



THE MEDIUM AND DAYBREAK.

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. 160.—VOL. IV.]

LONDON, APRIL 25, 1873.

[PRICE ONE PENNY.]

MR. ASHMAN'S HEALING POWER.

PSYCHOPATHIC INSTITUTION, 254, MARYLEBONE ROAD, N.W.

We have repeatedly given publicity to statements as to the healing power exercised by Mr. Ashman. The following additional cases will give some idea of the good which may be done in this direction. Mr. Ashman is of opinion that the power is possessed by all, more or less, and that it may be exercised in different degrees of intensity. This important point is determined by some of the letters given below, from persons who have been able to benefit others after having seen Mr. Ashman operate, who is also willing to open classes to teach the art. This healing-power may be more particularly divided into three degrees of intensity. First, medical rubbing, which may be performed by almost everybody, and is a great assistance in some cases to the more potent methods of treatment. Secondly, ordinary mesmerism by passes, which may be accomplished successfully by a great many persons. The third and highest degree of psychopathic healing is of a more instantaneous and impulsive character. The operator acts as under the power of an influence which he feels come over him, and direct the manner and intensity of his manipulations. For this latter mode of operation Mr. Ashman is specially distinguished. As will be seen from the testimonials, many cases of acute and nervous diseases are accomplished instantly, but where the tissues have to be renovated both time and a repetition of the treatment are necessary.

Another remarkable feature of the true psychopathic healer is that his power is increased by its exercise, and the mental perceptions are frequently awakened as well as the vital energies aroused, so that the operator is intuitively guided or impressed to adopt the best form of treatment, even in cases in the like of which he has had no previous experience. It is maintained by some that this is the most rational and salutary means of treating diseased persons. If diseases be traced to a lack of vital power, impediments in the way of its equable circulation, or the presence of morbid fluids, then this remedial agency must be the best and safest, and for the following reasons: As disease may be communicated by mental impression, infection, or contagion, so may health by the same means. The psychical element imparted is that subtle influence which through the agency of the nervous system relates mind to body, and underlies nutrition, muscular action, and indeed all the countless phenomena of life. This soul-force, as it may be called, being, as it were, the instrument of life, is the most potent and legitimate agent to remove disease. This it does, not only by imparting power without the patient requiring to manufacture it by putting food through the processes of digestion and assimilation, but the presence of this imparted element in the patient's system accelerates the normal action of dormant functions, soon enabling the stomach to digest, and the excretories to throw off hidden impurities.

It will also be observed that this healing influence may be communicated by being imparted to water, oil, paper, flannel, and other substances. Magnetised water has long been a favourite means of benefiting the afflicted. These cases are published not so much to benefit Mr. Ashman personally, who has already more than he can do, as to stimulate others to follow his example. It is not pretended that all can exercise equal power, but if it is true that all can exercise some power, surely it is their duty to avail themselves of it. It is with pleasure that we observe that Mr. Ashman's services are retained by some of the most enlightened and eminent physicians in London. Would it not be a happy result if poisonous drugs, which kill so many thousands annually, could be abandoned, with their costly and painful ac-

companiments, and this natural means of rectifying the diseased become universally adopted? Mr. Ashman desires that this should be the case. He urges all to take lessons, and adapt themselves to that degree of healing for which they are organically fitted. We rejoice to know that there are others in various parts of London and the provinces engaged in this good work, which is the most godlike that could engross the attention of man, who is in his best estate but a little lower than the angels.

CASES AND TESTIMONIALS.

41, John Dalton Street, Manchester, April 2nd, 1873.

DEAR MR. ASHMAN,—I have pleasure in testifying to the benefit my wife has derived from your healing power. The magnetised flannel you sent was efficacious in congestion of the chest; and when you kindly came to see us, you at once discovered the place of weakness in the lungs, and gave further relief by your magnetic passes. We both feel grateful to you, and Dr. Newton, as mediums in the hands of the Great Healer. It is one of the joys of my life to see the revival of apostolic healing. The drug delusion is doomed. That success may attend your loving labours is the prayer of yours truly,

HENRY PITMAN.

1, Denmark Court, Golden Lane.

I was suffering with contraction of the muscles of the hands, accompanied by tingling sensations, exudation from the joints, and protuberances on the forehead and scalp. I was an out-patient of St. Bartholomew's Hospital for six weeks, and grew gradually worse. Tried medical botany without relief. My master kindly sent me to his family doctor, who declared my case a peculiar one, and said that even if a cure were possible, it would be a long time about. No improvement took place, and a gentleman advised me to call upon Mr. Ashman, at the Psychopathic Institution, 254, Marylebone Road. I did so, received immediate relief, and in a few days was again at my work.

Mr. Ashman communicates the following. The mention of Dr. Garth Wilkinson's name in connection with it is ample guarantee of its truthfulness:—

In June, 1872, I was engaged by Dr. Garth Wilkinson to attend Mrs. Barton, 1, Boundary Road, St. John's Wood, N.W., who was paralysed on the left side. The lady being upwards of eighty years of age, the case might be considered hopeless. By the combined efforts of Dr. Wilkinson and myself, power of motion was produced in the affected part. In a few weeks the lady was able to walk about, and this continues to be the case, and there is no paralysis remaining; the improvement also in her general appearance being very striking. Dr. Wilkinson has since frequently employed me, and has introduced me to his medical brethren, who have availed themselves of my efforts in several difficult cases.

2, Wellington Terrace, Bayswater Road, W., March 9th, 1873.

DEAR SIR.—In answer to your note, I am not only willing but pleased to have the opportunity of stating the immense benefit I have received from your kindly and beautiful treatment. I think I told you at the time that the previous attack (of inflammation in the side) lasted over three weeks. I had two medical gentlemen attending me, and although I am sure they did all in their power for me, I was in the most fearful and agonising pain nearly the whole of that time, and little did I think then that it was possible for any mortal man to take away such pain in less time. The attack, when I sent up begging you to come to me, was, to say the least of it, as fierce and as awful as any from which I had ever suffered, and yet, to my utter astonishment and delight, I was perfectly freed from every feeling of pain in less than ten minutes after you came. I am happy to tell you that my daughter's sight, which you feared might have been lost from one eye, has, since you magnetised it, been quite restored; and the tradesman in Notting Hill to whom I gave your address, and who was suffering from intense pain and swelling in the side of his head and face, was comparatively free in half-an-hour after you left him, and is now quite well. With many thanks, I am, yours, &c.,

W. WHITLEY.

Mr. J. Ashman.

APRIL 25, 1872.

Salisbury Road, Kilburn, April 5th, 1873.

DEAR SIR.—I am happy to inform you that the young man that you sent me to treat has had no return of the fits. I am treating a lady for rheumatism and palpitation of the heart. Please send me some more of the magnetised cloth, as I feel sure that I can do some good, although the doctors say there is little hope.—Yours truly,

W. APLIN.

33, Henry Street, St. John's Wood, October 4th, 1872.

DEAR SIR.—I am happy to inform you that the poor man whom I brought to your house last Tuesday evening derived so much benefit from your treatment that he says he has felt a perceptible improvement ever since. I was so struck by the simplicity and efficacy of your mode of treatment that happening one day lately, to call on a customer, I saw a little girl about five years old who was suffering from a very much swollen face. She had taken no breakfast, and was going to bed again instead of going to school. I told the mother and grandmother what I had witnessed at your house, and offered to illustrate it by trying to relieve the poor child. They assented; and in five minutes I got the swelling all down, to my utter astonishment and amusement. The child asked for a slice of bread and butter, kissed us all round, and toddled off to school. This was my first essay. I have since treated a man for a violent burning in his legs and feet; he had not had his boots on for four days; in ten minutes I sent him home (in his slippers), he put his boots on, and he went off walking for four hours. I am willing to give the names and addresses of all the parties, and you may make any use of this you see fit.—Yours truly,

Mr. J. Ashman.

JAMES HOCKER.

6, Stepney Street, Llandilly, September 24th, 1872.

DEAR SIR.—I am pleased to inform you that the young man's knee is nearly cured from the use of your oiled paper; he found benefit directly. You may make what use you like of this.—Yours truly,

J. F. YORNO.

10, Stephen Street, Lissen Grove, March 20th, 1873.

In 1871 my son was taken with sub-acute rheumatism, and was in King's College Hospital three months. He continued very ill, and went to the Gladstone Home for one month, after which he was induced to come to you. I had no hope that he would be able to work again, as his arms and legs were quite set. After the first visit he began to improve, and has for nearly two years been able to work.

FRANCIS PAYOR.

A literary gentleman now on the staff of the *Swiss Times* thus wrote in the *Mirror* of May 24th, 1872:—"We suffered excruciating tortures from pains in the chest, and Mr. Ashman, of the 'Psychopathic' Institution, Marylebone Road, relieved us in the course of a few minutes, and we have, as yet, had no return of the malady. We can only say we wish we could have a phial of Mr. Ashman's power always at hand for use in every emergency. The goddess Hygieia has blessed him with a large share of her bounteous gifts, which he lavishes on all sides with a 'generous hand.' And inasmuch as he did this much, he proved a very Monk Basil, bringing happiness, or heaven, down into the hell in which we groined."

94, Hereford Road, Dec. 30th, 1872.

MR. ASHMAN.—DEAR SIR.—I have much pleasure in bearing testimony to your powers of healing, as shown by my son's speedy recovery from a sharp attack of rheumatic fever, in February, 1872, for which you attended him. The effect of your manipulations speedily removed the violent pains to which he was subject, and he has since enjoyed perfect immunity from the disease.—Yours faithfully,

P. T. SNOW, Lt.-Col.

17, Townsend's Cottages, St. John's Wood, March 11th, 1873.

About the month of November, 1872, I was bitten severely by a rat. I had poulticed the wound for a fortnight, and adopted other means of cure. I called upon my employer to say that I was unable to work, and found Mr. Ashman attending him. My employer was so satisfied with Mr. Ashman's treatment, that he advised me to place my case in his hands, my employer promising to pay any expenses. I complied with his request, and an immediate change for the better took place. I continued to improve next day, and again called on Mr. Ashman, and on the following morning was able to return to my work, and have been capable of doing so ever since.

T. DAWSON.

21, Salisbury Road, Kilburn Park, July 12th, 1872.

DEAR SIR.—I beg to return my sincere thanks for the very great benefit my wife has received through your treatment. She was suffering very much from her breasts being in a very inflamed condition, the nipples being cracked, so that she could not suckle the child without great agony. After your treatment the inflammation abated, and the nipples at once began to heal, and now she can suckle the child with ease, what she has not been able to do before. Wishing you great success in your efforts to do good, I remain, yours truly,

W. APLIN.

20, Woodfield Place, Harrow Road, January 21st, 1873.

MR. ASHMAN.—DEAR SIR.—It is with pleasure I inform you that the lady with swollen tonsils, and also the lady whose throat was so very bad, are now quite well. The gentleman who had neuralgia is quite recovered, also the lady who suffered from rheumatism.—Yours, &c.

H. SANDON.

18, Woburn Place, Russell Square, November 10th, 1872.

Mrs. NEMZHARD desires to add her testimony to that of many others in favour of Mr. Ashman's powers of healing, she having derived great benefit. She is most thankful for the relief from pain, as well as strength that he gave her, and wishes him sincerely all the success he deserves.

9, Wyndham Street, Marylebone Road, 8th July, 1872.

SIR.—I have appended a few cases of cure for the benefit of investigators. A few months since, having a child ill with inflammation on the lungs, I called in J. Ashman, of 254, Marylebone Road, who much benefited the child first time, and it was entirely cured after second visit. Mrs. Cole, residing in Hampton Street, Harrow Road, was suffering from bronchitis in a severe form, and unable to leave home; was cured

in three days. Thomas Hill, sixty-two years of age, residing at Alexandra Road, Kilburn, was eleven weeks suffering with a powerful hand; he was entirely cured on second visit. Mrs. Bow, residing at 94, Hereford Road, Bayswater, was suffering from rheumatism in shoulder and arm, and unable to use it; entirely cured in three minutes. Mrs. Sims, 31, Bedford Square, Commercial Road, near to the arm; cured instantly; and Mrs. Aplin, 21, Salisbury Road, Kilburn, inflammation in side; cured instantly. These are only a few of many cases which, if space would permit, I could narrate. They are by no means the most wonderful.—I am, Sir, yours,

CHARLES WATSON.

21, Salisbury Road, Kilburn Park, January 20th, 1873.

DEAR SIR.—Having heard some time since of the marvellous cures effected by you, I was induced to give the subject my attention, and having witnessed several cases, as follows:—

A child who had for some length of time been totally unable to walk, through an affection of the spine, and who had received medical treatment in different hospitals without being in any way benefited, after your treatment for a short time was enabled to walk, and is going on well.

A young man who was working with me fell down and dislocated his shoulder. He went to the doctor, who gave him some lotion and told him that it would be several weeks before he could again resume his employment. I induced him to apply to you, which resulted in his being able to return to his work as a carpenter two days after.

Having received some instructions from you how to use this wonderful power, I have been induced to try it myself, and that with great success, having been the means of benefiting several. I believe that if this healing-power were better known and practised, mankind would not experience one half the pain and the disease now experienced. Wishing you every success in your great work.—Believe me to remain, yours truly,

To Mr. Joseph Ashman.

WILLIAM ARLEN.

Kilburn, October 28th, 1872.

SIR.—Having been out in India and caught the dysentery, I was sent to Madras Hospital and was there a month, and then sent to Europe to the Royal Victoria Hospital, where I remained three months and was discharged incurable. Since then I have been in Middlesex Hospital and under other doctors, but they could do me no good. Having met you in the Secular Hall, you said you would come and see me the next day, and since then you have done me a great deal of good, so that I am now able to work, and am very thankful to you for your kindness to me.—I am, Sir, your obedient servant,

W. B.

June 11th, 1872.

DEAR SIR.—I applied the magnetised oil and flannel before going to bed last night, as you directed, and had the pleasure of a good night's rest, lying down in bed in the ordinary manner for the first time since the beginning of November. Until after the first application of the oil a week ago, I was obliged to sit bolt upright in bed supported by pillows, and even then was scarcely able to breathe, and never to sleep above two hours or so at a time. Now, I believe that the lungs are freed from mucus, and only want strength to work properly. I consider this result as wonderful after only two personal magnetisations. I have been plastered, poulticed, blistered, and physicked frequently and continuously without the disease being touched, feeling all the time that my lungs were held as in a vice. The air-passage from the nostrils to the lower part of the throat is still very tender, as might be expected, and the lungs and heart having been so long in a state of comparative inaction, are weak still, especially the heart, which is rather sluggish as compared with the accelerated motion of the lungs. The exercise of your healing power upon me a few times more will, I am confident, complete the cure in spite of the weather.—Yours very sincerely,

J. M. E.

J. Ashman, Esq.

65, Belmont Street, Chalk Farm Road, April 4th, 1873.

DEAR SIR.—After the immediate relief and quick recovery from a severe attack of dysentery, July, 1872, I have great pleasure in testifying to your power of healing. I have had no return of the disease. I wish you every success in this important work. From yours respectfully,

O. STREETER.

Mr. J. Ashman.

Hampstead, March 27th, 1873.

BROTHER ASHMAN.—From a sense of duty I am impelled to render my testimony as to your success in relieving pain in cases known to me, not forgetting my personal experience, viz., on February 28th, 1872, after having been to St. Bartholomew's Hospital, where I was bandaged round my body by the house surgeon for injuries received in the crowd on the night of Thanksgiving Day, and being scarcely able to breathe by your kind intervention my power of breathing was quite restored, and I have since suffered no inconvenience of that kind; also at a time when my wife was unable to raise her hands or arms to her head, from the same accident, by your great power she could not only raise them, but all pain was removed. I can also testify to many cases of tooth-ache, and severe cases of rheumatism, which have been completely cured by you.—I remain, fraternally yours,

W. APLIN.

41, Queen Street, Edgware Road, February 7th, 1873.

SIR.—I have known a poor man for three years, and during that time he has not been able to speak or to use his hand on the right side. Having heard of your wonderful power, I took the liberty to bring him to you, and he is now able to use that arm and to say a word or two. He can now visit you by himself, so I need not to accompany him. I hope he will continue to improve as he has begun. As neither him nor myself are able to give you anything for your trouble, I hope you will not be a loser by the case.—Yours truly,

JOHN WILKIN.

Bad breast. The lady's husband writes on June 24th, 1872:—"I am glad to say that Mrs. P.— is very much better indeed, and I hope she will soon be quite well. Under these circumstances, we do not think we need trouble you again. In conclusion, I must thank you very much for your kindness, and for the good you have done.—Yours very truly, R.— P.—"

Milford, Godalming, January 27th, 1872.

I had been for many days unable to walk without a stick, and only then with acute pain in the left knee, the leg being much swollen and turgid. Mr. Ashman noticed the hard and swollen state of the leg, and measured it carefully; it was much lessened, and the pain also, for I relinquished the use of the stick after the first sitting, and after the fourth I walked about five miles during the day in London. My wife also has been greatly benefited by relief from pain in the arm, and being now able to use the fingers of the hand on that side. I therefore send you this statement as a testimonial to his power.—I am, dear Sir, yours truly,
HARRY COLLIER.

14, Brand Street, Blandford Square, N.W., April 4, 1873.

In the spring of 1871 I was suffering very much from an old and intractable complaint, viz. an intolerable itching and swelling of the legs. Under Mr. Ashman's treatment the irritation and swelling soon left me, and have not since returned.
THOMAS G. GROVER.

Mr. Frank Gaynor, 7, Victoria Grove, Bayswater, testifies to Mr. Ashman's power in relieving him of erysipelas, caused by a fall, which entirely closed one of his eyes. Mr. Gaynor was standing at his own door on June 2, 1872. Mr. Ashman passing saw the condition he was in, and walking up to the injured man made a few passes which enabled him to open the eye and see. Next day the symptoms had almost entirely disappeared.

20, Bernick Street, Oxford Street, 11th March, 1873.

DEAR SIR.—When I came to you I was suffering from ulcerated sore throat, and I am happy to say you relieved me at once. I can thoroughly recommend you.—Yours truly,
E. HORNDAL.

THE REAL AND THE UNREAL.

DEAR MR. BURNS.—Spiritualism has been lately passing through a stormy phase of wholesome purification from the outcroppings of cupidity and dishonest emulation. Whilst many of the more advanced investigators—of whom I could mention some half-dozen in this neighbourhood—have been patiently and laboriously analysing and classifying according to their true value the phenomena obtained both in their home circles and through professional and quasi non-professional mediums; whilst these have been carefully separating the wheat from the chaff, and "taking notes," others have rushed into the field to meet and overcome deception and fraud with its own weapons, or at least by violent means. On the whole, I think the latter have done good and necessary service, by bringing into evidence some of the conclusions of less demonstrative observers. Spiritualists, I think, should thank them; for true Spiritualism has nothing to fear from the exposure of its false parasitical friends and most insidious enemies. In applying the knife, they have, it is true, somewhat weakened for a time the patient they meant to cure; but her recovery, though more painful than it would have been under the treatment of those who are careful to obtain a complete diagnosis before undertaking an amputation, will be rapid and complete.

A true verdict on the whole of the questions raised has yet to be written. The third and fourth rate mediumistic idiosyncrasy, both cunning and foolish, is a difficult book to read aright; those who would either accept or reject everything from it are sure to be mistaken. A detected impostor may yet be a powerful medium. The real and the unreal may alternate, according to conditions and circumstances. A pitiable and childish piece of trickery may wind up a series of stupendous scientific phenomena. In the sequel of the drastic method of research these facts unfortunately are ignored. Even Spiritualists do not always bear in mind that a paid medium sells his strength, and that if he adulterates his phenomena he may do so simply from the same motive that influences a sophisticated tradesman, and not from any actual inability to supply the genuine thing. As matters stand, a trick that would not take in a child may be sufficient suddenly to obliterate a medium who in some hands might be a most valuable means of investigation. By all means let us have the truth; but let us have the whole truth. *In dubio libertas, in omnibus caritas.* Let not those who have blamed us for not believing too much now attempt to lead us to the other extreme of disbelieving what we have verified, simply because outraged credulity would punish even at the expense of truth. (The deception is shocking, disgraceful; I quite agree with you, madam! It indicates a very low moral status; but the woman is a medium nevertheless; and you should not only allow this, which you must know to be true, but you should also pity her even while telling the truth about her, and classing her with those whom I have termed "false parasitical friends and insidious enemies" of Spiritualism.)

I have here to confirm all that I have previously stated about Mr. C. E. Williams, and the entire absence of any attempt at deception in the marvellous phenomena we have obtained through his mediumship. I have lately been accused, by a Spiritualist, of "going a little too far" in asserting that we were enabled actually to cut off a portion of "Katie's" materialised spirit-robe; yet such was the indubitable objective fact, upon which, in the minds of all the witnesses, there rests even now not the shadow of a doubt.

DESMOND G. FITZGERALD.

[The same may be affirmed of the pieces of cloth cut from the spirit-robe, and now on view at the Spiritual Institution. Phenomena obtained under strict test-conditions remain as scientific facts, even though the unintelligent investigator should allow himself to be deceived time innumerable.—Ed. M.]

WHOLL DO SOMETHING FOR WALES?

TO MR. BURNS AND THE SPIRITUALISTS OF BRITAIN.

DEAR FRIENDS.—I have a very important proposition to submit to you; but before doing so, perhaps it would be as well to give you the particulars of my mission. I had intended writing to Mr. Burns for his advice as to what could be done for Wales two or three months ago, but circumstances have hitherto prevented me. However, I am now on a successful tour through North Wales, and felt a strong impression before starting that I had a very important mission to perform here, and I am happy to say the impression has been most singularly verified. I

have distributed a vast number of *Mantra*, "Seed Corn," &c., and have introduced and revived the matter in a great many good fields, and have left, I am happy in saying, a good impression in every instance.

On Monday of last week I started at Carnarvon, and had a magnificent sitting with my excellent and hospitable friend, Mr. Hughes, of Trehill, and a young lady of rare mediumistic powers, Miss W—, who appears to be somewhat low-spirited because of the prejudice and persecution to which she is subjected from her local reputation. I was warmly and kindly greeted by the spirits, and was favoured with seven messages through the writing-mediumship of this young lady—the most welcome and self-evident honest Spiritualism it was ever my good fortune to witness; for I have not been a great manifestation seeker, as my peculiar mediumship was of a purely inspirational character until a fortnight ago, when I was informed by my spirit-friends that I had the power for the spirit-faces also, in which I partly succeeded in my first and only two sittings for that purpose. One message was: "We are always about you, but have sometimes more power to communicate than others." Another was, "Be faithful, and go on with this work, and expect good of it, as it is influenced from God.—Edward Franklin." Another, "You have seven guides now; more sometimes; they are often changed." "Dr. Adam Clarke" has been with you nine days." On asking if they would help me peculiarly, they wrote, "Oh, yes; we can do that through God's kind will, by impressing on your mind what to do, and impress upon others. I saw several spirits about Mr. Hughes, and the medium saw 'Faith, Hope, and Charity' in fiery characters on the wall. I asked the spirits could they raise the table in the air if we piled our hands on the centre of the table and stood some distance off. They responded 'Yes,' and after a minute or two it was raised several times bodily from the floor. Miss W— is a fine clairvoyante; can see through anyone's body, and describe the internal organs and state of health.

I had also a pleasant seance with Mr. E—, a gentleman of more than average intelligence, whose son (fourteen) is a fine writing-medium, usually controlled by his spirit-mother and others. I spoke to several Secularists of influence and position, who are eager to go into the matter, and willing to co-operate with me in giving a lecture on my next visit. Mr. J. Enmore Jones made a good impression here by his lecture about a year ago. I stayed at P. Dinorwic one night to introduce the matter, and passed on to Bangor. Here I visited my venerable and famous friend Gwerydd ap Rhys, the William Howitt of Wales, historian, poet, and Spiritualist. I found him in his study, up to his eyes in papers. He is a thorough Progressionist, but has never had much leisure to go in for manifestations. We went to the house of his friend Mrs. R—, where we had a good sitting, and where he spoke to his spirit-w-n.

Now comes the import of my letter. Gwerydd has kindly promised me that he will make me a present of a translation into Welsh of the famous lecture of Tien's, "What of the Dead?" and I want the Spiritualists of Britain to present me with 5000 copies to distribute in Wales, which will set people a-thinking, and then—all's well that ends well. This is not very much to ask of so many thousands.

The matter is received here in a much more kindly and unprejudiced manner than in Liverpool, where I think I have laboured as hard as any one individual, in my own peculiar way. In the hope that my friends and the readers of the *Mantra* generally will heartily respond to my appeal, I am, dear friends, in haste, yours faithfully,
Bangor, April 21st, 1873.

J. REGINALD OWEN.

[If any competent Welsh scholar will translate No. 4 "Seed Corn," entitled, "What is Spiritualism?" we will issue a Welsh edition of it, and bestow a liberal allowance on our correspondent. If he will write us privately, we can put other useful matters in his way.—Ed. M.]

LOOKING FOR THE SPRING.

We are looking for the spring through the crystal pane of earth,
And waiting anxious, hopefully, to see the morrow dawn,
The surely-coming morrow that Death greets not at birth
As here he welcomes flow'rets upon the vernal lawn.

There is no dreary winter; in union are combined
Spring, summer, autumn, in a trilogy of sheen:
Gay ethereal vistas by the Mighty One designed,
Existent now and evermore as ever they have been.

Where sorrow hath no foothold shall there be realms of bliss?
Where light can throw no shadow shall there be sunny rays?
Shall loving ones, embracing in a sweet and holy kiss,
Prolong the joyous moment through eternity of days?

Shall soul read soul, and sympathy enthral the spirits free?
Shall will with its enchanter's wand accomplish mind's behest?
And pleasure never satiate? The realised to be
The culminating point of all the yearnings of the blest?

We are looking for the spring: for the light in yonder sky;
For the snapping of the string that holds the spirit here;
We are looking for the summer; for the loving ones we sigh;
For the golden glow of autumn, for we know that it is near.

O spirits! you are free e'en now to wander at your will,
Where minds ascending heavenward beyond earth's trammels soar,
And there among the angels roam entranced the Zion hill,
In sweet ecstatic wanderings upon the heavenly shore.

Looking, looking wistfully—and ah, ah not in vain—
We ponder in our trusting hearts the joys that time shall bring,
Unterrered death that severs us shall yet relink the chain,
And be to us a priceless boon who are looking for the spring.
Worcester. G. C.

Mrs. BASSETT has recently held three seances at Bow, attended by a large number of influential persons. The results were most satisfactory; and at the last seance, held on Monday, the 7th instant, a most cordial vote of thanks was unanimously carried by those present, who expressed much gratification at the results of the sittings. We hear that the Dalton Association is about to negotiate with Mrs. Bassett for a series of four consecutive Thursday evening seances, for the use of the members. On one evening the members will be allowed to introduce a limited number of friends.

LOVE, DON'T HATE; HELP, DON'T GRUMBLE.

We take pleasure in presenting the following extracts from Mr. Prentice Mulford's address at Cavendish Rooms on Sunday evening. They contain advice of great value to all connected with Spiritualism at the present time, be they friends or foes.

WHAT ARE WE LIVING FOR?

For happiness. This assertion defies contradiction. Heaven is a mental condition of peace, content, and serenity. It comes of training and discipline. Many souls in the other world would to-day far rather die than live. Die they cannot. Existence seems to them to stretch on ever and forever, an infinite, unending, barren desert of mind weariness, hopelessness, misery. Yet the recipes for eternal happiness are simple; so simple that the worldly-wise often reject them with scorn, as they did 1800 years ago; to the Jews still a stumbling-block, to the Greeks foolishness. In the New Testament we find a philosophy of life simple, easy, yet grand, deep, and beautiful.

DON'T HATE.

Don't hate anybody. Don't allow yourself to hate anybody. Hate sin, but remember that the sinner is not the sin. Prejudices against people are poisons to one's peace. Hate sin as you do disease, but let us recollect that the victim of disease really needs our assistance and sympathy. Hate the thief, but don't confound the thief with it. The thief is a disease; the thief is its victim. Hate sin as you hate a fever; but do not hate the fever-stricken.

DIOGENES ANALYSED.

Prejudice, hatred, envy, and jealousy against persons invite disease both physical and mental. It has made the misanthropes who have become disgusted with the world; who shun, and shut themselves altogether out of, society. Do they make themselves happier by so doing? Is the cynic a happy man? Was Diogenes a happy man? Because I cannot have a palace to live in, shall I, to show my spite, contempt, and disgust, get into a tub? Because I may not have the finest of purple and linen, shall I voluntarily go in rags? Am I adding to my own and the world's beauty and happiness by making myself wretched and repulsive? True, I may become a specimen of grotesque misery, attracting the momentary curiosity of the crowd, but attracting little or no love, sympathy, or affection.

Diogenes looked in vain for one honest man. Diogenes might have found some good, some honesty in many of the men of his time, had he been able to look deeply enough. But the lantern he carried when the sun was shining was emblematic of the feeble light of cynicism by which he viewed humanity, and the man who despises the sun, and chooses to seek his treasures by the aid of a farthing candle, carries only that which blinds and intercepts his vision. Diogenes was probably looking for the ideal man, in whom should be combined all the virtues and perfections—just as some do to-day. He was not to be found. He will never be found. God has distributed many and various gifts to his children; He knew better than to mass them all in any one individual.

Let us look upon all people, all nations, all humanity as one, and we shall find our ideal. Shut out from it, by your hatred and prejudice, any one, and you subtract a unit from your sum total of happiness. Cultivate a hatred for one because of his or her imperfection, and you are cultivating a hatred and prejudice against all. This, for us, is misery. This is what ailed Diogenes. Cultivate a liking for all, for the good we may find in all, and we learn to like all. This is happiness. The sight and meeting of those we like makes the heart glad. Then the more we have to like, the larger the capital in our bank of happiness. If we are so fastidious, if we allow our taste, our sense of delicacy, our prejudices to be shocked into disgust by the ruggedness, by the coarseness we may find in the mass on every side, our stock for enjoyment will be small. When we look for new diamonds, we must expect to find them in the rough.

A DOSE BITTER, BUT NECESSARY.

Let us work, toil, strive, pray, study, agonise, until we learn to like everybody. Let us go to the being we most hate, though the sight of him or her makes us almost sick: let us shake hands and speak a few kind words with the object of our aversion. It will do us good; we shall feel the better for it. By such act we shall have conquered, be it ever so little, the devil, who wars against our peace; by such act we shall have lifted ourselves a little higher in the sunshine of God's presence, for God is love. Easy this to speak; easy to preach; hard to do. I know it. I hate some people myself; so they poison my peace. Shall I not eradicate this poison? Can any one cure me save myself?

SHINE FOR ALL.

Let us learn to like all the people we can. There is no limit to the variety in human nature. This variety is the spice of life. That refinement which cultures itself for the select few is always miserable. The sun shines for all, from the ant to the emperor. The select few who shine but for each other at last become wearisome to each other. Too many rays concentrated in one focus is always damaging. Shut a herd of geniuses up together, the result is a sort of intoxication. At first they will stimulate, finally exhaust each other. The superior mind must draw strength by communicating its knowledge to the inferior, as the tree draws its vitality from the earth. When men get wisdom, the next need is for someone to impart it to. The poet is not content to sing for himself alone. Man proves his direct descent from God by his inherent tendency to give.

DON'T MOURN.

I would say also to others as ten thousand times I have had occasion to say to myself: Don't mourn; don't grieve too long over anything. Repentance is well, but what is gained if we do nothing but repent? So much of humanity's distress comes from mourning over the past or dreading something in the future. With such materials we construct our Sloughs of Despond, and then persist in wading back and forth in them. A dreaded misfortune becomes a present reality, and if it does not occur we endure all our anxiety, vexation, and trouble for nothing. I once heard of a woman who for twenty years was haunted by an

imaginary burglar under her bed. "The beings of the mind," says Byron, "are not of clay." The being in this woman's mind, and in imagination under this woman's bed, had, so far as her peace and comfort were concerned, much better have been of clay or flesh and blood, for then a pistol or a knock on the head might have disposed of it at once and forever. But all our imaginary ills, our useless anxieties, our disappointments which we nurse into monsters, our suspicions which we nurse into realities, are far more difficult to overcome than any evils which we can see, hear, or feel. As for the past, if it has been gloomy and unfortunate, there's no good gained in travelling it over again and again, and getting so accustomed to travel in it that we know not where else to travel. When we have gone over some hard and difficult road, we don't turn about and retrace our steps; yet in mind are we apt to do this continually. We live over too often our misfortunes. Better live over the bright hours of life than the dark ones.

HOW TO WORK OUT OUR OWN SALVATION.

We must make ourselves strong enough to resist and drive off trouble, care, anxiety—all which afflicts us. I know this can be done; it *must* be done. Every time you sing when the shillings in the purse run low, when things have a dark look, you are adding, be it ever so little, to the strength of your will-power. In time that will-power will surround you with an armour of cheerfulness and content impenetrable to that gloom "which insults God," and which unfits us for happy and successful work. Heaven is a condition of the mind; heaven is a strong mind, which will look on the bright side. I sat for years in the dark and cold corners of despondency; I gave way to discouragement, to disappointment, to envy, to suspicion. These I nursed and brooded over; so I raised up a troop of monsters, which followed me everywhere. My life became a gloomy hell. At last, my misery becoming quite unbearable, I resolved to try the prescription I offer here. I commenced trying to shake off gloom and useless anxiety. I found myself successful, and I have since been finding it more and more so. "Ask, and ye shall receive; knock, and it shall be opened unto you." I have tested the efficacy of this promise. Some ministering spirit is always looking after us. Keep on asking, keep on knocking, and at last some hint, some suggestion will come which will lighten the load and clear away the clouds. I hold this: the mind is a creature of habit; it can be trained to cheerfulness; it can be trained to gloom, to sourness, to misery. Involuntarily we often send it to the latter school. Grumble, be annoyed at trifles, find fault continually, lament your lot, give way to envy and jealousy, get angry and irritable because some one else rides in a carriage while we cannot, because some one else buys two dresses to our one, and we are training ourselves for misery—for misery, which will last a long time on the other side of Jordan; for misery, which will require vast work, prayer, and agony to rid ourselves of. No habit is to be got rid of in a day; and habits of mind, be they for good or ill, are deeper rooted even than habits of body.

We are often like Rachel of old. We refuse to be comforted for our losses. Better be comforted. Misery from any source is not worth living for. Besides, our distress must distress others. Chronic grief is blind and selfish. Some people deem it a duty to grieve. Some deem their whole duty performed when they have grieved, or seemed to grieve, as when at first we put on deep black for our friends, and then after a few months go into half mourning, to indicate that we feel only half as bad as at first, which must give the deceased a little twinge, as from the other side they watch the gradual disappearance of these outward signs of woe. Is not the memory of the dead friend whom we have truly loved as fresh and dear after the lapse of twenty years as twenty hours? Then why put on black at all?

Possibly the priest and the Levite went off and grieved and mourned over the lamentable condition of the man whom they passed by on the other side. But the Samaritan had got over the mourning and grieving stage of existence, and the strength which the two first may have possibly expended in sighs, groans, and pocket-handkerchiefs, he put into bandages, oil, and wine. Let us imitate his example. Let us, if all pass us by, pick ourselves up, and bandage our own wounds; and then, when the priest and the Levite fall among thieves, we will go and bandage theirs, and by so doing heap coals of fire on their heads.

THE MEDIUM.

(The spirit who communicated the following poem gave the name of "Elizabeth Barrett Browning," through Catherine Woodforde.)

Behold her! Priestess of the dawning light,
Anew expanding o'er the meads of Earth,—
The morning of a glorious day for men below.
Behold her—in her spiritual garments decked,
Cleansed of each earthly taint, of every stain
Of flesh: refined, and chastened by the floods
Of sufferings keen, encountered in the strife
Of spirit with the flesh. Oh, men who hear
The words which burn across her lips now touched
By heav'n's own fire, think not a mortal speaks,
But one descended here to reach your hearts
Much sooner than by slower process gained
Through years of toil and trial as of old.
Your angel-brethren, raised to higher life,
Still yearn to help you in your upward path,—
T' avert misfortune, pain, and sorrow sore,—
To beautify, enrich, and purify
The life you draw each day from God on high.
It is their loving angel-work, and by
Its exercise they win their heav'nly crowns;
And brighter e'er they shine, as more and more
They work to raise you higher. Learn of them,
And in your turn extend a helping hand
To brethren struggling in the mire below,
The thickets of dense ignorance and woe.

Your priestess-medium stands 'twixt heav'n and earth,
A crystal clear for God's own light to pierce,
In colours various as the prism reflects,—
The glorious light of angel-minds, through whom

The light eternal of the great God-mind
Is shed on us. Uplifted from the flesh
She stands,—transfigured in the sight of those
Her angel-guides, who've drilled and disciplined
Her soul to take its stand amidst their ranks
Of shining armies fighting e'er for truth.
Raised up above the flesh she stands, and speaks
The thoughts of angels clothed in human words—
Those grand, electric, thrilling words of might,
That like the Organ's swell burst o'er your souls,
And bear them with resistless pow'r beyond
The Earth, to float in purer ether up.
Oh, cherish her, as one but lent to you
By God's own gracious love provided for
Your higher raising—join your brethren-hands
To shield her from misfortune's cruel blast:
Provide soul-sustenance, that she may gain
E'er high and higher mind-life from above;
That from the peace and plenty of the earth—
Whereon ye thickly cluster, wanting more
Of heaven's higher teachings every day—
That spirit-stillness she may gain, and peace,
Which form a plane harmonious, whereon stand
Her angel-guides, controllers, and divine
Uplifters. 'Tis the still and placid lake
Alone reflects the scenery of the skies;—
Within the agitated soul, God's love
Celestial, like the blue o'er-arching sky,
Distorted images present to view:
Ye would not see his holy beauty there,
But fantastic presentments of a form
Grotesque, repellant, unsatisfying—
So ye, to whom these Priests and Priestesses,
These spirit-mediums, are gracious lent,
Should cherish, foster, and protect from all
The cold and bitter blasts of want and woe.
Like Priests of old, they should protected be,
To serve before the altar, and draw down
The fire of inspiration for the soul's
Most high refreshment. Ne'er within their minds
Should fretting cares exist, nor wretchedness
External draw them from their high pursuits:
A sacred Order kept for God's own work,—
The gradual raising of the whole man-race
To angel-hood. Ye should exact of them
A purity of life—*unselfish love*
Of all mankind—the earnest search for truth.
In these pure garments of the chastened soul
Alone should they permitted be to serve,
For thus alone can they draw down from God
The purest inspirations for the life—
The higher life of spirit o'er the flesh.
When thus ye work, receiving in pure truth
These new bestowments from th' Eternal Mind,
With reverent care, and thankfulness as from
The God who gives and ne'er exacts return,
But gives again, until the floods of love
Soft wash away our stern ingratitude,
Which takes, and never thankfully returns
E'en smallest word of praise:—when thus ye work
Within your spirit-gardens for the yield
Of richer fruits than ye have yet received,
You'll find your Mediums higher stand will take;
Your angel-brethren, helped by you, will raise
Their ministers to higher life and sense
Of spiritual refinement of the spheres.
When ye have ceased to toy and play with God,
To laugh and jeer at his Divine soul-work,
Down-drawing into foulest pits his pure
Unsuiled life, which flows bright, sparkling, fresh,
And soul-sustaining from his central fount
To Angels as to Men;—when ye have seen,
Have recognised the beauty of His work,
And reverent knelt in worship, prizing high
The gracious gift, your souls prepared will gain
New heav'nly gifts, and Earth a Paradise
Will be once more for Angels and for Men.
Your Mediums of their angel-hood will taste
Ere the great change shall liberate their souls,
And Men that angel-life shall learn, which sole
Can bring the God-life to their lower ken.

Forest Hill, April 10th, 1873.

ESTABLISHED CHURCH SPIRITUALISM.

In the *Broad Churchman* appears from week to week a series of articles on "Orthodox London," in which the peculiarities of noted preachers and eccentric services are piquantly portrayed. On Easter Sunday the author of these papers "did" St. Peter's Church, Kensington Park, which he characterised as "The Church of England 'Pure and Simple.'" After describing the ceremonial appointments of the place, the writer gives an outline of the sermon preached from the text, "It is I myself." The teaching set forth is pure Spiritualism, founded on the gospel narrative of the resurrection of Jesus. We give the conclusion of the sketch, regretting that space forbids the reproduction of the whole article:—

"But should the life that succeeded, he asked, be a mere repetition of the present? Not so; the difference presented itself to the mind of St. Paul as analogous to that between the corn seed and the wheat plant. It was the difference between the tiny acorn and the stately oak. The corruptible must then put on incorruption. Yet this would not affect identity. We might call it 'progress' rather than 'change.' Look at man now, 'Every inch a King,' and yet that man had been once a child, which a mere breath of wind might kill in its nurse's arms—that same

wind which he now utilised to turn his mill sails, and speed his ships over the sea. Here the change was but one of progress, and so would it be after death. It would be like the change between Moses in his little ark of bulrushes, and the stately patriarch with whom God spoke as man speaks with his friend.

"We should, he said in conclusion, be hereafter beings with consciences, but without that double nature we now feel within us 'to know the right, and yet the wrong pursue.' We shall be worshippers still, but in face of the Great White Throne; loving still, our love would be pure, our passions purified. There would be no heart-burnings in the world to come. 'Think you,' he asked, 'that those who loved us have died, that their affection has ceased? No; or the words of the text would be impossible. If creation be a continuous act, and not a mere transitory and mocking exhibition of the so-called sovereignty of God, I must be able to use those words as my Master used them. If love be the law of God, and progress by love God's object in creation, I must be able to say to them that love me, and they to me, "It is I." Such is the magnificent vista of to-day. The grave and heaven, death and immortality, linked together in Christ's revelation. Life is an exercise to fit us for immortality; our very sufferings have their appointed work; the cradle is but the passage, the world but a journey; the grave only the gate; the end is a home in our Father's courts; and as we pass each, either with or without Christ, so shall we say with triumphant joy or the bitterest remorse the words of the text, and hear from him the awful sentence, "Depart, ye cursed," or, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"Criticism I have elected to forego; but I could not help thinking, as I saw that vast congregation file out from St. Peter's, that, apart from all extremes, one might venture to say, in, I hope, a not very heterodox paraphrase, 'there's life in the old Church yet!'"

SATISFACTORY RESULTS OF MEDICAL CLAIRVOYANCE FROM HAIR AT GREAT DISTANCES.

Surrounded as we are by deceit, falsities, and unholy imitations of manifestations sacred to sincere believers, it is a great satisfaction to be witness to the power of true spiritual gifts, used as they are in trusting, meek, and grateful humility by the medium of whom I am about to speak.

Within the last few weeks small pieces of hair have been sent from Belgium and the south of France, with the request that Miss Godfrey would in clairvoyant sleep try to see the sufferers, and, if possible, prescribe for them. Alone with me, with the hair in her hand, she has passed into the trance state, and after a little time has found the owners. She suffers with them, and in broken rambling sentences describes the suffering and its causes, giving a complete diagnosis of the disease, and prescribing suitable remedies. In writing the result of the examination, of course it is condensed into form, and in every instance it has been most gratifying to find it has given the greatest satisfaction. Only yesterday a letter from France speaks warmly of the result.

In my own household I have great reason to rejoice in Miss Godfrey's power. My housekeeper fell down-stairs and injured herself so dangerously that she was obliged to undergo two or three surgical operations. When the surgeon had done all he could, she was so ill and unable to walk about without most agonising pain that he at once told her that she would never again be fit for work, but must go home and seek her living by needlework. This was a great grief to both of us, for she was an old and valued servant; to her the trouble seemed greater than she could bear. Just at that time Miss Godfrey called, as if heaven-sent, for we had not seen her for months. She at once offered her help, and went to sleep to examine the sufferer. While in the trance state she mesmerised her, and afterwards gave her an hour every morning and evening for some weeks, the patient feeling perceptibly while mesmerised the bracing of the nerves and ligaments. Miss Godfrey made a perfect cure, and her patient is now and has been ever since occupied in her most fatiguing situation, and perfectly fit for every exertion.

Miss Godfrey also cured me in two hours of a very severe attack of lumbago, which had kept me in bed several days, and perfectly restored to the use of her limbs a lady in my house who was paralysed. Very lately she worked wonders here, and we have grateful letters acknowledging the same. Anyone by applying to Mr. Burns may have my address, and see my housekeeper, who with myself will be very glad to give any information. I feel it a duty to publish facts that may conduce so much to the relief of suffering. Of course, personal contact is most satisfactory, and much less fatiguing to the medium; but results prove that where that is impossible, relief may be otherwise obtained.

JUSTICE.

[Miss Godfrey is of a retiring disposition, and this endeavour to acquaint the public with her valuable gifts is most laudable. Her advertisement may be seen in another column.—Ed. M.]

THE following statement has been handed to us for publication:—Mr. Feist, landlord of the "Lord Nelson," Clare Market, was afflicted with stone in the bladder, and saw no escape from his intense agony save by the ordinary process of a surgical operation. Relief came, however, from an unexpected quarter, and his sufferings may now be said to be at an end, for although at times there are symptoms of fresh formations, these are promptly removed by the application of this heaven-sent remedy. The name of the medicine employed was given to Mr. Feist in a dream, and it has proved efficacious in many other cases besides his own. There is to be seen a stone over an inch and a quarter in length, and one inch in circumference, which, when voided, was in consistency rather soft and yielding. This stone is regarded as a curiosity by members of the medical profession, one of whom has offered ten pounds for it. Mr. Feist continues to furnish, or rather, to administer, his medicine gratis to sufferers.

HARMONY AT LAST.—A worthy deacon, making an official visit to a dying neighbour, who was a very churlish and universally unpopular man, put the usual question, "Are you willing to go, my friend?" "Oh, yes," said the sick man, "I am." "Well," said the simple-minded deacon, "I am glad you are, for all the neighbours are willing too."

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

| | |
|--|--|
| One copy, post free, weekly, 1d.; per annum, 6s. 6d. | |
| Two copies " " 2s. 6d. " 10s. 10d. | |
| Three " " 4s. " 17s. 4d. | |
| Four " " 6s. 6d. " 19s. 6d. | |
| Five " " 8s. 8d. " £1 3s. 10d. | |

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

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

Wholesale Agents—F. PIGMAN, 20, Paternoster Row, London, E.C.; CURTICE and CO., 13, Catherine Street, Strand, London, W.C.; JOHN HAYWOOD, Manchester; JAMES M'GEACHY, 89, Union Street, Glasgow.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

The Prospects of the Spiritual Institution—Mr. Home on the Present State of Mediumship—The Authenticity of the Spirit-Forms—Topics of the Week—Another Lecturer in the Field—The Portrait of "John King"—Mr. Burns at Manchester—An Invocation—The Sunday Services—The Charge against Mrs. Bassett Denied—Mr. Cogman's Institution—The Leeds Psychological Society—Liverpool, &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 195.

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 25, 1873.

THE PRINCIPLES AND AGENCIES OF SPIRITUALISM.

Selfishness is a charge with which mankind delight to stigmatise one another, and selfish men are always the first to resort to this form of censure. That it is a universal weakness is quite probable. The professional man, the scientist, and the philosopher, are blamed with a false adhesion to obsolete traditions because of the interest and influence which such conduct brings them. The tradesman sells his conscience with his wares to ensure a continuance of custom, and the toiler not only hires his body, but, God help him! his soul also, that he may find his mouthful of daily bread. Even those supposed to occupy the highest moral position of any class of men—the religious teachers—are said to merit the time-worn sneer as to their overregard for the question of "loaves and fishes." Talk of disestablishing a church, and the whole craft smells danger, and convened in public meeting, the behaviour of the reverend class is not anything to be proud of. The tactics of a hungry lion are those of needful starving humanity. He tramples over the quivering body of his fellow for food regardless of the rights of those who are as hungry as himself. Might he not be just as well supplied and yet mingle a due proportion of principle with his practice? By studying the universal requirements in combination, the race—one great family—would be benefited much more collectively, than the happiest is now individually. No man can be truly happy if his brother is in the least degree miserable.

And what of Spiritualism in the midst of all this confusion and riotous want? She is as yet a juvenile—no more, and in this country may be said to possess only one public servant, and that is the Spiritual Institution. This one aid is not a powdered flunkey kept for purposes of insolent show, mocking the hard toil of the real bread-winners of the human family, but a disinterested member of that family giving of its strength generously for the good of all, and accepting in return the voluntary reciprocities of those who belong to the household of its liberal and trusting faith. Strange, yet true, this labour of love is not very heartily appreciated everywhere; all the more need for its steady continuance, as it is the grand lesson which society requires. Doing a national work because it is necessary, not because it is paid for in advance; acting purely from principle and the higher needs of the many against the wants of the one, the Spiritual Institution represents in an eminent degree the grandest features of the divine movement of which it is a humble servant. And yet how few have rallied round this pure white banner! Not many have said, Burns, go on; do not yield, do not disgrace this labour of universal love by returning to the flesh-pots of a weak personal selfishness. Stand to your colours; I will stand with you, and rally others to the rescue. Conquer we must, and conquer we shall; then welcome trial, struggle, danger! That there have not been such helpers it would be the basest ingratitude and dishonesty to deny, but the prevailing advice has been, even of those who think the blood of Jesus was shed for them, Burns, look to your health, the claims of your family, the requirements of an external respectability; think of yourself first, and Spiritualism second. What is all the world to a man if his wife is a widow? Go in, man, for making money, and then you will be able indeed to help the cause.

Miserable selfishness, pitiable logic! The family of the true man is the whole race. His world is God's universe, not the speck

of dust on which he toils but for a moment. His true life is God's truth and the welfare of his fellows, and the riches wherewith to bless mankind are not money, but true, disinterested, dutiful lives. Oh, poor blind Spiritualists, unworthy of the sacred name which such is your narrow creed! Who fought for your liberty; who raised you from the state of the savage and the serf? Men who thought more of your welfare than of their own lives. Men who thought of saviours who have given their lives even more painfully than he who the cross. Do you, then, urge that we should sacrifice ourselves for the sake of humanity? No, unless it mean to devote ourselves to the cause of human progress. God forbid that any further sacrifices should be necessary; but if they are wanted, they must be supplied as they have been in the past. The only sacrifice necessary is that of selfishness to principle. Our animal wants are our slaves, not our masters. Then let us tax our animal nature with the means necessary to supply our intellectual needs. Such is the only rational duty of man—the aim and purpose of life. If all do their duty, no one will be hurt. No doubt all do what they conceive to be necessary, but these conceptions may be somewhat narrow at present. The career of a free and disinterested movement has not been long before the world, but the example is not being lost. The duty of co-operating with that which has proved itself good and true, is enforcing itself on many minds. A "Country Parson" writes:—

It is a crying evil that all the Spiritualists in the kingdom who profess an interest in the Spiritual Institution, or who acknowledge in any way benefits to their faith that have accrued through its means, so extensive in proportion to the support received, and so ably, so devotedly, led by Mr. Burns, should allow the Institution to languish in a way that the elders of any local Nonconformist chapel in a country town, or the poor members of any Roman Catholic church in Ireland would be ashamed of. Here is indeed a mark for the mocker's finger; here truly a wound where the enemy can put his whole hand.

He concludes by recommending that unless reinforcements come up, "the only man in England who has met a Materialist publicly face to face," should turn, and run for dear life. Were he such a coward he would be worthy neither to meet a Materialist nor have a life to preserve. What is the glorious talent, life, worth if it is hid in a napkin? Our reverend friend's donation had much more influence to induce us to persevere than his advice had to make us turn back. Here is the kind of advice needed which emboldens and strengthens alike the giver and the receiver:—

April 22nd, 1873.

DEAR SIR,—I have the pleasure to enclose a cheque for £10 to assist you in the prosecution of the work you have in hand. I hope you will receive the useful help from those who have means, and who feel, as I do, that your self-sacrificing exertions deserve the admiration and support of your friends and others, inquirers into the truth of Spiritualism.—Believe me yours sincerely,

ROBERT A. WAINSWORTH.

Mr. Burns, 15, Southampton Row, W.C.

And the following:—

"I enclose £5 as a contribution towards the expenses of the Spiritual Institution."

A. H.

We add another very practical epistle. With his own contribution Mr. Lamont enclosed 1s. 6d. from three others, as an application of the plan he so warmly recommends.

DEAR SIR,—I enclose cheque for £2, annual contribution to the Spiritual Institution, and allow me to express the hope that all the readers of THE MEDIUM, both Spiritualists and inquirers, will rally to the rescue and support their weekly organ; and as it is a question of MEDICINE or NO MEDICINE, I trust everyone will do their duty. There is always, I think, a tendency in the minds of those who cannot give much to neglect the duty of giving their little.

I venture to ask my fellow-readers of the MEDIUM at once to plan the editor and publisher beyond and above this present embarrassment; and if we all do what we can, next week will settle the matter. Let those who cannot send pounds, send shillings; and those who cannot send shillings, send pence, but let everyone send as God hath prospered him, and Mr. Burns will no more be under the cruel necessity of asking for that which ought to flow in freely without solicitation. Spiritualists above all others ought to be liberal.—Yours, for God and humanity,

199, London Road, Liverpool, April 21, 1873.

JOHN LAMONT.

In various parts of the country local efforts are at work to co-operate with the Spiritual Institution. We are anxious to appoint local representatives to attend to this and other labours. Though it may appear paradoxical, yet we think that the necessities of the movement are its best spur to action. As hunger impels man to labour, so does pecuniary responsibility urge a movement to extend itself. It would not be well if the publisher of the MEDIUM undertook all the expenses of the Spiritual Institution. Such a course would make the movement a pauper, whereas its true object is to teach men to do their duty to themselves and others.

The following subscriptions have been received:—

| | £ | s. | d. | | £ | s. | d. |
|--------------------------|---|----|----|------------------------|----|----|----|
| Investigator | 1 | 0 | 0 | A Friend | 2 | 0 | 0 |
| Mr. Langermann | 0 | 10 | 0 | " My Annual Mite " ... | 1 | 1 | 0 |
| Mr. Gray | 1 | 1 | 0 | Mrs. Gribble | 0 | 1 | 6 |
| Mr. Richard Loder | 2 | 0 | 0 | A. H. | 5 | 0 | 0 |
| Dr. Baldwin | 1 | 1 | 0 | Mr. Lamont & friends | 2 | 1 | 6 |
| Messrs. Wheeldon | 1 | 1 | 0 | Mrs. Wilson | 0 | 10 | 0 |
| Mr. Adshad | 1 | 1 | 0 | Mr. Wainwright | 10 | 0 | 0 |
| C. J. | 5 | 0 | 0 | Miss Dickson | 5 | 0 | 0 |
| Mr. Terry, Melbourne | 0 | 10 | 6 | | | | |

MR. MORSE will speak in the trance at the Cavendish Rooms on Saturday evening. He gives his services free for the benefit of the funds.

A LETTER FROM SPIRIT-WORLD.

To the Editor of the Medium and Daybreak.

DEAR SIR,—A well-known Spiritualist has enclosed to me a curious letter. It was written at his house, through the mediumship of the lady who calls herself Mrs. Woodforde. I send it to you because I have a thorough-going conviction that Cora Mowatt gives me permission to print the letter, name and all, as the most likely method of serving the end she has in view.

"MY DEAR OLD FRIEND.—A word from the spirit-world, through my own medium, Mrs. Woodforde, formerly known to you as Mrs. —, whom you met at my house in Twickenham. The dear old days of the past rush back with all their scenes and incidents, pleasurable and otherwise, as I indite these lines—the chats we used to have together with your winning, interesting young wife, then about to become a mother, sitting beside us. Since then you have had other little ones added to your domestic circle. May God's blessing descend upon the human buds, unfolding them day by day into newer beauty, and the power of usefulness hereafter!

"My friend, a word with you as regards my present mission—the development of a mediumistic mind of a high order—one who was a medium when you knew her, but so timid, retiring, and sensitive as to be in utter ignorance of her own powers through her inability to make them known; one whom I loved much on earth, and whose great love for me has drawn me to her since my advent into the Summer-Land so strongly that I have been unable to resist the attraction. Her sorrows and misfortunes call for my help, now as freely given as it ever was on earth to the unfortunate who came across my path. I have taken her, deserted and neglected by those who should cherish her, under my spirit-care. I am developing her for the only work she is now able to perform—a mission which is delightful to me—deeply interesting, and fraught with a usefulness almost the highest that even a spirit can perform. To aid the weary sons of earth to throw off the trammels of the flesh, and ascend into higher mind-life, is a work of infinite pleasure, and even benefit, to us risen ones. We are constantly learning, and the study of souls here on earth unfolds a world of glorious knowledge to a spirit-mind. More on that subject when we meet again here below; for you must come and see my medium as soon as you can, and I almost demand it as a service due to myself that you aid her in any way in your power—by advice, by testing, by introduction. Honest, praiseworthy struggler as you are in your most difficult path through life, although it be hard for you to live, you can still help her without putting your hand into your pocket.

"My love to your dear wife, and my benediction upon your little ones. May they ever be flowers of heavenly fragrance in your earth-paradise, to win your thoughts to heaven—you and the patient wife! Your ever true friend in the spirit, as formerly in the flesh,

"ANNA CORA MOWATT, no longer RITCHIE."

The gentleman who sends that letter asks me if I recognise the writing. To me it is like as life: I rather think it is Cora Mowatt herself. Also, I am much mistaken if others who knew her charming, frank-hearted nature will not likewise recognise the spirit of Cora Mowatt.

No doubt but what some clever youth or other will get up a grin at my expense in the Press, by way of exposing his own intellectual toothlessness; or possibly some old greybeard may shake the head at me. But, bless you, I am long past minding either. I am too deeply in for it for such things to put me out.

I see you refer in the last number to Mrs. Woodforde. I was surprised at finding her seeking a home in this world to open the other-world window in; I did not know her as a medium.

The gentleman who sends me the communication remarks:—"I must say I was very much pleased with the spirit, and not a little with the medium, and promised to do all I could to help in the development and future prospect of so really good a woman. The cause requires a much higher class of mediums than are at present before the public, and I think Mrs. Woodforde will be a credit to all concerned. She speaks beautifully, and at times plays upon the piano in the most chaste and classical style. She is very sensitive, and will for a time require to be only brought out amongst Spiritualists, until confidence is felt, as she is conscious of every word uttered through her organism."

I can only testify that Mrs. Woodforde is a lady known to me as such. She was, I believe, a sufferer through the American civil war. Anyone showing her a kindness on my account, to say nothing of Spiritualism, shall be duly credited with it now and paid the interest hereafter. With such a means of opening the other-world window, and such a face at the window as Cora Mowatt's, I cannot think Mrs. Woodforde will be long in finding a fitting home.—Yours,

GERALD MASSEY.

Mrs. OLIVE will resume her seances at the Spiritual Institution on Wednesday evening.

LIVERPOOL.—Mr. Jackson, trance-speaker, will occupy the platform, afternoon and evening, at the Islington Assembly Rooms.

We hear of the continued progress of the Birmingham Psychological Society. The members increase.

WE HEAR that the Edinburgh Psychological Society now consists of thirty members, not a few of whom are mediums. The beginning of all this was the visit of Mr. Wallace, the missionary medium.

WE HAVE just had a visit from Mr. Calvin Brown, United States, bearing an introduction from our Elder Brother, Judge Edmonds. We hope to see more of Mr. Brown on his return from the Continent.

MR. MULFORD'S TOUR.—Our Liverpool friends are in correspondence with Mr. Mulford. Other places should apply at once. He will speak not only on Sundays but during the week if required. It is an excellent opportunity for bringing Spiritualism out in new districts.

A DEBATE, to come off at Heckmondwike, between Mr. Reddalls and Mr. Burns, is being arranged. The basis proposed is, "That facts occur in nature which indicate the existence of a means of communion between living men and the (so-called) dead." The conditions are that each disputant is to regard as true the statements of fact adduced by the other.

MR. BURNS AT MANCHESTER.

The Grosvenor Street Temperance Hall cannot be obtained on Sunday first, so that Mr. Burns's visit as a deputation from the Spiritual Institution must be postponed for a week, till Sunday, May 4. This will give more time to get up good meetings, viz., a public discourse in the morning and the evening, and a conference of friends of the cause in the afternoon, at which Mr. Burns hopes to meet his brother labourers from the surrounding district.

MR. HERNE'S SEANCES.

On Thursday evening last week Mr. Herne gave one of his public seances at the Spiritual Institution, and results were obtained of a most satisfactory nature. The circle was composed of strangers to Mr. Herne, and test-conditions were rigorously adhered to. Mr. Herne was held on each side by sitters, one of them a clergyman, and while thus conditioned the guitar was borne aloft and played on, the tubes were used on the sitters, and frequent and various indications were given of an agency being at work other than that of any mortal present. A faint attempt at the spirit-voice was made. These results, obtained under conditions which rendered them indisputable, produced the liveliest satisfaction in the minds of those who were present. Mr. Herne will sit at the Spiritual Institution on Monday and Thursday evenings at eight o'clock, and on Wednesdays at three o'clock in the afternoon. Mr. Herne is also open to engagements to give seances to societies or private parties at their own rooms, under the strictest test conditions.

ANOTHER CASE OF HEALING.

DEAR MR. BURNS,—I returned from Rome on Thursday evening, more dead than alive, one of my lungs being seriously congested, so that I could not speak, and only with difficulty breathe. Mrs. Dickinson, the American healing-medium, was sent for. She very soon, with her powerful healing magnetism, subdued the dangerous symptoms I allude to. She came to me three successive days, and I expect in a few days to be restored to my usual condition of health. I feel convinced under any other treatment I should have been for many weeks confined to bed. In gratitude to her, I consider it my duty to make this public statement of her ability to soothe and to cure those who are overtaken by sudden illness as I have so recently been.—Believe me, dear Mr. Burns, yours very truly,

LISSETTE MARDOUGALL GREGORY.

April 22nd, 1873.

ELECTRICITY AND THE SPIRIT-CIRCLE.

The following is an extract from a letter recently received from Signor Fenzi, Florence:—

"The object of the present is to acquaint you with an experiment which may interest all believers and well-wishers, and which may tend most likely to open a larger field to our investigations. Mr. Guppy's letter about Pulvermacher's galvanic belts suggested the idea to me that the electric machine might be called into use as a much more powerful auxiliary. At our last meeting, therefore (I mean the meeting of a few subscribers to our Florentine spiritual circle), we gave it a first trial, which proved favourable to this new idea. Is it new? We sat, eight of us, round a table, the first and the last, so to say, holding each one of the poles, and we all joining hands so as to allow the current to pass through us all. The current was naturally most slight. The table moved at once with great force, and we heard knocks and thumps, to which we are but little accustomed. Then through the tilting of the table we spelled out that the electric fluid was most sympathetic to the spirits, and that the idea of using it was excellent. This is, however, as much as we could gather, because ours is not a very harmonious circle, and we were indeed told through the planchette that, owing to our want of perfect confidence in one another, as also to the sceptical mood of most of us, we could not expect the higher spirits to come to us. I must tell you that the table and chairs were isolated, inasmuch as we had a thick reed-matting over that part of the floor. I hope you will kindly try this in first-rate style with your friends in London, and that you will do me the favour to acquaint me with the result."

EAST LONDON SPIRITUALISTS' ASSOCIATION.—Mr. R. Harper, of Birmingham, will deliver a public address on Sunday evening next at half-past seven for the above association, in the Temperance Hall, Tyssen Street, Bethnal Green Road. Admission, free.

MR. L. N. FOWLER, of New York, the eminent phrenologist, commences a course of lectures on phrenology at the Agricultural Hall, Islington, on Monday evening. Mr. Fowler may be consulted professionally during the day. His office in Fleet Street will not be ready till June 1st.

MR. MILLIS writes very favourably of Mr. Wallace's labours at Derby, who has given tests and discourses which have conferred satisfaction on the recipients. Dr. Baldwin and other friends attended from Belper. Our correspondent regrets that Mr. Wallace's addresses were not reported. Mr. Wallace has gone on to Nottingham.

THE Glasgow Free Lance is a penny weekly giving a lithographic illustration. The "First Words" avow that the paper "is started in an earnest spirit, and no one need fear the prick of our steel but the mountebank, the bigot, or the trimmer." We can heartily say, Prick away, Free Lance.

THE Christian World says:—"Some American 'Spiritualists' have been claiming belief in their theories by producing photographs of spirits that have appeared to them, and been sufficiently palpable for the sun to fix on paper. It now seems that the same result can be obtained without the aid of ghosts, for the London Stereoscopic Company have just produced some 'spirit-photographs' from living female figures, and they are very far superior to the so-called real spirit-pictures, and are really surprising works of art. There will be much speculation as to the manner in which such seemingly ethereal figures are taken." No, dear Christian World; no "speculation" at all necessary. The shams being "very far superior" show that they are not the same thing. Again, portraits of deceased persons are obtained by the process of spirit-photography, but no such pretensions are claimed for the "far superior" products of the Stereoscopic Company.

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

April 18th.

MR. MORSE'S SEANCE.

(The first control was by the guide of the medium.)

Q. In what state do insane persons and idiots appear in the spirit-world?—A. If the idiocy is constitutional, the spirit on entering the spirit-world at death will be in mental experience as a babe. If insanity supervene during the life of the person, then at death the spirit will appear in that state of development which existed at the time insanity commenced. The interval appears as a blank.

In answer to other questions, the spirit stated that insanity was oftentimes possession, but not necessarily, by an evil spirit, further than it might be afflicted with the ignorance and misdirections so common amongst mankind on earth. Insanity is a derangement of the functions of the brain organism. Reason is not dethroned thereby, but the means of its expression are deteriorated. The means sometimes used to cure simple insanity leads to obsession, and aggravates the evil. A badly-regulated spirit-circle may produce it, or lead to it; also all kinds of mental and bodily impurity in thought or action. In ordinary cases of immorality the obsession may not be perceptible, but it may be not the less certain and hurtful. Spirit-control may be called a regulated or scientific form of obsession, in which the spirits have the knowledge and goodness to control the medium aright for beneficent purposes.

THE "STROLLING PLAYER"

gave an Essay on Man. Some philosophers have it that the rational individual is the result of chemical forces in the body. We do not find intelligence in the earth, in the food, or in the members of the body, which are merely the servants of the man, and must be inferior to intelligence—the master. Intelligence being distinct must have a means of existence peculiar to itself; and as the body requires certain kinds of food, so must the inner man have proper sustenance from the ocean of intelligence—the finite from the infinite.

Death steps in; the intelligent principle is taken away. Through the body man is self-conscious; then dissolution means non-entity. Not so, says the Spiritualist; for I had a test of identity from a spirit. If, then, the intelligent principle maintains its individuality, it must have the means of doing so, and therefore must have a body. When did it get that body? The spirit body grows with the physical body; the object of earthly life being to develop the spiritual body in man—the foundation of his eternal individuality. Then there must be a spiritual world to maintain the spiritual body; and so immortality becomes an indubitable and consistent truth. There must be a great central point from which the powers of control must come, and around which all revolve; and this brings us to the existence of God. The existence of the universe is based upon mathematical law, and as none but a mathematical mind can think mathematically, thus we prove that the universe can exist only through the operation of mind—the master mathematician.

"JOHN CLAREMONT."

Another spirit controlled very quietly, and spoke as follows:—"My name is John Claremont. I've left this world ten months about. Living in ease the latter portion of my life, I often speculated as to what would be after the end. I was known for this as one of my peculiarities. I was deemed orthodox though, and sound, though perhaps I was not so sound as was supposed. My family will be surprised to read this communication. It will find them. I was never known to be favourably disposed to the supernatural. Coming in contact with many of my fellows beneath me, as I thought—thinking that wealth made the man—I was somewhat surprised to find that in the spirit-life it was the motive, and not the position, that determined the status of the individual. My age was just a trifle under fifty-one. My residence was at Ryde, in the Isle of Wight—Clyde Villa. For the present that is all I will say."

We know not whether such a man ever lived, and hence we cannot give any opinion as to the correctness of the above statement.

PHENOMENA UNDER TEST CONDITIONS.

To the Editor.—Dear Sir,—I think it due to Mr. Williams and the cause of Spiritualism to send you a brief account of a satisfactory seance held at 61, Lamb's Conduit Street, last Saturday evening, as I consider myself fortunate in being placed in as favourable a position as possible, enabling me to satisfy my mind as to the genuineness of what occurred. The usual precautions of locking the doors, &c., having been taken, arrangements for the seance took place. A numerous party being present, as many as possible, joining hands, sat round a table, on which were placed a musical-box, two paper tubes, a bell, and an iron ring. Mr. Williams took his seat between me and an earnest friend of mine—an energetic worker of long standing in the ranks of Spiritualism, one of your correspondents, whose signature is "C." who held the medium's right hand whilst I had his left. Almost immediately on the gas being extinguished, manifestations commenced, continuing over an hour, such as the musical box being wound up (the key of which had been placed on the table with the other articles above alluded to), it began to play, and whilst playing rose in the air, floating over us, sometimes quite close, then more distant; at the same time the bell followed its example, and commenced ringing; then lights appeared; whilst many of the visitors were repeatedly touched with what appeared to be hands, and also gently tapped with the tubes; some had their hands firmly grasped, and lifted high above their heads and heartily shaken; "John King," "Katey," and "Peter," asking and answering questions, and familiarly conversing with some of the company, recognising them as old acquaintances. At the close of this first seance, a low voice addressing me close to my face, asked if I should like to have the ring-test, and when I replied in the affirmative, it answered, "You shall have it." Presently I felt what appeared to me to be a ring

placed on my hand, then it was withdrawn, and shortly after I felt it being placed on my head, where it remained for a short time, then again removed. Firmly grasping Mr. Williams's hand, who commenced to be considerably shaken, I suddenly felt something round my arm. A light was immediately struck, and all present saw the ring on my arm. Thus ended the first seance. I may here mention that this was my first experience of Mr. Williams's mediumship, as I had only once before met him at a seance held conjointly with Mr. Herne and himself, of which I gave a description in a former number of the MEDIUM.

It was proposed that we should next sit for spirit-faces. Mr. George Childs, another esteemed friend, whom I have known for many years, and in whom I have the greatest confidence, was chosen to tie the medium on his seat in the cabinet. I have before attended seances where I have seen representations of spirit-faces; but being of a very sceptical turn of mind I have never been able, except on one occasion, to convince myself that they were genuine. On the present occasion the appearance was totally different. One door of the cabinet, opposite to the side where Mr. Williams was seated, was left wide open. The lights being extinguished, the company joined in singing; after some time "John King" appeared, showing himself by the light from a small luminous globe or ball which he held, moving it about near and around his head and shoulders, as it did not appear to have the property of illuminating objects except at short distances, resembling in this respect the light from a glowworm except in colour, it being more of a yellow light; neither did it resemble phosphorus, and rather too yellow in colour for moonlight. My object in writing this is for the cause of Truth, not for party motives, Mr. Williams being a stranger to me.—I remain, dear Sir, yours truly,
HENRY BIRFIELD.
208, Euston Road, April 21, 1873.

ON THE RELIABILITY OF PUBLIC MEDIUMS IN GENERAL, AND OF MR. C. E. WILLIAMS IN PARTICULAR.

To the Editor.—Dear Sir,—I think that old investigators, or Spiritualists whose investigations commenced like mine, some twenty-two years ago, in the United States, are called on to speak out at present, and state fully their conclusions in reference to this vexed question of imposture, which is now agitating the minds apparently of Spiritualists and sceptic alike. I have seldom read an article in any newspaper on any subject which I admired more than that which appeared in last number but one (No. 158) of the MEDIUM, entitled "How should Spiritualists treat imposture, and protect themselves against it?" The idea that a committee should be formed *pro tem.* at large public seances to mediate between the medium and such sitters as might require impossibilities, is an excellent one, and it would also be well if such seances were opened by a brief explanation, of a few minutes' duration, pointing out, for the benefit of inquirers or novices, what was required of them, and why. Your excellent correspondent, "Investigator," in last week's MEDIUM suggests also a method of securing the medium for cabinet seances, which I wish to supplement by suggesting that an easy or reclining chair should be provided for the medium on such occasions, and that when cabinets are built for the future they should be constructed not only to receive a small sofa, to which the medium should be bound, but with the windows sufficiently high to render it impossible, physically, for the medium to look out of the window, even if standing on the seat or sofa. I am happy to say that I can add my testimony to that of "Investigator" as to the authenticity of the spirit-form from which he took the picture exhibited as "John King's" portrait in the present month's number of *Human Nature*, as I happened, quite unexpectedly, to be present at the daylight seance—at 61, Lamb's Conduit Street—in question, though I am not aware of "Investigator's" name, or had I seen him before, or have I met him since. According to Mr. Williams's usual custom, he had test-conditions on that occasion; and although I would trust that medium as I would trust myself (which is the most I could say for any mortal), no trusting whatever was then necessary, except that of the senses, including excellent eyesight, of each disinterested individual present; and I assert that it was physically impossible for either Mr. Williams or any other mortal to have exhibited faces, masks, or any other device at the window of that cabinet. Besides, I have become so well acquainted now with "John King" that, like hundreds of others, I could pick his voice out of thousands, and I would defy any ventriloquist to counterfeit it so as to cause me one moment's doubt. And I will only add, that the more I know him the better I like him; and it is not every spirit even who improves on acquaintance. I do not believe that any one who had once seen a spirit-form as at Mr. Williams's seances could be possibly deceived by a mask on the face of a mortal. Children of seven years or so might, though I doubt even that. Hence I cannot imagine that masks have ever been used seriously by Mrs. Bassett or any other known medium. But I have occasionally, though most rarely, witnessed little counterfeits in "rapping" or "tilting" by very youthful mediums, performed in an unpremeditated manner, and obviously either proceeding from a desire to hurry on dilatory manifestations, or else in retaliation for some slight or offence perpetrated by some of the sitters. I am not attempting to justify such an act even in a child, but, like the French, I admit "extenuating circumstances." I have very often found, too, that lady mediums are very jealous of other lady mediums, particularly so if of similar repute with themselves, but this is by no means always the case; and I have observed the same thing, though in a less intensified form, with some gentleman mediums. Emulation in all things naturally produces a feeling of rivalry, which, if not guarded against, may degenerate into a rancorous feeling of jealousy, and develop serious bad consequences. I fear very much that it is to this latter feeling that all or part, and the larger part, of all the distressing animosities which are agitating many at present on the subject of imposture are to be attributed. And a bad state of health may have something to do with this. If a medium lives too sedentary a life, and does not attend very well indeed to all known laws of sanitation, a morbidly hostile state of the feelings towards others—even friends—may ensue.

At the cabinet seance held by Mr. Williams on Saturday evening last I witnessed for the first time the new and most extraordinary feat performed by "John King" of showing his head and chest by means

of a large spirit-light which he held in his hand, and kept waving for some twenty-five seconds till it expired. Of course this was effected in perfect darkness necessarily. At the dark seance in the large room previously he had shaken hands by request with all, I believe, present—about sixteen in number—and when asked if he would give the spirit-form in cabinet, had replied he would try. But the conditions were only moderate, and in four attempts which he made one only was quite successful to my eye. But that one was enough for me. The medium was most securely tied to his seat, and incapable of motion. Hoping for a better feeling among mediums soon, I remain, yours faithfully,

SPIRITUALISM IN THE NEWSPAPERS.

The press gives increasing attention to Spiritualism. Mr. Foster occupies a column in the *Preston Guardian* with an account of manifestations obtained at his circle. The spirit, "Jack Todd," used tubes and tambourine, touched the sitters freely, and gave some direct writing. One of the mediums was tied to his chair by the spirits, and thus floated, chair and all, high in the room, as was testified by his voice. "Jack" spoke in the direct voice—the first time Mr. Foster had heard it. Female voices were heard joining with the singers, though none but gentlemen were in the room. Under control, a medium accompanied the singing on the harmonium. A spirit, through a medium, then gave an address on "Sacrifices." Respecting this portion of the seance, we quote as follows from Mr. Foster's letter:—

"We were about to illustrate to the best of our abilities that the Jesus Christ spoken of in the Word is the Truth, Truth from God. That this Truth must be and is the ruling principle and the regenerator of man. Sacrifices from the standpoint of view that we take, mean making good; making holy, hallowing; from the words *sacer*, sacred; *facio*, to make. 'The sacrifices of God are a broken and contrite heart.' The broken and contrite heart God never despises. This truth, then, must enter the heart of man, since every heart is, as it were, a plane to receive it."

In commenting on these phenomena the editor of the *Guardian* remarks:—"In presence of such manifestations as may be witnessed almost any day in the week in the seance chamber of the Preston Spiritualists, it becomes the uninitiated portion of mankind to be silent, receptive, and prepared to believe whatever may be exhibited to their expectant gaze with so much clearness of evidence that doubt is out of the question. We only refer to this subject of Spiritualism and its agencies because we think it a pity that matters so portentous should be so largely overlooked by the general public. . . . Obviously, the Spiritualists are soon going to be masters of the situation in both hemispheres; and it must come to be the paramount question with any British or American government, what the Spiritualists as an organisation demand as the price of their political support. It will no longer be asked by politicians—What do Churchmen want? What do the Nonconformists insist upon? or, What do the Catholics ask for? but, What is the wish of the Spiritualists?—for the latter are on the point of swallowing up all other sects, as Aaron's rod swallowed up the rods of the Egyptian magicians. That a system which draws so heavily upon the bank-reserve of human faith as Spiritualism should thus win over the majority of civilized nations, and this without one regularly-established mission, one preaching-place, or fane of worship—without, in short, one external sign of its permeation—is perhaps a more remarkable thing (if true) than the most striking of its table-turning, air-floating, or spirit-writing phenomena. More wonderful even than the beautiful copy of verses thrown off on Thursday night week by the spirit of R. Farmer, D.D., in 'five seconds' of time, but which we find it takes us exactly thirty-five seconds, carefully timed by the watch, to read."

The representative of the *Bishop Auckland Chronicle* gives a long account of a seance he had been present at, in which Mr. Wallace, with others, acted as mediums. Happily, our reverend friends do not overlook the subject, and thus introduce it into places where the apostles of the new faith would not find entrance. The Rev. J. Chalmers has been lecturing at Swinton, near Manchester, on "Superstition." "The lecturer, upon being introduced, said that Superstition literally meant 'something placed over;' it is something silly, absurd, and mischievous; it is fiction taken for fact." Not at all a logical deduction. Our glossa to this is that anything "over" or more than Mr. Chalmers knows is "silly, absurd, and mischievous;" and the sequel proves that we conjecture rightly, for he concluded his discourse thus: "A modern form of superstition was spirit-rapping; he considered it nothing but a great hoax. At first it was only table-turning; then, as the adepts in the art became more proficient, the table-turning was developed into spirit-rapping. The matter could never have grown to what it is but for superstition."

Yes, Reverend Brother, your dense ignorance of the subject causes you to misrepresent it most palpably; and with such teachers, what but superstition can we expect as a result? Your verdict, were it true, would reflect with more censure on your class, the teachers, than the misled flock.

The *Thanet Guardian* gives nearly three columns of a paper by Mr. A. B. Cobb, read lately before the Church Institute, Margate. The performance is an intellectual curiosity. The speaker proved that man could not communicate with the dead, who are pent up somewhere without bodies, and then he condemned the practice. He said: "We, the baptised, are a spiritual people, raised up into a spiritual atmosphere or region, in which are found the angels of God and the angels of the devil. How, and in how many different ways, these spirits may affect us it is impossible to say." He evidently has not the faintest idea of what he calls an "angel;" but seeing that he points out the existence of relations, about which he confesses his ignorance, he must thank the Spiritualist for throwing a little light on such a momentous question. Evidently the phenomena were admitted, but the effort of the speaker was to attach them to the "devil." The Rev. Gerard Lewis followed in the same strain.

"Mr. W. F. Hunter said he had paid some attention to this subject lately, and although he had been to one or two seances, he had as yet seen nothing that was very startling—nothing that really puzzled him, or that he might not attribute to imposture. He described the many

strange occurrences that took place at a seance where he was present, such as table-rapping and lifting, musical instruments playing without visible agency, and other equally wonderful freaks.

The Chairman—the Rev. W. Benham, D.D., "was of opinion that this was a tremendously difficult subject, and one, indeed, which he shrank from talking about—a subject too, to him, extremely puzzling. But he was not aware that God had forbidden them to inquire into any of his phenomena. Necromancy, of course, was wicked; but in his opinion there was no doubt that it was founded on imposture. The magicians of Egypt practised greatly on the superstitious fears of the people. His own impression once was that all one read of in the way of conjuring or Spiritualism was imposture. He did not think so now; and he was inclined to think that Mr. Cobb's explanation might be the right one. At the same time he thought, with Mr. Hunter, that there were phenomena of nature which might properly be investigated, if inquired into in the fear of God. He was not, he confessed, inclined to put a man who went into these phenomena down amongst those who were seeking after a sign. If they inquired into it merely for curiosity, it would be in vain. But if investigated in a reverent spirit, he doubted if anyone could truly say that they were transgressing the laws of God."

We agree with the rev. gentleman most thoroughly. If Spiritualism is approached in a proper frame of mind, it must bless the inquirer; but if abused, like all of God's gifts, it will react with tremendous effect upon the transgressor. Are there any Spiritualists in the Isle of Thanet who could help these good people out of their puzzled state?

LIVERPOOL.

The Sunday meetings of the Liverpool Psychological Society continue to attract large and intelligent audiences, the results of which are already manifesting themselves in the development of mediums in private circles.

The light of truth is penetrating into the recesses of materialism, and amongst the secularists are to be found many of our most earnest investigators.

We were a little disappointed on Sunday at the absence of Miss Barlow, who, through illness, was unable to occupy the platform as intended; but there are amongst us gentlemen ever willing to place their services at the disposal of the Society, and the opening thus made was filled in the afternoon by Mr. John Lamont, of Fairfield, who as a lecturer is well qualified to spread the truths of spirit-communication. At the close of his address questions were entertained, to which the lecturer replied in a very lucid and satisfactory manner.

In the evening some of our local mediums occupied the platform in company with Mr. John Chapman, who read a very interesting paper on "Spiritualism, ancient and modern," proving conclusively that spirit-intercourse has existed throughout all ages, and will continue to increase now that priestly bigotry and intolerance are on the wane.

Mrs. Lamont was controlled, and in a very pleasing manner thanked Mr. Chapman for the able way in which he had come forward with such a fund of information, that they could with difficulty give through their medium in her present stage of development. She then alluded to the fearful persecutions that had in times past been directed against mediums under the name of witches. At such times spirits felt obliged to relinquish their instruments, knowing well the fearful consequences that would follow should they continue the control. The communion then became confined to secluded spots, where it was nursed until the minds of the people were more open to receive the truth, and less under the dominion of the priesthood.

Miss Shepard was also influenced to speak at some length on the same subject; when the audience, after listening with great attention, was dismissed, having enjoyed a very pleasant evening. The meeting was presided over by Mr. Joseph Shepard, one of the pioneers of free-thought, now much interested in the progress of Modern Spiritualism.

3, Milford Street, Everton, April 22, 1873.

J. DINSDALE.

BISHOP AUCKLAND.

A somewhat remarkable variation of the ring-test was recently given at Mr. Faucitt's circle. The medium (Miss Faucitt) being tied at the wrists so that her hands were fast bound together, two iron rings were suddenly placed on one of her arms by the spirits, a careful inspection showing the hands tied as before. The light being again extinguished, the two rings which remained on the arm were instantly dashed on the ground, the medium's hands and wrists being, however, found secured, as stated above.

N. K.

On Tuesday, April 29, Mrs. Butterfield, the well-known trance-medium, will deliver an address in the Mechanics' Hall, on "Spiritualism: its Phenomenal and Religious Aspects." Doors open at half-past seven, to commence at eight o'clock. Admission, 3d. A limited number of questions will be answered at the close of the address.

BARNARD CASTLE.—Satisfactory progress is being made in the circle recently formed in this town. Several mediums are under development, and Spiritualism is being thoroughly investigated. Among the seekers are a number of the Unitarian body, whose enlightened theological views render their reception of new truths comparatively easy. A local Christian brother has been publicly warning his flock not to let in the new light. To this modern Greek the new gospel is quite a stumbling-block and foolishness.—Con.

BALL'S POND ROAD.—Last Monday Mr. Cotter gave an interesting lecture on "What is Life?" He attributed the first stage in the formation of man to chemical combination, and that in the course of ages which had passed the noblest animal in creation had progressed to its present perfection of form and intellect. He repudiated the idea that God breathed into man's nostrils the breath of life, and that he then became a living soul; as he wanted to know, if this theory were true, how it was that there appeared no necessity for the same process as regards the lordly lion, the fierce tiger, and the faithful horse, dog, and cat, each of which he saw no reason to doubt had a soul as well as man, as oftentimes they manifested greater superiority than the latter in action, intelligence, and sympathy. A seance by Miss Keeves, under spirit-control, is to take place on Monday next, the 28th inst.

SOME OF THE RULES OF THE ANTI-COMPULSORY VACCINATION AND MUTUAL PROTECTION SOCIETY.

1st.—That this Association be called the "Anti-Compulsory Vaccination and Mutual Protection Society."

2nd.—The objects of this Association are—

First—Specially to raise funds in the way provided by Rule 4, to pay the fines, &c., imposed on the members through failing to comply with the provisions of the Vaccination Acts.

Secondly—To take any action that may be deemed advisable to promote the Repeal of Compulsory Vaccination.

Thirdly—And generally to take such steps as may be considered expedient to diffuse information for the promotion of the above objects.

3rd.—That the affairs of the Association be managed by an executive committee, secretary, corresponding secretary (to whom all letters should be addressed), and president, to be elected annually by the members.

4th.—That a subscription of sixpence per month constitute membership, and that the committee shall have the power, at their discretion, to make calls on the members for special purposes; such calls not to exceed one shilling.

W. YOUNG, Honorary Secretary.

8, Neeld Terrace, Harrow Road, London, W.

The society now consists of 120 members. Nine pounds have been expended in fines and costs, and yet a fair cash balance is in hand.

THE ANNUAL MEETING of the Society for Suppressing Compulsory Vaccination will be held in the Lower Room, Exeter Hall, on Saturday evening, May 3rd, the chair to be taken at seven o'clock by Professor F. W. Newman. Dr. Collins, Dr. Ellis, Dr. Garth Wilkinson, the Rev. G. Cardew, the Rev. W. Hume-Rothery, the Rev. Mundeford Allen, the Rev. R. Caven, J. Pickering, Esq., Edmund Procter, Esq., A. Leighton, Esq., G. S. Gibbs, Esq., T. Baker, Esq., &c., have been invited to deliver short addresses on the occasion.

MR. FRANCIS LYNN suggests that, on his return to London, Mr. Wallace, the missionary medium, should be welcomed to a social meeting of congratulation on account of the great success which has attended his prolonged tour in the provinces. In this generous proposition we most heartily agree, and we wish such fraternal impulses more frequently actuated the breasts of Spiritualists. We shall be glad to hear further propositions respecting this matter, as to the place where it should be held, &c. If no better room can be found, the Spiritual Institution is at the disposal of Mr. Wallace's friends.

MR. KERSHAW, of Oldham, informs us of a visit from Mr. Wood, trance-medium, Halifax, on which occasion twenty-six persons were present at one of the seances, and very much enjoyed the proceedings, the like of which they had not before seen. A conference of the Spiritualists of Bury, Bolton, Hale Moor, Rochdale, Middleton, Manchester, Oldham, West Houghton, and Sowerby Bridge met recently at Cockey Moor, near Bury. Mr. Wood, trance-medium, was present, and delivered two long addresses in the trance, after which the spirits answered questions, to the satisfaction of the company, which was large, and the place crowded. Mr. Tootil provided accommodation, and a very agreeable day was spent.

THE LITERARY correspondent of the *Exchange and Mart* says:—"Messrs. Maskelyne and Cook are very cleverly imitating many of the phenomena of Spiritualism at St. James's Hall. But they should perform them under the same conditions as the professed mediums, if they would effectually confound them. A friend of mine, anxious to learn how the tricks of the so-called mediums are performed, invited the imitators to come to his house, in the same manner as he had seen Messrs. Herne and Williams perform there, and who came to him with nothing but their clothes. The St. James's Hall conjurers answered that their apparatus weighed a ton, and that a waggon must be sent for it, and without it they could not accomplish their feats. Manifestly it is not an exposition unless the same things are done in the same manner, and under precisely the same conditions. This they decline."—[A mass of correspondence on this performance has to be declined on account of the pressure on our space.—Ed. M.]

SPIRITUALISM.—To the Editor.—Sir,—The mansion of a former Lord Townshend at Rainham was full, so that the rooms were insufficient for accommodation, and it was suggested that a visitor should be located in a chamber believed to be haunted by a white female figure. Late at night Lord Townshend conducted his friend to his apartment, and, on opening the door, they perceived something white and tall, like a female in a long robe, gliding across and disappearing through a panel opposite. Lord Townshend caused the wainscoting to be removed, when a human skeleton was discovered, behind a kind of niche or recess. It appeared that, according to tradition, the white figure had been deemed to be connected with a Lady Townshend, about whose death there had been something dark and mysterious. Lord Townshend ordered the coffin in which it was believed she had been buried to be brought up from the vault, and on its being opened, it was proved to be empty. Lord Glenelg's father stated that when his son was sojourning at a certain country house, at breakfast time he perceived a lady who was to have left that morning crossing the lawn. It appeared she had left the house, and had lost her life by a carriage accident about the time when the vision was seen. Dr. Baring, when Bishop of Gloucester, rented a house which had belonged to Sir J. Paul, father of the late Sir J. D. Paul. Soon afterwards a lady visitor saw, when in bed, a little old man sitting in the arm-chair, warming his hands over the fire. The figure continued motionless, and she fell asleep. From her subsequent description, the figure was recognised as that of the deceased baronet to whom the house had previously belonged. A vessel was sailing at sea, when the mate saw a stranger sitting at the writing-desk. A sentence was found there written, "Steer to the north-west." The ship was steered accordingly, and after some time an ice-bound vessel was seen. "There is the man I saw writing in the cabin," said the mate. He was one of the sailors, and had been asleep at the time stated. The late Rev. Mr. Harness was the authority for these curious anecdotes.—Yours obediently, C. COOKE, London, April, 1873.

THANKS to various correspondents, but we have not time to notice the *National Reformer* this week.

MR. MORAN will soon leave London for a tour in the provinces.

MR. FREUD says that to his knowledge four circles have been started in Stockton since Dr. Sexton's visit.

CONORATION ROW.—On Thursday, the 17th inst., a gentleman from Cambridge University occupied the platform for a short time, and gave his views in reference to Spiritualism. He spoke in the religious fashion, making special reference to the efficacy of prayer, and to God as a personal being. This latter view was opposed by Mr. Coates, who contended that it was an error to imagine a divinity seated on a throne surrounded in the other world with a court and a parliament, or persons singing hymns and hallelujahs everlastingly, after the christian methodist idea; but that God, as he understood the word, permeated matter and space, and shone or manifested Himself in everything which was bright, glorious, and philosophical. Prayer was efficacious, as instanced in Mr. Muller's Asylum at Bristol, where more than 200 children were clothed and fed year after year wholly and solely by influences, which he thought took the form of impressions made by departed mothers and fathers of the children upon the minds of the wealthy, who then gave of their abundance. Mr. Burns, who was on the chair, spoke in his usual eloquent and forcible style on a subject which had been propounded—namely, the orthodox and the rationalist, and ended by making an energetic appeal on behalf of the association, enlisting the disinterested efforts of Mr. Steele and Mr. Pearson, upon whom, it appeared, the principal burden of carrying it on rested. On the 8th of May a meeting is to be held to take into consideration the present state of things, and to adopt measures for carrying on the association with better results. Mr. Burns announced his intention to be present, as he felt a great interest in all that pertained to the association, which was the only one of the kind of which he was a member.

INFORMATION FOR INVESTIGATORS.

- WHAT IS DEATH? By Judge Edmonds. 1d. Also his work in two vols., 2s. THE PHILOSOPHY OF DEATH. By A. J. Davis. 2s. This excellent little publication contains a full list of this writer's works.
- MEDIUMS AND MEDIUMSHIP. An exhaustive narrative of the difficulties beset investigators, and how to avoid them. By Thomas Hazard. 2d.
- WHAT OF THE DEAD? An Address delivered in the France, by J. J. Morse. 1d.
- A SCIENTIFIC VIEW OF MODERN SPIRITUALISM, by T. Grant. 6d.
- SPIRITUALISM THE WORK OF DEMONS, by Rev. John Jones. 3d.
- THE PLANCHETTE MYSTERY; being a candid inquiry into the nature, origin, import, and tendencies of Modern Signs and Wonders. New York, 1s.
- LIGHT IN THE VALLEY, by Andrew Glendinning, should be sent to all who have been recently separated from friends by death. 4 pp.: 1s. 6d. per 100.
- FACTS ARE STUBBORN THINGS. By Robert Cooper. 8 pp.: 2s. 6d. per 100.
- THE GOSPEL AND SPIRITUALISM: Showing how both rest on the same foundation. By a Clergyman of the Church of England. 3d.: 2s. per 100.
- HEAVEN OPENED: OR, MESSAGES TO THE DEPARTED FROM THEIR LIVES ONES IN GLORY. Through the Mediumship of F. J. T. Parts I and II. 6d. each; in cloth, 9d. each.
- GLIMPSES OF A BRIGHTER LAND. A Series of Spirit-Messages through the Mediumship of a Lady. 2s. 6d.
- DOES SPIRITUALISM DEMAND INVESTIGATION? By William Carpenter. 1d.
- THE ANOMALIES OF SPIRITUALISM—GOOD AND EVIL SPIRITS, by William Carpenter. 2d.
- SPIRITUALISM v. SATANISM. A reply to the Rev. John Jones. With Rules to the Spirit-Circle. 3d. Useful.
- THE HISTORY OF THE SUPERNATURAL in all ages and nations. By William Howitt. Two vols., 13s., with *Human Nature* for 1870, which costs 5s. 6d. Mr. Howitt's work may be had as a premium volume for 7s. 6d., or both works for 15s.
- THE SOUL OF THINGS. By Professor Denton. 6s. An English edition, entitled "Nature's Secrets," was published at 5s., and may be had as a premium volume to *Human Nature* for August, 1871, at 1s. 3d. Both *Human Nature* and "Nature's Secrets" post free for 2s.
- THE HISTORY OF SPIRITUALISM IN AMERICA. By Mrs. Hardinge. A large volume, beautifully illustrated with steel portraits of the chief characters in the movement. 15s.
- IS SPIRITUALISM THE WORK OF DEMONS? A reply to a Sermon by the Rev. J. Jones, Liverpool, by T. Brevior. 2d. The title of this well-written essay conveys a good idea of its usefulness.
- CONCERNING MIRACLES, by T. Brevior. 3d.
- HINTS FOR THE EVIDENCES OF SPIRITUALISM, by M.P. 2s. 6d.
- FOOTFALLS OF THE BOUNDARY OF ANOTHER WORLD. By R. D. Owen. 1s. 6d.
- THE DEBATABLE LAND BETWEEN THIS WORLD AND THE NEXT. By R. D. Owen. 2s.
- HUMAN IMMORTALITY PROVED BY FACTS. A two nights' Debate on "Modern Spiritualism," between C. Bradlaugh, Secularist, and J. Burns, Spiritualist. Price 6d.
- THE SPIRITUAL MAGAZINE. Monthly. 6d. Post free, 7s. per annum.
- A variety of other Publications on sale.
- London: J. BURNS, 15, Southampton Row, W.C.

READ THE AUTOBIOGRAPHY OF ROBERT DALE OWEN,

Now appearing in

"HUMAN NATURE,"

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

SPECIMENS OF DIRECT SPIRIT-WRITING,

And other matters of great interest.

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

MESMERISM AND CLAIRVOYANCE.

PROFESSOR ADOLPHE DIDIER (28 Years established) ATTENDS PATIENTS and gives his consultations at his residence daily, from Three till Five o'clock.—19, Fitzroy Street, Fitzroy Square.

PADDINGTON HALL OF PROGRESS, 90, Old Church Street, Edgware Road, W.—On WEDNESDAY, May 7th, 1873, Dr. G. SEXTON will LECTURE upon "The Relation of Living Bodies to Heat." Chair to be taken at 8 p.m. precisely. Admission, 3d.; Reserved Seats, 6d.

ARTHUR MALTBY,

TAILOR AND HABIIT MAKER,

8 HANOVER PLACE, PARK ROAD, REGENTS PARK.
Established 1833.Orders executed on the shortest notice. Workmanship and Fit
guaranteed.
LIBERAL DISCOUNT FOR CASH.SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL
INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.FRIDAY, APRIL 26. Seance by Mr. Morse, Trance Medium, at 8 o'clock. Ad-
mission 1s.SATURDAY, APRIL 27. Service at Cavendish Rooms, at 7 o'clock. Mr. Morse
will speak in the Trance.MONDAY, APRIL 28. Seance by Mr. Herne, Medium for Physical Phenomena,
at 8 o'clock. Admission, 2s. 6d.WEDNESDAY, APRIL 30. Afternoon Seance at 3 o'clock, by Mr. Herne, admission
2s. 6d.
Developing Circle by Mr. Cogman, at 8. Tickets, for a Course of Four
Sittings, 6s.

Mrs. Olive, Test and Trance-medium, at 8 o'clock. Admission, 2s. 6d.

THURSDAY, MAY 1. Dark Seance by Mr. Herne, at 8. Admission, 2s. 6d.

SEANCES IN LONDON DURING THE WEEK.

MONDAY, APRIL 28. 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.

TUESDAY, APRIL 29. Mr. Herne, Mr. Williams. See advts.

WEDNESDAY, APRIL 30. 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.THURSDAY, APRIL 28. 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.FRIDAY, at Mr. Rouse's, 48, Bramah Road, Mostyn Road, on Monday,
Wednesday, and Friday, at 8.SATURDAY, APRIL 29. Seance at the Temperance Hall, Tyssen Street, Bethnal
Green Road, at 8.SUNDAY, MAY 1. Dalston Association of Inquirers into Spiritualism.
Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Par-
ticulars 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.

MONDAY, APRIL 27, 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.BIRMINGHAM, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance
Medium, Mr. Hillingworth.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.

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

BASS' LANE END, 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde
and Mrs. B. Hudson.GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A.
Swill, 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 9.45 a.m. and 2 p.m. Public meeting at
6.30 p.m.OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
Healing and Trance-speaking Medium, Mr. John Crane.BISHOP AUCKLAND, at Mr. Fauditt's, Waldron Street, at 8 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 154, Trongate.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.
Elson and Dewhurst, Mediums.DARLINGTON Spiritualist Association, Club Room, Mechanics' Institute.
Public Meeting at 6 p.m. Mrs. J. A. Butterfield, Inspirational Medium.

MONDAY, APRIL 28, HULL, 42, New King Street, at 7.30.

THURSDAY, APRIL 29, 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 30, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BASS' LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and
Mrs. B. Hudson.

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

OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-
medium, Mr. John Crane.GLASGOW Association of Spiritualists. Weekly Conference, at 8 p.m.,
at 154, 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, MAY 1, 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. Fauditt'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, MAY 1, LIVERPOOL, Weekly Conference and Trance-speaking, at the
Islington Assembly Rooms, at 8 p.m. The Committee meet at 7 o'clock."IMPORTANT FACTS ON VACCINATION
URGENTLY DEMANDING PUBLIC ATTENTION."

By EDMUND PROCTOR, of Newcastle-on-Tyne.

Price Twopence.

Published by JAMES BURNS, Southampton Row, Holborn, and to be
had of all Booksellers.**MR. CHARLES E. WILLIAMS**, Medium, is at home daily,
to give Private Seances, from 12 to 5 p.m. Private Seances
attended at the houses of investigators. Public Seances at 61, Lamb's
Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday
evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8
o'clock each evening. Address as above.**MRS. MARSHALL**, PROPHETICAL AND CLAIRVOYANT
MEDIUM, RECEIVES at her residence, 29, Shirland Road, Maida
Hill, W.—Private Seances, 10s. and 5s. each.**MISS HUDSON**, NORMAL, CLAIRVOYANT, AND PROPHETIC
MEDIUM, RECEIVES Visitors daily (Sundays excepted), from
Twelve till Six o'clock, at her residence, 17, Castle Street, Wells Street,
Oxford Street. Terms, Five Shillings each Visitor. Questions answered
by Letter; terms, One Guinea.**MRS. OLIVE**, TRANCE MEDIUM for Test Communications
from Spirit Relatives and Friends; also for the Cure of various
Diseases by Spirit-Magnetism and Prescriptions.—49, Belmont Street,
Chalk Farm Road, London, N.W.**MISS GODFREY**, CURATIVE MESMERIST AND RUBBER.
Clairvoyant Examination and complete Diagnosis, 21s.; Mes-
merising and Rubbing, One Guinea per Week and Travelling Expenses.
—Miss GODFREY may be seen by appointment only, at 161, Hampstead
Road, N.W.**MR. W. G. SCOREY**, MEDICAL MESMERIC MAGNETISER,
AND CURATIVE RUBBER, Visits or Receives Visitors and Patients.
Terms by arrangement. N.B.—Good Clairvoyants, or subjects for such,
wanted. 195, Ladbroke Grove Road, Notting Hill. Three minutes
from (old) station.**PSYCHOPATHIC INSTITUTION**, for the Cure of Diseases,
254, MARLBOROUGH ROAD. JOSEPH ASHMAN, Principal.**MRS. AYRES**, QUALIFIED MIDWIFE, HEALING AND MAG-
NETISING MEDIUM, 16, MOUNT STREET, New Road, E.**R. WORTLEY** (the well-known Medium), UNDERTAKER,
provides Special Funerals for Spiritualists in any part of London,
at moderate terms. Telegrams allowed for. 27, Victoria Dock Road, E.

SENIER'S ASTHMA REMEDY NEVER FAILS

SOLD wholesale by Newbery and Sons, 37, Newgate Street,
London; and Rimes, Blanshards, and Co., Leith Walk, Edinburgh.
General Agent for Great Britain, M. J. Sutherland, Burnley, Lancashire,
who on receipt of 2s. 9d. will send a box prepaid. Sole proprietor,
Alfred Senier, Pharmacist, Mazomanie, Wis., United States.THE "INTERNATIONAL HERALD." The People's Paper,
advocating "Liberty in Right—Equality in Law—Fraternity in
Interest." Weekly, One Penny.—London: FARRAR, 282, Strand, W.C.

An Unprecedented Announcement!

Now Ready,

A PORTRAIT
OF THE SPIRIT

"JOHN KING,"

Drawn on Wood by an eminent Artist,

From a Materialisation given in Daylight,
THROUGH THE MEDIUMSHIP OF MR. WILLIAMS.IS GIVEN, PRINTED ON FINE TONED PAPER, IN
"Human Nature" for April, 1873,

Price 6d., post free 7d.

This fine Engraving is the first example ever published of a Material-
ised Spirit-form having sat in daylight, in the presence of witnesses, to
have his Portrait sketched by an artist. Every Spiritualist should have
it. Order at once.

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

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 speci-
mens 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.

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

THE BEST BOOK FOR INQUIRERS. THE LATEST PHENOMENA.

Where are the Dead? or, Spiritualism Explained.

An Account of the astounding Phenomena of Spiritualism, affording positive Proof by undeniable Facts that those we mourn as

DEAD ARE STILL ALIVE,

And can communicate with us; that Spiritualism is sanctioned by Scripture and consistent with science and common sense, with Specimens of Communications received; Extracts from its Literature; Advice to Investigators; Addresses of Mediums; and all useful information, by FRITZ.

Price Three Shillings.

CONTENTS:

- Chapter I: The Uncertainty regarding the Future State—The Unreasonable Fear of Death—The Materialistic Tendencies of the Age—Dr. Strauss's Conclusions regarding God and Immortality—Mr. W. R. Greg's Conclusions in *Enigmas of Life*—The Orthodox Belief regarding Heaven and Hell, and its Inconsistencies—The Value of Spiritualism in throwing Light on the Future State of Mankind.
- Chapter II: Erroneous Notions regarding Spiritualism, and the Nature and Condition of the Dead—Character after Death must remain Unaltered—Communicating with Spirits not new—Examples of Bible Spiritualism similar to Modern Instances—Mediumship commenced by St. Paul—Unreasonable Prejudice against Modern Spiritualism—Medieval Spiritualism—Addison and Johnson's Opinions regarding Apparitions—Spiritualism in the Seventeenth and Eighteenth Centuries—St. Paul and the Spiritual Body—Dr. Nichol's Opinion regarding Spirits—Is it Lawful?
- Chapter III: Origin of Modern Spirit-rapping in America—A Haunted House—The Spirit of a Murdered Man communicates by Raps—Discovery of Mediumship—Who are Mediums and what is Mediumship—Dr. Anderson on "Nerve Aura"—The Facts of Mesmerism—The Connecting Link between Mind and Matter—How Spirits can use the Nerve Aura of the Medium—Personal Atmosphere—Mutual Likes and Dislikes—Love—Spirit-rapping Explained—How Furniture is Moved by Spirits—Instance of a Mesmeric Experiment—Trance-Mediumship compared with Mesmerism.
- Chapter IV: Progress of Spiritualism in England—A List of Names of Believers of Repute—The Dialectical Society's Investigation and Report—The *Times* on Spiritualism, and the Opposition of Scientific Men—The Various Manifestations—The Dialectical Society's Experiment—Movement of a Table without Contact—The "Psychic Force" Explanation—Example of a Spirit-Communication about Affairs Unknown to all Persons present, and its bearing upon "Unconscious Cerebration"—Evidence of Mr. Varley, C.E., F.R.S., before the Dialectical Society—His Reasons for Believing in Spiritualism.
- Chapter V: Mediumship requires Developing—Patience in Sitting—The Different Phases of the Manifestations hitherto Witnessed—Example of an Extraordinary Dark Seance, Spirit-voices, Furniture Movements, &c., under Test Conditions—Account of Mrs. Guppy's Transportation—A Lady Carried Three Miles by Spirits—Who the Spirits "John King" and "Katey" are—Remarks on the Trivial Nature of the Manifestations—Their Utility and their Cause Explained—The kind of Evidence demanded by Sceptics—Gerald Massey's Opinions thereon—The Editor of the *Times*'s Experiences at a Dark Seance—A Dark Seance at Mrs. Bassett's Described by a Barrister—A Dark Seance at Mrs. Holmes's—Spirits Materialise their Faces, and Show themselves in the Light—Recognition of Spirits' Faces by Relatives present—A Seance Described by the *Daily Telegraph*'s Commissioners—Faces Seen and Touched in the Light—A Seance at Herne and Williams's Rooms—Spirit-arms and Hands seen in the Light—A Seance at Miss Cook's Described in the *Social Review*—Faces Shown in the Light—Another Seance at Miss Cook's Described by a Barrister—Faces Seen in the Light—Writing by the Spirit-hands—Another Seance at Herne and Williams's Described by a Minister—Astounding Phenomena—Another Startling Seance with Herne and Williams—The Deceased Wife of a Gentleman appears, and Converses for twenty minutes—The probable Future Development of the foregoing Phenomena—How are the Faces produced by the Spirits?—The Philosophy of the subject Discussed.
- Chapter VI: Specimen of Direct Spirit-writing—A Communication from Newton, Locke, and Boyle upon the Spiritual and Natural Worlds—Spirit-Photographs—An Account of their Origin—The First Taken in England—Excitement and Suspicion—Tests that have been Tried to Detect Imposture—Letter from a Gentleman who obtained a Photograph of the Spirit of his Deceased Wife—Mr. William Howitt's Testimony—The Spirits of his Deceased Sons Photographed—List of Forty Persons who have obtained Spirit-photographs of Deceased Relatives—Experiments by other Photographers—Mr. Shaw—Mr. Beattie—His Letter to the *British Journal of Photography*.
- Chapter VII: Trance-Mediumship Explained—Mr. Morse—The Value of Trance-Speaking—Mr. Morse's Spirit-guide, "Tien-Sien-Ti"—A Chinese Philosopher—Discourses by "Tien-Sien-Ti" on the Locality of the Spirit-World—On Popular Theology—On the Religion of Spirits—What is Spirit?—Clothing of Spirits, Climate, &c.—Day and Night in the Spheres—Principle of Future Rewards—Self-improvement—Creeds in Spirit-life—War—Parentage—Health—Future State in reference to Premature Death and Suicide, and to Idiots—The Advantage of Long Life—Deformed Bodies as Spirits—The Senses of Spirits—The Philosophy of Marriage—Mesmerism and Mediumship—Passing Solid Substances through each other—Chance and Luck—Communicating Spirits—Earthly
- Spirits—Their Locality—Prophecy—Spirits in Animal Forms—Luck and Ill-luck—The Spiritual and the Natural Body—How far Spirits are Trustworthy—Body, Soul, and Spirit—Struggles in Spirit-life—The Art of Materialising—Inspiration Explained—The Cause of House-Hauntings.
- Chapter VIII: An Extraordinary Book—A Philosophy of the Universe, dictated by an Uneducated Cobbler's Apprentice whilst Entranced by Spirits—Andrew Jackson Davis—Professor Bush's (of New York) Opinion on the Work—An Outline of the Work—The Bible Reviewed, and the Mysteries Explained—Adam and Eve—Origin of Evil—The Flood—The Power of Prophecy—The Prophecies of the Bible—Past Revelations—What is Man Spiritually and Materially?—The Elements of the Soul—The Destiny of Man—Death Described—Entrance of the Spirit into the Next World—The Association of Spirits—Future Life, Scenery, and Occupations Described—The Seven Spheres round the Earth—Future State of Eternal Progression—The Three Societies of Spirits in each Sphere—The Future of Infants and Imbeciles—Hell and the Devil Impairabilities—"A Voice to Mankind"—The Defective State of Modern Society—The Prevalence of Sectarianism—Action not Prayer Required—The Remedy Required—Practical Suggestions, Co-operation.
- Chapter IX: Mr. Wallace's Trance Mediumship—Questions Discussed by the Spirit Guides—The Future State of a Drunkard—Animals in Spirit Life—The Power of Electricity—Origin of Knowledge—Influence of Evil Spirits—A Message through a Writing Medium from the Spirit of a Young Minister—Specimens of Interesting Messages from Spirits on various topics connected with Spirits and their State, Surroundings, and Occupations, from "Glimpses of a Brighter Land," viz: The Spirit World; Prayer, &c.: Evil Spirits; The Knowledge of Spirits—Golden Advice to Women; Future Value of Knowledge; The Nature of Love; Inspiration Explained; Cause of Untruthful Messages; The Travels of Spirits—Extracts from "Heaven Opened," another Message through a Writing Medium—Harris's "Lyric of a Golden Age"—A Grand Poem Dictated by Spirits through a Trance Medium, with Extracts upon Poets and Prophets, Redemption from Sin, and the Thirst for Knowledge—Prophecy of England's Downfall by the Spirits of Byron and Pollok, &c.—Other Poems—A Poem by the Spirit of Robert Burns upon Theology and Creeds.
- Chapter X: Mediums used for Painting by the Spirits of Deceased Artists—Account of David Duguid, of Glasgow—A Contemporary of Christ furnishes an Extraordinary Narrative of an Unrecorded Incident in Christ's Life through Mr. Duguid's Mediumship—Another Painting Medium, Charles Swan, of Aylesbury—Paintings by the Spirits of Turner, Eastlake, and others.
- Chapter XI: Mrs. Olive, Trance-Medium—The Spirits of "Marie Stuart," "Sir John Forbes," "Dr. Mesmer"—A Letter from a Lieutenant in the Royal Artillery Describing a Sitting with Mrs. Olive—Addresses from the Spirits of "John Knox," "Joan of Arc," "Dr. Forbes," "Queen Elizabeth," and others—A London Spirit Visits a Patient in Australia—Miss Hudson's Clairvoyance—Letters from Investigators—Miss Fowler's Clairvoyance—Letters from Investigators—Clair Audience—Hearing Spirit-voices—A Medium Confined as a Lunatic—Mrs. Dickinson's Mediumship.
- Chapter XII: Remarks on Spiritualism and Objections Answered—Is it Lawful?—Clerical Opposition—The Rev. H. R. Haweis on Spiritualism—The *Rock* Opinions—The Rev. John Jones's Pamphlet: "Spiritualism: The Work of Demons"—His Conclusions Refuted—The late Dr. Elliottson Converted from Materialism by Spiritualism—Other Converts—Dr. Sexton's Letter—The *Liber* Christian's Opinion on Spiritualists—Is it Wrong?—Gerald Massey's Testimony to its Value.
- Chapter XIII: Another Clerical Objection—Uncertainty of the Communications and the Means of Testing their Truthfulness—The Danger of too much Credulity—Mr. Coleman's Opinion on Believing Spirits—The Cause of Privileged Communications—Specimen of a Lying Message—Contradictory Messages through various Mediums from the Spirit of Edward N. Denny, the author of "Albion"—The Cause of these Contradictions Explained—Creeds in Spirit Life—The Theological Aspect of Spiritualism—Reincarnation—Valuable Remarks and Advice upon Mediums and Mediumship, by the Editor of the *Spiritualist*—Mr. Varley, C.E., F.R.S., on the Conditions of Spirit Manifestations.
- Chapter XIV: The Principles of Modern Spiritualism—Rules for Forming a Spirit Circle—Gerald Massey on Modern Scientific Theories, and the Necessity for a New Revelation—The *Daily Telegraph* on the Religious Wants of the Age—A Criticism by the *Illustrated London News*, with a Reply thereto by Professor Mapes—On the Utility of Spiritualism—The Answer to those who cry "Humbler"—The Periodical Literature of Spiritualism—Addresses of Mediums—Spirit Photographers, &c.

A FEW QUESTIONS FOR THE ORTHODOX CHRISTIAN.

Have you lost a wife, father, sister, or child? and do you not care to know what has become of them; whether they are happy or miserable?

Do you think they were really so pure as to be fit for heaven? If not, do you believe they are in hell?

Are you content with a blind faith in a life hereafter, without caring to verify your belief by FACTS?

Would it be no satisfaction to you to know that your departed relatives ARE STILL ALIVE, and can visit you, and (under certain conditions) can communicate with you, and guide and cheer you in your journey through life?

Lastly, have you never lost a relative whose errors or follies were sufficiently evident to render impossible his immediate admission to the orthodox heaven, and who was yet not so bad as to be justly deserving of eternal punishment in everlasting torment? Would it be no satisfaction to know that the next life is a state of eternal progression, and even after death there is hope for such an one.

Answer: TRY SPIRITUALISM!

MANCHESTER: A. IRELAND & Co.

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

BOOKS OF SONG FOR SPIRITUALISTS,

Suitable for the Family, the Circle, Public Meetings, or Religious Services.

THE SPIRITUAL LYRE. A Collection of 150 Songs for the use of Spiritualists. Price 6d., cloth 1s.**THE PSALMS OF LIFE.** A Compilation of Psalms, Hymns, Chants, Anthems, &c., embodying the Spiritual, Progressive, and Reformatory Sentiments of the present age. By JOHN S. ADAMS. This work contains suitable Music to the Words. Wrappers 3s., cloth 4s.**THE SPIRITUAL HARP.** A Collection of Vocal Music for the Choir, Congregation, and Social Circle. By J. M. PEEBLES and J. O. BARRETT. A large and handsome work. Price 8s., abridged edition 4s. 6d.

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

"A SOWER WENT FORTH TO SOW."

SEED CORN: a New Series of Tracts on Spiritualism.

No. 1.—MATHEMATICAL SPIRITUALISM. 4 pp.; 1s. per 100.

No. 2.—SPIRITUALISM AND THE GOSPEL OF JESUS. By J. Burns; showing the parallel between the life and teachings of Jesus, and the principles of Spiritualism. 4 pp.; 1s. per 100.

No. 3.—THE PRINCIPLES OF MODERN SPIRITUALISM. By A. E. Newton. 4 pp.; 1s. per 100.

No. 4.—WHAT IS SPIRITUALISM? Explaining the philosophy of the phenomena, rules and conditions for the spirit-circle; and ample information for investigators desirous of obtaining the manifestations. 4 pp.; 1s. per 100.

No. 5.—THE CREED OF THE SPIRITS. The Ten Spiritual Commandments and the Ten Laws of Right, given through Emma Hardinge. 4 pp.; 1s. per 100.

No. 6.—DR. SEXTON'S CONVERSION TO SPIRITUALISM. 4 pp.; 1s. per 100.

No. 7.—FACTS CONCERNING SPIRITUALISM. 4 pp.; 1s. per 100.

Other numbers in preparation.