



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.]

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LONDON, APRIL 18, 1873.

[PRICE ONE PENNY.]

THE PROSPECTS OF THE SPIRITUAL INSTITUTION.

It may with truth be said that the Spiritual Institution both in its history and its agencies is unique and unparalleled. Commencing with an inspiration in which the whole of its future working was sketched, it has gone on from less to more; and if all do their duty, it has further advances yet to make. Its one object has been to promote the spiritual enlightenment of humanity; the welfare of, or benefit to, the promoter of it being left entirely out of the question. The worker in this Institution has acted like a mediumistic instrument under the control of a second party having aims in view other than the personal requirements of that instrument. The basis of the Institution is, then, spiritual, being radically founded on principle, and not on expediency, even of the most commendable kind. In this respect its genius is completely opposed to all the world's ways, including our most famous religious institutions, in which the preservation of self and not the good of others is the primary object. It is evident that the Spiritual Institution is rightly named "spiritual," being not only a manifestation of spirit-direction, but a working example of that new commandment, the observance of which is the fulfilling of the whole law. Being thus constituted, the Spiritual Institution can only receive the aid of such as are in harmony with its principle of voluntary sacrifice for the progress of truth. Its privileges are not to confer favours on its members, but to enable them to bestow benefits on others. This makes the Institution unpopular, except with a very few. The bulk of mankind, Spiritualists included, want a profitable return for all their good works, rendering such good works; works of selfishness, not works of disinterested love. The Spiritual Institution offers no such premiums. Its return is entirely spiritual, in the satisfaction which beneficence experiences in seeing the fruits of its good works result in the welfare and happiness of others.

These, then, are the religious principles of the Spiritual Institution, and, we would venture to say, of Spiritualism, in which our disembodied brethren labour without money and without price, their reward being unspeakably beyond money-purchase. Our duty as Spiritualists, like the glorious men of old, is to imitate, as far as our other duties will allow, their heavenly example, which, if unsustained by the co-operation of others, must break down. It was necessary that some one should leap into the breach and defend the fortress; but it is equally necessary that such a volunteer should be followed up, or no result would ensue but his own sacrifice, and the enemy would trample over his body and despoil the garrison. These volunteers have been few, and the struggle has been hard; but without it where would our movement have been? And even now, if the promoter of the Spiritual Institution should retire, there is no one man, or there are no ten men who could be found to accept his position. It would only be done by a system of financial guarantee, in which the worker would see himself paid before he took up his tools. His faith would not then be the faith of the Spiritual Institution. This guarantee principle, even if it were successful now, would be so because of what had been previously done on the voluntary principle.

That a new era is dawning on the Spiritual Institution the following kind letter is a promising indication:—

DEAR MR. BURNS.—We have read with sympathy your appeal for more help. I now write to say we will give with pleasure £20 a-year towards the expenses of the Progressive Library, commencing from the 1st January of the current year. We hope others who are able may

also assist you on a more liberal scale than heretofore, in return for the zealous work you give to Spiritualists and Spiritualism.—Yours very truly,

AGNES CAMPBELL.

41, Wimpole Street, London, 11th April, 1873.

All along the Spiritual Institution has received more help than any other effort, and has been attended with a degree of success far exceeding anything that has been achieved by other means. This shows that the principle on which it is founded is sound, and its agencies the most effective. Its grand defect has been that the means of support have not been of a steady and sufficient kind. This is not to be wondered at, for all things must prove themselves well to the British public before they are accepted. The Spiritual Institution has now ten years' career to look back upon, and yearly it ingratiates itself more deeply into the kindly feelings of Spiritualists. What is required is clearly indicated in Mrs. Campbell's letter. If, say, twenty such subscribers would come voluntarily forward and contribute similar sums, the work would be done. To raise £500 in small sums is a Herculean task, and the poor do almost all they can in providing themselves with periodicals and doing works of practical usefulness, for which they have even more opportunities than their more wealthy neighbours.

The question is treated in a more general form by Mr. Chapman:—

A WORD TO SPIRITUALISTS ON BEHALF OF MR. BURNS, OF THE SPIRITUAL INSTITUTION.

Mr. Burns in the last week's MEDIUM has made an earnest appeal to us Spiritualists for more help. I am sure no one can read his letter without feeling a sense of condemnation or a strong feeling of sympathy for that man, whoever he may be, that has been brought to the position in which Mr. Burns is placed through a disinterestedness of motive, and the wish to forward the truths of Spiritualism. I believe every Spiritualist who knows Mr. Burns, and the labour he has bestowed upon his fellow-men, and the active way he has been for years fighting against all odds for the cause of Spiritualism in this country, will give him credit for sincerity and devotedness to the good cause he has at heart. But few, perhaps, consider that such labour must necessarily result in a corresponding amount of work done, which naturally incurs a corresponding amount of responsibility. If that responsibility fall upon one man while the rest go free, we may naturally come to the conclusion that something is wrong.

In the physical functions of the human frame, for instance, when every member does not take its part in the human structure, the system soon gets out of order, and often dissolution is the result. Let us, as Spiritualists, apply this to the cause we love so well. Now, what presents itself to my mind is: That the cause of Spiritualism has outstripped the Spiritual Institution and the body of Spiritualists as well. Spiritualists do not fully realise the fact of that great work which is being fixed upon the minds of mankind to the enlightenment of the human race. The spirit-world appears to be developing itself in astonishing realities upon this our world. Spirits are bringing about a state of things which was never dreamed of before. What they can do they will do, and are doing with an earnestness which all of us must admit who have benefited by their exertions.

But while they bring to us every spiritual benefit, they cannot bring us pounds, shillings, and pence. This is what we should attend to; but are we as Spiritualists working in unison with our spirit-friends? If we were doing so, Mr. Burns would not have had to make such an appeal to us for that help which is really in our power to afford. If we would go "Hand-in-hand with angels," let us follow their earnest example, and do our part to keep pace with the great increase of spiritual enlightenment by supplying the means so earnestly asked for. I firmly believe, when Spiritualism has made itself felt in the hearts of men as to what it really is, there will be no longer that contractedness of heart and soul, but a wide and extended feeling of charity, which the early disciples of love and charity so loudly proclaimed to

all with whom they came in contact. If Mr. Burns is really in want of more support to the Institution—and I feel assured he is, from the conversation we had with him when on his visit to Liverpool; for instance, we had given an order for books several months ago, which has not been completed, and he assured us that the reason was he could not pay the binder. In conclusion, I would say that as we all know that any cause in its infancy wants a greater support than when it has ripened into age and stability, should we not do our utmost for a time to establish a permanent Institution worthy of such a respectable body of the community as those who call themselves, and are, I believe, in reality, Spiritualists?

Hoping, Mr. Editor, to see in my short life the cause we all have at heart spreading even to the uttermost parts of the earth,—I remain, yours, a fellow-worker in the vineyard of Truth, JOHN CHAPMAN.

10, Dunkeld Street, Liverpool.

Mr. Chapman also encloses the following letter from Mr. Richmond, with suggestions for an organised means of sustaining the Institution:—

Mr. Chapman, 10, Dunkeld Street, Liverpool.

DEAR BROTHER,—I am glad to see, by the MEDIUM, that the subject of the next Spiritualist National Conference has been mooted by you, and I trust that you and Liverpool will prove to be in earnest in the matter. There must be a next step soon. The measures of the Darlington Jubilee Conference were good, and all that could then be done. But there ought to have been an assistant committee or board established several months ago, when Mr. Burns felt that he could not do all the work. The committee should be an honorary and voluntary one, to work the measure adopted for the assistance of the National Spiritual Institution by correspondence with leading persons in every district and town, to enrol names if possible, and to collect funds. We (the committee) should appoint the collectors, receive all remittances, and acknowledge the same, thus exonerating Mr. Burns and Mrs. Burns from all that dirty work, to be engaged in the literary and spiritual work. The last year (since the Conference) has been in some sense like a man who had a field given to him, but, for want of help, he was obliged to let it lie in fallow; and, of course, at the end of the year, he was about as well off as though he had not owned the field. Despair must be prevented by the immediate cultivation of the field.

I hope you have some mode of cultivation matured. A committee in Liverpool for the purpose would be much better than no committee in London; but it would be the best if the committee (an efficient one) could be in London. I do not mean a committee to superintend the Spiritual Institution in any sense, but a committee to serve the spiritual body at large, who would enrol their names, and contribute for the purpose, say, from a penny per week and upwards, to be remitted to the committee monthly or oftener. And in doing this work the committee would serve the National Spiritual Institution, and also the great cause, which is now given to earth's children as a blessing to the race of man. The above must be the attitude of the committee at present; it must have no powers but to work and to serve, that all may be free, and that it may not be a condition of hindrance to the overflow and increasing purity and beauty of the manifestation of the heavens which has so richly rewarded our nation since the Jubilee Conference. I do not forget that the subtle enemy has also been at work, causing much labour, and also grievously wounding some. The battle is not without cuts and scars, even on the side of our glorious work; but if we press forward, bearing with us our holy principles, the day will be ours.

Brother, you cannot fail to perceive that with such a true, disinterested, and faithful committee in existence, if our faithful Brother Burns were to be exalted to the Immortal Home, the order of the National Institution would rest upon the committee, and would be upheld by the committee until an appointment, or until confirmation of the descent of the order could be effected by the next ensuing national conference. If it please you to give me your views and intentions and those of your friends, I should be happy to read and reflect upon them, as the order ought to be matured and perfected, and that, too, as soon as possible.

I am glad to learn of your progress in Liverpool. With kind regards to you and all friends, I remain, yours fraternally, 18, Chapel Street, Darlington, April 13th, 1873. D. RICHMOND.

We have not a great deal of faith at the present stage of the movement in this scheme. The working practical Spiritualist finds so much to do that his hands are always full, and, as a consequence, his pockets are often not far from being empty. What Spiritualism wants is a few wealthy and generous patrons who would come nobly forward as Mrs. Campbell has done and contribute a fixed annual subscription. Then the Spiritual Institution would be a help to all and a burden to none, and the earnest worker would be enabled to spend his means in his own locality, at the same time enjoying all advantages afforded by the Institution. Mr. Richmond's plan has been acted upon to some extent already, as our subscription lists show. Mr. John Wilkinson and Mr. Ashworth are getting up a subscription at Halifax; but the initial state of the movement in many places prevents local Spiritualists from doing more than attending to their own wants, so that help has to be looked for from special individuals.

Another suggestion comes from Dublin, the burden of which is similar to what has been given above:—

TO THE SPIRITUALISTS OF GREAT BRITAIN.

BRETHREN,—The statement recently made by Mr. Burns as to his inability to carry on the arduous work he has undertaken, and in which we all take such an interest, deserves our immediate attention.

The question is simply this—Is Spiritualism worthy our earnest support, and has Mr. Burns been a faithful servant in the cause? The latter I believe no less than the former, and if others think so, why not the same freedom from "killing care" be secured to him as is accorded to a clergyman? Surely his services are equal to any such in the advancing of the world.

The grand doctrine—as I understand it—of Spiritualism is, that the things of time are nothing compared with those of the future. Hold-

ing this, and also our solemn obligation to help forward the regeneration of the world, I would respectfully suggest that those whose position would enable them to act should contribute a fixed annual sum for a "sustentation fund" to Mr. Burns so long as he faithfully continues the good work he has so long and effectively maintained. Say ten at £5 each, twenty at £2 10s., and one hundred at £1 each, would be £200—no great sum for such a worthy purpose and person.

I would be glad to hear from such as view the matter in this light, and I see no difficulty in the way of its accomplishment.

13, Anglesea Street, Dublin.

IVER MACDONNELL.

The support of Mr. Burns personally is not the largest part of the business. Rent, assistance, the support of publications, postage, and printed matter have to be found. There is no end to the demands made on resources where the requirements of a large and growing movement have to be continually found. These have to be supplied, whether personal requirements are attended to or not.

The representative of an active local movement thus unfolds his views respecting the relations existing between the London Institution and those in the provinces:—

SIR,—Individually, I am sorry that your efforts of reform are not better appreciated and supported from the provinces than what they are apparently; for my impression is, that if the Spiritual Institution fails in London, all the smaller institutions in the country will ultimately do the same. I think the advantages afforded by the former Institution are not sufficiently appreciated by the latter. A general survey now and then might be profitable in many respects. The local seances held for investigation and spiritual worship ought not to absorb all the time and means at the command of investigators and Spiritualists, as it must ever be intuitively patent to all that no institution, spiritual or otherwise, can exist on this material plane of existence without material support and adhesion thereto. If Spiritualists generally are satisfied that their cause is right, why keep their principal Institution following in the rear any longer among the other institutions established in London for the purpose of representing those held in the provinces? Therefore, hoping that more energy will in future be manifested towards the Institution on behalf of which you yourself have made an appeal, is the sincere desire of yours truly, E. STOKES.

Churwell, near Leeds, April 14th, 1873.

Yet another view of the position is given in the following kind letter:

THE NEW MACHINE.

"To be or not to be, that is the question."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Proverbs xi. 24.

To the Editor.—Dear Sir,—I have read with profound regret the appeal you make in the last week's MEDIUM, and hope it will elicit such a liberal response as the necessities of the case require. Indeed, as I stated in a letter addressed to my nephew, Henry Pride, this morning, if my financial resources were equal to my desire to free you, dear Sir, from your present pecuniary embarrassments, the means for effecting so desirable a consummation should be placed at your disposal. But unfortunately I am, like yourself, only a poor working-man, therefore you must please to accept "the will for the deed." However, when I reflect upon the vast amount of wealth that is "accumulated in the hands of a few" among your "brother Spiritualists," I cannot but consider their apathy and indifference towards one who is suffering from "the most grinding and crushing penury that it is possible to imagine" as highly reprehensible, and especially as the "scattering" of a little "filthy lucre" would meet with its reward, and would also enable you to "go on your way rejoicing." Again, when I consider that a few months ago a gentleman in California left 100,000 dollars, upwards of £20,000, to be applied in erecting a hall to the memory of "Thomas Paine," and offices, printing-press, &c., to print the *Boston Investigator*, the organ of the freethought party in America, I am astonished at the difficulty that you have experienced in "borrowing" sufficient to purchase the new machine which you so much require.

I was, I think, the first to offer you £5 as a gift towards that machine; but on your refusing to accept it as a gift, I promised to double, nay, quadruple it if requisite; and after waiting until now for those who have the means to come forward with their hundreds, ay, thousands if they thought proper, I have great pleasure in sending you the first half of two £10 notes, the receipt of which have the kindness to acknowledge, when the corresponding halves shall be immediately forwarded. I send you the £20 without security or interest, to be used as you think proper, and I hope to obtain another £10 or £15, ere many days elapse, from some other of my "brother Spiritualists." I have frequently thought that, if all who have ordered either one or more copies of "The Dialectical Society's Report" had accompanied their order, as I did, with another, viz., a "money order" for the amount, you would then have possessed a "little ready cash" that might have been employed with considerable advantage.

Hoping, then, that "the sinews of war" will be provided in abundance, and that we shall long enjoy the benefits which you, as pioneer, are capable of conferring, allow me to conclude by sincerely wishing you a speedy and permanent deliverance from "the burden" under which you are and have been suffering, and to subscribe myself, dear Sir, yours fraternally, E. FOSTER.

Preston, April 15th, 1873.

P.S.—As no report has appeared, at least in the MEDIUM, for some length of time respecting our progress, which, to say the least, has really been "great and marvellous," I will, with your permission, favour your readers with a report of the phenomena that have been vouchsafed in a future communication. E. F.

Another correspondent has a scheme of his own:—

It has been stated that there are from sixteen to twenty millions of Spiritualists in Europe and America, and it may be fairly supposed that of these one million would be found in this country. I do not believe there are above a fourth of that number of professed or real Spiritualists to be found. If in this country there were two hundred thousand persons interested in Spiritualism, would there not of that

number be found sufficient to support the MEDIUM? When strangers hear it said there are so many millions of Spiritualists, they naturally ask, "Of what good are they? Where are their associations for promoting the religious, moral, social, or political well-being of society?" Methinks there may be existing two thousand Spiritualists in this country, of small or limited means, who, if willing, and they should be, could subscribe five shillings per annum towards the support of the Spiritual Institution, Southampton Row, which would amount to five hundred pounds. Permit me earnestly to invite all such to make up at once the amount for 1873. I enclose five shillings in postage stamps.—R. T.

These suggestions are all more or less practical, and it may be that the plan suggested by Mr. Richmond would ultimate in rendering them effectual.

Mr. Robinson, Glass Houghton, says "there are thousands of working men in a better position to help than I am at present, but are they willing?—there's the rub. I enclose a Post-office Order for 10s., and wish they would send you the same, which they could if they liked. What I send is with a free goodwill; I do not even want thanks for it, as I look upon it as my bounden duty, as well as that of others, to assist you much or little, as it lies in our power."

We have received many other suggestions and good wishes, which space will not permit our recording. We think there is plenty of help in the country if it were called out. It is our difficulties that develop our strength; and were it not for the continual demands of our nature, man would become supine and listless, like the sloth. The Spiritual Institution, by its continuous demand caused by useful work, not only pushes on the movement, but keeps the Spiritualists alive to a sense of their duty and the claims which the truth has upon their attention.

The following subscriptions and donations have been received since last week:—

	£	s.	d.		£	s.	d.		
Madame de Steherbinine	0	2	6	Mr. Bond	...	0	5	0	
A Friend to Spiritualism	1	0	0	R. T.	...	0	5	0	
Mr. Pitt	...	0	5	0	Mr. Stocks	...	1	1	0
Mr. Boulland	...	1	1	0	Mrs. Campbell	...	20	0	0
Mr. J. J. Robinson	...	0	10	0	Per Mr. Kilburn:				
Mr. A. Crawford	...	0	2	0	Mr. F. Everitt	...	0	10	6
Mrs. Hennings	...	2	0	0	Friends at Bp. Auckland	6	0	0	
Mr. F. Frichold	...	0	2	6	Investigator	...	1	0	0

Mr. Gardner points out that his subscription for 1873 of one guinea has not been acknowledged. We find it had not been carried into the special list, as it was received with other moneys for periodicals. If any other contributors have been omitted, we will thank them to point out the oversight, as we are so pressed for time that omissions are liable to occur. We have also to deduct £1, demanded back by Mr. Smith in the form of books.

MR. HOME ON THE PRESENT STATE OF MEDIUMSHIP.

DEAR MR. BURNS,—I have read with much interest your article "How should Spiritualists treat imposture and protect themselves against it?" I have also read a pamphlet called "Imitations of Spiritual Phenomena." I take it for granted the deposition in this pamphlet by "J. C." is by the same youth, Clark, to whom you allude. I must confess that anything more mawkishly absurd than the whole deposition can scarcely be conceived. Imagine this sweetly sensitive youth being "impressed to go to" a public seance; and of course he must have been "impressed" to buy a box of "Bryant's matches." At the seance conditions are arranged, but, "under some pretence or other," he frees his hand and gets out his match-box, but his "hand somehow appeared restrained from striking them." When at last he is "impressed" to strike a light, the mediums are supposed to be caught out of their original positions. In the selfsame pamphlet there is a touching sequel which this impressionable youth ought to have added to his statement; it is by Mr. — (the name of the gentleman is not given, but I have no doubt he will come forward without hesitation)—"I was at a seance at Mr. Guppy's, and I caught hold of Mr. C. ("J. C." or Clark, the trick detective), throwing pepper, soot, and birdseed." A fitting specimen, certainly, to be "impressed," and I should say that in throwing "soot" at others, a little might cling to his own hands. The good old adage of "glass houses" and "throwing stones" might well be taught to this youth, and others of like stamp. If a collection of depositions were to be made, I could furnish some very curious ones—of "leaves and flowers" being taken from "red cloaks," and the "withered ends of gooseberries from pockets," and other mediums might make use of the phrase used by this supposed medium, "Some bad spirit put them there, for I know I didn't." You may remember, in the exposure of H. C. Gordon, published by you on the 4th, he also says "the spirits made him do it." Henry C. Gordon has been a medium, and one of the best we have—an undisputedly wonderful medium. How shall we solve mysteries like these?

The question of imposture has now become (what it ought to have been from the very first) one of the most vital importance. To my way of thinking, the fault is wholly to be attributed to the class of wonder-seeking investigators who surround the mediums. Spirit-intercourse is not only restricted, but it is exceedingly rare in its perfection; and I argue that people going every night, and either seating themselves in darkness, or under such conditions where a careful investigation is out of the range of possibility, simply court imposture from spirits carnate and incarnate. In an investigation fraught with such importance we require facts; and when phenomena occur where the most ample opportunity has not been allowed for testing them, certainly the better way is not to report them. I do not and would not relate to my wife or my child any startling incident occurring to me when alone. The mission of Spiritualism is so great and glorious that it pains me—as it must pain any believer—when an opportunity is given to throw distrust and obloquy on it.

I am most fully persuaded that the present crisis is wholly due to these wonder-seekers whose results end in "a muslin mask," or an over-

impressionable youth throwing "pepper, soot, and birdseed" in the dark. All this is alike an insult to our God-given reason and degrading to a great truth. Let one and all seek to rectify it; and instead of "live lobsters, eels (with a tub in the room ready to receive them), sparrows, pigeons, rosin, soot," and other like absurdities, ending by "a muslin mask," we may have the solace and consolation of hearing from those who were and are still dear to us, whose gentle voices still ring on within our souls. All the "John Kings" and "Kateys," when compared with one of these, would be "found wanting."

Since this would-be phenomenal wave of Spiritualism has been sweeping over us, our cause has not progressed. Do you think the names of such men as Owen, and scores of others equally important, would have been added to our list by these throwers of "pepper and soot," or by those who use "muslin masks"?

These men, such as Professor Hare, investigated with an earnest desire to know the truth, and the most ample opportunities had to be afforded them. I think I can see how they would have stared had they been told that they had either to be in perfect darkness or the medium locked up in a punch-and-judy box.

Now-a-days our enthusiasts either write or obtain introductions to men whose names they consider would do good to our cause; and when they consent to investigate, one or the other of the above-mentioned processes is presented to them; and in one instance known to me the waiting-maid of the late Adah Menkin (who herself told me she could do all the rope tricks) was not only living with the supposed medium, but was introduced as being a niece of the master of the house. The two gentlemen I have mentioned—Robert Dale Owen and Professor Hare—were convinced, the former through the mediumship of my good friend Mrs. Hayden, and the latter through Mrs. Courlay. I have purposely alluded to this as I am supposed to be "jealous of other mediums," and to think "that there is no medium in the world but myself." This is very far from being true; but I am jealous, most jealous I may say, of one thing, and that is that the name of Spiritualism should not suffer through those who through it seek to enter society or gain a reputation.

I want investigators and also believers to be content with even the faint rays of the dawn, and as they become accustomed to this the daylight will surely come. In all probability my day of work is drawing to a close, but, thank God, I know where I am going, and many of the loved ones who will welcome me. I do not in the very least dread the change.—Yours for the truth, D. D. HOME.

24, Motcomb Street, Belgrave Square, April 12th, 1873.

THE AUTHENTICITY OF THE SPIRIT-FORMS.

(This letter should have appeared last week.)

To the Editor.—Sir,—I have read with surprise and regret in this week's MEDIUM a letter from a Mrs. Berry expressing grave doubts as to the authenticity of the spirit forms and faces manifested through the different mediums. As you are aware, having myself made the sketch of "John King" (published in *Human Nature* for April), and as at the last seance with Mr. Williams I sat for nearly an hour by daylight with peculiar facilities for carefully examining the appearance of "John King," I must emphatically decline to believe in any deception on the statement of anyone, save and except that of Mr. Williams himself. I would remind you of a circumstance which you may possibly have forgotten, and that is, that at the seance referred to we did the very thing Mrs. Berry has suggested in her letter, viz., opened the door of the cabinet almost simultaneously with the disappearance of "John King," and certainly before Mr. Williams could have retied the cords with which he was secured, and pocketed his stock-in-trade, i.e., the masks and faces from Houndsditch. But, Mr. Editor, I regard this matter in anything but a jocular light. I should be most grieved to aid an imposture of any kind, and from what I have seen of Mr. Williams during my investigations of the subject, he has appeared to me as a straightforward, honourable young man.

If Mrs. Berry's suspicions as to some of the supposed spirits being the result of trickery are unfortunately too true, stricter tests might be adopted; and I would venture to suggest, if it has not already been tried, that the following plan of tying the medium would probably satisfy the most sceptical as to the medium's inability to be the agent in an attempted deception. I think if a long piece of fine twine were tied once round the medium's neck, with a triple knot (such as doctors tie up arteries with) at the back of the neck, the wrists firmly secured behind the back with the same piece of twine and similar knots, the two ends of the twine being finally passed out at a small hole to be made through the cabinet at the back of the medium, and these ends to be held by some one in the company of well-known probity and honour, who would report the strain if any upon the twine held in his fingers—that such a test should be sufficient to convince the most unbelieving.

I must, Mr. Editor, remark in conclusion, that whilst many great discoveries have in their infancy been embarrassed with elements of untruth and dishonesty, that this circumstance has not done away with or weakened one single fact connected with such discoveries. But a short time ago newspapers dealing more particularly with the subject of Spiritualism were teeming with accounts of the deceptions practised in spirit-photography, and now suggestions are thrown out that mediums lend themselves to a species of trickery the most dishonest and reprehensible. As persons of common sense have the means of investigating for themselves, I cannot but think this method of bespattering Spiritualism—a subject so abstruse that it is even now puzzling the minds of some of the most learned men of the day—is but strengthening the hands of opponents, and at the same time is by no means the best way of eliminating the truth.—I enclose my card, and sign as heretofore, Sir, yours most obediently,

April 5th, 1873.

INVESTIGATOR.

[There cannot be the slightest doubt as to the authenticity of "John King" as represented in the engraving in *Human Nature*. To disarm all suspicion, another seance was held with Mr. Williams, and while Mrs. Burns held Mr. Williams by both hands, Mr. Kilburn and Mr. Burns saw "John King" at the aperture many times and talked to him. He was the very same figure the artist sketched. These interviews occurred in daylight.—ED. M.]

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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

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Rifts in the Cloud—Spiritualism in Liverpool—Daybreak—To Readers and Correspondents—A Word on Personal Matters—Subscriptions to the Spiritual Institution received since January, 1873—Prospects of Spiritualism—Next Sunday in London—The Real and the Unreal—How Should Spiritualists treat Imposture, and Protect themselves against it?—Dr. Newton at Work—A Spirit-Message Disputed—Spirit-Power in Surgical Cases, &c., &c.

SPECIAL NOTICE.

A list of Meetings and Seances at the Spiritual Institution, in London and in the Provinces, may be found on page 184.

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 18, 1873.

TOPICS OF THE WEEK.

Again we have to apologise for short measure in the size of this week's MEDIUM; but the pressure of the times is ample excuse. There is not so much matter sent in just now, in consequence of the operations of experimenters being paralysed somewhat by the rumours at present afloat, and yet a number of communications remain on hand to which we cannot as yet give publicity. This state of things tells somewhat unpleasantly on the business prospects of the Spiritual Institution, for while a foolish panic occupies the minds of men they will not patronise the ordinary means of promoting a knowledge of Spiritualism. This will necessitate our making a more than ordinary demand upon the kind co-operation of our friends; for, whether mediums stand or fall, the light must be kept burning, and the brighter in proportion to the darkness of the sky. We therefore invite the attention of our readers to the remarks and correspondence on the "prospects of the Spiritual Institution," to be found in another column, and trust a steady effort will be made to strengthen our hands now that stormy weather renders our duties more difficult.

We have been asked by many correspondents—What of the Holmeses; do you think them genuine? Is Williams a truthful medium? What of the reports stated by Mr. Herne? The suspicion now afloat has in some instances led people to doubt the reality of their own past experiences. Some minds believe too easily, and doubt without sufficient reason. To all we would say, adhere steadfastly to that which you know, and let belief and disbelief have less of a distracting influence over your minds. If you want to know the truth respecting the genuineness of any given mediums, go and have a sitting with them. Make your arrangements intelligently, and be guided by your own experiences. Above all things receive coldly an evil report, especially when it is communicated in tones of exultant triumph. The Holmeses had good seances, both as regards attendance and phenomena, but their health failed by the end of the week, and they have retired to Brighton for a few days. Mr. Williams's seances are well attended, and "John King" walks out amongst the sitters, showing himself by his newly-invented spirit-light—the invention, let us add, of "Katey." Mr. Herne has been ill again, and has suffered much from swelled face. His seances have not been well attended, but good convincing manifestations have been received. We should be glad to see some of Mr. Herne's old friends rally round him. He has done much for Spiritualism; and if he has talked and acted foolishly, all the more reason that he should be inclined to better ways. His evenings may be seen in the list of seances at the Spiritual Institution.

Let it be remembered that foolish sitters make roguish mediums. If mankind were profoundly acquainted with spiritual phenomena, it would be impossible to practise deception. Ignorant sitters test mediums obtrusively, unfairly, and incompletely, and often fancy they are cheated, when the manifestations are too wonderful for their powers of reception. All this should excite Spiritualists to spread a knowledge of the laws of mediumship more industriously. Our fault as teachers is that we place the investigator into the circle amidst danger of deception and wonders before he is prepared for such a position. Hazard's "Mediums and Mediumship," 2d., and Emma Hardinge's lecture "On the Spirit-Circle, and the Laws of Mediumship," 1d., should be more plentifully

circulated. They may be obtained by the hundred at a much reduced rate.

We heard a good story in the days of our boyhood which is not inappropriate in this connection. His grace the Bishop of Winchester discharged his coachman because he had deceived him. "John" went to his grace for a character, when the bishop wrote, "John is a good coachman, and a steady man, but I have discharged him because he deceived me." A few weeks afterwards the bishop was astonished to see his former coachman sitting on the most handsome carriage drawn up along with a host of others at a place of resort. It was that of the sceptical and liberal-minded Earl of Somerset. The bishop raised his eyes, and said in wonder, "Why, John, how came you into the service of the earl?" "It was that excellent recommendation your grace gave me that did it," replied the coachman. "How? Explain yourself," eagerly inquired the bishop in greater wonder than ever. John, with a tinge of bitterness in his expression, retorted, "His lordship said, 'A good coachman and a steady man is just what I want, and I defy him to deceive me.' Would that all investigators of Spiritualism were as 'cute as this apocryphal earl."

Mrs. GUFFE writes criticising the report of a seance at which she attended, given by Mr. Jones in these columns a few weeks ago.

THE MEDIUM may be obtained to order at any railway bookstall, and, perhaps, more regularly than at an ordinary newsagent, as Smith and Son have unusual facilities for transmission.

MR. BURNS has received an invitation to accept an important position in America in connection with a philanthropic movement, if he will relinquish his present work in the cause of Spiritualism.

THE Marylebone Association have presented to Mrs. Mahby and family a testimonial of sympathy upon the passing away of Mr. Mahby, who was universally respected. The testimonial was beautifully written and illuminated by Mr. Griffiths, a member of the Association.

WE HAVE been invited to the honorary membership of the Rosicrucian Society, connected with the Provincial College of Bristol. The terms used in the announcements are peculiar. "Frater" is the term prefixed to the names of members. The titles of various officers are—"Supreme Magus," "Chief Adept," "Suffragan-Theorist," "Celebrant, Zelator." The business announced for a recent meeting was "To advance to superior grades several approved and zealous Fraters, to enrol candidates, and to confer the rite of perfection on approved aspirants. A paper from Frater Frederick Hockley, entitled 'Evenings with the Inhabitants of the World of Spirits,' will be read." These facts respecting this spiritual body will be new to most of our readers.

WE have our readers spent a happy Eastertide. Ours was at home, entertaining visitors and snatching the available hours to read the Dialectical Report preparatory to its going to press. This was indeed a pleasing duty, and one calculated to establish in the mind, however much beset by doubts, the absolute certainty of the spiritual phenomena. We have never experienced, anything short of sitting in the circle, so powerful a teacher as this goodly volume, so agreeably varied by matter embracing the whole theme of Spiritualism. Its perusal made us eager for the time when the cheap edition will be in the hands of the thousands who are already eager to receive it. The printing is now in hand, but with the mechanical means at disposal it will be some six weeks before the volume is complete. Meanwhile subscriptions come steadily in. A London clergyman has just ordered 24 copies, and subscribers are adding to their orders. We hope our friends will not slacken their efforts during the very short time in which further subscriptions can be received.

Mrs. DICKINSON leaves London on Monday for Liverpool, where she will remain a week or two at Mrs. Lamont's Psychopathic Home, 85, Islington. Mrs. Dickinson has laboured amongst us honestly and faithfully, and done a great deal of good to many sufferers. Her short experience in this country shows what might be done if the attention of Spiritualists were directed to the more beneficent forms of spirit-communication. She carries away with her a very curious memento, which came to her in the following way:—After concluding a course of treatment, her patient, a lady well known in Spiritualism, desired to present her with a £5 note as a mark of esteem. This Mrs. Dickinson refused to accept, when the controlling spirit, "Dr. Harvey," said: "I accept it; I know I have done you much good, and I want the means wherewith to make a present to my medium." Mrs. Dickinson now wears a gold chain and locket, bearing the following inscription:—"A token of gratitude from 'Dr. John Harvey' to Julia B. Dickinson."

EASTER-TIDE has brought us a flood of visitors. We will commence with those from a distance. First, Mr. Jacob Landerer, introduced by Mr. Farmer, of Lima. This gentleman brings intelligence not the most cheering of Spiritualism in Peru, but Spiritualists have liberty to investigate and express their views, which is more than can be said of all South American countries. Mr. Slee, of Poughkeepsie, is on a European tour. He has known Mr. A. J. Davis from his first development as a clairvoyant, and speaks of him as the purest soul that could be imagined. Mr. Slee has followed Spiritualism from that early beginning. He had at his house Mr. D. D. Home, in the height of that medium's power, and speaks of him with sentiments of the highest respect. Mr. Slee says Spiritualism permeates society everywhere in America, and has entirely modified the theology of the churches. From nearer home we have had Mr. and Mrs. Stones and party, from Blackburn, accompanied by Mr. James Pemberton, a trance-medium, at present under further development. Through him we had a very satisfactory interview with our friend, J. W. Jackson, who, with others, is engaged in preparing the medium for his future work. Mr. and Mrs. Vernon, of Uttoxeter, come elated with hopeful promises of future progress from the movements now rooting themselves in society. A local medium is reported to be in an advanced state of development for affording spirit-communication by means of the trance. Mr. Gray, of Birmingham, tells of remarkable mediums who are quietly at work in that busy town. Spiritualism is gradually consolidating itself, and a psychological society is being formed.

ANOTHER LECTURER IN THE FIELD.

The readers of the MEDIUM are already well acquainted with the intellectual peculiarities of Mr. Prentice Mulford, of California, from his recently-reported address at the Cavendish Rooms. His more practical address, which he delivered some time previously, was even more attractive. Now, Mr. Mulford is desirous of devoting a few weeks to a tour in the provinces, during which he will address as many meetings as the friends like to get up for him. He is not at all anxious about the money part of the business, but would expect to realise as much as will clear his expenses. This would be easily done if he commenced at Liverpool, then Preston, Manchester, Rochdale, Halifax, Leeds, Morley, and on to Darlington, Bishop Auckland, and Newcastle. Perhaps Northampton and Birmingham could break the journey, going north, and Nottingham on the return. This is a step which we can most confidently recommend our provincial friends to take, and we hope they will lose no time in communicating with Mr. Mulford at the Spiritual Institution. Mr. Mulford affords just that kind of instruction which our movement at this time eminently demands, combining practical information with an elevated type of intellectual and moral thought.

THE PORTRAIT OF "JOHN KING."

This long-expected illustration, for which the public have waited so patiently for two weeks, is worthy of all the care and expense which has been bestowed on it. The month was late before the seance was held. The first drawing was spoiled in the engraving. Another drawing had to be made, but first-rate engravers are not often found empty-handed, and so a few days elapsed before the block was ready for the foundry. Then came the holidays, as soon as the "cut" was "brought up," adding delay to that which had almost exhausted the most praiseworthy patience. But "John King" is ready at last, and a right good-looking fellow he appears. His restless, energetic eye, positive-looking nose, and finely-formed features are beautifully rendered by the engraver, the picture, as a work of art, being far ahead of ordinary prints. But the grandest fact in connection with it is the essential consideration that the picture very faithfully represents a real spirit-form, materialised without trickery and deception, and seen in daylight. *Human Nature* is being bought up rapidly, and there is a likelihood that the publishers' outlay and trouble will meet with due recompense, which they richly deserve. On receipt of seven penny stamps at the Spiritual Institution the portrait and magazine will be sent post-free.

MR. PRENTICE MULFORD will address the meeting in Cavendish Rooms, on Sunday evening. This will probably be the last opportunity of hearing Mr. Mulford in London this season.

PROVINCIAL Societies may arrange for honorary deputations from the Spiritual Institution to visit them on sufficient cause being shown that the effort would be of benefit to the movement.

HALIFAX HALL OF FREEDOM, Back Lord Street, Lister Lane.—On Sunday, Mr. Johnson, of Hyde, will give two addresses. See list of Provincial Meetings.

ROCHDALE.—On Sunday, the 20th inst., Mr. Jackson, of Newton, near Hyde, will deliver two addresses in the trance-state, at the Goodwill Society's Room, River Street, Rochdale—afternoon, 2.30; evening, 6.0. Collection.

MR. WHITLEY is reported to have said at the recent meeting of the Marylebone Association, that he sat in circle twice a-week for fifteen months before he obtained the slightest indication of spirit-presence. The solution of the problem of death was so important, that if he had waited fifteen years for it he would have considered himself well repaid.

To do homage to the Creator of the world is true religion; and to search out the real character of creation is true philosophy. He who searches without fear, restraint, or assumption, and holds to that which he finds to be true, is a freethinker, and enjoys real liberty; but he who is fettered with theories, or is unwilling to seek for practical truth, is but a slave.

MR. J. MAYNARD, 103, Lisson Grove, librarian to the Marylebone Association, reports that during the year there have been ninety-nine distinct lendings of books amongst twenty-seven members. He calculates that he has had to walk about 300 miles to fulfil the functions of his office. The books are obtained from the Progressive Library, but an appeal is made for funds to form a library in connection with the Association. Books and subscriptions may be transmitted to Mr. Maynard, as above.

MR. SWINTON has favoured us with a reading of a letter received from Miss Julia Wood, who is a member of the settlement of "Jumpers" at New Forest Lodge, Lymington, Hants. The community now consists of thirty-seven members, a clever gardener and his family having joined it. The gentry fear they will lose their servants. The Jumpers possess as much land as they can work, and have abundant promises of prosperity. Miss Wood never saw the primroses so beautiful, or the trees so laden with bud and blossom. Sin, disease, and death are, to her view, annihilated; and with the faith and practice recommended by the Jumpers all human ills are for ever overcome. With plenty of land, temperance, and industry, a great gain is indeed achieved; but the Jumpers say they are blessed with a spiritual baptism, which sanctifies all earthly possessions, and inaugurates the kingdom of heaven here on earth.

The following incident is reported to have taken place a few nights ago at Brunn. Four gentlemen were returning home late at night when, on passing the custom-house, they heard a shot fired. They stepped to the watch-house close to the above buildings, and there found a soldier stretched on the ground as if dead, and his gun lying at a little distance. The gentlemen raised an alarm, and had the unfortunate man conveyed to the chief guard-house. On closer examination, the man was found to bear no signs of a wound, and some water being applied to his face and head, he slowly recovered. On being asked why he fired, he said that he saw a ghost coming towards him, and as it did not stand on being told, he fired on it. The ghost nevertheless still came walking towards him, which filled him with such terror that he fell down in a swoon. The man was considered insane, and sent to the military hospital.—*Swiss Times*.

MR. BURNS AT MANCHESTER.

We have pleasure in announcing that the friends of Spiritualism at Manchester, through their excellent secretary, Mr. Fitton, have consented to receive Mr. Burns as an honorary deputation from the Spiritual Institution on Sunday the 27th instant. Mr. Burns will speak in the morning and evening in the Grosvenor Street Temperance Hall; and a conference of Spiritualists will be held in the afternoon, to which all active workers in the Manchester district are earnestly invited. He is willing to answer questions either from the public or the friends of the movement, but he will not enter into discussion. He hopes to see the leading friends of Spiritualism from the surrounding district, and that much good will be done by this visit.

Mr. Burns is not one of the mercenary class of Spiritualists who must have so many guineas guaranteed before he will shoulder his carpet-bag and start off. The object of these deputations is to infuse more brotherly love and reciprocity into the working of Spiritualism, especially in bringing the movement in its various parts more compactly in unison with each other through the connecting link formed by the Spiritual Institution in London as the centre. The deputation will start out, leaning on the good old apostolic promise of finding day and way and the word of wisdom as these may be wanted. It is hoped that it will be received accordingly; and who can doubt the results? With honesty of intentions and a trust in something outside of selfishness, God and his good angels will help us all to win, if we work for them with singleness of heart.

AN INVOCATION.

GIVEN BY THE SPIRIT "SCIOS," THROUGH CATHERINE WOODFORD.

"Time may come, when man

With angels may participate, and find
No inconvenient diet, nor too light fare;
And from these corporal nutriments, perhaps,
Your bodies may at last turn all to spirit,
Improved by tract of time, and, wing'd, ascend
Ethereal, as we; or may, at choice,
Here or in heavenly paradises dwell."

MILTON'S "Paradise Lost."

The time has come

When men with angels may participate;
And grand old Milton, too, may here descend
With angel brothers, to impart to man
A most convenient diet of those high thoughts
His own most noble soul's refreshed upon.
Through life of mind the soul's uplifted high,
And high, and higher soars to those bright realms
Where dwell the angels pure—the risen sons
Of the Most High, the great and mighty God.
They who, nearer the throne, may shed on us
Rays caught from that Divine, Effulgent Mind,
Which, sunlike, radiates its light through all
Attendant lower minds, and is the source
Of light, of life, and animation full.
Descend, ye brightest seraphs, now to us:
New paradises we will form for you
Of loving hearts, and minds attuned to yours;
Our songs shall greet you as you come within
This earth-sphere, where we dwell awaiting you!
Descend, ye heavenly ones, and give to us
The power, new given, to ascend with you!
Descend, ye seraphs of the Holy One,
Who fills your souls with life from his own fount
Of High, Eternal Being—the One Source
From which we all may drink pure, heavenly truth!
Descend, and change our low, corporeal frames
To temples of a higher worship, gained
Through lapse of all these slow, revolving years,
At the footstool of Him who gives to man
Whate'er his soul has ripened to receive—
No more, no less. And thus we now can rise
To be the guests of angels, or they ours:
And though we ne'er shall wing'd be, yet still
Our bodies corporal shall rendered be
Ethereal, light as angels are, and rise
To meet them in the skies; and they descend
To join us in our verdant fields, and thus
Turn all the earth to paradise anew.

Forest Hill, April 8th.

MR. MORSE gives his seance weekly at the Spiritual Institution on Friday evenings. Our country friends should avail themselves of the opportunity of sending up questions to present to Mr. Morse's spirit-guides.

We hear that a *soirée-dansante* is in contemplation, to take place on or about the 10th of May, at the Cannon Street Hotel. Those who desire to take part in promoting this social *réunion* of Spiritualists should apply to Mr. Thomas Blyton, 12, High Street, Bow, E.

BALL'S POND ROAD.—MR. MORSE spoke in the trance-state; and, considering that it was on Easter Monday, a fair number of persons were present. Mr. Morse's capabilities as a medium of a high order are so well known that it is almost unnecessary to say that he was listened to with great attention. It was announced that Mr. Cotter would lecture on Monday next on "What is life?"

CORPORATION ROW.—On Thursday, the 10th inst., Mr. Cotter gave his experience as a Spiritualist, stating that previously to his conversion to Spiritualism he had been an Atheist, but that about a year and a half since he was prevailed upon to attend a seance, when the phenomena were of so striking and genuine a character that he was compelled to admit the existence of a supreme power and an after life. The audience listened with great attention; and a vote of thanks was accorded to Mr. Cotter, who had evidently kindly come forward to fill up a gap in the programme of the Association.

THE SUNDAY SERVICES.

After a few weeks' absence it is gratifying to observe the number of strange faces which are to be seen gazing earnestly towards the speaker at the Cavendish Rooms. The great usefulness of these meetings is demonstrable from the fact that such a variety of visitors attend them, and often from distant places in the country where Spiritualists have no local meetings to attend. But Spiritualists are not by any means the only attendants at the Cavendish Rooms; indeed, it is almost a shame to London Spiritualists that they are so completely indifferent as to whether these meetings are sustained or not. A large proportion of the hearers are inquirers, who find at Cavendish Rooms information not to be met with at any other Sunday meetings in the city of London.

On Sunday evening the hall was comfortably filled by a highly respectable and attentive audience. Mr. Morse was the speaker. After passing into the trance-state, his guide delivered through him an appropriate invocation, and then proceeded to observe that it was sad to think that day was commemorated as the anniversary of God's rising from the dead. The idea of a dead God, and the universe being God-less for three days, was, to the spirit, an instance of unspeakable barbarity and spiritual darkness. From the fable he hoped to derive a useful lesson, and would speak not of the resurrection of God, but of the resurrection of humanity. From the grave of ignorance, fanaticism, and discord, with their accompaniments of vice, war, misery, and death, man was most surely emerging. Individual responsibility was the trumpet-note to wake man from his state of moral death. The speaker proceeded to argue at great length that crime was the fruit of disease, and that punishment was as hurtful as it was illogical. The influence of the various religions was discussed, and it was shown that they were the necessary product of man's progressive development, and had all been of use in their time. Spiritualism was a corroboration of all religions. The test of a people's religion was their intelligence as manifested in their actions. Man's conception of God was also a measure of his own moral and mental state. The spirit thought that more good would result if man studied the functions of his own nature more and the abstract question of deity less. Such knowledge, supplemented by Spiritualism, would resurrect man from the fear of death, and by showing him that he was responsible for his own eternal welfare would at once cause the downfall of superstition and priestcraft, and lead him to a more careful use of life and its vast opportunities.

Mr. Morse having sat down, Mr. Burns alluded to the rumours at present afloat respecting the genuineness of the phenomena, and he was proud to be able to state that no single manifestation had been shown to be false, but that the facts remained as they ever were, even to the certificate of the materialisations. He alluded to the engraved portrait of "John King" as a permanent fact, which had been obtained under the strictest test conditions. Mr. Burns then spoke of the financial position of these services. The rent was 25s. per Sunday, while the collections did not amount to more than from eight to fifteen shillings. The greater number of the lectures had been given gratuitously, and Mr. Robson and Mr. Ganney did their part in leading the music free of charge. The harmonium was bought and paid for, and belonged to the Spiritualists. A committee could not be formed to carry on these meetings, and it was entirely owing to the speaker's enterprise that there was an open door in London for the public advocacy of Spiritualism on a Sunday evening. Mr. Morse had offered to give two addresses free of charge, which would be a guinea out of his pocket. Mr. Morse was surely not the richest man in the room, and if all did as much there would be no ground for complaint. The collection amounted to £1 13s. 4d. Some of our readers who were not present might also contribute a little towards these useful meetings.

THE CHARGE AGAINST MRS. BASSETT DENIED.

To the Editor of the Medium and Daybreak.

SIR,—I think it very desirable that no man—or, for that matter, no woman—should be condemned without a hearing; and I think I am entitled to express my surprise that you should have inserted in your last number an *ex parte* statement brought you without any corroboration of its truth. The statement of the youth James Clark that there was found on my wife, after a seance at Mrs. Guppy's, a mask, or anything of the sort, is simply untrue. The facts of the case are these. My wife, who previously had known little or nothing of Mrs. Guppy, was invited to a seance at her house, on Saturday, the 5th instant. I was fortunately able to accompany her; and it was requested that Mrs. Bassett would sit for faces that night. To this my wife consented. Her hands were tied with tape by Mrs. Guppy; the knots were sealed by a person named Rendle. Previously to my wife entering the cabinet, I observed that the construction of the latter had been altered, and that a portion of the front was covered with new paper, through which hands could be easily pushed. My wife was then seated in the cabinet, and became entranced. Shortly afterwards, hands appeared, and the voice of "James Lombard" was heard to say that the aperture was too high. To show that it was so, the hands tore a portion of the paper away in order to bring the opening to a lower level. A small face was then seen at the aperture; it disappeared for a minute, and then returned, when James Clark rushed forward and broke through the front of the cabinet, seized hold of my wife by the shoulders, dragging her on to the floor in sight of all present. I released her, when he immediately escaped from the room. I then appealed to those present to say whether my wife was not in the same state as when she entered the cabinet; I then tore the bandages from her hands, lifting her from the floor to a chair. Mrs. Guppy had left the room, and on returning said it had been suggested that my wife should be searched, to which she readily assented, knowing that she had not been a party to any deception. It was eventually settled that she should be searched by Miss Shorter, accompanied by Mrs. Guppy and Mrs. Fisher. This was done in the drawing-room. Miss Shorter searched my wife, but found nothing. Mrs. Guppy then left the room, and coming back again said, "Trail Taylor says if I search you he will be satisfied. In order to do this you will have to strip, and Mrs. Fisher will hold your clothes." This my wife proceeded to do, and the body of her dress was taken off and

thrown on the back of a chair, and subsequently fell to the floor. Mrs. Fisher then took it up and handed it to my wife, observing, "What is this?" Mrs. Bassett replied, "I suppose it is my handkerchief." Miss Shorter held out her hand for it: my wife gave it, remarking, "Now I hope you are satisfied." Miss Shorter's reply was, "I can't say I am." On hearing this my wife asked to see it, but could not obtain it. Miss Shorter left the room with it. Mrs. Bassett then said to Mrs. Fisher, "I don't know what they have found, but, if anything, it has been put there." I was in the seance-room when Miss Shorter returned from the search, and gave it to a person named Ellis. It appeared to me to be a piece of something white, with two holes for eyes, and coloured to represent a face, which he fitted to his own. I asked Miss Shorter if she had found it on my wife, when she replied, "No, it was found in her things." I then remarked it was a very good plot got up by someone in the house to ruin my wife. This Mrs. Guppy denied, but coupling a previous conversation about the *fides* of Miss Florence Cook, and looking also to the change made in the cabinet and sudden disappearance of James Clark, and to the manner in which the mask was found, I think I am not very far from the truth when I assert—and I do so boldly—that the motive underlying the whole of this affair is to throw discredit on my wife's evidences in order that her testimony as to the genuineness of Mrs. Cook's manifestations may go for nothing.

I venture to hope that to those who know my wife and myself this explanation will be deemed sufficient. Had the scene of this discreditable performance been anywhere else than Mrs. Guppy's house, I would take other steps to vindicate my wife.—I am, very truly yours,
Thornham Grove, Stratford.
W. E. BASSETT.

[In reporting the statements made by J. Clark and his party we made no charge against Mrs. Bassett, who, of all people in the world, we were most astonished to see placed in such a position; but we think we did our duty in alluding to the affair, as it had received extensive publicity, and our record of it enables Mr. Bassett to provide his version of the story. We have only now to state that we have seen Miss Shorter and Mr. Trail Taylor, persons in whom every confidence may be placed. Miss Shorter in the most emphatic manner corroborates the charge of imposture, giving such details as contradict the truthfulness of the above letter, and so does Mr. Taylor. The public have now had the statements of both sides, and our duty is performed, and we can devote no further space to the subject. We offer no opinion as to what is true or false in this matter, for all parties concerned have been hitherto deemed so worthy of our esteem that the conflicting charges appear to us more like a troubled dream than a reality.—Ed. M.]

MR. COGMAN'S INSTITUTION.

To the Editor.—Sir,—In justice to Mr. Cogman, will you permit me space to inform your readers of his stewardship. He has opened his house for inquirers into Spiritualism for the last seven years to my knowledge, and his home has been the nursery of many mediums, he being a medium of the highest order, and ever willing to give instruction on spiritual and natural philosophy. He has been a devoted servant to the cause, and through his instrumentality many circles have been formed in their own homes. Now that he is passing on to the other life friends seem to forsake him for something more trifling. He is now going to leave us because of not being able to meet the expenses of the house. I feel I cannot let him go without asking some of our friends to keep him here, for he is a bright lamp to many a weary traveller on the road to spiritual life; and with a little assistance in keeping up his rent, he could still go on the good old way. As a healing medium he has been successful in curing two of my friends; and I would strongly recommend those who are suffering to go to him, and he will soon tell them whether he can do them good or not. One of my friends had been laid on a sick bed for three months, and in an hour after Mr. Cogman had laid hands on her she could walk, and has since quite recovered. Shall we let these acts pass and not publish them? I say every labourer is worthy of his hire. He does not wish much—only the rent of the place in which he has been so useful. Many can help one when one cannot help themselves. Mr. Cogman knows nothing of me writing to this paper. Trusting he will forgive the liberty I have taken; I hope this will find good ground. I would say that any subscription may be sent to Mr. Cogman, 15, St. Peter's Road, Mile End.—I remain, yours, in spiritual truth,
41, Portland Street, Commercial Road, E.
EMILY YOUNG.

[We hear much talk about organisation; but if those who desire to promote the cause would co-operate with those in the field, and who have hitherto been all the organisation that existed, much more good would be done with less trouble. Mr. Cogman has a good room which he has fitted up for meetings, and if he were helped to frequent audiences, the effort ought to be self-supporting.—Ed. M.]

THE MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

The members of the above Association held their quarterly meeting at the Hall of Progress, 90, Church Street, Paddington, on Monday, the 7th of April, H. D. Jencken, Esq., M.R.I. (Barrister-at-law), presiding. Speeches were delivered during the evening by Messrs. Hunt, "Historicus," and Whitley.

Mrs. Dickinson gave some humorous addresses in trance, being controlled by four different spirits, who exhorted us to press on with our heavenly mission. The evening was enlivened by vocal and instrumental music, in which the following friends took part:—Messdames Bailey, Claxton, and Maltby, and Messrs. Griffiths, Claxton, and Robson, the latter singing under control.

This Association has been organised one year—commenced with six members, and now numbers sixty. We hope soon to have a regular meeting place of our own. CHARLES WHITE, Honorary Secretary.
11, Little Marylebone Street.

P.S.—I have sent by bearer 25s., being the quarter's subscription from the Association to the Spiritual Institution.

THE LEEDS PSYCHOLOGICAL SOCIETY.

LEEDS PSYCHOLOGICAL SOCIETY has recently been established; the officers are:—President, Mr. Andrew Cross (late of Glasgow); vice-president, Mr. Murray; secretary and treasurer, Mr. J. Lingford, 23, Portland Crescent; committee—Mr. S. Curtis, Mr. Weston, Mr. Demaine, Mr. Wood, Mr. Gillman. The objects of the society may be learned from the following extract from the "Rules":—1. To aid and encourage members and inquirers in their investigations of the facts and teachings of Spiritualism. 2. To spread a knowledge of its truths, with a view of opposing the materialism of the age, and of confirming the mind in the belief of a future state. 3. That these objects be carried out by means of lectures, reports of circles, readings, and the circulation of the literature of the movement, &c.

The society was inaugurated by a lecture on the 8th instant, which is thus reported in a local paper:—

"LEEDS PSYCHOLOGICAL SOCIETY.—In a lecture in connection with this society, delivered in the Cookridge Street Assembly Rooms last night, Mr. Andrew Cross, late of Glasgow, gave 'An Historical Sketch of Spiritualism.' Mr. Murray, who presided, in the unavoidable absence of Councillor Lund, of Bradford, who had been announced to take the chair, explained the reason why the members of the Psychological Society had thought it right to sanction the introduction of a lecture on Spiritualism. It was not because the members of the society were Spiritualists, or because they as a body agreed with the spiritual theory; but it was because they considered Spiritualism to be a subject properly embraced in all researches of psychology. It was a subject that at the present time was engaging the attention of scientific and thoughtful men, and the present was evidently a time when the subject demanded and also received some share of public attention. The lecturer, in his introduction, said he would endeavour to regard Spiritualism not in the light of a new phase of religion, but as a branch of science. The lecture was attentively listened to by a moderately large audience."

Several other papers briefly report the proceedings.

A TRIP into the beautiful highlands of Scotland is the annual effort of thousands, and many more would make the attempt if those relentless tyrants, time and money, would permit. To the disappointed, "Birrell's Great Diorama of Scotland," now exhibiting at the Agricultural Hall, Islington, must afford considerable solace. It consists of about forty views of Scottish scenery, presented with much artistic effect, and conveying a very truthful impression of the beautiful, romantic, and historical spots selected. Beginning at Glasgow, and ending at Edinburgh, the more celebrated highland lochs, mountains, and glens are depicted. In addition to which are the falls of Clyde, land of Burns, and wars of the Covenanters. A descriptive lecture accompanies the views, affording much information, and enlivened by characteristic anecdotes. The musical accompaniment of Scottish airs, by Mr. and Mrs. Hicks, is itself an entertainment of a high order. In addition there is a powerful company of singers, story-tellers, characteristic delineators, dancers, pipers, reel-players, &c., affording one of the most varied and recreative entertainments of which it is possible to conceive. The "auld Scotch songs" are beautifully rendered by Mrs. Hicks, who so successfully led the singing at Mrs. Hardinge's Sunday Services at Cleveland Hall. Miss Weiss, Mr. Ray, and others do their parts most creditably. Many concerted pieces are introduced, and duets and trios, for which Scottish minstrelsy is so famous, are sung in character. The whole company appear in the Scottish costume, and the vocal part of the performance gives a comprehensive idea of the Scottish character and customs. Mr. Birrell, the proprietor, is a progressive man and a reformer, his aim being to afford the public a refined, amusing, and instructive entertainment, apart from the noxious influences of music-halls. Frequent morning performances facilitate the attendance of children and those who cannot go out of an evening.

HALIFAX.—On Good Friday 140 sat down to tea in our well-lighted and commodious room, which will hold 600 people. The fore part of the evening's entertainment was occupied with speeches, Mr. John Longbottom in the chair. Speeches were delivered by Mr. and Mrs. Scattergood (of Bradford), the latter in the trance. Mr. John Blackburn spoke well in his normal condition in the broad Yorkshire dialect, and gave us an outline of his travels in the field of Spiritualism. Speeches were also given by Messrs. B. Bottomley, B. Swain, and John Kitson (of Gawthorpe), who spoke in his normal condition. The meeting closed at an early hour, and the remainder of the evening was spent in dancing, which passed off very orderly.—E. ANSWORTH.

The *Neue Freie Presse* says that Spiritualism is making headway in Vienna. A society has been formed, and seances are frequently held. We understand that one of the chief among the Spiritualists of Vienna has offered to make his house the rendezvous of persons of similar opinions coming from England and America to the exhibition.—*Swiss Times*.

The *Spiritualist* says we were mistaken in supposing that the spirit "Katey" had been seen side by side with her medium, Miss Florence Cook, and that the spirit afterwards melted away in the presence of spectators.

LIVERPOOL.

MR. EDITOR.—In your issue of to-day you seem to have fallen into an error relative to the two gentlemen alleged to have been controlled during your visit to this town, viz. Messrs. Shepard and Brotherton, for you designate them as chairman and secretary of the secular body, which positions neither ever occupied; indeed no such office as chairman ever existed in the society. Trusting you will insert this correction in justice to ourselves and the gentlemen above-named, who, we are convinced, could not have been your informants.—I remain, yours, &c.

EDWARD DYKINS, Secretary of Liverpool Secular Society.

54, Soho Street, Liverpool, April 11th, 1873.

[Mr. Brotherton informs us that he occupied the office of treasurer. Mr. Shepard has been the acknowledged head of progressive free-thought in Liverpool; so that, though terms may not be technically accurate, yet our statement derived from conversation with friends in Liverpool is substantially correct.—E.D.M.]

SCIENTIFIC STUDY OF MAN.—Last night the first meeting of a new scientific association, "The Anthropological Society," was held at 1, Adam Street, Adelphi. Dr. R. S. Charnock, F.R.S., presided. Hitherto there has been only one society in London for the study of man as a science—namely, the Anthropological Institute. Dr. Charnock is the president of the new society, and the vice-presidents are Capt. E. F. Burton, F.R.G.S., and Mr. C. Staniland Wake; treasurer, Mr. Joseph Kaines; council, Mr. John Beddoe, M.D., Mr. H. Blenhowe Churchill, Mr. J. Barnard Davis, M.D., F.R.S., Mr. J. Fraser, Mr. George Harcourt, M.D., F.R.C.S., Mr. J. Sinclair Holden, M.D., F.R.S., Mr. T. Inman, M.D., Mr. Kelburne King, M.D., F.R.C.S., Mr. J. Barr Mitchell, M.D., and Mr. T. Walton, M.R.C.S.; honorary secretary, Mr. A. L. Lewis; honorary foreign secretary, Dr. C. Carter Blake. The prospectus of the society announces that, while adhering to the usual practice of conducting its transactions at meetings attended only by fellows and their friends, it contemplates placing the results of its investigations before the non-scientific portion of the community by special meetings, to which the general public will be admitted. At the meeting last night an opening address was given by the president, and a letter from Capt. Burton, who is now in Trieste, was read, advocating the investigation of unpopular subjects which may possibly be worthy of examination; and he instanced Spiritualism as one of these. He spoke of the want of a society like the new one for the benefit of the explorer and traveller, and promised it his warmest support. A paper by Mr. T. Inman, M.D., was read, on "Ancient Temples in Malta." Mr. C. W. Cook, Dr. Blake, Mr. Buckley, Mr. A. L. Lewis, and the president, took part in the discussion.—*Daily Telegraph*.

WE HAVE HAD a sitting with Mrs. Woodforde, and a pleasant conversation with her spirit-guide "Lilly," known on earth for her literary abilities. Mrs. Woodforde is at present under development, and promises much as a literary and intellectual medium. She is a lady of education, refinement, and considerable natural talent, and were her circumstances more propitious might be of great use to the cause and to thousands who might derive instruction through her instrumentality. What she more particularly wants is a pleasant home, where her development might be facilitated. Any Spiritualist having a spare bedroom would do a kind act in placing it at Mrs. Woodforde's disposal, on such conditions as might be mutually agreed on. A seance at the Spiritual Institution for this new medium is in contemplation, and she is willing to receive invitations to visit quiet family circles, where her progress might be aided. Meanwhile these visits would not be deemed as of a professional character. Friends and patrons of a higher order would be esteemed more than the mere payer of fees. Address at the Spiritual Institution.

To the Editor.—Sir,—I read with painful feelings your appeal to the interests, and I will add duties, of Spiritualists generally. You suggest each one who takes a copy of the *MEDIUM* by taking only one additional copy would make the paper pay its way. I think it would be a great misfortune should the paper cease, and at the same time a disgrace to all concerned to see you and your hard-working wife beggared. Put me down for double my number.—Yours faithfully, G. B. E. GALLOWAY.

MR. GEORGE METCALFE, 1, Mechanics' Street, New Shildon, desires the relatives or friends of Mr. Thomas Watson, now in America, but who lived some time ago in Wales Street, Darlington, to kindly forward Mr. Watson's present address, that Mr. Metcalfe may test a spirit-message respecting his health, received through the mediumship of Mrs. Faucitt.

MR. RIKO writes from The Hague to the effect that the friends still continue to study Spiritualism, but the want of useful mediums is much felt. Mr. Riko's fourth book will soon be ready. Three previous issues in the Dutch language have been received, and may be perused by any persons who are acquainted with the language.

WE are pleased to observe that a new periodical has been commenced at Cordova, entitled *La Fraternidad*, Periodico Espiritista.

MR. WALLACE, missionary medium, is stationed for this week at 17, Regent Street, Derby. We expect him in London very soon.

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

FRIDAY, APRIL 18. Seance by Mr. Morse, Trance Medium, at 8 o'clock. Admission 1s.
SATURDAY, APRIL 19. Seance by Mr. Herne, Medium for Physical Phenomena at 8 o'clock. Admission, 5s.
SUNDAY, APRIL 20. Service at Cavendish Rooms, at 7 o'clock. Mr. Prentice Mulford will deliver an Address.
WEDNESDAY, APRIL 23. Developing Circle by Mr. Cogman, at 8. Tickets, for a Course of Four Sittings, 6s.
THURSDAY, APRIL 24. Dark Seance by Mr. Herne, at 8. Admission, 2s. 6d.

SEANCES IN LONDON DURING THE WEEK.

FRIDAY, APRIL 18. South London Association of Progressive Spiritualists, 24, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to write to F. M. Taylor, care of Mr. Weeks, as above.
SATURDAY, APRIL 19. Mr. Herne, Mr. Williams. See advts.
SUNDAY, APRIL 20, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
Lecture at Temperance Hall, Tyssen Street, Bethnal Green Road, at 7.
MONDAY, APRIL 21. Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Mr. Williams. See advertisement.
Ball's Pond Association of Inquirers into Spiritualism, 102, Ball's Pond Road, Islington. Admission Free. Commence at 8.
Brixton, at Mr. Rouse's, 48, Bramah Road, Mostyn Road, on Monday, Wednesday, and Friday, at 8.
TUESDAY, APRIL 22. Seance at the Temperance Hall, Tyssen Street, Bethnal Green Road, at 8.
THURSDAY, APRIL 24. 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. To commence at 8.30 p.m. Free.
Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, APRIL 20. KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.
COWMS, at George Holdroyd's, at 6 p.m.
HAGG'S LANE END. 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.
MORLEY, Mr. E. Baines's, Town End.
HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.
NOTTINGHAM, "Three Horseshoes British Workman's Home," Derby Road. Children's Lyceum at 2.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.
BISHOP AUCKLAND, at Mr. Fauchit's, Waldron Street, at 6 o'clock. Notice is required from strangers.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Newgate Street, at 8 p.m.
GLASGOW Association of Spiritualists. Public Meeting at 6.30 p.m., at 164, Trongate.
BIRMINGHAM, at Mr. Down's, 42, Aston Road, Trance and Test at 7 o'clock. Also on Tuesday and Thursday Evenings, at 8 o'clock.
LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.
BATLEY, at Mr. Parkinson's, Taylor Street, at 2.30 and 6 p.m. Messrs. Kison and Dewhurst, Mediums.
DARLINGTON Spiritualist Association, Club Room, Mechanics' Institute. Public Meeting at 6 p.m. Mrs. J. A. Butterfield, Inspirational Medium.
MONDAY, APRIL 21. HULL, 42, New King Street, at 7.30.
TUESDAY, APRIL 22, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
WEDNESDAY, APRIL 23. BOWLING, Spiritualists' Meeting Room, 8 p.m.
HAGG'S LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.
MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.
OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.
GLASGOW Association of Spiritualists. Weekly Conference, at 8 p.m., at 164, Trongate. Circle-room open to members and inquirers, at 8 p.m. on other evenings.
DARLINGTON Spiritualist Association. Developing Circle at 7.30 p.m. Mrs. J. A. Butterfield, Developing Medium. Apply to the Secretary G. R. Hinde, Bright Street.
THURSDAY, APRIL 24. 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. Fauchit'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.
LIVERPOOL. Seance for Physical Manifestations. Mr. Egerton, medium, at 6, Stafford Street, at 8 p.m.
FRIDAY, APRIL 25, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 5 p.m. The Committee meet at 7 o'clock.

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