



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

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[PRICE ONE PENNY.]

A SPIRIT'S APPEAL ON BEHALF OF THE SPIRITUAL INSTITUTION.

At Mr. Morse's seance on Friday evening, as soon as the medium was entranced, the controlling spirit, "Tien-Sien-Tie," expressed his desire to deliver a short address, if the chairman permitted, on a topic which he hoped would not only interest that individual, but the whole circle, and Spiritualists generally, as it was his wish that the address should be published. The chairman most cordially granted his assent, and the spirit proceeded with his views as follows:—

"Modern Spiritualism is dependent, as may be perceived, upon the harmonious operation of two distinct agencies—man in the spirit-world and those in the flesh. In mutual co-operation these produce a definite result—the development of the truths of Spiritualism and the rich cluster of fruits which depend therefrom. But to achieve all this there must be harmony and union of effort on both sides of the veil. Those in the spirit-world must needs be animated by a definite object, and this must be adequately comprehended and carried out by their coadjutors on the mortal side. The issues involved are of the greatest moment to the human race, and it is only through a knowledge and love of mankind as a whole, and a disposition to help them, that a successful union of effort with the spirit-world can be effected. The degree of enlightenment and aptitude at command in the minds of earth's children who receive the angelic message give force and due import to the ministrations of the spirit-world.

"In offering these remarks we make special reference to the Institution under whose roof we are at the present moment sheltered, where we have spoken many times, and have, through the sympathy and co-operation we have received, been enabled to do an amount of good which is acknowledged on all hands. We therefore speak with some degree of assurance, and our words ought to weigh well with those who hear them, seeing that our experience and position entitle us to speak with full knowledge of that which we now discuss. To those who sympathise with our aims and mission we alone address ourselves, in the hope of dispelling their minds of any shadows which may have been cast about them by those who would dare to misrepresent this the Spiritual Institution.

"To begin with a notice of some of the views we have heard advanced respecting the Spiritual Institution, we may first mention that some say it is a drag upon the movement. This we most emphatically deny. In no respect can such be said of it. On reviewing its labours we find that it has been in its suggestions far in advance of the external workings of the movement. It is indeed a fountain from whence continually flows nearly all the ideas that are of use in directing the movement and rendering it successful. To it in return the great tide of thought reverts from all points of the compass, and from every spot where Spiritualism has found soil in which to take rootage. Thus instead of being a drag it has been a leader—a helper and a counsellor to all. If its workings have hung heavily on any shoulders, it has been on those of its originator on the mortal side. He alone has suffered from the maintenance of this Institution, which does not belong to the man, but to the many, and therefore ought to appeal for help to all and sundry who are engaged in the work of Spiritualism. It must be maintained that the work it has to perform may be done efficiently. No man of common sense or feeling would overwork his animal, for such would not only be gross cruelty, but would render the animal unfit for a long career of usefulness. If, then, it be inhuman policy to cause the lower order of life to suffer, how much more so it is to visit with treatment of even a worse kind a brother who is working, not for himself, but for all, and against great odds? Let not Spiritualism be degraded by treating its servants worse than the merciful man would treat his beast; but rather enable the toiler to go on with an easy conscience and a light heart, which are indeed necessary for him to perform the arduous duties before him.

"It has been said that the Spiritual Institution does not duly represent the cause; but we reply that it is most distinctly representative of all the issues comprised in Spiritualism. Where outside of this agency is to be found any such complete representative of the cause in all

its aspects—scientific, philosophical, moral, social, and religious? We pause for a reply, and must needs do so for a long time before one would be forthcoming. No agency other than the Spiritual Institution exists which brings the question before the public mind in the various forms in which the public are prepared to receive it. It therefore represents the movement truthfully and honourably.

"It has also been said that the teachings promulgated by this Institution are not such as to draw into the fold those in the churches, the educated and the respectable portions of society, but rather to drive them away. We have no sympathy with the Christian portion of society, and their absence from the work is the best guarantee of its strength, unity, and ultimate success. The work of the spirit-world has been and is to state positive truths, however radical and unpalatable they may be deemed, and not truckle to the popular opinions advanced by any time-serving sect or party. In order to save life and benefit the patient, the skilful and truly humane physician hesitates not to inflict pain. Man is sick with creeds, dogmas, social distinctions, and absurdities, mis-called philosophy. It is to liberate mankind from these afflictions that the spirit-world craves co-operation from the sons of mortality, and this help we have abundantly found in the Spiritual Institution. Many times we have spoken under the presidency of our chairman (Mr. Burns), and we attribute much of our success to him and the enlightened manner in which he has always seconded our efforts. We make, then, a fraternal appeal on behalf of his labours, knowing well that in maintaining these the objects of the spirit-world are being most successfully accomplished. We speak not in the interests of any man, however deserving; but rather in our pleading on behalf of truth and the salvation of humanity.

"We have further heard it said that in the management of the Spiritual Institution too much power is vested in one individual; that he may elevate whom he chooses, and depress others at their expense. The best reply to this is the past career of this Institution, which, indeed, is the only means whereby freedom of speech and action has been introduced into Spiritualism. All efficient speakers and mediums have been duly recognised, and no barrier has been placed in the way of those who have chosen to work with this movement. Personally we are grateful for much that has been done for this medium (Mr. Morse) in particular.

"The last grievance we shall notice that has been proclaimed against it is that the Spiritual Institution swallows up such a lot of money every year. Such objectors should look for retrenchment to their own personal waste, and not seek to economise out of the scanty means at the disposal of Spiritualism. But it must be maintained for the sake of the angel-world and the progress of mankind, and if the Institution does reap the chief support, let it be remembered that it does all the work; and while others thus talk and fail to use the weapons so effectively wielded by the Spiritual Institution, we must be allowed to feel some reproach towards them, even if we do not express it. What is wanted is less talk and more work, and above all things to do what is best to support in usefulness and efficiency the Spiritual Institution. At the present time there is no need for any other organisation. Already it has organised all the resources of the movement, as far as they are prepared for such a process. It does more work than it is paid for, and all that is required to improve its working is to place more means at its disposal. Only in this way, by adding to the efficiency of that which is, can the success of other forms of organisation be rendered certain when the time for their advent hath arrived."

DOES THE BIBLE TESTIFY OF BENEFICENT SPIRIT-COMMUNION?

At a late Wesleyan anniversary at Leyburn the Rev. J. E. Clapham said he had sat with mediums at Halifax, and that nothing but lies were obtained from the spirits. We shall be glad if any of our Halifax friends have a recollection of the affair, as probably there may be some error or misunderstanding in what is attributed to our clerical friend. It is not impossible that the

"evil communications" referred to may have corrupted the reverend gentleman's memory of strict fact. At the anniversary we are informed that Mr. Clapham spoke with his tongue out till he came to Spiritualism, when he waxed so energetic that he found it expedient to doff his outer garment. Of course the Spiritualists were not permitted to reply, and hence the noble-minded Wesleyans think they have done a mighty act in silencing the Spiritualists, not by argument, not by truth, but by denying them free speech. Such is modern priestcraft, which in the name of that glorious man, John Wesley, has the effrontery to persecute him anew, for he had to suffer even worse treatment from the same class in his day. Mr. Spencer was determined to be heard, and so he wrote a letter to the *Baldie and Northallerton Times*, from which we give an extract:—

He also said in the Scriptures there were accounts of possession, but they were evil possession. I would ask the reverend gentleman, if had spirits and communications with a certain class of mediums, which he calls possessions by evil spirits—if so, may we not with fairness believe that the good spirits can communicate also? But their work will not, I presume, be to tell lies.

Paul, in 2 Corinthians xii., tells them about the spiritual gifts, and these manifestations or gifts are given to every man to profit withal—not to tell him lies. We do find evil spirits spoken of in Scripture, and also good spirits. But we are told by St. John in his 1st Epistle, iv. 1, "to try the spirits, whether they are of God." In 1 Samuel xvi. 15, it is said that an evil spirit from the Lord troubled Saul, but David's soothing music sent him away. In Judges ix. 23, it is said that God sent an evil spirit between Abimelech and the men of Shechem for some special purpose. David says that the chariots of God are thousands of angels, and he maketh his angels spirits—Psalms lxxviii. 17, and civ. 4; and this is corroborated by Paul to the Hebrews, i. 14: "They are all ministering spirits sent forth to minister for them who shall be heirs of salvation"—and not to tell them lies, as the reverend gentleman would have us believe. The angels told Lot to escape for his life. The angel of the Lord told Hagar to return to her mistress. We are told in Numbers xxi. 22, that Balaam's ass saw the angel of the Lord, but Balaam did not until the Lord opened his eyes so that he saw the angel of the Lord standing in the way (verse 31). Elisha prayed that the eyes of his servant might be opened when he knew with what a mighty host the enemy had surrounded the city. He said, "Alas! my master, how shall we do?" Elisha's answer was, "Fear not, for they that be with me are more than they that be with them;" and in answer to Elisha's prayer, his servant saw the mountain full of horses and chariots of fire round about Elisha (2 Kings vi. 15, 16, 17).

Angels are employed by God to execute his designs in various ways. In Judges vi. 21, we see the angels of the Lord touched Gideon's cakes with his staff, and fire rose out of the rock and consumed them. An angel appeared to the mother of Samson, Judges xiii.; this is a very striking account, but there are no lies told about it. The angel of the Lord appeared to Joseph in a dream, Matt. ii. 13, and told him where to go to be safe. An angel appeared to Zacharias on the side of the altar, and when he saw him he was troubled, but the angel said, "Fear not." At the communication at the birth of Christ an angel appeared and told them who the babe was. Yet all this was the truth. Christ talked with Moses and Eliza. Peter was told to put on his sandals and to cast his garment about him, and follow the messenger; he found it was true. Though this communication was seen, he had thought it was a vision, for a light shined in the prison; he was led out of prison; the gates were unlocked, but by no mortal hand, ere they came to them. When the angel had taken Peter through the streets of the city, he left him, and on Peter regaining his normal state, or, as he himself expresses it, came to himself, he said, "Of a surety I know that the Lord hath sent his angel and hath delivered me out of the hand of Herod." This also seems good and true. Ananias had a vision, and was told to go into a street called Straight, and inquire in the house of Judas for one called Saul, of Tarsus, for behold he prayeth; this was the truth also (Acts ix. 11).

By the instruction of the angel, or the Lord's messenger, given Acts x., an officer in the Roman army, called Cornelius, was instructed to send men to Joppa, and call for Peter; "He lodges with one Simon, a tanner, by the sea side; he shall tell thee what thou oughtest to do." There was no untruth in this affair.

In Acts xvi. 26 is another instance of message or angelic direction. Philip was to go in a certain direction to Greece; he there met with an important man of Ethiopia, and after he had told him words of truth, Philip was caught away, and the eunuch saw him no more; but Philip was found at Atonia, some thirty miles' distance.

It would thus appear that if the reverend gentleman were a spirit we should not be too certain of getting the truth from him, even in a matter on which he is presumed to be an authority. The only safeguard is to throw overboard the domination of priests and persons of all shades and sizes, and let each man think, speak, and act for himself. We are glad to know they are doing so at Leyburn, and hence the hot work at the anniversary. Fresh mediums are being discovered, and the old ones are becoming more developed. Some fine seances are being held, and able lectures are given by two of the mediums. Not less indeed, but a truer and more beneficent gospel—ay, like the one of old which was on its promulgation denied a place in the synagogues of the time. Mr. E. Cameron is an inspirational speaker and discernor of spirits, and has given some fine addresses under spirit-influence. At a recent seance he also described the spirits around some strangers, and that so successfully that the spirits were recognized.

This is progress indeed. Especially in the Wesleyan persecution a matter for congratulation. Said the spirit through Jema, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake." So they have persecuted the prophets, or mediums, in all times.

The Leyburn movement sprang from a missionary tour undertaken by Messrs. Chapman and Meredith, of Liverpool, and the gifts now attained have been the work of scarcely twelve months.

RIFTS IN THE CLOUD.

By HENRY E. BOYD.

(Continued from No. 158.)

In comparison with the manifestations I have attempted to record, here is an item of a seance lately, at which I had a special opportunity of noting the peculiar ideas of a class of wonder-mongers who were will, while being so, attain their desired object. I was asked by them to endeavour to obtain the presence of Mr. William, the medium. He came. The room was crowded; a number of neighbours had been asked in to "see the sight." The consequence was, very little took place. But what might have been more was at once summarily checked by a present calling out on the first symptom of spirit-manifestation, "Now you spirit, go and fetch from my house what I forgot to bring." "Now this," and "Do that!" and the consequence was, the spirits were not simply disgusted with the disharmony thus shown, or they would not further manifest their presence—could do no mighty deeds then because of their unbelief. At all events, the inexperienced sisters could not see that they submitted the conditions to the spirits otherwise than their question to me afterwards explained, "Do you think if we had paid the medium better we should have got more?" This circumstance shows the class of minds which mediums have to contend with. They get more abuse than remuneration or even thanks. The ignorance or selfishness of the sceptical world often reminds me of a person who would have a medium send him a prospectus of the spirits' performance, that he may make a selection therefrom before entering into a full engagement even for "one night only."

But, at the present time, especially when mediums have to contend with the taunts, sneers, and hostilities even of Spiritualists, such manifestations as those I allude to as having taken place at my house become of inestimable value, if only in proof that spirits can and do find the means of exonerating the characters of those mediums who are true to the glorious gifts with which they are endowed. "Riley's" lamp now entirely throws into marred shadow the futile light of "Bryant's Safety Matches," although they be struck by "inspiration." The spirits, if we will let them, are bringing their own tests to bear on the perfect passivity of genuine mediums; and there is no doubt that where honest-minded investigators meet with such for the sake of unravelling the bright threads of truth from the mass of rotteness which the without-sin elect in the ranks of Spiritualism continue to throw around every fallible being other than themselves, they will find, as I and others have done and still do, that there is no need for further tests than are given from the other side. I do not here include such promiscuous gatherings as at a public seance, because it is a well-ascertained fact that the more we claim at sittings the least we generally get. The winds of the altars in such cases become too positive and discordant for the spirit to be in strict harmony with the circle. This being so, it seems at all times desirable, if only to give confidence between the mediums and strangers investigating, that at public seances mediums should submit to the strictest tests under the supervision of well-known and responsible persons. No medium innocent of fraud would object to this, but would, I am sure, prefer such test conditions to the alternative of being vituperated for the drudgery undergone for the proposed benefit of a disappointed wonder-monger. Just now there seems to be a particularly dark cloud gradually overspreading the spiritual sky, emanating perhaps from a spot "no bigger than a man's hand" on the horizon ages long past by; and it is, as others have done in early times, only by snug shoulder to shoulder together as the storm bursts upon us that we shall be able successfully to shelter those in our midst who will otherwise, unaided by their fellow mortals, have to bear the brunt of its fury. It hail to those who come forward in support of the truth of the veil against the temporary strong ones! God help and support our mediums too, who have, in the face of the world's opposition and the vanity of personal friends, stood fast to the truth of their own convictions and have kept unswerving the hands which angels have uplifted towards to eternal home and destiny of man—the land of recompense and immortality! And God pity and help, as bright spirits pity and help, the erring ones who have strayed from the path of truth, either by the wiles of mortal or immortal! There are rifts in the cloud for us these; for when the darkness of their present surroundings shall in time have passed away, there are many above, if not around them, who will rejoice to say, "Go, and sin no more."

(To be continued.)

TRUE SPIRITUALISM DEFINED.

We cut the following sensible letter from the *Western Gazette* of April 18. It states in an admirable manner the aims and methods of the true Spiritualist; but at the same time it is a fact to be regretted that there are many who call themselves Spiritualists who are not by any means entitled to the name as thus defined.

"Sir.—One of your correspondents seems to think that the only tendency of the study of Spiritualism is to absorb in vanity the active faculties of the mind. If this result should in any case follow the investigation of spiritualistic phenomena, my impression is that it would be merely because the enquiry was conducted on wrong principles. Donald Stewart says that 'the philosophers who flourished before the time of Lord Bacon were, undoubtedly, not inferior to their successors either in genius or industry; but their plan of investigation was erroneous, and their labours have produced only a chaos of notions and absurdities.' My humble opinion is, that Spiritualists should bear this in mind, and carefully study the principles of the inductive philosophy."

"They would do well also to imitate the example of other scientific men; to notice how careful they are in ascertaining facts, and how logical they are in drawing their conclusions from them. Your correspondent further seems to think that it is the desire of Spiritualists 'to enthrall in the chaos of mystery' the minds of their converts. In my opinion, Spiritualists have no more to do with mystery than any

other scientific enquirers. They have only correctly to ascertain such facts as come under their notice, and to draw from them such conclusions only as those facts will warrant. We find that gravitation, magnetism, and electricity are only names for phenomena, the essential causes of which we do not understand. There is, therefore, mystery mixed up with such matters; but that does not prevent scientific and practical men from noting the facts connected with them and the laws by which they are regulated, and from building upon such knowledge sciences of incalculable value to mankind. No man troubles his head about the mystery of the cause of gravitation, but confines his attention only to its practical effects. Why need he any more trouble his head about the mystery of Spiritualism, or allow his ideas to be warped by the prejudices and superstitious fancies imbibed in the nursery?

"We see at the present time the *Challenger* sent out by Government to gather knowledge from the sand and alms of the ocean bed. Surely, in sight of such a proceeding, the most humble phenomena of Spiritualism ought not to be despised. I hope Spiritualists will take my remarks in good part, and gather my meaning, although I have expressed it but indifferently. What can be a more fantastic thing than steam when allowed to diffuse itself in the atmosphere? but when confined with plates of metal, its power becomes irresistible. So Spiritualism may either supply fuel for a wayward fancy, or, if regulated by common sense and scientific habits of thought, it may lead to results of great practical value to mankind. If it be erected by careful builders, upon the foundation of facts alone, it will be like a lighthouse built upon a rock; the waves of passion and prejudice will in vain attempt to shake its foundations, while it sheds its calm light over the wild tumult of waters.—I am, Sir, your obedient servant.

"A LOVER OF TRUTH."

THE ANTHROPOLOGISTS AND SPIRITUALISM.

The newspapers report that at a recent meeting of the Anthropological Institute a paper by Mr. A. P. Reid, M.D., was read on "The Religious Beliefs of Ojibois or Santeux Indians, resident in Manitoba and at Lake Winnipeg." The author, who had lived four years among these Indians, told how they believed in good and evil spirits, who were able at times to communicate with men, and to exercise a certain amount of power over common matter—in fact to release some of the medicine-men from cords and nets in which they had been bound, the knots being still untied directly the men were free.

Mr. E. Charlesworth, F.S.A., remarked that Swedenborg's teachings as to the nature of the spirit-world agreed in a most remarkable manner with some of the religious ideas of the Indians, as set forth in Dr. Reid's paper.

The President said that the superstitions of the Indians agreed, he was sorry to say, with the ideas of large numbers of people in America and England, who called themselves Spiritualists, and believed that the Divine Being could, through chairs and tables, give revelations to the human race, which almost proved that the white race could degenerate into that of the Red Indian again.

We participate in the sorrow expressed by Professor Busk, and regret to observe that his estimate of the aims of Spiritualists is as gross as superstition as the most ignorant Red Indian could be guilty of. It is refreshing to hear an Anthropologist refer phenomena of any kind to the interposition of the "Divine Being." Perhaps he implies that the recognition of a Divine Being is a part of the degenerate ideas attributed to Spiritualists. We beg to inform the Anthropological Institute, through its president, that Spiritualism is not in any sense of the term a system of belief of any kind, but a scientific induction from well-ascertained facts. These phenomena may be elicited to satisfy the demands of observers, and anthropologically it may be stated that they are not peculiar to any one age or race, but have been observed in all times and amongst all peoples, except the very lowest in development. That the Red Indian should have observed these natural phenomena, and through them come to a knowledge of communion with the immortal state, we do not doubt; but though the Ojibois Anthropologists may have become conversant with these facts, we do not suppose that the true philosophy of them in every respect is as yet apprehended by these Western philosophers. We humbly submit that a deputation from Lake Winnipeg be invited to visit Britain and enlighten the London savans, for it is discreditable to our civilisation that the president of the Anthropological Institute should lag behind the Red Indian in a knowledge of anthropological phenomena. It is a sad departure from the scientific method when the head of a scientific body assumes the functions of a judge instead of those of an investigator, which are his only reasonable service.

Since the foregoing was written we have seen in the *Echo* of Tuesday a letter from Dr. Charnock, president of the Anthropological Society, which concludes by correcting an erroneous report of his words. He says:—

"My words were 'The occult sciences of the ancients, and the origin and value of modern Spiritualism.' I know nothing of Spiritualism; but if what I learn through the *MEDIUM* newspaper is true—viz., that Spiritualism has been known as a practical science for a quarter of a century, and that its believers may now be counted over sixteen millions; and if, moreover, the Spiritualists can alter the laws of nature, then I think it time that Spiritualism should be thoroughly investigated."

Quite so; but why this nonsense about the "laws of nature"? If it is in accordance with the laws of nature that matter controlled by human volition disregards certain laws to which inert matter is subject, surely it cannot be any further alteration of law for such an effect to arise from human volition after disembodiment by death. It sounds somewhat ridiculous that the presidents of two Anthropological bodies should not only be ignorant of phenomena known to millions, and even to a large proportion of the members of the societies of which they are the heads, but that they should make the most unscientific allusions to the matter whenever they venture to pass opinion upon it. We hereby remind these gentlemen in their official capacity that the Spiritualists possess an institution to which, in the matter of activity, constituency, and results, both of the bodies over which these gentlemen preside are mere fractions. Spiritualists not only supersede all other students of man in a knowledge of phenomena or scientific facts, but they are able to offer a sensible explanation of that which our worthy presidents regard as

"superstition" and alteration of the laws of nature. The spiritual Anthropologists also enjoy a varied literature of a periodical kind, not speaking of standard works, which place the orthodox Anthropologists in an inferior position intellectually. And let us tell Professor Busk that if he will glance at the theology of the red man given in our report of Mrs. Woodford's seance, it will appear quite as scientific as the theology of the Church party or the negation of the Materialists.

IS THERE A GOD? WHAT SAITH SPIRITUALISM?

It has been argued by some that Spiritualism, abounding as it does in phenomenal facts and sensuous demonstrations, of spirit-life, is therefore anti-spiritual in the highest sense of the term, and culminates in Materialism and Atheism. It is not perceived by all that Spiritualism has two sides, the phenomenal and the enusive. The former is for people who have eyes only, the latter for such as in addition are blessed with brains. To the latter class Dr. Sexton addresses himself in the May number of *Human Nature*, in an article on "God and Immortality" discussed in the light of Modern Spiritualism. To all who desire to know what Spiritualism has to say on these momentous questions, we warmly recommend the Doctor's well-reasoned and logical thesis. It is a fine presentation of the metaphysical difference existing between the Materialist and the Spiritualist. Dr. Sexton delivered the lecture at Glasgow, and made special reference to the views of Secularists, many of whom, his old friends, were in the audience. This lecture, or article, is therefore of use in two respects. It rebuts the charge with which this notice opens, and it at the same time handles the views of the Materialist in a very convincing and perspicuous manner. Dr. Sexton is a very fluent and clear writer. His style is so engaging that, though he treats the most recondite subjects, he never becomes wearisome; and though profound, yet he is always easily understood. From reading the article in question we can well understand the deep impression which the Doctor's lectures have created in those districts where he has been heard. A portion of the discourse appeared in *Human Nature* for March, in which also is a *fac-simile* of direct spirit-writing in four languages.

A RESPONSE FROM WALES.

To the Editor.—Dear Sir,—In last week's *MEDIUM* I saw a letter headed, "Who'll do something for Wales?" I beg to throw out a few suggestions as to how something can be done. As you are aware, I invited Messrs. Herne and Williams to Llanelli last November, after which they visited Merthyr and Cardiff. The wonderful manifestations produced through their mediumship made a profound impression amongst a large number of the Welsh people, and has in a measure prepared the soil for the seed which will shortly be sown. I have invited Mr. J. J. Morse to visit Llanelli, to which he has readily assented. He will arrive on the 24th of May, and remain till the 31st (if not longer). Mr. Morse needs no introduction of mine; he is well known amongst Spiritualists as a trance-medium of the highest order. Now could not Spiritualists in our neighbouring towns, say Cardiff, Newport, Neath, Swansea, Carmarthen, Hirwain, Aberdare, Merthyr, Haverfordwest, and other places in north and south Wales, do a good bit for the Principality by inviting Mr. Morse to visit them also? His charges are extremely moderate, and being near at hand travelling expenses would be but a trifle. I believe he is prepared to give private seances or public lectures. At each meeting, be provided with a reporter, so that important lectures may not be lost; and if possible invite the editor of your local paper to attend, and get him to publish extracts or the whole of the matter spoken; it will help to do "something for Wales." Another proposal and I conclude, viz., that the proceeds, if any, arising out of his visit shall be devoted to the support of the Spiritual Institution; which again, I am sure, will do "something for Wales." We hear very little of Spiritualism in Wales. I hope my brethren will arouse themselves at once, as the time is short, and see "what can be done."—I am, dear Sir, yours fraternally.

J. F. YOUNG.

P.S.—I omitted to state that I had partly arranged with Mr. Wallace to visit our little circle in a week or so, but through the state of my health and advice of my friends, combined with other causes, the sittings have been discontinued for a time, but we hope in the autumn to have the pleasure of a visit from him. In the meantime I am open to co-operate with anyone to obtain his services on or before that time.

DR. SEXTON AT THE CAVENDISH ROOMS.

For months there has been a "standing order" on the part of London Spiritualists to hear Dr. Sexton at the Cavendish Rooms. That gentleman's engagements in the country have been so consecutive that it was only lately that an opportunity presented itself for inviting him to take part in the Sunday Services. Now that application has been made, the Doctor has generously offered a lecture gratuitously, for the benefit of these Sunday meetings. That this kind act may be duly fruitful of results to the funds, necessary steps will have to be adopted, and such as will evince a proper estimation of the Doctor's liberal offer. The proposition, then, is, that tickets be issued at 1s. for the front seats, and 6d. for the other seats, to admit to Dr. Sexton's lecture on May 18th. These tickets are now ready, and will be on sale at the Cavendish Rooms on Sunday evening, when it is hoped that the attendants at these services will take care that a sufficient quantity are sold to crowd the hall, and thus show their appreciation of the lecturer's kindness, and their concern for the liquidation of the expenses connected with these useful meetings.

MR. MULFORD'S TOUR.

We have been requested to announce that Mr. Mulford will speak in Liverpool on Sunday afternoon and evening in the Islington Assembly Rooms. On the following Sunday he will occupy the platform at the Hall of Freedom, Halifax, and probably give some lectures in the following week. Mr. Mulford can afford sterling information—not simply sensation, and we hope his ministrations will be appreciated as they deserve. Other places should apply for a visit while Mr. Mulford is in the North.

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Mr. Ashman's Healing Power—The Real and the Unreal—Who'll do Something for Wales?—Looking for the Spring—Love, don't Hate; Help, don't Grumble—The Medium (a poem)—Established Church Spiritualism—Satisfactory results of Medical Clairvoyance from Hair at Great Distances—The Principles and Agencies of Spiritualism—A Letter from Spirit world—Mr. Burns at Manchester—Mr. Herne's Seances—Another Case of Healing—Electricity and the Spirit-circle—The Spirit Messenger—Mr. Morse's Seance—Phenomena under Test Conditions—On the Reliability of Public Mediums in General, and of Mr. C. E. Williams in Particular—Spiritualism in the Newspapers—Liverpool—Bishop Auckland—Some of the Rules of the Anti-Compulsory Vaccination and Mutual Protection Society, &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 204.

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 2, 1873.

WHAT IS THE SPIRITUAL INSTITUTION?

The speech of "Tien-Sien-Tie," on our first page, informed us of a series of charges against, and objections to, the Spiritual Institution, of which we were quite ignorant. There has never yet been the slightest feud between that Institution and the Spiritualist public. It has with the greatest alacrity adapted itself to the needs of all, whether friends or foes, and has never yet struck work or shown the least symptoms of insubordination. As to the objections cited by our spirit-friend, we have not one word to add to his comprehensive answers. It would be strange indeed if a man or institution could exist without having detractors and enemies. The excellency of the one, or the success of the other, is sure to awaken the green-eyed monster, Jealousy—such a genius that he is never at a loss for missiles to throw at those who deserve his compliments. The strength and stability of the Spiritual Institution consist in the fact that it is impossible for disaffected persons to form a part of its being. As an institution, we, the Spiritualists, co-operate with and rally round that form of action of which the MEDIUM is the weekly organ. This attachment is voluntary and free, otherwise we would seek other associations and a different form of action; so that thus constituted it is impossible for the elements of discord to sunder our ranks. Like a living organism, we select that which is congenial to our nature, and reject that which is foreign or hurtful. Let those who avoid us please themselves. We can force no one to act with us; nor would such a step be aught but folly. Our one duty is to promote the cause of Spiritualism by the best means in our power, with all our heart, and soul, and strength.

It may be asked, What is the Spiritual Institution? It is not simply the establishment in Southampton Row, with those employed therein. A stranger in the farthest nook of the island, if he finds any of the Institution's agencies useful to him in enlightening the people, and employs them, is an essential and indispensable element of the Spiritual Institution; and were it not for such helpers, the central establishment would be of no avail whatever. The minute arteries and absorbents are as much a part of the man as the heart or lungs. The Institution, then, like its prototypes, the universe and the human being, is "spiritual" in the strict sense of the term, and its agencies are the material organs through which it manifests itself—men and women, books and papers, and means to procure them. These represent the Institution as a man's body represents the man, and to that degree of importance in which their intrinsic merits entitle them. There is no rivalry, no domination, no inferiors, no subserviency. Each representative is free to fulfil the duty, and do the work to which circumstances and capabilities assign him. In this way the Spiritual Institution is thoroughly representative of the movement of which it is the expression. A number of isolated investigators could not constitute a "movement," any more than a number of detached organs

would a man. A movement is a popular agitation carried on methodically for a definite end. Take the MEDIUM as the weekly organ of the Spiritual movement, and we find there expressed from time to time all the ideas, facts, and designs peculiar to that movement. So much for the mind of the movement; in its bodily aspect or organically, the same is true. In our list of meetings and seances is a complete reflection of the organic condition of Spiritualism. If any seance or meeting is left out, the fault is not ours; and our reports of progress continually appearing are even a more extensive indication of organic intercommunication. Deputations from the Spiritual Institution have gone over more ground than all other messengers of the cause, and have sown the seed in the greatest number of new places. Lecturers and mediums have found in some instances more work than they could attend to, through the facilities afforded them by the Institution. The literature has been cheapened and popularised, to the injury of no one as far as we are aware, and this life-work is capable of indefinite extension.

Whoever may choose to object, impede, or decry, our course is still onward. The fact that in the Institution is concentrated the whole organic life and action of Spiritualism in this country is the best proof that it is not only useful but indispensable. We receive continual expressions of sympathy and co-operation, especially as to how we may be supplied with a more certain flow of support. One correspondent says if every Spiritualist would only contribute 6d. per annum there would be ample funds to carry on the work. Another says 2s. 6d., and others, £1 1s., £5, or even £20 per annum. Now the difficulty attending these kind offers is that there is no adequate machinery whereby to reduce them to practice. The initiative for getting over this difficulty has been taken by some of our friends, such as Mr. John Wilkinson and Mr. Robert Ashworth, of Halifax, whose list is given below. Here we have the elements of the most perfect organisation. If we suppose that these friends thus acting are "Local Representatives" of the Spiritual Institution, and the contributors "Individual Representatives," then we have the welfare and working of the Institution distributed into the units which make up the aggregate of strength, just as the health and reciprocity of the various parts of the body constitute the welfare of the whole.

This plan we desire to see ripened into more universal adoption; but we must not be too impatient over it. The Spiritual Institution has worked slowly, but no less surely, and so must this new organic development. To begin, we invite volunteers to come forward and accept appointments as "local representatives," in whose hands would devolve the duty of enrolling "individual representatives." In due course this plan might lead to the embodiment of a constituent board, based on the soundest principles; but if we would win such golden fruits, we must be content to nurse and foster the tree.

We leave the further elucidation of this work for another time, and conclude with a list of subscriptions received since last week:—

	£	s.	d.		£	s.	d.
Mr. Weaver	0	5	0	Mr. Kyd	2	0	0
A Continental Friend ...	5	0	0	A Contributor's help to			
Mr. Glendinning	1	1	0	the MEDIUM	1	0	0
Mr. Jennison	0	10	0	Mr. Fardon (Quarterly)	0	10	6
Mr. Ganney	0	10	6	W. F. H.	0	5	0
"County Durham" ...	2	0	0				
Per Mr. John Wilkinson and Mr. Robert Ashworth, Halifax.							
Mr. Robert Ashworth ...	0	1	0	Mr. R. Child	0	0	6
Mr. John Wilkinson ...	0	1	0	Mr. E. Holt	0	0	6
Mr. B. Swain	0	1	6	Friends to the Cause ...	0	2	0
Mr. J. Brier	0	1	0	Mr. T. Gaukroger ...	0	1	0
Mr. J. Blackburn	0	1	0	Mr. S. Townsend ...	0	1	0
Mr. B. Bottomley	0	1	0	A Friend	0	1	0
Mr. J. Greenwood	0	0	6				

MR. BURNS AT MANCHESTER.

Mr. Burns will visit the friends of Spiritualism at Manchester on Sunday as an honorary deputation from the Spiritual Institution, and deliver two discourses on "The Mission of Spiritualism," in the Temperance Hall, Grosvenor Street,—

At 10.30 am. Subject:—"Spiritualism as a Discoverer in Science. The Science of Immortal Existence—The Philosophy of the Spiritual Phenomena demonstrated, and their Agreement with the Laws of Nature illustrated."

At 6.30 p.m. Subject:—"Spiritualism as a Teacher of Religion. Man's Need of Religious Influences and Teaching—The Plan of Salvation as Interpreted by Spiritualism—The Religious Tenets of the Prophets and of the Gospels exemplified in Spiritualism."

A conference of the friends of Spiritualism will be held in the afternoon, at 2.30, at which it is hoped Spiritualists from the surrounding district will be present. The deputation from London will be happy to confer with the friends as to what steps can be taken to promote in a more efficient manner a knowledge of Spiritualism in Manchester and neighbourhood. Those who attend should be prepared to state their views.

MECHANIC'S HALL, BISHOP AUCKLAND.—On Tuesday evening last about one hundred persons assembled to hear Mrs. Butterfield, the celebrated trance-medium, deliver an address on "Spiritualism: its Phenomenal and Religious Aspects." Her utterances were of the most interesting and useful nature, being at once declamatory and logical; and although the most radical truths were propounded, yet the manner in which they were put forth created little or no antagonism among the audience, to many of whom they no doubt came with startling novelty. All spiritual societies in need of (and which are not so?) an able and eloquent advocate, should engage Mrs. Butterfield for a course of lectures.

AN ENTIRELY NEW PROPOSAL.

THE PORTRAIT OF "JOHN KING."

So highly has the engraving in *Human Nature* been prized, that only a few copies of the number containing it are left, which must be retained to preserve fresh sets for new subscribers. Day by day the demand for it increases, so that something must be done to secure a continuous supply. We also find that this portrait, with the descriptive details accompanying it, are of untold value in repressing the tide of contumely which is trying so violently to oversweep Spiritualism at the present time. The portrait of "John King" and the facts are a buttress against which the bullets of the enemy fall like chaff. Is it not true that Spiritualism is a movement projected and sustained by those in the spirit-world? and when weak, perverted man would ruin this sublime enterprise, its true friends are ready with a suitable stay to support it in its time of need. An opportune present from our spirit-friends has been this portrait, and the fact that *Human Nature* was kept back a fortnight for it, and is already sold out though an extra number was printed, shows that the present is duly respected. But can we not make more use of it? especially as the demand increases. If the friends of Spiritualism up and down the country re-echo the answer, we will reply, Yes. We have again had a face-to-face interview with "John King," and are more than ever impressed with the importance of this pictorial representation of one of the grandest phenomena of Modern Spiritualism. The spirit kindly promised us, in which his medium, Mr. Williams, heartily concurred, a series of private experiments, with the view of re-certifying the old facts and eliciting fresh ones. Our proposal, then, is to give the

PORTRAIT OF "JOHN KING" IN THE MEDIUM,

with a full account of all the details—those already known, and those yet to be ascertained. In short, we would make it a special number for investigators, including the portrait of the spirit, and a full-sized number of twelve pages of such matter as would be specially adapted for circulation amongst those who are as yet not much acquainted with the subject. For this purpose we solicit contributions of a suitable kind from all who have the power to help in that direction. But particularly we solicit the prompt and energetic assistance of our friends to give this special number a very wide circulation. With the kind help of one and all who read the MEDIUM this special number and spirit-portrait might reach a circulation of

MANY THOUSAND COPIES.

to effect which, we make the following offer: Any society or private individual ordering 1000 copies will be supplied with that quantity for £2 10s., and in addition have a notice of their meetings or other announcement printed at the top of the first page. In some cases the names of local agents, or some person willing to supply information to inquirers, might be given. At this rate we think several of our leading societies could make an effort and effect the circulation of several thousand copies. These could be addressed to names selected from the Directory, and the whole of the representative population of any given district might be made acquainted with the existence of Modern Spiritualism. The small sum of £500 spent in this work all over the country would give an impetus to the movement of incalculable importance. There are thousands of men and women Spiritualists by nature who have no knowledge whatever of the existence of our movement, and there are a large number of persons who would read the MEDIUM weekly, and circulate it amongst their friends, if they only had an introduction to it. We are falling in with such minds almost daily, and with a strong pull all together there might be obtained for the MEDIUM as many readers as would make it self-supporting at the enlarged size.

There are, no doubt, some private individuals who would desire to obtain 1000 copies for £2 10s., and for such orders we would print at the top of the first page whatever announcement the purchaser chose to select. All orders under 1000 we would supply at the rate of 5s. per 100, but we could not insert a special notice at that price. We think there are some hundreds of private Spiritualists who might each circulate with advantage 100 or more copies of this special number. We need not particularise the many ways in which this may be done, as they will occur to every earnest friend of Spiritualism. But, says our poor brother, have you no thought for me? I would like to help also in this great and general effort for the diffusion of the facts of Spiritualism, but I cannot afford to spend 5s., nor the half of 5s. Must I therefore pay 1d. each for my papers because I am poor, while my rich neighbour has his for less than two-thirds of that sum? No, God bless you, poor brother, Spiritualism knows nought of rich or poor, neither should its true servants. You shall be supplied at the same rate as the brother who can order his thousands, and so we accommodate our offer to your needs at the rate of twenty copies for 1s. This we hope all will be able to take advantage of.

And now for arrangements to save carriage. If all intending subscribers will send their orders up to us, we will appoint a receiver in each district, to whom all the local parcels can be enclosed in one, so that freight will be reduced to a minimum; or our friends can contribute amongst themselves and order a large supply in the name of any one person. Furthermore we have to ask that those who read this offer take steps to put its provisions into operation immediately. At once decide individually to do what you can for the scheme, then call your friends or committee together and see what can be done collectively. If possible, let us have an order which may be enlarged at any time, that we may

publish a list of subscribers in next week's MEDIUM; and if the number is large and the demand ceases, we will issue the portrait on the following week.

Having received this portrait, we feel it is a talent given for circulation, not for possession. True, by scheming and issuing it in catchpenny fashion, we might put a few shillings into our pocket. Instead of that we prefer to put it into the spiritual vineyard, which, if our friends cultivate industriously, will realise a far richer harvest to the Spiritual Institution than the parsimonious huckstering policy which is so dear to some of our advisers. We desire to act in justice to the beneficence of the spirit-world and our duty to you. Friends, repay us by your generous co-operation.

It is proposed that the discussion between Mr. Reddalls and Mr. Burns take place at Heckmondwike, on May 14th and 15th.

Mr. MORSE will speak at the Cavendish Rooms on Sunday evening, his last appearance in London this season.

BALL'S POND ROAD.—Last Monday evening Miss Keesee spoke under the control of the spirit "Robert Owen" to a full audience. Mr. Harper will continue his lecture on "Physiology" next Monday evening, and a discussion is invited as to the merits of Modern Spiritualism.

LONDON DIALECTICAL SOCIETY.—The next meeting will take place at the Cavendish Rooms, on Wednesday evening, May 7th, when W. H. Swepstone, Esq., will read a paper, entitled, "On the Land for the People: Why and How." A limited number of visitors may be admitted through an introduction from members of the Society.

HERR DOBLER is agitating the public mind at Huddersfield with his tricks, and tells that he threw out a challenge to the Davenports when they were in England. Our advice is not to waste a moment in listening to what a juggler says, as it is his business to lead his hearers off the right track or the real issue. One thing is certain; Herr Dobler by his tricks cannot imitate the phenomena of the Davenports or any other medium under the same conditions.

From a report in the *Hackney and Kingsland Gazette* we observe that Mrs. Bassett gave a seance to the Dalston Association of Spiritualists on Thursday last week. The sitters were entirely satisfied of the genuineness of the spirit-voice as given by the spirits "James Lombard" and "Charles Dalman," the language being characteristically different. Mrs. Wilks and the lady who sat at the other side of Mrs. Bassett were manipulated by hands, and a test was given.

WE ARE pleased to observe that Mr. Cobb's paper on Spiritualism, read at Margate, and commented on by us last week, has already borne fruit in bringing to the light a very intelligent defender of Spiritual investigation, Mr. W. F. Hunter, who writes in last week's *Thames Guardian* an interesting and thoughtful letter. We give one extract:—"The term 'familiar spirit' seems to be a mistranslation. The word used, I understand, means bottles, and consulting bottles would no doubt allude to one of the numerous forms of divination. Necromancy probably refers to rites practised in burying-places in connection with the bodies of the dead. Of some of these I have seen a description in a curious book called 'The Astrologer of the Nineteenth Century.' None of these practices seem to me to have any similarity to Modern Spiritualism."

LONDON SEANCES.—Mr. Williams had a most satisfactory seance on Saturday evening. Dr. Nehrer had the ring-test. "John King" showed himself bodily, with his new light. A crowded circle were highly satisfied. Mr. Herne's power is developing finely. On Monday evening, while Dr. Nehrer held him by one hand and Mr. Burns the other, a chair was hung on to the latter gentleman's arm. On Wednesday afternoon, a lady and gentleman said they had derived more satisfaction from sitting with Mr. Herne than during the whole course of their investigations. Chairs were passed on to both of their arms while they held the medium's hands, and the same occurred to Mr. and Mrs. Burns in a short sitting afterwards. Investigators should engage Mr. Herne for small private circles. Mrs. Olive's seance was a success on Wednesday evening. After Friday next Mr. Morse will give no further seances in London for some time. See list of seances.

TRACTORS.—To the Editor.—Dear Sir,—About 1799, Dr. Perkins published a book, entitled "Experiments with Dr. Perkins's Metallic Tractors in Copenhagen and England." This work contained a large number of cases in which the tractors are reported to have been successfully applied in the cure of inflammation, rheumatism, and gout affections. The book was first published in Copenhagen, and then translated into English. The late Mr. James Vine Hall, of Maidstone, had a copy of this book bound up with blank paper, on which he recorded, from time to time, the cases that occurred under his own observation. The tractors consist of three small metal pieces, of about four inches long, held together by a metallic band, and tapering to a point, in which the extremities of the three pieces unite, so that, when used, they all touch the afflicted part, and are used by being drawn over the part affected in a light, firm manner—like drawing lines with a pencil—about the speed of forty strokes per minute, for twenty or thirty minutes at a time, from the affected part towards the extremities, as in case of a sprained wrist downwards towards the finger, letting it gently glide, avoiding all pressure. Contemporary with Perkins, Mesmer himself evidently used instruments analogous to tractors in effects, if not quite similar in construction, viz., small bar magnets, and which, like the tractors themselves, would, I should most certainly believe, if patiently and perseveringly applied in faith, conduce psychologically, if in no other way, to relieve, and possibly in the case of some permanently cure, many temporary nervous disorders and affections. The chances of being able to do good at so small an expense is certainly, to say the least, worth a trial by all who "love their fellow-men."—Yours very truly, R. H. FRYAR. —[Warren Hall, of Camden Town, to whom we alluded on a former occasion as vending tractors, is, we understand, a son of the Mr. Hall named above, who was author of the "Sinner's Friend," and father of the Rev. Newman Hall. The tractors are sold at 7s. 6d. per set post free; a prospectus with testimonials may be obtained on application to Warren Hall and Co., 88, Camden Road, N.W.—Ed. M.]

The Spirit Messenger.

April 25.

As soon as Mr. Morse was controlled the spirit unexpectedly gave an address, which will be found on the first page, after which a number of questions were answered, which will be inserted next week.

April 29.

MRS. WOODFORD'S SEANCE.

The first of a series of seances for Mrs. Woodforde was held at the Spiritual Institution on Monday evening. The medium as yet shrinks from coming before the public, and the admission was by special invitation. The medium's guide "Lilly" spoke, also spirits related to persons present. An Indian chief and his wife, who are medical attendants on Miss Hudson's mediumship, controlled Mrs. Woodforde in a very interesting manner. The old chief, who passed away from the Sioux tribe about a hundred years ago, explained why the magnetism of the Indian was so salutary and strengthening. In his forest-home he breathed in the pure influences of nature; he was simple in his diet, and natural in his habits. This gave him a peculiar individuality, which he carried with him into spirit-life. The civilised man, on the contrary, contracted morbid conditions, which had an irritating and disturbing influence—the very opposite of that given off by the Indian. The mind of the red man was simple; he did not burden his thoughts with theories and dogmas; he loved nature too well for that. He did not give God a form, but recognised him as the Great Spirit, so he was not an idolater. He had no trinity, nor did he believe that the Great Spirit was a murderer and a suicide by putting a portion of himself to death that the wicked might be freed from the righteous consequences of their guilt by being washed in the blood of the sacrificed God. The spirit-world of the Indian is natural—all natural, no theories of men's brains.

Mr. Burns: It is remarkable that Spiritualism, which originated in America, the Indian home, should partake of theological features so peculiar to the old inhabitants of the country.

Spirit: It is in the air, in the earth, in the sphere of the country, and it is breathed in; it impresses itself on the mind of the American. That country is also a newer formation, and its products are more simple and novel. The American ruins himself by fast living, but he is remarkable for his fresh new thoughts and practical way of doing things. In addition to these influences, there is to be added the fact that Indian spirits are attracted to their old home, and exercise a very decided influence on the minds of the present inhabitants.

Dr. Nehrer had a long conversation with a spirit who spoke in the French language. Mr. Webster was controlled by "Zoud," an Indian, who gave a great many tests, some of them very successfully; but as the medium is not in the habit of exercising his gift amongst strangers, the results were not so striking as to please the spirit, though the company was much gratified.

A warm interest is being felt in Mrs. Woodforde's progress. She will be glad to be invited to quiet family circles. Is there no London Spiritualist who could give her a comfortable home and needful sympathy during her development? Her guides complain much of the cruel isolation in which she is forced to exist, now that she has given up all for her new work, and stands so much in need of association and kindness.

THE PROGRESSIVE SCIENCES.

To the Editor.—Sir,—As a constant reader of the different English and American spiritualistic publications, I have noticed with regret the small attention which phrenology and mesmerism receive from the advocates of the preternatural harmonial philosophy. The two branches of study above mentioned should enlist the scrutiny of all cultured Spiritualists, for reasons at once apparent and justifiable, if we consider their psychological relationship. But how few we find who approach phrenology and mesmerism with a serious activity in the pursuit of scientific wisdom; the majority being content with impersonal research and second-hand evidence. This should not be the case. The beautiful "half-truths" of comparative phrenology—materialistic only to the slovenly student—no less than the elevating facts of mesmeric phenomena, should engage the thoughtful progressionist as themes of sacred interest. If our daily actions spring indirectly from certain cranial and temperamental conditions of physical organism, and if "words that burn" and "thoughts which breathe" indicate a mysterious but not unfathomable law of being, surely we are duty-bound to ascertain the peculiarities of such a law. The time has gone by when fashionable bias declines the impartial study of those sciences first honoured by Spurzheim and Mesmer; and as neither are antagonistic to conceivable spirituality in man, we may with especial emphasis pursue the twin investigation.

My plea for the progressive sciences is not a little strengthened by the accidents and inferences of "trance-mediumship," which peculiar phase of intellectual abstraction might receive enlightening explanation from a profound consideration of phreno-psychological teaching; for notwithstanding implied imposture or possible exaggeration in some quarters, I think the abnormal antics of entranced "sensitives" worthy of cautious esteem. Moreover, the eccentricities that come of electro-biological exertion bespeak a constitutional grandeur beyond the limitations of flesh and blood. Thus we arrive at Spiritualism, pure and simple, apart from, but not contrary to, preternatural revelation. Here, then, is the practical merit of phrenology and mesmerism as a key to much of the psychological bearing of good and bad deeds—the conceptions of the brain no less than the earnest movements of the hand. All that is wonderful in mechanical skill, much that is sublime in passion or grotesque in poetry, types of charity that bless men unpretentiously, and the phenomenal assumptions of music, sympathy, courage, sentiment, and religious devotion, would find partial solution from a diligent grasp of the sciences above named.—Yours truly,

Crowland, Peterborough, April 21st.

JOHN T. MARKLEY.

We have been favoured with a perusal of some literary communications through the writing mediumship of Miss Annie Fairlamb, Gateshead-on-Tyne. The medium is as yet under development, and we recommend her to persevere.

MR. MORSE'S TOUR.

In a few days Mr. Morse will leave London for a prolonged tour, extending over a great portion of England and Wales. Of course his visits are concentrated on such special points of activity as are able to extend to him an invitation. This is well as far as it goes, but the important work of opening up fresh ground must not be lost sight of. When Mr. Morse is in the neighbourhood, it is a comparatively easy matter to secure a visit from him, even if it is only to hold one seance at which the members of one family and a few inquiring visitors may be present. This is a course which we warmly recommend to investigators. Those who are intellectually inclined, and desire to know what Spiritualism is as taught by the spirits, will learn more in an hour's conversation with Mr. Morse's guides than in months of misdirected seeking. That all who live near the line of route may thus avail themselves of Mr. Morse's proximity, we publish the list of appointments, which at present may be thus stated:—

May 10.—Sturminster-Newton, Dorset.

May 25.—Llanelly, South Wales.

June 1.—Liverpool (two Sundays).

June 9.—Blackburn.

June 15.—Manchester.

The dates for Birmingham, Halifax, and Bishop Auckland are not yet fixed. While Mr. Morse is in the north he may go from Bishop Auckland to Newcastle; and Middlesbrough and Stockton and other places might profit by a visit. Mr. Morse would like to go by way of Carlisle on his journey from Newcastle to Preston, and we shall be glad to hear of some one in the border city who can arrange for one or more meetings. In all places where the friends of Spiritualism are yet few it will be better to limit the attendance at these meetings to those who are considered worthy of an introduction by some friend of the cause.

We hope our friends everywhere will receive Mr. Morse as a travelling representative of the Spiritual Institution, with full power to appoint local representatives, and accept the co-operation of individual representatives. From all helpers he is accredited to receive subscriptions, and likewise act as agent for publications and periodicals, for which he will also appoint local agents.

EXTRACT FROM A LETTER TO A FRIEND.

You object to the Spiritualists' belief in the eternal progress of all men; that it does away with free will in man; that if all men will ultimately arrive at an inconceivable state of moral excellence, it must be from a coercion of their wills on God's part. This view of the subject most likely arises from the orthodox notion that the good we do is all God's doing; the evil we do all our own. But the Spiritualist considers that a man's actions are all his own, whether good or bad; and that they will be good or evil according as his will is free or not free. Man is "the offspring of God," and consequently his nature is the same as that of his Divine Parent. God's nature is good, therefore man's must be good also. He cannot but will to do good. The reason he does not always do good may, I think, be explained in this way. God always does right because He has infinite knowledge to direct his choice. Man comes into the world with no knowledge; hence the necessity of his education by personal experience, and painful experience too; for none other would be available in the infancy of humanity. Reason would not suffice, for that is based upon experience. His actions being a succession of experiments, there must of necessity be many mistakes and failures. Moral errors we call sins. Each sin is followed by its consequent remorse—call it punishment if you will; but it is a useful punishment (an endless one would be worse than useless); for it has a remedial tendency—a reformatory effect. It is the chastisement of a loving father, not the sentence of a stern, vindictive autocrat.

If man's will were quite free to act, he would soon find out by personal experience what is the right course of action. But in this rudimentary and artificial state of life no man is quite free to act according to the promptings of his interior nature, for he is restricted by hereditary disposition and unfavourable surroundings. His freedom of will is curtailed more or less by these restrictions. But the fewer restrictions there are to bias his will, the more free is he to act in accordance with his real nature, and do what is right. It seems to me that man has quite enough freedom of will accorded to him for his own good. He has both the will and the power in his search for what is good to make all sorts of dangerous experiments short of utter and hopeless ruin; and with this, I think, he ought to be content. His sins even, by the bitter remorse they occasion, will be the most powerful incentives to forsake all evil ways, and follow those things that work for his peace. And by this painful experience he stands on firmer ground than he ever was on before. Even his sins are so many steps in the upward path of progress.

That he is not finally lost or ruined, notwithstanding the awful abysses of iniquity he has fallen into, is the result of his divine origin, as "the offspring of God," containing within himself all the divine perfections in a germinal state. Thus it is that he cannot be finally lost or utterly ruined, for such would be contrary to his very nature. But to say that therefore his will is not free is just as absurd as to say that God's will is not free, and more so; for God can do no wrong. He cannot commit an immoral action, because his nature and essence are Love. Do we therefore say, "His will is not free"? The gloomy and depressing dogma of "total depravity" has made all this confusion of thought respecting "free will." When once man's true nature is recognised, then we shall be in a fair way to have all restrictions to the free exercise of the human will removed; goodness will come natural to men, and babes will suck in virtue with their mother's milk.

AUSTRALIAN SPIRITUALISM.

Truth has a tendency to spread more rapidly in countries unfettered by conventional habits and by effete institutions propped up by vested interests. In Australia, Spiritualism is making progress in a way that delights the hearts of the faithful. A Mr. Denovan has been throwing light on the subject in popular lectures. More than half a sceptic twelve months ago, but naturally of an inquiring turn of mind, he resolved to probe the mysteries of the Spiritualist creed for himself.

He and a circle, of which he became the chairman, began their investigations with scientific impartiality. A girl of highly respectable parents acted as a "medium-medium." One evening, when the circle and chairman were assembled, a half-crown mysteriously dropped into the hand of this interesting creature. A kerosene lamp was burning on the table, so there could be no deception. Three of the circle saw, near the ceiling, a spirit-hand draped in white drop the money. Other half-crowns came in the course of the evening, and they were afterwards found to have been brought by invisible intelligences from the house of the medium's parents, half a mile from where the circle were sitting. At another meeting, a spirit, announcing himself as "Alfred Longmore," brought a red rose to a lady present who had been promised a flower, and, as is usual with all flowers brought by spirits, the stem became black, as if burned by electricity. It must be a mind hardened against the plainest laws of evidence that does not submit after this; but Mr. Denovan had more convincing proof for his hearers. He lent a friend his copy of the *Spiritualist*. This friend called a day or two afterwards to apologise for having lost the journal. To his utter astonishment, Mr. Denovan pulled the paper out of a desk and displayed it. He had found it lying on a table. A spirit made the medium write, "I found the paper." "I leave you," exclaimed Mr. Denovan, "as wise men, to judge what power it can be that thus can go into people's houses unseen, bring out things, and convey them through the air for long distances into rooms with doors locked and windows bolted." We are overwhelmed by this mystery. If any Australians, after such convincing facts, hold out against Mr. Denovan, that gentleman may be excused for thinking them a very stiff-necked people.—*The Globe* (London), April 22nd, 1873.

THE MARYLEBONE ASSOCIATION OF SPIRITUALISTS.

The above society, so well known for its arduous efforts in favour of Spiritualism, intends holding a tea-meeting at the Hall of Progress, 30, Old Church Street, Paddington, on May 12. After tea there will be a public meeting. Readings of a select character, and vocal and instrumental music of a high class, will enliven the evening's proceedings. We learn from our friends that they intend making this gathering as jovial and friendly as possible. Miss Claxton, who has so highly delighted the audience on several occasions, has kindly consented to be present; also Mr. Henry Griffiths, whose abilities are known so well. "Historious" intends giving two readings. We have no doubt that if our friends will rally round this society, they will be well repaid for their patronage.

The meeting takes place on May 12th, commencing at 6.30 p.m. Tickets 1s. each. After tea, at eight o'clock, admission 3d. Tickets may be had of the following gentlemen:—Mr. Cowper, 388, Edgware Road; Mr. Hocker, 33, Henry Street, St. John's Wood; Mr. Freehold, 9, North Street, Manchester Square; Mr. Whittingham, 27, Warren Street, Fitzroy Square; Mr. Maynard, 103, Lisson Grove; Mr. White, 11, Little Marylebone Street; and at the Progressive Library.—Charles White, Hon. Sec., 11, Little Marylebone Street.

LONDON SPIRITUALISTS, especially those in the Clerkenwell and Islington districts, are earnestly invited to attend a meeting at 7, Corporation Row, Clerkenwell, on Thursday evening, May 7, to reconstitute the St. John's Association of Spiritualists, which for several years has met in that place. This association is the only one in London which has done a public work, and therefore it has legitimate claims on all. Without let or hindrance this society has freely admitted the public to all its lectures, meetings, and seances, and for support it has depended entirely on voluntary contributions. These have been slight enough, but sufficient to enable the modest little society, the oldest in London, to do an immense amount of good. Deputations from other societies in London will be welcomed, that they may state the means used to ensure success in their respective organisations. It is hoped that local Spiritualists will not shirk this meeting, but come forward and do their duty, for a time sustaining the responsibilities of office, and otherwise co-operating with the few friends who have so nobly worked for the enlightenment of the people.

ROBERT OWEN'S BIRTHDAY, MAY 14TH, 1771.—The 102nd anniversary will be held on Wednesday evening, May 14th, 1873, at the Central Co-operative Agency, 55, Castle Street, late the Princess's Concert Rooms, at the back of the Princess's Theatre, Oxford Street. Dr. Henry Travis, one of Robert Owen's literary executors, will preside, supported by some of the old social missionaries now living, also by Mrs. Ernestine Rose, who will address the meeting. Music, vocal and instrumental, will be provided, including Mr. Viotti Collins, the eminent violinist, who will give two of his marvellous performances. Tickets 1s. 6d. each (including tea, coffee, and other refreshments, will be laid out in the hall), early application for which should be made to the hon. secretary, E. Truelove, 256, High Holborn. All those who approve are earnestly invited to inform their friends.

HEALING MEDIUMS.—Mr. Thomas Tate, Procter's Buildings, Dudley Hill, near Bradford, is desirous of devoting two days in the week to the cause of suffering humanity—viz., Monday, two till eight p.m., and Wednesday from nine a.m. till eight p.m. Mr. John Crane, Ossett Common, will also attend to all who may apply to him. These mediums will visit patients at their own residences if required.

THE PHILOSOPHY OF "NARROW ESCAPES."

To the Editor.—Sir,—At a Manchester seance an interesting question was recently raised touching the extent to which spirits were enabled to guard against danger the bodies of those persons who possess mediumistic power. The spirit controlling stated that the medium had been protected from bodily injury on several occasions through the influence of her spirit-friends, who were enabled to guard her against a threatened injury. Reference was then made to railway accidents, and the question was asked whether those persons who seemed to have such marvellously narrow escapes from death, and who were saved by spiritual influence; and the reply was in the affirmative. The mediums, spirits would be frequently able to warn them of coming danger in time to prevent many accidents.

I report these remarks for what they are worth, in the hope that through "Tien-Sien-Tie," or the experiences of other of your readers, the idea may be better ventilated.—Yours respectfully, F. A. E.

P.S.—If this theory be true, persons who are in the future appointed to undertake perilous expeditions must have their qualifications tested from a new point of view, and questions of "luck" may suppose.

[The literature of Spiritualism is replete with incidents of escapes from danger through spirit-influence. A. J. Davis gives a lucid account of what occurred to himself in that way. It is also on record that engine-drivers have been aided in their duties by spirits.—Ed. M.]

BARROW-IN-FURNESS.—A long communication from Mr. J. Walmsley gives full details of a visit paid to the circle at Barrow by Mr. E. Taylor, of Keighley. During Mr. Taylor's residence of eleven days at Barrow he was controlled many times, and by a great variety of spirits. Some spoke in an unknown language, but a local medium was similarly controlled, and the two spirits conversed with great fluency and emotion. Mr. Taylor also speedily relieved two sufferers—one from neuralgia, the other from rheumatism. The sermons and discourses given by Mr. Taylor in the trance afforded great satisfaction. The Spiritualists of Barrow have been much encouraged by the visit.

NOTTINGHAM.—Mr. Ashworth thus writes respecting the visit of Mr. Wallace, missionary medium:—"I believe both he and the friends have spent an enjoyable week together. Seances were held during the week at the homes of Messrs. Redgate, Charlesworth, and Reeves respectively, at which table-tipping and trance-speaking took place. On Sunday afternoon Mr. Wallace attended the Lyceum, and appeared exceedingly interested with our mode of education, as also with the recitations given by the members, it being Convention Day. He also made a few remarks to the children, which were duly appreciated. In the evening nearly 100 persons assembled at the 'British Workman's Home, Derby Road, to listen to what might be given through him. An address of over an hour's length upon the origin and many absurd doctrines of the Bible was listened to with great interest. 'We are told,' he said, 'that the Bible is a perfect revelation from God; but that can't be, for as God alone is perfect, man—who is imperfect—could not receive a perfect revelation.' Mr. Wallace has gone on to Walsall.—Fraternalists yours, JAMES ASHWORTH.—92, Marple Street, Nottingham."

RULES FOR CONTROVERSY.—Let us make at least this rule—never to condemn a book unless we have read it. No doctrine for which we are contending can be more certain than this ten-thousand-times neglected yet most essential duty. Not to have read a book is a safe, decisive, final answer to those who ask you to condemn it or its author. Let us never condemn in one man the same sentiment which in another we forgive or applaud. The difference of profession, or rank, or popularity, can make no difference whatever in the right or wrong, the truth or falsehood, of the doctrine which we are supporting or attacking. Let us never judge of one side of the question without hearing or judging of the other also. To hear one side only is most grateful to our natural carnal indolence, but it is not the course of those who judge righteous judgment whether in things human or divine. Let us never impute to our opponents, whether churches, sects, or individuals, intentions which they themselves disclaim, nor fasten upon them opprobrious names which they themselves repudiate. To do so is an immense temptation; the wound, the annoyance, given by a single word—papist, heretic, infidel, atheist, and many another black phrase—sues us the trouble of a hundred facts and a hundred arguments; but it is not the less a fang of the old serpent's tooth—a sting of the old serpent's rage. Let us never attack anyone without first making out deliberately, carefully, seriously, all the points wherein we agree; and then, and not till then, stating the points wherein we disagree; and stating these also to ourselves no less deliberately, carefully, and seriously, lest, after all, there should be, perchance, no disagreement at all, or not that which we thought there was. Bound by these rules, the dragon of controversy would not be altogether strangled, but he would be compressed within very small compass indeed.—Dean Stanley.

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

FRIDAY, MAY 2. Seance by Mr. Morse, Trance Medium, at 8 o'clock. Admission 1s.
SUNDAY, MAY 4. Services at Cavendish Rooms, at 7 o'clock. Mr. Morse will speak in the Temple.
MONDAY, MAY 5. Seance by Mr. Morse, Medium for Physical Phenomena, at 8 o'clock. Admission, 2s. 6d.
WEDNESDAY, MAY 7. Afternoon Seance at 5 o'clock, by Mr. Morse. Admission 2s. 6d.
 Developing Circle by Mr. Cogman, at 8. Tickets, for a Course of Four sittings, 9s.
 Mrs. Olive, Test and Trance-medium, at 8 o'clock. Admission, 2s. 6d.
THURSDAY, MAY 8. Dark Seance by Mr. Morse, at 8. Admission, 2s. 6d.

SEANCES IN LONDON DURING THE WEEK.

FRIDAY, MAY 2. South London Association of Progressive Spiritualists, 24, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to write to F. M. Taylor, care of Mr. Weeks, as above.
SATURDAY, MAY 3. Mr. Morse, Mr. Williams. See advts.
SUNDAY, MAY 4. At Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
 Lecture at Temperance Hall, Tyssen Street, Bethnal Green Road, at 7.
MONDAY, MAY 5. Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
 Mr. Williams. See advertisement.
 Ball's Pond Association of Inquirers into Spiritualism, 102, Ball's Pond Road, Islington. Admission Free. Commence at 8.
 Brixton, at Mr. Rouse's, 45, Braham Road, Motryn Road, on Monday, Wednesday, and Friday, at 8.
TUESDAY, MAY 6. Seance at the Temperance Hall, Tyssen Street, Bethnal Green Road, at 8.
THURSDAY, MAY 8. Dalton Association of Inquirers into Spiritualism. Seance at their rooms, 14, Navarino Road, Dalton, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
 St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell. To commence at 8.30 p.m. Free.
 Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 4. KEIGHLEY, 10.30 a.m. and 3.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
 BOWLING BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
 BREATLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Lillingworth.
 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.
 COVING, at George Holdroyd's, at 6 p.m.
 HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.
 GANTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.
 MORLEY, Mr. H. 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 Homeschool British Workmen's Home," Derby Road. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.
 ORETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.
 BISHOP AUCLAND, at Mr. Faudt's, Waldron Street, at 6 o'clock. Notice is required from strangers.
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Newgate Street, at 8 p.m.
 LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.
 RATLEY, at Mr. Parkinson's, Taylor Street, at 2.30 and 6 p.m. Messrs. Kinan and Dewhurst, Mediums.
 DARTINGTON Spiritualist Association, Club Room, Mechanics' Institute. Public Meeting at 6 p.m. Mrs. J. A. Butterfield, Inspirational Medium.
MONDAY, MAY 5. HULL, 42, New King Street, at 7.30.
TUESDAY, MAY 6. KEIGHLEY, at 1.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
 BOWLING BRIDGE, at Mr. W. Robinson's, Causeway Head, 4 p.m.
WEDNESDAY, MAY 7. BOWLING, Spiritualists' Meeting Room, 8 p.m.
 HAGG'S LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.
 MORLEY, Mr. Edmund Baines's, Town End, at 7.30, for development.
 ORETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.
 DARTINGTON 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 8. BOWLING, Hall Lane, 7.30 p.m.
 GANTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
 WEST HARTLEPOOL, Seance at Mr. Hall's, Adelaide Street.
 BISHOP AUCLAND, at Mr. Faudt'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 8, Stafford Street, at 8 p.m.
FRIDAY, MAY 9. LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7 o'clock.

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MRS. MARSHALL, PROPHETICAL AND CLAIRVOYANT MEDIUM, RECEIVES at her residence, 29, St. Andrew's Road, Hildon, W.—Private Seances, 10s. and 5s. each.

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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 1d. Reserved Seats, 6d.

NEXT SUNDAY IN LONDON.

Sunday Services for Spiritualists, at Cavendish Rooms, Marlborough Street, Wells Street, Oxford Street, at 7. Mr. Morse will speak in the Trance State, under Spirit Influence.

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

Sunday Lecture Society, St. George's Hall, at 4. Professor W. E. Clifford, M.A. (Cambridge), on "The Relations between Science and some Modern Poetry." (Last lecture this season.)

"An Unfettered Pulpit," South Place Chapel, Finsbury, at 11.15. M. D. Conway, on "The Open Secret of the World."

New Hall of Science, Old Street. C. Bradlaugh, on "The Inspiration of the Bible," in reply to the Bishop of Lincoln.

Dr. BARNES, who announces himself as a great champion in debate, is advertised to lecture, with free discussion, on "Modern Spiritualism," on May 5, at the New Hall, Omega Place, Alpha Road, St. John's Wood; admission 6d. and 3d.