdom and knowledge so profusely gemming the pages of the New Testament.

We are told by Secularist Spiritualists that we ought to have no creed; yet we are recommended to receive ignorant, unprogressed ghosts at our circles, "and instruct them"! How can we, if we have no creed? Who are to be the teachers if we have nothing to teach? Moreover, the whole structure of spirit-help and spirit-guidance is turned topsyturvy by such a plan; we in the flesh are to be the schoolmasters, and spirits our pupils. Verily the organ of self-esteem must be extra large in some skulls.

"WAYFARER" asks what camp I come from; my answer is, from the camp of humanity. I shake hands with Jew and with Gentile of every nation on earth; but I claim to select from them those I desire to be on intimate terms with. "Wayfarer" is a tramp, who prefers the roadside, and the society of the rough and the ready; so be it. But as the father of a large family, give me also freedom of choice; if I prefer indoor society, I am entitled to it; because I pay poor-rate, &c., which pays for the casual ward where "Wayfarer" can get his feet washed by the rough and ready.

"AUBAX," the church clergyman, with his three glasses of port wine at dinner, and now his brandy-and-water enjoyment to be carried on till his ghost-friend signals him to leave off, may prefer dark seances, &c.; but I prefer, if I can, to select my spirit-friends, and, as a rule, I am more likely to get in the light of day those I long for before the brandy-and-water and curling stink of tobacco-fumes ascend. So, at least, I think; perhaps, because I have for forty-five years not tasted spirits, and also have all my life avoided the dirty, disgusting habit of spewing out of my mouth tobacco-smoke.

I named the worthies of the New Testament because they were great mediums, great sufferers, great teachers; but I object not to add any great and noble men and women of past ages who have left the impress of their actions on the nations.

"GOD IS LIGHT." Once again I repeat the sentence I gave out in my last letter: Chase away dark seances, except for devilry in and out of the flesh.

ENMORE JONES.

Enmore Park, S.E., March, 1873.

[To be a professedly good man our correspondent has a singular delight in the use of opprobrious language. If he singled out any one person and brought the crime of murder or picking pockets home to him, then he would act as a consistent member of the police fraternity, and mete out an eye for an eye and a tooth for a tooth to some purpose; but to slash out right and left, and steal the reputation of spirits who decline to swallow his creed, is, as Shakespeare says, to take that which does him no good, and leaves his victims poor indeed. As to his idea of the source of true gospel, need we take the trouble to remind him that the assumed teacher of the gospel he recommends was deemed even a worse character than Barabbas? The moral we deduce from this is that a religious teacher who is scouted by the "unco guid" is thereby recommended to all honest truth-lovers. Who are the chief priests, scribes, and Pharisees of to-day, that their opinion should be accepted, while that of their fellows of eighteen hundred years ago is rejected?

A new Tom-fool knot for querulous people to unloose is the enigma of "Secularist Spiritualist," an animal evolved out of our correspondent's very contradictory consciousness. This new creation seems to be called "Secularist" because he delights in quoting from the New Testament!

From the next paragraph we conclude that we are intended to suppose that Jesus was a "Secularist Spiritualist," for he taught no "creed." A creed is what a man believes without any other reason for so doing than that of authority. Hence men of the creedal type dare not talk to a spirit who may have been a "pickpocket" or "murderer" in case they swallow the advice and go and do likewise. Sensible men have the law written in their hearts, and lean on that rather than on external creeds and spirit-teachings, all of which must present their credentials at the throne of the kingdom of heaven within; spirits and correspondents had better tell us what they know rather than what they believe, and in doing so there is nothing so instructive as personal experience. Perhaps what happened to a richly-deserving sinner would suit the case of modern society better than the celestial beatitudes of a real saint. Let us all teach that which we know to be, not that of which there is the perplexing question "to be or not to be." On that basis it is well known to be a fact that spirits can be much benefited by coming to the spirit-circle, and men requiring good get most by doing good. The attainment of a more perfect state is not acquired by gormandising on goodness and wisdom, but by reciprocity and practical action. The mother in nursing her babe benefits not only her charge but herself also. As to the superior moral maxims to be found in the New Testament, and the soul of man universally when he has attained a certain grade of development, these are not a part of any creed or form of belief, but the normal possession of every healthy nature, just as much as digestion or secretion.

"Wayfarer" may consider our correspondent too "ready" at "rough" manners to care to "select" him for further intercourse, especially as Mr. Jones has not met the question raised. As to the worthies of the New Testament, we would much prefer instead of cant that our neighbours would engraft a moderate share of worthiness on to their own personal conduct; then for a shining light we should not have to twist our heads so far round to catch the glimpse of shadows so far retreated. If "God is light," does he not shine to-day? and if so, can we use that light to best advantage by borrowing the lanterns which were in use eighteen hundred years ago? We have read some-

where, "Let your light so shine before men that they may see your good works." Modern creeds reverse all this—quote the words and worthies of the New Testament, and glorify not "your Father which is in heaven," but our brother, his son. As to dark seances, these are worthy of discussion; but little good can come from doing so in the style adopted by our correspondent. We could not take the responsibility of printing the above letter without these comments. We have a care for the further development of our brothers in the flesh as well as in the spirit, hence we allow this interchange of expression.—ED. M.

## LETTER FROM A LADY MISSIONARY MEDIUM.

To the Editor.—Dear Sir,—I would say a few words regarding my visit to Yorkshire the far-famed, which I think fully deserves, as far as I have yet seen, that expression of which its people are so fond—"grand." Certainly the hills are on a grand scale, and spread their swelling sides beneath sun, cloud, rain, or snow with a lavish assertion of plentifulness which reminds one of the hospitality of the people. "Of that which we have there is plenty for thee and me; partake thou, without stint," the grand old hills seem to say, as a sort of chorus to the utterances of the inhabitants. How many ages have they looked well-nigh the same, and breathed forth the same spirit into the sons and daughters of Yorkshire, until these have established a reputation for themselves over the length and breadth of England, which warms the hearts of all who hear of it. Such a powerful hold has a warm, generous nature upon us; so winsome and attractive is its expression, even if but roughly given. It is the *open sesame* to our hearts, and sets the streams of affection flowing gladly forth in response.

Huddersfield is a dingy-looking town to me externally, but its homes wear the peculiar brightness of domestic comfort, from the usually pervading spirit of easy liberality and that earnest care for those creature comforts of which unhappily our perishable bodies stand so much in need. The factories have peculiar attractions for me, and so have the factory girls, within whose souls I long to awaken the harmony of those higher spheres which reach us Spiritualists. When I think of their lives of endless toil, weaving the material for our daily wear, I long to teach them how to weave soul-garments for themselves. Verily a heaven would descend into their midst could this be done, and tinge, as with gold, the endless threads of those vast looms, and turn the deafening din of the machinery into music. Instead of weariness they would have angel strength and refreshment; instead of wasting all their hard-earned wages in finery and the pleasures of the moment, they would thriftily save to beautify their homes, educate their children, and provide for the incapacity of age. I have seen some beautiful faces amongst them, of that pure Saxon type which always fixes my lingering gaze, and I cannot but believe that behind such faces there live souls which might be roused to higher life. These souls must sooner or later throng into the spirit-world. O that they might bear upon themselves into those higher regions some beauty gained here below, to help in their turn the weary and suffering ones left behind!

I was particularly impressed with these thoughts, when, in following a certain worthy manufacturer of this place over his foundry, listening attentively to his patient explanations of the various parts of the machinery, his spirit-father accosted me. The good soul shook me persistently by the hand, and would not let me rest until I promised to speak to his son for him. When I mentioned this fact to the son, he replied, "Yes, he is always about here; he loves to be here." The spirit confirmed that remark with evident gratification, and seemed inexpressibly pleased when a meeting was arranged for converse in a more suitable place. Now is it not very evident that the consciousness the son is enabled to have through Spiritualism of the constant presence of his guardian father has the effect of elevating his mind, of keeping him just and humane in his dealings—of, in short, averting from him much of the evil that without such a saving presence he might perhaps almost insensibly have fallen into? It was a great joy to that risen father to tell his son he was pleased with the way he was going on. Such angel-visits make even a factory beautiful. Another instance of the good done by Spiritualism, the decried and despised "ism," looked upon by many as only the jugglery of mountebanks, but which is a lever powerful to uproot the evil growth of ages, and will cause the flowers of heaven to bloom, where heretofore the earth has been cumbered by the dense thickets of ignorance and bigotry. On the first evening of my arrival here a young spirit-girl came and knelt by my side as I lay resting on the sofa, and gazed into my face. I could not make her out, and shrank rather sensitively, as I always do. Said she, "I love you, and would be glad if you would love me a little; you could help me." "I will with pleasure, my child; I love all spirits, and will do you all the good I possibly can." "I am glad; you have done me good already." Shortly after that my hostess began relating some of the mischievous pranks of a young Indian spirit calling herself "Amelia," who visited their seances and had controlled herself. She had stolen postage stamps, and had seriously hurt the lady herself on one occasion. She had been repeatedly urged to try and rise out of her condition, and become a better spirit, but she had always put it off with a laugh; she could not take the trouble, or something to that effect. We had some conversation on the subject, and expressed our pity and compassion. I said I hoped my guides might meet with her, and do her some good. Immediately the young spirit spake: "I am Amelia; tell her I am sorry now that I did hurt her; I'll never do so again." I thought of "Amelia" many times after that, and rather wondered I had heard no more from her. A few evenings since I was controlled by "Amelia," who said she wished to tell us she was trying to do better; she was not going to do any more mischievous, naughty tricks; that the beautiful spirit-lady who watched over me had put her in the way of rising. She loved that lady; nobody could help loving her that saw her, and she did everybody good. She herself was trying to be loving and gentle, and wished us to know she was quite changed. She would never tell any more tales, nor do mischief at the circles. But it was amusing to see how the old fun and merriment would crop out. She began to banter a gentleman present about being too fond of the honey-pot, showing she had watched us while at tea; and perpetrated a very fair pun upon the subject of "tease" and "teas."

With an instance of the effect we on earth have upon our spirit-friends, I will close this letter—already, I fear, too long. I had a visit



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### SPECIAL NOTICES.

A list of Meetings and Seances at the Spiritual Institution, in London and in the Provinces, may be found on page 142.

A list of Agents for the "Medium" and Spiritual Literature appears on page 143. Information respecting the movement in their particular district may be obtained from most of these Agents.

## THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 21, 1873.

### MORE SUBSCRIBERS FOR THE REPORT.

We have found that some of our subscribers have desisted from further effort thinking that we would not accept orders for copies at 2s. 6d. each unless eight copies were ordered at one time. We desire it to be distinctly understood that after ordering eight copies, our helpers may obtain any number of additional copies at 2s. 6d. each. As it is, we find that a few additions come in as well as new orders. Now is the time to secure a stock of the work, as the list must be closed soon. After the publication of the book the copies will be worth 5s. each, so that money spent in such stock will prove a very profitable investment.

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### A CURIOUS CHAPTER OF INCIDENTS.

#### PARAGRAPH SECOND.

In last number of the *National Reformer* appears the following paragraph in the "To Correspondents" column:—"We apologise to the editor of the *Spiritual Magazine* and to Mr. Burns for an error into which it appears we have fallen in wrongly attributing the editorship of the *Spiritual Magazine*. We quite misunderstood—and were therefore misled by—Mr. Burns's reference in the debate." This at least shows that Mr. Bradlaugh may be mistaken, and arrive at conclusions the very opposite of truth. The case in point is also so flagrant that very little dependence need be placed on the acuteness of Mr. Bradlaugh's perception. It must not be forgotten that the "mistake" was repeated after Dr. Sexton had avowed in a letter for publication, which was suppressed, that he was not the editor of the *Spiritual Magazine*. We can, with the greatest confidence, assure Mr. Bradlaugh that the trivial affair above alluded to is not the only "mistake" into which he has fallen in his talkings and writings on the subject of Spiritualism. If his late discovery as to being "misled" proves of any advantage to himself, it must impress him with the necessity of carefully reviewing his position in respect to the whole question of Spiritualism, to the end that no other "mistakes" remain occasioning him to mislead those who listen to him. A trustworthy teacher should be as careful of his statements as an honest trader is to the genuineness of his coins, or an honourable provision dealer to the soundness and wholesomeness of his wares. We shall keep this chapter open for further additions, knowing as we do that if Mr. Bradlaugh does his duty they will assuredly be necessary. If no further "mistakes" are evoked, then we shall certainly be justified in concluding that Mr. Bradlaugh does not want to arrive at the truth himself, and is quite heedless as to whether he leads or misleads his hearers and readers.

MR. MORSE had two more successful meetings on Sunday last at the Islington Rooms, Liverpool.

A RECENT correspondent has endeavoured to avert the shaft of "criticism" by declarations and explanations made in a tract just come to hand. As we prefer to receive apologies in the usual way, we cannot extend to this effort further notice.

B. H. S.—Your kind communication sent through our mutual friend has reached us, and we shall be happy to be favoured with some of your experiences. To what use we may be able to put them cannot be determined till they are received.



## NEXT SUNDAY IN LONDON.

Sunday Services for Spiritualists, at Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, at 7. Mr. Prentice Mulford, of California, on "What the Mountains taught Me."

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

Sunday Lecture Society, St. George's Hall, at 4. W. H. Stone, Esq., M.A.M.B., Oxford, on "The Theory of Stringed and Musical Instruments."

Sunday Evenings for the People, St. George's Hall, at 7. A Lecture, by W. Maccall, Esq., on "The Martyrdom of Genius," followed by Gounod's "Messe Solennelle."

"An Unfettered Pulpit," South Place Chapel, Finsbury, at 11.15. M. D. Conway, on "The New Commandment."

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

## MR. BURNS'S APPOINTMENTS.

Sunday, March 23.—Liverpool, at Islington Assembly Rooms, afternoon and evening. Subject: The answering of questions and objections from the audience.

Thursday, March 27.—7, Corporation Row, Clerkenwell. Questions and objections answered.

Mr. Burns is open to receive invitations to visit country towns from Saturday till Monday, and hold two public meetings on the Sunday. This arrangement has been found more successful than meetings on week-day evenings. Applications should be made at once, as his appointments are being fixed in advance.

## SEANCES DISCONTINUED—NEW ARRANGEMENTS.

As Madame Louise has to leave London for some days to fill an important engagement, she desires us to announce that she will give no seances in London till further notice. Further arrangements may be announced next week.

Mrs. Olive desires us to intimate that her Thursday evening seances at the Spiritual Institution will be discontinued for a short time.

Mr. Herne will give two seances a-week at the Spiritual Institution while Mrs. Olive does not require the Thursday evenings.

Mr. Herne will give a dark seance on Thursday evening, admission 2s. 6d., and a face-seance on Saturday evening, admission 5s.

## A SPECIAL NUMBER OF THE "MEDIUM" WRITTEN BY SECULARISTS.

We receive from time to time so many items of experience written by our readers who have formerly been Secularists, that it has occurred to us that it would be useful if "a special number of the MEDIUM for Secularists" were compiled from such sources. On hand we have already contributions from Mr. Smith (Aston Road, Birmingham) and others; but if these friends think proper to re-write their views and experiences for this special purpose, we invite them to do so. Hundreds who will read this notice have been Secularists, and their reasons for the change which has taken place in their views might prove of incalculable benefit to such as are yet in ignorance of man's spiritual nature.

WE REGRET that it has not been in our power to afford reports of the two most recent addresses at the Cavendish Rooms. The discourse on "Health," by the Rev. Guy Bryan, is in our hands, and we hope to find the means of giving it publicity. Mr. Shorter's "Lessons from the Wars of the Nineteenth Century" unfortunately was delivered on a very wet evening, which militated against the attendance. Those who were present speak highly of Mr. Shorter's treatment of the subject.

"WHAT THE MOUNTAINS TAUGHT ME; being in part the biography of a Californian who succeeded in nothing, yet gained much; whose main object in life has been the reformation of himself, and who endeavours, as far as possible, to live up to his own preaching." This is the full title of Mr. Prentice Mulford's discourse for Sunday next at the Cavendish Rooms. It will be remembered that Mr. Mulford opened the present series of meetings by a discourse both amusing and instructive. Mr. Mulford is an original thinker and accomplished writer, and his efforts are not only of great use to the Spiritualist, but a delight to all who have intellectual tastes to gratify.

AGENTS FOR THE "MEDIUM" IN THE WEST RIDING.—During our recent visit to Yorkshire we were successful in making the following arrangements for the supply of the MEDIUM and other publications on Spiritualism:—Heckmondwike—Mr. Ellis, bookseller and stationer; Dewsbury—Mr. Abbs, Bradford Road; Gildersome—Mr. Brooke, newsagent. We also find that Mr. Barmby, Briggate, Leeds, has a regular wholesale supply from London every Friday evening. In addition to these agents, there is Mr. Armitage, Batley, and Mr. Wilkinson, Morley, who have been supplying the paper for some time. We hope our friends in these districts will do all that lies in their power to bring subscribers to these agents.

In a spirit-message, sent us by Mr. Pitt, Bradford, the "enemies of Spiritualism" are discussed. We present a few extracts: "Some strive to assimilate Spiritualism to the popular doctrines of the day, forgetting that its chief merit and beauty and strength are in being as unlike them as possible. Then take Spiritualism for what it is; not as bringing perfection down to man, but as raising man upward to perfection; not as a tyrant over the minds and hearts of men, but as a teacher and a helper to their understandings; not a divinity to be worshipped, but an instructor to bring them to a knowledge of Deity. So acute is the prophetic vision of some, that they are prepared without an inward doubt to assert that Spiritualism will not accomplish the task it has undertaken and prove a blessing to the world; that it will not prepare the way for the overthrow of despotism, for the destruction of fanatical and priestly intolerance, for the gradual extinction of ignorance and bigotry, for the diffusion of knowledge and freedom among men, and, in peace and love, by the hand of science, raise man to a knowledge of the beauties and blessings of truth."

## INQUIRY FROM EGYPT.

To the Editor.—Dear Sir,—I see by the MEDIUM of last week that my friend "Hambo" has, through Mrs. Olive, alluded to his visits to Alexandria during my residence there. I know the medium in Alexandria very well, and I can vouch for her absolute sincerity, single-mindedness, and good faith. I witnessed many of the manifestations of which she was the instrument.

My principal object in writing you now is to give my testimony in confirmation of "Hambo's" assertion that the medium had been overworked and "pumped out." Her mediumship was discovered and rapidly developed during my stay in Alexandria. The circle were surprised and delighted by the discovery, and seances were held sometimes twice or three times a day, whilst the evening seances were occasionally prolonged to two, or even three hours' duration. Once or twice I earnestly remonstrated with the leader of the circle, pointing out to him that he was overstraining the power of the medium, and would surely exhaust her strength; and that if he wished to avoid a breakdown, he should moderate his enthusiasm. Mrs. Olive, of course, was quite unaware of these circumstances, and it seems to me that our fine-spirited friend "Hambo" hit the nail on the head, and has given us a very good test.—Yours faithfully,

South Wimbledon, March 18th, 1873.

D. K. C.

[This case has been a very interesting one in various ways. Mr. Morse's guide on general grounds indicated the cause of the cessation of the phenomena: "Hambo," through Mrs. Olive, illustrated another phase of spirit-usefulness by stating that he had visited the circle and could give the real facts. This assertion of the spirit is corroborated in the above letter. From this case all may derive important instruction as to the care which should be exercised in the use of mediums, especially when under development or in an acute state of susceptibility.—Ed. M.]

## THE TRANSLATION OF AN OLD GREEK EPITAPH ON A LITTLE GIRL AGED EIGHT.

Thou art not dead, dear firstling of our flock, but gone to rest;  
Living still a bright existence in the islands of the blest;  
Walking through fields elysian in an atmosphere of joy,  
Where the flowers never wither, and where bliss knows no alloy;  
There no winter ever chills thee; summer's sun can never burn;  
Sickness, thirst, and hunger vex not. Thou dost covet no return  
To this our weary world; for thou art living in a land  
Full in the constant splendour of a heaven close at hand.

CHARLES MAURICE DAVIES, D.D.

## DOESN'T REQUIRE PROPPING UP.

To the Editor.—Sir,—Since the Times has thundered forth its mountainous groan that the phenomena of the Spiritualists should receive scientific attention, what ado is being made by the believers who desire to compass heaven and earth for learned proselytes! How anxious are Spiritualists to coax the scientific into their circles and supply them with the best phenomena!

Now, at the peril of differing with my brethren, I would ask, What is this truth to gain by their patronage? Will their admission of its facts and deductions gain for us a desirable class of believers? Is Spiritualism in any degree dependent on the learned for its facts or theories? Have they done anything so important as to induce us to hope much in them? Without taking one iota from the merit Professors Hare, Varley, and others deserve for their aid, I think we are most indebted to those faithful few who for twenty years have patiently toiled on under the sneers and scoffs of all.

Spiritualism is a subject addressed to every plain-thinking man; it does not require ability or learning to receive its evidence, understand its phenomena, or utilise its teachings; it is a gospel for the poor, and stands far aloof from everything pertaining to what this world esteems as great. I cannot but repudiate the assistance of men of science, simply because we need them not. This truth is advancing, unaided, with a rapidity unparalleled by any truth or error in history. In a quarter of a century the number, say at the least 10,000,000, is wonderful, particularly when we consider, if not opposed, certainly it has not been supported by the clergy or the learned. Spiritualism is intrinsically good, and well suited to the wants of the world, as fully attested by its acceptance by the superior order of minds everywhere. I do not require any divine or college to expound the Lord's Prayer to me; neither is it necessary to verify by the *dixit* of authority what I can easily prove for myself; and the only class these learned professors can bring to our ranks are those noodles who require leaders to guide their weak minds—believing this or that because the Reverend Mr. Amiable believes it, or because Professor Popular propounds it. For my part, I rely on the common sense of my neighbours more than the patronage of professors.

I. MAC DONNELL.

OUR FRIENDS in the eastern districts of London will no doubt rally round the Dalston Association on Thursday evening, and render Dr. Sexton's lecture at the Luxembourg Hall a decided success. See advertisement elsewhere.

"THE CHURCH MILITANT."—In reply to a correspondent, we have to say that we do not ask for space in the *Christian Spiritualist* wherein to rebut the editor's threat, nor do we admit his claim to our columns. We have said what we think is necessary as to the moral or spiritual aspect of the incident, and with other views we have no business whatever. We cannot undertake the responsibility of giving to the public that which we consider to be immoral. We would much rather subject ourselves to a further infliction of the "Christian" element. We do not desire it to be understood that we would avoid such an issue, or grant any concession which would recommend us to the consideration of the horsewhip theologians. We would much rather deserve their whip than win their smile. Even if Jesus did use a whip, the record tells us that he lived to amend his conduct. Let the light of moral truth, and not the example of fallible man, be our guide.



## SPIRIT-FACE SEANCES.

This new form of manifestation is to be seen to great advantage through the mediumship of Madame Louise. We give notes of some seances which have lately been held at the Spiritual Institution. On Monday evening of last week, at a private seance, the spirit-forms were the best we have ever seen. The first manifestation was that of "The Old Man." He remained in view for a long time, to enable Mr. Burns and his brother, who was on a visit from Glasgow, to have a good look at him. He has not yet given his history, but he is understood to be an ancestor of the Burnses who lived some centuries ago, as stated in *Human Nature* for January, in which there is also a fac-simile of direct spirit-writing done by this spirit. He has a fine venerable countenance, a large brain, and very decided expression of countenance. This spirit was followed by a sister of Mrs. Burns, who has appeared repeatedly. Then came Mr. Nott, late husband of Mrs. Burns's sister. This spirit was fully recognised by the widow and the whole family. The next spirit was a sister of Mrs. Burns's grandfather, who is in the habit of appearing in the materialised form. Mrs. Bowman, of Glasgow, was also present, and her mother's form appeared at the aperture. This face was so distinct and beautifully developed, that the family likeness to Mrs. Bowman was clearly perceptible to all observers. This spirit returned several times, and was identified in the most satisfactory manner. The seance concluded by "The Old Man" appearing again as a special manifestation to his medium, Mrs. Burns.

Before the face-seance a dark sitting was held, at which one manifestation occurred under strict test conditions. The sitters held hands in a semi-circle at a short distance from the table; Mr. Stocton, Madame Louise's son, sat close to the table, his hands being firmly held by Mr. Burns. The light was extinguished, and in a short time the medium, Mr. Stocton, was violently convulsed, but he evinced no desire to release his hands from the grasp of Mr. Burns. Soon the perspiration burst forth from Mr. Stocton, and his head fell down on the table as if in a trance. At that instant a lady in the circle called out that some money was put into her hand, and another said that she had received an article of clothing. The light was struck immediately. Mr. Stocton, still held by Mr. Burns, was in a state of insensibility, from which he soon recovered, revealing the fact that his waistcoat had been removed while his coat was on and his hands held. The garment thrown into the circle was his waistcoat, the money had been taken from the pocket and handed to one of the sitters. The manifestation seemed to occasion considerable exhaustion to the medium, and we would not recommend him to allow the spirit to indulge in it too often.

On the following evening the usual public seance was held at the Spiritual Institution. The room was crowded by a very attentive audience, who paid every respect to the proceedings. A deputation thoroughly searched the room in which the faces are formed, and in which the medium, Madame Louise, sits alone. After she went in, the door was shut and locked, then sealed with wax, rendering it impossible for her to receive assistance from confederates. The conditions were good and harmonious, and the following series of faces were seen:—1. A female face, very much resembling Mrs. Perrin, and recognised by her as a deceased relative. 2. A fine intellectual female face, which Mr. Smith, of Bermondsey, did not at the moment recognise fully as his mother, but after the seance, by a movement of the table, he ascertained that it was her. 3. Mrs. Bowman's mother again appeared, but not so distinctly as on the previous evening. 4. The "old man" showed himself for an instant. 5. Mrs. Burns's sister. 6. Mr. Nelson, who died in India, fully recognised by Mrs. Perrin. The face exhibited an animated expression when addressed by Mrs. Perrin. 7. A little boy, recognised by Mrs. Loder as her son "Dicky." Miss Loder also identified the form as that of her deceased brother. 8. Mr. Nott, who responded by lively movements to Mr. Burns's salutation. 9. Mrs. Perrin's aunt, fully identified. The last manifestation at these seances is always the waving of hands at the aperture. This was the most successful seance of the whole series.

On Tuesday evening last only about half the number of people attended, and though the company seemed to be agreeable, yet a heavy, dull influence pervaded the room. After the usual precautions the seance began. Nine faces were shown in all, but only one was fully recognised, namely, the "old man." A spirit came repeatedly, and was thought to be the late Emperor, but the features were so large and distorted that he could not be fully identified. There was a great difference visible between the faces on that evening and on the Tuesday previous. On the latter occasion only the face, and not the whole of the head, was formed, and the features were of a rigid and coarse appearance. Conditions have evidently very much to do with the success of this wonderful manifestation.

On the same evening a seance was held at Mr. Slater's; Mr. Williams, medium. "John King" talked and showed himself in a most satisfactory manner. He knelt down and lifted up the curtain forming the front of the cabinet, showing himself from the knees upwards. He was clothed in a profusion of drapery. He shook hands with several of the sitters, and conversed in a familiar manner for a long time.

## CURE OF INSANITY BY MRS. JULIA B. DICKINSON.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—I feel it to be my duty to testify to the cure which I believe has been effected in the case of a young relative of mine through the agency of Mrs. Dickinson. In July last this youth, aged then eighteen years, was attacked by insanity of the most painful description; he was violent and highly dangerous; four medical men were consulted in the hope of curing him without placing him in an asylum, but all they could do was in vain; his afflicted friends were forced in the course of a month to confine him in a well-known institution. There he was considered one of the most violent and obstinate patients ever admitted within its walls during the thirty years' experience of the present proprietor. Morphine was used in the form of injections under the skin, to allay the fearful irritation under which the sufferer passed his days and nights, and only by its help could he obtain an instant of sleep; if not under its influence, it was found necessary to guard him during the night by three or four strong men. Three months passed in the asylum, and the intervals between the frenzy became longer, and at times he was for a period in a state of outward calmness, produced, I believe,

by the constant application of the morphine three or four times a day; but no one could look on his lowering brow and threatening eye without feeling sure that the cruel disorder of brain lurked, sleeping only, not dead. It was in one of these intervals of temporary tranquillity that he was taken to Mrs. Dickinson, who had then just arrived, a stranger and a foreigner, in England. Without having been told a word of his history, she perfectly diagnosed and described his whole previous condition, and gave a full description of the course of his complaint, with all its attendant painful details. After giving in the trance state a written prescription of medicine to be taken by the patient, she magnetised his brain, appearing to lift off invisible weights from his head, and, to the astonishment of his relatives, the eye and countenance generally, assumed at once a brightness and appearance of sanity it had not worn for many months. The joy occasioned by this blessed change cannot easily be told, and as long as Mrs. Dickinson remained in Liverpool, the boy, getting better each day, was conducted to her hotel to be magnetised. I need not say that he was at once removed from the asylum, for the proprietor, having heard that his friends were taking him to a Spiritualist, refused, for reasons best known to himself, to allow the patient again to leave his care for such a visit. His mother, therefore, seeing the power of Mrs. Dickinson, and having faith in her, removed the boy at once, though with some opposition to encounter from male guardians, and taking him home, she risked the presence of the lately frenzied and dangerous youth amongst her youngest children.

As soon as Mrs. Dickinson had departed for London, the patient was sent to reside with a suitable guardian on the coast of Wales, where he has been systematically taking the medicine prescribed by Mrs. Dickinson, and he now enjoys the perfect use of his senses. Not once has he had a symptom of any return of the brain-disorder. He sends clever and sensible letters home, and is beloved by the persons with whom he resides as a gentle and affectionate boy. He will soon resume his duties in the business for which he was destined; and, as you may imagine, in order to guard him as far as possible from ever encountering a memory of the past, and for other obvious reasons, his friends withhold in this public statement his and their names. Mrs. Dickinson is, however, empowered by your correspondent to furnish the name and address of the writer to any person desiring information with a view to benefiting a similar sufferer. It is for the sole purpose of making known the power of that lady to cure persons afflicted with insanity that this statement has been written by Mrs. Dickinson's most grateful well-wisher and your obedient servant,

THUR.

Liverpool, March 16th, 1873.

[In a private note our correspondent states that she is not a Spiritualist, but during the whole of her intercourse with Mrs. Dickinson was continually looking for tests to allay her doubts. We are glad to know that Mrs. Dickinson is equally successful in many other painful disorders. —Ed. M.]

## MR. AND MRS. HOLMES'S MEDIUMSHIP.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—During recent visits to London I have had the pleasure of attending repeatedly Mr. and Mrs. Holmes's public seances. The manifestations have been so convincing, and the arrangements so fair and satisfactory, that I have felt it to be my duty to induce as many of my friends as possible to accompany me to these seances. The more I have seen of the phenomena and the conduct of these worthy mediums, the more have I been impressed with the benefits accruing to the cause of Spiritualism from the presence of Mr. and Mrs. Holmes in London. The admirable test-conditions, the certainty of the manifestations, and the great variety and convincing nature of the phenomena elicited, have not only impressed my friends in the most favourable manner, but have done much to modify public opinion in respect to Spiritualism. You may imagine, therefore, the pain and regret I experienced in finding that a long-continued series of interruptions and violent conduct on the part of certain visitors, whose object seemed to be to injure the usefulness of these mediums, had to a certain extent prevented the attendance of better disposed and more peaceful investigators, and had thus inflicted serious damage, not only on the cause, but also on valuable servants of the movement, worthy, I feel sure, of the protection and confidence of all Spiritualists.

In the face of this state of things, I would suggest that Spiritualists make it their special business for a time to attend Mr. and Mrs. Holmes's seances in numbers, and so, by their continuance and support, render the occurrence of such further unseemly conduct impossible. They may also with great propriety take their sceptical and investigating friends with them, and turn to good account valuable agencies, which are indeed, I regret, too seldom to be met with.

The manifestations at these seances are more important at present than I have ever seen them. On Monday evening last the usual physical phenomena, so often described, were of the most satisfactory and pleasing character; but the crowning event of the evening was the manifestation or formation of the spirit-faces. On this occasion the company was more than usually select, and the conditions were particularly good. A series of five or six faces appeared, two of which were immediately recognised—one by a gentleman present, and the other was a truly like image of a relative of my own, who departed this life about a year ago. I had on a former occasion seen this spirit in a materialised form so plainly as to be capable of certain recognition; but on Monday evening the details were so distinct, the colour of the face, lips, eyes, &c., so vivid and lifelike, that if my relative had been present alive, and in good health, he could hardly have been more himself.

It is almost impossible to imagine that the persecutions above alluded to, for so I have heard, should be the work of those professing an interest in Spiritualism; for to those who have made themselves acquainted with the mediumship of the Holmeses, the rumours circulated by some as to the genuineness of the manifestations are simply absurd; and to those who may doubt the *bona fide* character of their seances, I would say, with all possible confidence, judge for yourselves. Do not trust to idle rumours which may have their origin in feelings scarcely to be imagined or deemed worthy of those enlightened principles which we are so accustomed to associate with Spiritualism.—I am,

Dear Sir, yours truly,

London, March 18, 1873.

T. R.



EXTRAORDINARY PHYSICAL MANIFESTATIONS AT  
WEYBRIDGE, SURREY.

To the Editor.—Dear Sir,—With feelings of unmingled joy and gratitude to God, not forgetting the Spiritual Institution, I send you the following account of the success of our circle sittings, feeling sure you will be pleased to give it to your readers as a lesson in perseverance.

Myself and three or four friends commenced sitting around a small tea-table a few nights before last Christmas, being on my own part by no means sanguine of success. We got tipplings of the table the first evening. After two or three meetings we took to a larger table, and kept our sittings up twice a week, observing all the regularity possible—same evenings of the week, same room, table, persons, and positions—commencing with an invocation, and singing a few spiritual songs—"Hand-in-hand with Angels," &c., &c. The power gradually increased till we got the table, weighing forty pounds, lifted bodily a few inches. A fortnight ago I heard slight tapplings, as of fingers. Next meeting they were distinct and most unmistakable. I was impressed to put a lamp on the table, when to our surprise it was instantly thrummed. We hummed a merry tune, and our unseen musician played away to us in fine spirit, keeping us all alive to the end of the sitting. We then arranged with our spirit-friends for another meeting, they telling us to bring more instruments, and tapping us "Good night."

Next sitting we provided a violin, tambourine, and handbell. All these were lifted off the table, thrummed, and played—violin with the bow, tambourine banged away, sometimes on our heads, the handbell carried ringing around—all keeping up so much din we could hardly hear ourselves talk. We were next all touched by spirit-hands on our dresses, our faces gently slapped, and our fingers touched, sometimes in answer to questions, instead of tapping the table; and before we broke up we got the direct spirit-voice, telling us to sing, and a "Good night."

Next sitting, last Sunday evening, after an hour of the manipulation of the instruments, touching us on our persons, and speaking a few words, paper and pencil were asked for, when—how shall I describe it? we were so enthralled with wonder—we got eight or nine written messages on different pages, in different hands, and each respectively signed with writer's name. One message was as follows:—"You will get greater things than this yet." (Signed) "Anti Minto."

W. S.

P.S.—We have two foreign spirits kindly attending our circle; one a Russian, who writes his name "Lajimp," the other an Italian lady, who signs her name "Anti Minto." Will any correspondent say through the MEDIUM if these two spirits are known at other circles?

W. S.

MR. AND MRS. EVERITT AT SELBY.

To the Editor.—Dear Sir,—Being desirous of promoting an interest in the cause of Spiritualism among a few friends in Selby, and hearing that Mr. and Mrs. Everitt, of London, were on a visit to Bishop Auckland, I put myself in communication with them; and, with their usual courtesy, they favoured us with a visit on their return homewards on Friday evening last. After making preparation for holding a seance, by preventing the light of the fire from being seen in the room, the following sat down around the table: viz. Mr. and Mrs. Everitt (London), Mr. Everitt (Bishop Auckland), Mr. J. W. Ullathorne, Mr. R. Knott, Mr. P. McCloskey, Mrs. Clarkson, and myself. Selections from Scripture were then read by Mr. Everitt, followed by singing a very pleasing melody called "The sweet Eden shore." Shortly afterwards the light was extinguished, and immediately we heard the raps upon and underneath the table. Many questions were put and intelligently answered in this way. During this time the room was filled with the most exquisite odours, which continued at intervals throughout the whole of the seance.

Spirit-lights were frequently seen, and at times were very distinct and vivid, dancing up and down in various parts of the room; but, singular to relate, one person, whose ordinary vision is of the best, was utterly unable to see even a glimmer of these spirit-lights, while they were seen with more or less distinctness by all the rest. How this is to be accounted for is not easy to divine.

I must not omit to add, that we had the manifestation of the spirit-voice, and continued a long and agreeable conversation with "John Wat" through the tube provided for the purpose. The said tube was used with considerable force by the spirit "Nippy" upon the heads of all present, and caused no small amount of merriment.

I might go on giving you further details of what took place, but as it would be for the most part a repetition of what has often appeared before in your columns, suffice it to say that a very agreeable evening was spent, and all were highly delighted with what they had witnessed. I trust that a fresh stimulus has been given to those who were present and witnessed these manifestations for the first time, to go on in their investigations and not rest satisfied until they are persuaded of the reality of spirit-intercourse, and find, as the writer has done, that it is a source of great consolation in the hour of our deepest distress—a means of culture of the highest order, that is of great service in our journey through life, and that gives us a sure and indisputable evidence of the immortality of the soul. Yours fraternally,

W. CLARRISON.

BISHOP AUCKLAND.

TEST SEANCE AT MR. FAWCETT'S.

To the Editor.—Dear Sir,—I am aware that what I am about to relate contains nothing absolutely new in the annals of modern Spiritualism; and yet, from the fact that the strictest test-conditions were observed, the occasion becomes worthy of record.

While the present unhappy contention exists as to the probity of certain public mediums, it especially behoves all circles to place themselves beyond suspicion by a careful adherence to test-conditions. The medium on this occasion was Miss Annie Fawcett, and there were present three ladies and four gentlemen, the conditions being very harmonious. The first manifestation consisted of the medium being

lifted in her chair on to the table. The particulars of this were as follows: On taking our seats—the medium occupying one side of the room, and the sitters forming a semicircle round the other three sides—she (the medium) passed into the trance condition, and was controlled by "Vellens," an Indian girl, who sits largely in the manifestation at this circle. At her request I undertook to tie the medium, and so carefully and securely did I do so, that I am absolutely certain it was impossible for her to move so as to take part in what afterwards occurred. The light being extinguished, while we sang, the tambourine and bells on the table were heard rattling, and in a short time, very much to our astonishment, on striking a light, the medium was found on the table, seated in her chair, and tied to it in exactly the same secure fashion as when on the floor. I say astonished, as no such manifestation was expected by us. Again, the light being extinguished, she was lifted back to the floor. It being found that the tightness of the rope was injuring the medium's wrist, it was untied, and she again tied by myself in a fashion even more complete and secure than before, and on putting out the light, a violin, which, with a bow, were lying on the table, was heard up in mid-air, the bow scraping the strings, while the instrument floated to and fro. On relighting the lamp, the medium was found secured in all respects as before. It will at once be apparent how utterly impossible it was for anyone, whose hands were tied fast and whose arms and body were pinned to a chair, to hold up a violin in mid-air, and then draw the bow across the strings in the manner related. Afterwards, the medium still being tied, the tambourine was beaten exactly as when played by a pair of hands, and at the same time a handbell was vigorously rung, keeping time to the beating of the tambourine. A paper tube was also moved round the room, touching each one present, and then up to the ceiling of the room, its convolutions there and on the walls being distinctly heard. To conclude with, two pictures were brought from off the walls, and a cruetstand and several glass dishes from the top of the cupboard. Now, the value of these doings, trivial as they are in themselves, consists in the fact that the medium was all the time strictly secured, while the sitters held each other's hands and touched each other's feet, thus rendering deception impossible. The warmest thanks are due to Mrs. Miss, and Mr. Fawcett for their generous compliance with test conditions, which, while satisfactory to investigators, are yet often painful both to the bodies and minds of those who submit to them.—I am, yours truly,  
March 17th, 1873.  
S. KILGUS, Jnr.

THE PSYCHOLOGICAL SOCIETY OF EDINBURGH.

A private meeting of those friendly to the investigation of modern Spiritualism, animal magnetism, and psychological phenomena generally, was held at 31, Princes Street, on the 27th January. On the motion of J. D. Morrison, G. B. Clark, Esq., was invited to explain the object of the meeting, and to otherwise enlighten the hearers on the subject. Mr. Clark, kindly consenting, gave an outline of some of his experiences, and concluded by giving some advice as to what seemed to him to be the way the proposed society should go to work. Mr. Morrison, after some few remarks, thought the meeting could not do better than at once proceed to constitute itself a provisional society for three months. He thought that those present were singularly fortunate in having in the chair a gentleman who was himself a developing medium, and that the best thing the meeting could do would be to ask him to consent to be the first president. Mr. Morrison then proposed that Mr. G. B. Clark be elected the president of the Psychological Society of Edinburgh. This proposal being seconded and unanimously carried, the society then proceeded to elect J. D. Morrison the first secretary, and Mr. Wm. McCraw—to whose kindness the society was indebted for its first free place of meeting—the treasurer of the Association. At this meeting the secretary was instructed to invite, by public advertisement in all the daily papers, all others wishing to join the society to send their addresses to the New Waverly Hotel, and to answer the same. This being done, a public meeting was held in the New Waverly Hotel on the 24th February, when, other office-bearers being elected, the constitution of the society came up for discussion, when a committee of seven, with power to add to their number, was elected, with a view to the formation of sub-committees, to develop in different districts various circles, and to report thereon to the society.

On the 4th March, another public meeting was held in the New Waverly Hotel, when the president, Mr. Clark, delivered a lecture on the "History of Modern Spiritualism." He first described the experiments of Cabagnet and the Magnetological Society of France. Passing on to 1848, he noticed the more popular form of modern Spiritualism, which began in the presence of the Fox family, and their investigation by Horace Greeley, N. P. Willis, and others. He then traced its history in America, giving a description of the experiments of Judge Edmonds, Professor Hare, William Lloyd Garrison, and others; the reports of the Rev. Charles Beecher, the committee appointed by the Wesleyan Convention, and the Governor and Council of the State of Massachusetts, finishing up with the several investigations in this country. On the motion of R. A. Stevenson, B.A., seconded by J. D. Morrison, a hearty vote of thanks was given to Mr. Clark for his able and instructive paper. After the public business, the committee remaining reported that it had been already rewarded with very powerful manifestations in several of the sub-committee circles.

The office bearers of the Psychological Society of Edinburgh, duly elected for the provisional term of three months from the 27th of January, are as follows:—G. B. Clark, president; R. A. Robertson, S.S.C., and R. A. Stevenson, B.A., vice-presidents; J. D. Morrison and W. J. Fraser, joint secretaries; W. McCraw, treasurer; and seven of a committee.  
J. D. MORRISON, Secretary.

A GENTLEMAN, writing from Sheffield, gives an instance of the good derived from having works on Spiritualism in public libraries. He says: "There are in the public library here the five volumes of Davis's 'Great Harmonia,' and it was in a great measure by their influence that I was led to finally put aside the dogmatic creeds of the separate denominations." In due course we shall agitate for the introduction of the "Dialectical Society's Report" into all libraries. Meanwhile, the instance above recorded is suggestive of the benefit to be derived from such an arrangement. We would be glad to hear from a few more friends in Sheffield with a view of commencing action in that important town.



## A LETTER FROM MANCHESTER.

DEAR FRIENDS.—I do not often trouble you as a correspondent, but believing that a few lines would be acceptable, I take the liberty of sending the following, to make you and other friends a little acquainted with our progress in Manchester. During the last few months we have noticed with pleasure a marked improvement in the attendance at our weekly meeting in the Union Chambers, Dickinson Street, from which we may infer that Spiritualism is taking a deeper and more permanent hold upon the minds of the people (thanks to the recent letters in the public papers), coupled with the fact that your valuable paper is also becoming in greater demand, for we can dispose of about double the number we could at former times.

By way of making the *Mantra* more valuable and practical I should like here to throw out a suggestion which, if adopted, would tend also to make it of greater use to the cause of Spiritualism, namely, by inserting each week one or two hymns or songs which have from time to time appeared in the *Banner of Light*, or other beautiful poems published in works of like nature; by so doing, these Progressive poems might be made available for the private circle or more public gathering, which I need not state would be an improvement upon many at present in use at our meetings.

Another proof of the advancement of Spiritualism is the fact that fresh friends and new spiritual affairs are springing up in the most unlikely places, at which the incomes of grateful hearts is ascending to the Father of Light, the Source of all life and truth.

On Sunday week we had an unexpected visit from Mr. Wallace at our usual meeting. As he came in rather late we did not avail ourselves of his valuable mediumship as a trance-speaker; that pleasure was reserved for our week-night meeting in the Grosvenor Street Temperance Hall on the following Wednesday, when he gave us a fine address upon "Man; the Relation in which he stands to God," who, as a means to man's future welfare and advancement, has surrounded him with good and evil. In speaking of the mind, he showed how the thoughts take effect when formed and wrought out by the brain before expression is given to them in speech or action. He also alluded to the various phases of mediumship, namely, the trance, clairvoyance, clair-audience, and healing; showing that Spiritualism, when intelligently studied, and the noble and elevating truths put into practice, was just the thing adapted for man's requirements here, being the true key to unlock the formidable castle of mystery, the abode of Giant Despair. He also alluded to some of the spheres, by stating that there are seven spheres, and that each of these contained other seven, some of which he endeavored to explain by the law of affinity. He concluded his instructive discourse by touching upon the myths and fallacies by which the world has been deluded and enslaved, such as original sin, &c., by means of which the priests of the past and present age have retained their fat livings. He urged the audience to examine Spiritualism for themselves, and to take nothing for granted from man nor spirit, but to test it for themselves in their own family circle, then the people would soon know of the truth of spirit-power. I trust our friend will long be spared to scatter, by his practical acquaintance with the subject, the seeds of Progress in the future upon soil not yet prepared for it.—I am, dear Sir, yours truly,

J. M. WALSH, Street, Manchester, March 17, 1873.

REMARKS.—To the Editor.—Dear Sir,—At the opening of the Progressive Spiritualists' New Meeting Room, River Street, Rochdale, on Sunday the 10th, Mr. W. Johnson, of Hyde, delivered two addresses in the theatre to large and respectable audiences. "On Spiritualism: its adaptation to the spiritual wants of the present age"—a subject that was beautifully argued and most eloquently delivered, in language so sublime that the audience were held in rapt attention throughout. Several questions were asked at the close, and so satisfactorily answered that peace and tranquillity reigned supreme; and the Rochdale Spiritualists (for as yet we were pleased to term them in last week's *Mantra*, supposed Spiritualists) are thankful to find that the seeds sown through a few months of toil and labour are beginning to take root and spread more day by day. Thanks to those mediums who have kindly come forward and so nobly assisted us at various times, when it has always without exception, been our study and pleasure to rally round and encourage them by all possible energy, sympathy and support.—I am, Sir, yours truly, W. Johnson, March 16th, 1873. [We are glad to hear of the successful inauguration of a new house of truth having such a hopeful motto. We doubt not but our friends will render unnecessary all explanation as to their genuine earnestness.—Ed. M.]

REMARKS.—The new hall was opened on Sunday by Mrs. Butterfield delivering two addresses, which gave great satisfaction. Our correspondents speak in very high terms of these services, but these letters have come so late that we are prevented from giving an extended report. Mr. Angier occupied the chair on both occasions, and notwithstanding the adverse weather there were highly encouraging audiences. In short, the opening of the new hall was in every respect a brilliant success, and afforded a hopeful beginning to what we trust will be a long career of prosperity in the cause of Spiritualism in Rochdale.

THE *Mantra* as Spiritualism in Public Opinion is continued several correspondents support the idea of Spiritualism, which really has got the best of it. Our Institution is freely allowed to be an independent one of whom recommends the public to apply to us for the "Rules for the Spirit Circle."

## REQUESTS FOR THE SPIRIT CIRCLE.

THE SPIRIT CIRCLE, for receiving the essence of the circle. Edited paper, strongly bound. Price 1s.  
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## SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, ROCHDALE.

**SATURDAY, MARCH 23,** Seance by Mr. Home, Medium for Physical Phenomena and Spiritism, at 8 o'clock. Admission, 5s.  
**SUNDAY, MARCH 24,** Service at Cathedral Rooms, at 5 o'clock. Mr. Francis Milford on "When the Mountains brought Me."  
**MONDAY, MARCH 25,** Private Social Meeting of Mediums, at 7.30.  
**WEDNESDAY, MARCH 26,** Developing Circle by Mr. Coggins, at 8. Today for a Course of Four Meetings, &c.  
**THURSDAY, MARCH 27,** Dark Seance by Mr. Home, at 8 o'clock. Admission, 5s. 6d.

## SEANCES IN LONDON DURING THE WEEK.

**FRIDAY, MARCH 21,** South London Association of Progressive Spiritualists, 25, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to meet F. M. Taylor, one of Mr. Wallace, at above.  
**SATURDAY, MARCH 22,** Mr. Harte, Mrs. Holmes, Mr. Williams. See notice.  
**SUNDAY, MARCH 23,** at Mr. Coggins's, 15, St. Peter's Road, Mile End East, at 7 o'clock.  
**MONDAY, MARCH 24,** Developing Circle, at Mr. Coggins's, 15, St. Peter's Road, Mile End East, at 8 o'clock.  
 Mr. Williams, Mrs. Holmes. See advertisement.  
 Ball's Pond Association of Inquirers into Spiritualism, 109, Ball's Pond Road, Islington. Admission Free. Commences at 8.  
 Huddersfield, at Mr. Harte's, 40, Russell Road, Maitland Road, in Keston, Wednesday and Friday, at 8.  
**TUESDAY, MARCH 25,** Seance at Mrs. Harte's, 109, Bedford Green Road, at 8. Admission Free.  
**WEDNESDAY, MARCH 26,** Mrs. Holmes. See advertisement.  
**THURSDAY, MARCH 27,** Eastern Association of Inquirers into Spiritualism, Seance at their rooms, 75, Norfolk Road, London, E., at 8 p.m. Examine as to admission of visitors in application to the Secretary.  
 St. John's Association of Spiritualists, 1, Corporation Row, Chesham. Questions answered by Mr. Home, at 8.30 p.m. Free.  
 Mrs. Holmes, Mr. Williams. See advertisement.

## SEANCES IN THE PROVINCES DURING THE WEEK.

**SUNDAY, MARCH 23,** Kilmarnock, 10.30 a.m. and 2.30 p.m. Messrs. Macdonald and Wright, Trance-Mediums. Children's Progressive System at 10 a.m. and 2 p.m.  
 Bowdler House, at Mr. W. Robinson's, Canaway Road, Clifton, 10.30 a.m. and 2 p.m. Public Evening, 8.30 p.m. Trance-Mediums. Mr. Wood.  
**MONDAY, MARCH 24,** Public Meetings, 10.30 a.m., 1.30 and 4.30 p.m. Trance Mediums, Mr. Hargreaves.  
 Bowdler, Spiritualists' Meeting Room, 1.30 and 4 p.m. Hall Lane, 1 and 4 p.m.  
 Bowdler, in Hartley's Yard, near Railway Station, Wakefield Road, at 1.30 and 4 o'clock.  
 Manchester, Union Chambers, 15, Dickenson St., Mount St., at 1.30.  
 Gower, at George Hildyard's, at 5 p.m.  
 Huddersfield, 9 a.m. and 5 p.m. Trance-Mediums, Mr. F. Wile and Mrs. E. Haden.  
 Gower, Spiritualists' Meeting Room, 1.30 and 4 p.m. Mr. E. H. Hall, Text and Healing Medium.  
 Kilmarnock, Mr. E. Haden's, Town Hall.  
 Kilmarnock, at Mr. Wood's, Huddersfield Lane, Gower's Road (near above for Communion School), 1.30 and 4.30. Mr. Hargreaves and Mr. Wood. Trance-Mediums.  
 Kilmarnock, at Mr. Gifford's Rooms, Long Row. Children's System at 10.30 a.m. and 2 p.m. Public meeting at 8.30 p.m.  
 Gower, Gower, Wakefield, at Mr. John Gower's, at 2 and 4 p.m. Healing and Trance-speaking Mediums, Mr. John Gower.  
 Bowdler, at Mr. Fawcett's, Wakefield Road, at 8 o'clock. Seance in required from strangers.  
 Newmarket-on-Trent, at Freemasons' Old Hall, Bell's Court, Long Street, at 8 p.m.  
 Gower, Association of Spiritualists. Public Meeting at 8.30 p.m. at 10, Temple.  
 Bowdler, at Mr. Harte's, 40, Bedford Road. Seance and 7.30-8.30. Also on Tuesday and Thursday Evenings, at 8 o'clock.  
 Liverpool, Public Meetings at the Liverpool Literary Rooms, at 1.30 and 7 p.m. Trance-mediums from all parts of England, &c.  
 Bowdler, at Mr. Fawcett's, Taylor Street, at 2.30 and 5 p.m. Kilmarnock and Bowdler, Mediums.  
**MONDAY, MARCH 25,** Kilmarnock, at New King Street, at 1.30.  
**TUESDAY, MARCH 26,** Kilmarnock, at 1.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Gower and Messrs. Wright and Macdonald.  
 Bowdler, Bowdler, at Mr. W. Robinson's, Canaway Road, 8 p.m.  
**WEDNESDAY, MARCH 27,** Bowdler, Spiritualists' Meeting Room, 8 p.m.  
 Bowdler, Long Row, at 1.30 p.m. Trance-Mediums, Mr. E. Haden and Mr. E. Haden.  
 Kilmarnock, Mr. Hargreaves' Rooms, Town Hall, at 1.30, for development.  
 Gower, Gower, at Mr. John Gower's, at 1.30. Healing and Trance-mediums, Mr. John Gower.  
 Gower, Association of Spiritualists. Weekly Conference, at 8 p.m. at 10, Temple. Questions open to members and visitors, at 8 p.m. on other meetings.  
 Kilmarnock, at Mr. Gifford's Rooms, Long Row. Kilmarnock, at 1.30 p.m. at 10, Temple. Questions open to members and visitors, at 8 p.m. on other meetings.  
**THURSDAY, MARCH 28,** Bowdler, Hall Lane, 1.30 p.m.  
 Gower, Spiritualists' Meeting Room, a Developing Circle, at 1.30.  
 Bowdler, Kilmarnock, Seance at Mr. Harte's, Adelaide Street.  
 Bowdler, at Mr. Fawcett's, Wakefield Road, at 8 o'clock. Seance in required from strangers.  
 Bowdler, on Trent. Old Freemasons' Hall, Bell's Court, Long Street. Seance at 1.30.  
**FRIDAY, MARCH 29,** Gower, Weekly Conference, at Mr. Gower's, 10, Temple. Questions and Development Circle, 1.30 p.m. at 1.30.



**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. SPAREY, 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.

#### THE HIGHER PHENOMENA OF SPIRITUALISM.

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

#### DIRECT SPIRIT-WRITING,

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

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

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