



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

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[PRICE ONE PENNY.]

RIFTS IN THE CLOUD.

By HENRY E. RUSSELL.

(Continued from No. 161.)

"Wussell, would you like to feel my hair," said "Peter," the spirit who is so well known in connection with the seances of Mr. Williams and of Mr. Herne. Of course the reply was in the affirmative. "Peter's" hair was most decidedly of coarse texture to the touch, and was unmistakably in a very rough state on the occasion to which I allude. I remarked this to him, and asked if he would like to comb it. "Oh, yes, Wussell; I'll comb it, if you'll lend me a comb." So I produced a small pocket-comb which I had in my pocket. This he immediately took from my hand, and proceeded to comb with it his tangled locks, the sound of the teeth of the comb being forced through producing the peculiar scratching sound which can only be successfully imitated by the tearing of a cocoa-fibre mat. "Wussell,"—this is the appellation which "Peter" gives me when he does not call me by the more familiar designation, "Harry"—"Wussell, your hair would be all the better for combing; shall I do it? I won't hurt you." Whereupon he took off some upper portion of his materialised spirit-raiment, which felt like very fine soft French merino, and shaking it out in front of me, as he stood behind my chair, drew one end of it round my neck, tucking two of the corners behind my shirt-collar, just the same as a hairdresser's cloth is adjusted. "Peter" then very coolly spat in his hand several times, and rubbed my head all over with his palm, remarking that my hair was very dry, and wanted pomatum. The proverbial loquacity of a hairdresser was then acted to the life by "Peter," who, between observations and questions to myself, would every now and then during the progress of his self-imposed task, rest his left hand on my head, keeping it thus in proper position, and his right hand holding the comb and also resting on my head, he would join in conversation with my mother, sister, and Mr. Clifford Smith, who were then present. After having well combed and adjusted my hair, parting it according to my request, and uttered sundry exclamations of satisfaction on my improved appearance, he leisurely shook out the spirit-raiment with which he had enveloped me for the occasion, and handed it to the others that they might feel its texture. On another evening "Peter" used my pocket-handkerchief instead of a portion of his own costume, and with my pocket-comb dressed my hair in a very grotesque fashion. But, as in all spirit-manifestations, however ludicrous they may appear in many instances to some persons, there was information to be imparted—and it is a speciality in "Peter's" words and actions that he seems to delight in clothing the lessons he gives us in an original garb, which only thoughtful observers can understand. And so instead of being a piece of buffoonery, "beneath the dignity" of the ideal spirit existing only in the imagination of the orthodox Pharisee, the simple act of combing my hair served to illustrate the manner in which the spirit-light is produced. Drawing sparks of electricity from my hair with each movement of the comb, and collecting a portion by some unknown means in his hand, he threw a small luminous mass of light upon the table in front of us, explaining, "There, that is how we get the spirit-lights. We draw the electricity from the heads of those who possess this power, and it is only when the brain is passive that we can procure sufficient for our purpose." This was to me another lesson on conditions.

Perhaps the most remarkable manifestation ever given within the memory of the present generation was given by our spirit-friend, "John King," at my house on the 4th instant. On this occasion Mr. Williams, accompanied by Mr. Clifford Smith, paid me a visit. We did not use a table on that evening, but sat round a harmonium placed in the centre of the room, and near a couch on which the medium comfortably reclined. My sister sat at the key-board of the instrument, and played as the spirits requested; Mr. Clifford Smith on one side of her, my mother on the other, whilst I completed the end of the circle segment by sitting next. Soon there was a loud clatter amongst the fire-irons, and the voice of "Peter" was heard, "Yes, it's only me; I'm raking out the fire." The fire had not been thoroughly extinguished previously to

our putting out the lamp. The front-door bell here rang, and as we could not leave the room to call the servant, it rang several times. "Peter" at once noticed this, and remarked, "Well, where ever can that girl have got to? Here! you Sarah!" he called out, at the same time loudly striking the back of the fire-grate with the shovel he was using to extinguish the embers; "Sarah! Sarah! why don't you go to the door?" At length, no response being given, Mr. Smith kindly volunteered to see who the persistent ringer was, and then we resumed our sitting. The well-remembered voice of my father, who is in spirit-life, was then almost immediately heard, and he was seen and recognised by each of us, standing near my chair, and holding a luminous globe in his hand. Passing to the other side of my mother, he knelt down, and brilliantly illuminated the whole of his form and features. Walking around the room, he spoke to each of us, and pausing by the side of Mr. Clifford Smith, he showed us how "power" can be drawn from the human hand, by drawing the spirit-fingers over its surface, and then throwing the collected magnetism over the spirit-light. The crystal-shaped light he held was thus made very brilliant, before he gave it to "John King," who here put in his appearance, with his hearty, friendly greeting. And now comes the most unique feature of this glorious meeting. "John" not only lighted up the room by his beautiful spirit-lamp, but, at my request, he walked over to the side of the medium, who was lying completely entranced upon the couch, and threw its direct rays upon Mr. Williams's recumbent form. Lifting up the hands of the sleeping medium, "John" remarked, "See here, Harry, here I am beside 'Ted.'" Then dropping Mr. Williams's hands, which fell on the couch like the hands of a corpse, he continued, "Now you see me standing by his side, a distinct individual from the medium," at the same time lighting up with brilliant effect his own form and the medium's figure, so that two distinct individuals could be plainly seen by each one of us, and at the same time each of us, as well as the furniture in the room, could be distinctly observed. "John" here remarked, in a saddened, wearied tone of voice, "You see these things can be done; but it does not seem to do much good to publish them, because people who hear or read of such things won't believe them, unless they get the same." My father then came behind my chair, and placing his hands beneath my chin, drew my head back, stooped down, and kissed me. Standing by my mother's chair, he talked to her whilst she passed her hand under his outer robe, and felt his side, his under dress being of closely-fitting soft material, whilst his brilliantly white outer raiment was like soft India muslin. Leaning against my shoulders at the back of my chair, so that the perfect form of his illuminated person could be plainly seen, he remained for a considerable time talking with us. In fact, so perfectly materialised were the spirits on this occasion, that my father, in walking round the room, rested his hand on the shoulders of each one he passed, as if to assist his progress, and once he struck his foot with so much force against the leg of a side table that the blow could be heard by each of us. On wishing us all good night, "John" reminded us that we were never to thank the manifesting spirits, but rather the unseen Spirit, our one Father in Heaven.

(To be continued.)

"CHAMBERS' JOURNAL" ON SPIRITUALISM.

I have too much respect for the memory of the late Robert Chambers (who was well known to be a believer in Spiritualism) to suppose that he cares to descend from the spirit-world for the purpose of watching over the interests of the journal that bears his name; but I can well imagine that if he were to do so, it would be a deep sorrow to him to know that those who have succeeded him in the management of that paper should have the unblushing effrontery to publish the recent article on "Spirit-Circles, and How to Move in Them," which appeared on April 26th, 1873, immediately under the title of that periodical, which is there stated to be "conducted by William and Robert Chambers."

Given a copy of the *Messenger*, an unscrupulous penny-a-liner, whose only object is to contribute a smart article to a magazine, combined with a profound ignorance of the subject he is going to write upon—with the

exception, perhaps, of five minutes' experience of after-dinner table-turning in the congenial society of a few long-eared sceptics like himself—and we should naturally expect to find no better result than the article before us. I have read the article in question through with considerable care, in the hope of finding some tangible and sensible argument against the truths of Spiritualism, which it would be worth while replying to, but am sorry to find that it is labour in vain, for whatever objections he advances are contradicted in his own pages.

To begin with, he tells us "it is certain that Spiritualism has attained a very wide development in America, and is growing, though it has never produced one halfpenny-worth of fruit, in England itself." Well, the learned scribe who penned the foregoing piece of ignorant misrepresentation has at least no reason to complain of its producing no fruit, for he has at any rate managed to put a few shillings into his pockets by writing an article more than three pages in length; and we may at least presume that he has not written it for love of mankind. But Spiritualism has done even more than provided food for the sneers of such writers as the foregoing, for it has converted numberless Materialists to a belief in God and a future state; and the orthodox Christian who believes that the souls of infidels go direct to hell must surely admit that it is no small gain to have "saved the souls" of men like Dr. Sexton, Dr. Gully, the late Dr. Elliotson, and hundreds of others who have been converted from Materialism to Spiritualism, especially when the Rev. H. Stowell at a recent meeting of the Society for the Conversion of the Jews stated that if the whole income of that Society, £30,000 per annum, only resulted in the conversion of one Jew, he would not consider that one soul "saved from damnation" was dearly bought at the price.

Further on says the writer: "Not for one moment does it seem to cross the minds of these individuals that there is anything irreverent in calling from the tomb their dead, and listening to twaddle." Here the poor man evidently assumes that Spiritualists call up the decaying body out of the grave, and commune with the dead man's bones! No one would be more willing to admit the irreverence of such conduct as this than Spiritualists, and it is only the mind of a man who is so densely Materialistic in his religious views as utterly to discredit our possessing what St. Paul calls "a spiritual body," as well as "a natural body," who could write such rubbish as we find in the article in question. His own confessed ignorance of the fact, abundantly attested by all spirit-communications, that spirits do not return to us from the tomb, is a sufficient refutation of his next taunt, that "out of the thousands of eminent departed spirits that have been 'interviewed' there has not one single piece of information resulted that was not known before." The readers of the MEDIUM are sufficiently alive to the value of spirit-teachings to render it unnecessary to enumerate further what Spiritualism has taught, excepting shortly to state that it alike proves the immortality of the soul and the uselessness of creeds—in other words, it is the death-blow to Materialism and Sectarianism.

I cannot help paraphrasing another sapient remark of this writer in alluding to your advertisements of seances, of which he tells us there are a score "advertised in the Spiritualist newspapers now before us for the ensuing week . . . where this rubbish may be shot, and is shot into the long ears of hundreds every evening." As he tells us further on that he has himself "attended such circles with the most praiseworthy punctuality, and never has met with a spirit yet, nor anything like one," it is clear that his own ears have been far too long for the admission of truth into his weak brain. His article contains nothing but the hackneyed objections, and to use his own words (slightly altered), "there are a score of periodicals where this sort of rubbish may be shot, and is shot into the long ears of hundreds of admiring readers every week." Again, in criticising the "Rules of the Spirit-Circle," he finds occasion to sneer at the suggestion that "a humble, candid, inquiring spirit, unprejudiced, and receptive of truth," is the only proper frame of mind for inquiring into Spiritualism, which he interprets to mean "a curious and credulous fool." All I can say is, that if his words express his own frame of mind whilst "attending the circles with such praiseworthy punctuality," we need not be surprised at his first objection that the individuals whom he supposes to proceed from the tomb (!) talked twaddle, for one of the best-known laws of spirit-communication is that "like attracts like." Lastly, after enumerating a number of startling physical manifestations, as reported in the MEDIUM, such as the introduction of snow into a room during a seance, the transportation of Mrs. Guppy, and several facts occurring in a seance at Mr. Bassett's, where "the direct spirit-voice spoke readily, and the spirit-lights were numerous and brilliant," he coolly winds up his article by giving his intelligent readers his own statement as fact that the "utterances of spirits are confined to rapping only," and that "the art of speech" is in disuse with the spirits. Evidently the art of misrepresenting the truth flourishes amazingly in the pages of "Chambers' Journal."—I remain, yours respectfully, FAIRZ.

A LETTER FROM JUDGE EDMONDS

informs us of that excellent man's continued labours in the cause of Spiritualism. He publishes an edition of his tracts and letters yearly, and soon expects to issue a new impression, with the addition of the author's views on government, &c. The Judge also observes: "An incident happened last week which interested me not a little. A gentleman of this city, a stranger to me, sought an interview with me. He had been brought up in the strictest sect of the orthodox, but being a man of fortune he had devoted his life to scientific pursuits, and by his progress in them had been gradually led to disbelieve what he had been taught as religion, and found himself floating into Atheism. That disturbed him very much, so much that his health was affected, his sleep broken, his appetite gone, and his power of studying impaired. He knew not where to go for refuge. But he came across an article in a stray number of your magazine, and that pointed him to Spiritualism. He examined into the matter, got and read Owen's books, and then came to me, finding thus a relief from his troubles. He is about going to Europe to prosecute his studies, and of his own accord told me he intended to call on you." This case is one of thousands in which Spiritualism is of the greatest benefit to man, in that it makes life enjoyable, which would be a great matter, even if it did not give assurance of a continuance of life beyond the grave. It is also gratifying to hear of the usefulness of the English Spiritual Institution from such great distances.

DISTRICT ORGANISATION.

It is to be regretted that in many towns and districts throughout the country there is no proper organisation amongst the Spiritualists, and in consequence Spiritualism is not making the progress that it would do otherwise, if such Spiritualists as do exist in various parts of the country were organised. In my opinion a society ought to be formed in every town and village in the country where Spiritualism is at all known. A half-dozen earnest minds might easily form such a society, and out of their number elect a president, treasurer, and secretary, the remainder uniting themselves into a committee for the purpose of arranging meetings, seances, lectures, &c. Of course the greater the number the greater the result, for "in the multitude of counsellors there is wisdom." It is necessary to take into consideration many little details at the commencement. If a successful and extended organisation be desired, of course in the first place rules and regulations are necessary for the government of the members. I would here say that the Liverpool Society has recently published a very excellent code of rules, which I can recommend to the consideration of all who may be wished to organise. These rules have been carefully revised by Mr. Burns and the committee of the Liverpool Society, and they are very suitable for the present state of Spiritualism. Anyone desirous of having a copy can be furnished with one by sending Mr. Burns a halfpenny stamp. The Liverpool Society sell them at their rooms at a penny each, and in this way they dispose of a large quantity to the outside public. There is also printed with them, in the form of an appendix, instructions and rules how to investigate at family circles, &c. The latter entices investigators to notice the subject, and through the instructions quite a number of family circles have been formed, while many have been led to join the society by the open and unsectarian character of its platform.

A SPIRITUALIST HYMN BOOK.

Since Sunday services have been organised, a great want has been felt for a good and enlarged edition of Spiritualist songs and hymns, such as can be used on Sundays or other occasions in public meetings. There are some already published, the "Psalms of Life," the "Spiritual Harp," and the "Spiritual Lyre;" the two former are American publications, and are more adapted for lyceums and young children, they do not supply the want which is required for public services. The "Spiritual Lyre" is the best so far, but we think it might easily be enlarged and improved. If some literary gentleman or lady with a little leisure at their disposal could make a selection of hymns suitable for public worship, or if those who had even a single hymn in their possession would forward them to Mr. Burns or to a committee which could be appointed at the next annual conference, who could revise them for publication, a great boon would be conferred upon the Spiritualists, and a great want, which has been long felt, supplied. Many poems of great beauty have from time to time been given by spirits through mediums, &c.; a selection of these could be made and compiled with others, which would constitute a really good hymn book, worthy the great body of Spiritualists. This subject will no doubt be taken into consideration at the next annual conference, but before that time a great deal might be done by individuals in the way of collecting good and suitable hymns, and these hymns could be forwarded to the president of the conference for consideration, and afterwards passed into the hands of a committee appointed for the purpose of revising them for publication. I hope these matters will soon be taken up and properly ventilated through the columns of the MEDIUM.

MR. MORSE'S PUBLISHED ADDRESSES.

There has been such a great demand for the address entitled "What of the Dead?" that the Liverpool Psychological Society are publishing another edition (the fifth thousand). It is now in the printer's hands and will be ready in a few days. A great many copies have been bought by members and investigators who wished to distribute them amongst their friends. We shall soon want 20,000 copies printed if the present demand continue; 2000 were sold in a few days. The pamphlet well repays reading half-a-dozen times over—in fact the oftener it is read the more beauty is found in it. It offends no one, however bigoted he may be; it appeals to the judgment of all, and presses the question home to every man's intellect and better nature. I think that the various societies throughout the country should be supplied with it. We have also the "Phenomena of Death" in the hands of the printer. This is a splendid address, and the most instructive of the two. It treads over ground and propounds theories quite new even to Spiritualists. This also will be ready in a few days and will be sold at the same price, viz., one penny each. All orders for either of the above can be sent to Mr. J. Burns, 15, Southampton Row, Holborn, London, W.C., who will also supply the trade.

10, Dunkeld Street, Liverpool.

JOHN CHAPMAN, Hon. Sec.

[The above letter is worthy of deep attention. The question of organisation is now becoming daily more important, and we shall be glad to devote our Sundays to it in a practical form by visiting the various district centres, and conferring with the earnest workers as to the best mode of procedure. The necessity for a hymn book was never felt in Spiritualism till about two years ago. The "Spiritual Lyre" has been a success. The edition is nearly out, and the capital invested will be about returned when the last copy is paid for. We were about to advance the same suggestion as that offered by Mr. Chapman, that Spiritualists send in hymns and tunes wherefrom to select an enlarged and improved book of hymns.—Ed. M.]

Mr. KELSALL, Manchester, continues the subject opened in a recent letter by "A. D.," and thinks the devil has wonderfully changed his tactics if he is the author of table-rapping and the benedict results which flow therefrom.

Mr. PRENTICE MELFORD spoke to a limited audience in the Mechanics' Hall, Bishop Auckland on Tuesday night, last week; the subject: "California." This lecture was replete with interesting information relative to that country, tinged with a quiet "run" of philosophical humour. He again appeared at the same place on Friday evening, the subject being, "The Use and Abuse of Spiritualism in America."

THE NATIONAL REFORMER ON THE HECKMONDWIKE DEBATE.

In reporting the debate at Heckmondwike in the *National Reformer* Mr. H. Hewson observes: "If statements were facts and assertions proofs, Mr. Burns certainly made good his position." We have simply to state that the "if" is quite unnecessary in the above sentence. The facts of Spiritualism do not depend on the "assertion" of Mr. Burns, or any other man. They are now universally acknowledged, even by Mr. Reddalls himself, who, however, in rather a disingenuous manner, made it appear that he discredited them, while he did not point out one "assertion" or "statement" which was erroneous. Mr. Hewson proceeds: "Unfortunately for him (Mr. Burns), such a course of procedure was not the way to convince Secularists." We should think the Secularists are in the unfortunate position, for they do not understand the purport of debate nor the force of argument. A discussion is not an occasion for the experimental illustration of facts, but for considering what well-known facts indicate—what we are to understand by them. In a debate it is understood that both sides are equally conversant with the facts before they meet on the platform, otherwise the person who is deficient in a knowledge of the facts is not fit to undertake the task of debating their import. This is what Mr. Burns taxed Mr. Reddalls with, and he also told the audience that each man should get experimental knowledge for himself before coming to a decision. No Spiritualist pretends to convince a person uninstructed in the facts, and so Mr. Burns's task was simply to show that his interpretation of the facts sustained the affirmative of the proposition under discussion, and which he appears to have done even to the satisfaction of Mr. Hewson. Mr. Hewson further remarks that "the manner in which Mr. Reddalls handled his opponent highly pleased his friends, and, I believe, the major part of the audience." Yes; Mr. Reddalls endeavoured to "handle his opponent" while his opponent handled the subject. Personal declamation will always go down with "the major part of an audience," if the bulk of the company happens to be Secularists. We think this is no credit either to the "major part" or to the man they applaud. The vote of an incensed mob can never alter the power of logical proof, which we are pleased to see Mr. Hewson concedes to Mr. Burns.

MESMERISM AT BIRMINGHAM.

Mr. Jabez Lones gave his last mesmeric entertainment for the season on the 20th inst., when there would be about 1000 persons in attendance. Mr. B. Hawkes presided, and introduced the distinguished operator by remarking: "We are ever hearing it asked, What good is there in this or that new or unknown subject? just as children, while engrossed in their infantile games ask, What good is there in going to school? What is the use of A B C, twice one are two, and all that kind of nonsense? Go to school! Not I. Better far it is to play at marbles than bother one's little head with such confusing rubbish. But the wise parent says, Yes, you shall go. I know what these things mean, though you do not. Some day you will discover that these things are of great good, though distasteful and apparently preposterous now. Suppose it had been said to my great-grandmother, Every child may carry about a box of matches and strike a light when they please by rubbing these matches against the side of the box, flint and tinder not being required, the good old lady would have been alarmed at the consequences, and exclaimed, For Heaven's sake, do not spread such knowledge, or we shall never be safe! Any evil-disposed person might burn us all up at any instant! But if the knowledge of how to make fire were blotted out from the mind of man, how much better would he be than the naked savages? It is true that if fire is misused it is a most gigantic means of evil, and therefore it is the means of great good. What good indeed is it which cannot be turned to an evil by misuse? But surely that is no argument for ignoring a thing or permitting mankind to remain unacquainted with its merits. The best cure for a misuse of it is to teach man the benefits to be derived from its proper use. This evening Mr. Lones will show you that man has power over the invisible forces of nature as well as her more external vestiture. These inner forces are the more powerful, for they are the cause of that which is visible. If, then, we derive so much benefit from a knowledge of that which is external, how much more will it exalt us to become acquainted with a more important plane of creation? and let us not pooh-pooh the value of that which is unknown, nor fear the result; otherwise we will not follow in those footsteps which have led to the present high degree of civilisation."

Mr. Lones then proceeded with his experiments. After gazing at the audience a few seconds, three persons closed their eyes, and could not open them till he permitted them to do so. Against their own will the lecturer then drew by his will-power persons from the audience, who clambered on to the platform as if in desperation. Having got a sufficient number on to the platform, Mr. Lones put them through many amazing exercises. By a touch of his finger they would writhe in agony; the next instant they would be transported with joy. All the faculties of the brain were thus operated on for about two hours, affording intense amusement as well as solid food for thought. One man was rendered cataleptic, so that when his heels rested on one chair and his head on another, he was so rigid that another person could get up and stand on his chest without bending him. The proceedings closed amidst the most hearty applause.

Mr. COGMAN is arranging a series of lectures at his institution, 15, St. Peter's Road, Mile End. The opening lecture will be given on Tuesday evening, June 10, by Mr. J. Burns, of the Spiritual Institution. Free discussion will be invited.

"JOHN KING" is attaining to fame in America. A gentleman in Orange Co., New York, writes, ordering *Human Nature* and the "Dialectical Report," and observes: "I happened to go into the *Banner of Light* office in Boston, and saw and bought the April number of *Human Nature*. If I had not just been into Dr. H. Slade's and witnessed his astounding mediumship, I should have given small credence to the account of the portrait of 'John King.' It is true all the world over that mankind appreciate truth just in accordance with their knowledge. It is gratifying to see the same phenomena occur on both sides of the Atlantic.

MANIFESTATIONS AT STOCKWELL.

To the Editor of the *Medium and Daybreak*.

SIR,—Having the investigation and promotion of the wonderful and, at present, mysterious phenomena called Spiritualism at heart, and feeling that every additional testimony given to the world will be verifying those already given—help to strengthen the foundation of a science, which, when understood, will prove the greatest blessing ever conferred upon mankind, not only by enabling us to hold communion with the departed souls of our dearest friends, and by bringing us nearer to God, but by giving us an insight into the second life, and thereby taking away entirely the dread of death—we should, therefore, feel obliged by your inserting in your valuable journal, to which we are regular subscribers, the following account of a private seance held at Mrs. Evans's, 9, St. Andrew's Terrace, Dalryell Road, Stockwell, on the evening of the 12th instant.

We have held a small and select circle at the above address every Friday evening for the past three months, and have obtained powerful manifestations, and, as a rule, truthful and straightforward answers to questions, but wishing for something more, and having heard that Mrs. Bassett, of Stratford, was a powerful medium, we, through a mutual friend, invited her to sit with us one evening. She kindly consented to come, naming Monday, the 12th instant as the most convenient to her. At seven o'clock we took our seats round a large and heavy mahogany table. Besides our select circle, which consists of Mrs. Evans, Mr. Morrison, Mr. Adcock, Mr. Edwin Evans, and Mr. Fullford, there were Mrs. Bassett, Miss Smith, and Mr. Standen, making in all eight persons.

Having taken our seats, and turned the gas out, we commenced the proceedings by singing a hymn; the table at once rose from the ground, and beat time to the tune with beautifully soft movements. A few questions were then asked, which were answered in the usual way, namely, by the table rising at the required letter as the alphabet was called over. The spirit was then asked to answer by raps, which he did. Raps, loud and distinct, were heard all over the room; after which a thick, husky voice was heard some distance behind, and considerably above Mrs. Bassett. The voice, which was recognised by Mrs. Bassett as "James's," gave us, in a loud, audible tone, information as to what mediums were present, and also gave them advice as to developing, &c. After conversing with the spirit some time, several lights were seen, between which the outline of a face was seen, and, no doubt, a spirit would have materialised itself, had not one of the company become excited, when it immediately disappeared. During this time the spirit-voice was talking, sometimes explaining the phenomena and at others giving us a sort of address, exhorting us to persevere in our investigations, and promising us success. We were then informed that another spirit wished to speak. We sat for some moments in silence, which was at last broken by a voice entirely different from the preceding one: it was loud and clear, but had a tone of depression. It delivered an oration, telling us to be thankful for things we had seen, and giving us some good advice upon Spiritualism, especially to the young men of our party, advising them to go on with their investigation, but not to let it in any way interfere with worldly duties. The voice gave its name as "Charles," and said that Mrs. Bassett was the medium through whom he generally communicated. We asked if the spirits could touch us. The answer was "Yes," and we were all of us touched separately, some more than others, according to their mediumistic power. Mr. Fullford, wishing to feel the power of the spirit-hand, instead of acknowledging the touch, expressed doubts as to whether he felt it, or only fancied it; his fingers were immediately seized in a powerful grasp, which caused him considerable pain; thinking there must be something material to cause the compression of his hand he brought his left hand quickly on the one resting on Mr. Standen's shoulder, expecting to come in contact with something between, but he was mistaken; his two hands met, but he could still feel the spirit-hand pressing his left hand. Several of the party felt hands passing through their hair; at the same time the chairs were pulled away from under us. It was by this time getting late, so we asked the spirits to say good night, which was done by each of the voices saying the words—the table bowing to each of us, and raps were heard which almost sounded like "Good night." During the whole time each person had hold of his neighbour's hand, so that it was impossible for the phenomena to be attributed to them. If anyone were to suppose, for a moment, that they were performed by Mrs. Bassett they would be entirely mistaken; for the fact, that during the whole evening her right hand was held by Mr. E. Evans, and her left by Mr. Standen, which will prove the impossibility of her moving, and these gentlemen, being entire strangers to her, will show that they were not accomplices; and, besides, it being a private seance, from which no one derived any pecuniary benefit (Mrs. Bassett's services being entirely voluntary), it would be an insult to suppose that anyone would have deceived the other, even if he possessed the power. Fearing that we are trespassing on your readers' time, but hoping you will not consider the space in your valuable paper wasted, we will now close this letter; but, before doing so, we take the opportunity of publicly thanking Mrs. Bassett for the pleasure she gave us.

We shall continue our circle; and if we succeed in obtaining any fresh facts, will at once make them known to the public through the medium of your journal.—We are, Sir (declaring that the above account is correct),

J. C. EVANS, WOTTON FULLFORD.
FREDERICK SCOTT MORRISON, EDWIN EVANS.
JOHN ADCOCK.

9, St. Andrew's Terrace, Dalryell Road, Stockwell, S.W.

MADAME LOUISE has been giving seances at Liverpool.

A VICTIM OF PERSECUTION.—The person who advertises this week for a situation as engine-driver, &c., has had to suffer considerably on account of Spiritualism. First he lost a good situation; then, having made a move, he was ejected from his house at seven days' notice; and now he is in a neighbourhood where no one will give him employment, and where he is shunned by all. Surely such a case ought to arrest the sympathy of Spiritualists, especially those who are employers of labour, and want a steady, trusty assistant. The wife is a public medium.

THE CIRCULATION OF THE MEDIUM AND TERMS OF SUBSCRIPTION.

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CONTENTS OF LAST No. OF "THE MEDIUM."

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SPECIAL NOTICE.

A list of Meetings and Seances at the Spiritual Institution, in London and in the Provinces, may be found on page 249.

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 30, 1873.

THE GREAT DEMAND FOR INFORMATION.

A turn which the discussion in the *Manchester Examiner* has taken shows the great demand which exists on the part of the intelligent portion of the public for information on Spiritualism. A correspondent of that paper, writing from Rochdale, asked where some insight into Spiritualism might be obtained. Another writer in reply stated that circles were plentiful in the district, but that every family might have a circle of its own by sending to the Spiritual Institution for a copy of "Rules for the Spirit-Circle." On the evening of the same day on which this announcement appeared, a large batch of letters was received at 15, Southampton Row. On the following day the number of letters desiring information was very much increased, every post from the North bringing a heavy bundle. This continued for several days. Each letter contained a penny stamp for the "Rules," and one half-penny or one penny for postage. Some correspondents desired to be supplied with two, four, or six copies. One gentleman did not seem to know that Spiritualism possessed a literature of any kind, and desired to know if there were any other works on Spiritualism published. To each applicant we sent a nice assortment of useful publications, so that quite a large field of missionary work was successfully occupied. The Rochdale gentleman who called forth the public announcement in the *Examiner* also wrote. The letters almost without exception were from men of education, and occupying an influential position in society, showing that the interest in the subject is entertained by the most cultivated and practical classes of the community. We have received responses from some of those who were thus supplied with our publications. The following is a specimen:—

Your parcel is to hand, for which please accept my thanks. Enclosed are a few stamps, for which I should feel obliged if you would forward me a few pamphlets illustrative of the principles and objects of Spiritualism and evidences of its truth.

The spiritualistic movement is one with which I am totally unacquainted. My attention has only within the last few weeks been directed to the movement, and being interested in all movements calculated to benefit humanity, I naturally feel anxious to investigate a system which appears to be making such rapid progress, and can claim such distinguished names as Dr. Sexton and others on the one side, and a band of noble educated women on the other. Any information you can give or suggestions as to how I can obtain it will be most thankfully received.

The time has come for a systematic spread of our literature all over the country. By a little arrangement and labour a publication on Spiritualism might be placed in every family in the land. A periodical should be selected, as it shows that the movement is possessed of organic features of several years' standing. The "John King" number of the MEDIUM is a good one to begin with. Thousands of it might be used to advantage, after which will follow successors worthy of the patronage of those who promote this great work.

UPWARDS of 12,400 copies of the "John King" number of the MEDIUM are already ordered.

THE "JOHN KING" NUMBER.

On account of being so busy at press with the Dialectical Report this special number is again deferred, for another week at least. There is one consolation, nothing is being lost by the delay, as orders come in daily, and the scheme is worthy of ten times the patronage it has received, and might obtain that patronage if all of our numerous readers did their part. We think the present is a fine opportunity for introducing the MEDIUM systematically into every intelligent family in the land. We receive a great variety of suggestions as to how this may best be carried out. To deal with certain classes may in populous districts be all that can be well achieved. In furtherance of this plan, Mr. Rhodes, Kilburn, writes:

I intend sending one to every doctor in Kilburn, and in addition to hardressers' shops and coffee-houses, I find large establishments, such as drapers, good places to drop a MEDIUM for their reading-room, because in all these places our paper falls into the hands of many.

By timely thoughtfulness and action, this forthcoming number may pass through the hands of several hundred thousands of people, and no person be the least the worse for the labour and expense involved. In all mills, factories, workshops, and warehouses, a few copies given to the right parties would make dozens of hands. We would recommend that meetings be held to organise proper methods of diffusing this special number. This would ensure much more being done, and in a far more effective way. Some have suggested house-to-house visitation, and leaving of a copy with a few words of explanation. What a most wanted is a good supply of independence, earnestness, and intelligence to back our friends up in this work. We continue our list of orders, and hope to see it much enlarged by next week.

1000 Sir Charles Isham, Bart.	100 Mr. Balfield, London
20 Mrs. Gribble, Brighton	100 "C."
20 ———, Bacup	40 Mr. Gray, Birmingham
100 Mr. Richmond, Darlington	6 Mr. Kilbrath, Newry
20 Mr. Swinburne, London	40 Mr. Fry, Portsmouth
100 Mr. Foster, Darlington	20 Rev. Guy Bryan
150 Churchwell Society	50 Mr. Bennett, Betchworth
20 Mr. Raper, Jarrow	50 Mr. Cogman, London
20 Mr. Crane, Ossett	100 Mr. Russell, Kingston
100 Mr. Ashworth, Halifax	1000 Mr. Chapman, Liverpool
20 Mr. Hunt, St. Helen's	20 Mr. Crick, Rushden
100 Mr. Blinkhorn, Walsall	20 Mr. Ashby, Heyford
200 Mr. Spencer, Leyburn	20 Mr. Kyd, Baden
50 Mr. Reedman, Stamford	20 Colonel S.
20 Mr. E. Lloyd, Frith Street	1000 Mr. Simkins, Wolverhampton
50 Mr. Tarry, Bagbrook	20 Mr. Erien, Halifax
200 Mr. Howard, Bury	20 Mr. Thomas Atkins
20 T. B.	50 Mr. Richards, Pimlico
20 Mr. Tink	100 M. A.
100 Mrs. Butterfield	40 Mr. Wilson, Caledonian Row
20 Fritz	20 Hall
20 Mr. Clarkson, Selby	20 Mrs. Abbott, Braintree
220 Mr. Faucett, Bishop Auckland	10 Mr. Lister, York
100 Mr. J. F. Young, Llanelly	60 Mr. W. Avery, Rochdale
50 Mr. Templeton, Hampton	80 Mr. Summers, Salisbury
100 Mrs. Bullock, Kingston	20 Mr. J. Bent, Loughborough
250 Mr. Foster, Preston	100 Mr. Hopkins, Bridgewater
100 Mr. P. Derby, Northampton	100 Mr. H. Swire, Bowling
25 S. Southampton	20 Mr. G. Smith, King's Cross
40 Mr. J. Wilde, Hagg's Lane	100 Mr. J. Sutherland, Burnley
20 Mr. M. Martin, Waterhouse	50 Major Owen, Bristol
60 Mrs. Parker, Dundee	20 Mrs. Phillips, Wilmslow
20 Mrs. H.	20 Mr. Forhead
40 Mr. Harrison, Burslem	400 Mr. Daw, London
20 Mr. Kingdom, Farnboro'	20 Mr. Johnson, Walworth
100 Mr. Ousman, Stoke	40 Mr. Flint, Coventry
150 Mr. Morgan, Worcester	30 Mr. Hawkes, Birmingham
20 Mr. Jones, Brecon	100 Mr. Lord, Rastrick
40 Mr. Tommy, Bristol	100 Mr. Stones, Blackburn
12 Mr. H. Noyes, Cumberland	100 Mr. B.
100 Mr. Grant, Maidstone	100 Mr. Tillotson, Keighley
40 Mr. Armfield, Pimlico	1000 Manchester Association
500 Dalton Association	40 Mr. Thelwall, Hull
40 Mr. Miller, Birmingham	100 Mr. Wilson, Aylesbury
20 Mr. Truman, Ventnor	20 Mr. Easson, Dundermine
20 Mr. Stripe, Southsea	100 Mr. J. Ward, Northampton
100 Mr. Smith, Bradford	50 Mr. Goss, Stepney
260 Mr. Maynard, Marylebone Association	20 Mr. Chambers, Faversham
100 Mr. Blake, Newcastle	40 Mr. McNab, Greenock
60 Mr. Hitchcock, Nottingham	40 Mr. Warden, Reading
20 Dr. Blunt, Northampton	20 Mr. Huskisson, Birmingham
40 Mr. Pearson, Brierly Hill	1000 Mr. Kershaw, Oldham
50 Mr. Foley, Birmingham	20 Mr. Rhodes, Kilburn
12 Miss Prior, Bath	20 Mrs. Wiseman, Painswater
20 Mr. Hall, Bromsgrove	12 Mr. Partridge, Hillesley
100 Mr. Hocking, Camborne	20 Mr. Young, Fort William
	20 Mr. Fountain, Wisbech

We wish one of our friends in each district would canvass their brother Spiritualists, and ask them to take a few copies of the "John King" MEDIUM for their neighbours, or to be posted to friends and relatives at a distance. This plan would enable all the copies to be forwarded in one parcel, and reduce carriage. It is being effectively carried out by Mr. Robert Ashworth, Halifax, who, in addition to his former order, requires 100 more, and adds the following subscribers to his list:—

20 Coley Friends	10 Mr. J. Greenwood
10 Mr. John Wilkinson	10 Miss Culpan
10 Mr. B. Bottomley	10 Mr. A. D. Wilson
10 Mr. John Blackburn	10 Mr. G. Blagbrough

CLOSE OF THE SUBSCRIPTION LIST FOR THE
DIALECTICAL REPORT.

All orders for the new edition at the low price of £1 for eight copies must be received at the Spiritual Institution on Monday, June 1st, on which day the list will be closed. Our limited facilities for working the sheets off have been exercised to their fullest extent, and the book is in a state of great forwardness. The cases for binding are also in progress, and the sheets are folded as they dry, so that copies will be ready soon after the last sheet is printed. Orders continue to come in, so that no time has yet been lost. The number ordered is now over 2,000 copies. Every book will be worth double the sum paid for it, as the price after Monday will be 5s. per copy.

THE DIALECTICAL REPORT IN LIBRARIES.

An effort made in these columns some weeks ago to institute an agitation for the introduction of the Report on Spiritualism into public libraries has only been partially successful. A few of our subscribers intend disposing of some of their copies in that manner. With last post a letter arrived from Mr. Sutherland, Burnley, augmenting his number of copies to twenty. He says: "My intention is to present a copy to each public library here, place several copies in circulation amongst select readers, and dispose of the remainder to friends here and in America." As a beginning in the work of placing the Report in libraries universally, we shall feel obliged if our friends who thus present copies inform us of the same, that we may place them on register, when the plan may be more fully carried out at some more convenient time. Many thousand copies might thus be placed to advantage, and no doubt after our friends have seen the work they will undertake its further circulation with renewed enthusiasm.

DR. SEXTON AT CAVENDISH ROOMS AGAIN.

Dr. Sexton's oration at Cavendish Rooms on Sunday week was so highly appreciated, that, by request, the Doctor has been prevailed on to deliver another address when he has a Sunday evening to spare. To this a cordial assent has been received, and we have to announce that on Sunday week, June 8, Dr. Sexton will speak on the very interesting theme, "How I became a Spiritualist," in the Cavendish Rooms, at seven o'clock. Admission—Reserved Seats, 1s.; Second Seats, 6d. Tickets are now ready, and should be secured at once, at 15, Southampton Row, as the hall is sure to be well filled.

STOKE-ON-TRENT PSYCHOLOGICAL SOCIETY.

Mr. James Burns will visit this Society as an honorary deputation from the Spiritual Institution, London, on Sunday, June 15th, and preach two sermons in the Court Room, Stoke. Morning services to commence at eleven o'clock; subject: "Concerning spiritual gifts, brethren, I would not have you ignorant." In the evening at half-past six; subject: "If a Man Die, shall he Live Again?" Voluntary offerings to aid in defraying expenses will be thankfully received. At two o'clock in the afternoon a conference, to meet the deputation from the Spiritual Institution, will be held at the house of Mr. Thomas Ousman, South Street, Mount Pleasant, Stoke, which all Spiritualists from surrounding districts are invited to attend.

MRS. BUTTERFIELD IN LIVERPOOL.

This medium is still with us in Liverpool, and is doing a great amount of good by her spirit-stirring addresses. She is engaged nearly every night in different parts of the town. One of the great features of her mediumship is, that she speaks upon subjects which are propounded by the audience a few minutes before she commences to address them. I may add, that her subject was chosen at the Islington Assembly Rooms last Friday by the audience, and the result was highly satisfactory. A fuller report of Mrs. Butterfield's visit to Liverpool will be furnished next week. Mr. Morse will speak at the Islington Assembly Rooms on Sunday, June 1st and 8th, and Miss Barlow the two following Sundays.

We are glad to hear that Mr. Enmore Jones is recovering from his dangerous illness. Spirit-aid has outwitted medical opinion.

MR. ASHMAN'S HEALING CLASS.—Tickets are now being issued for Mr. Ashman's class, to take place on three consecutive Tuesday evenings at the Spiritual Institution as soon as twenty pupils are entered. The ticket for this course of three lessons is 5s. Those who desire to attend should apply at once, as it is expected that the class will open on Tuesday evening, June 9. Tickets may be obtained at 15, Southampton Row, or at the Psychopathic Institution, 254, Marylebone Road.

A SEANCE WAS held at Mrs. Makdougall Gregory's, 21, Green Street, Grosvenor Square, on Tuesday, May 27th. The usual manifestations took place; two Dresden vases were lifted from the mantelpiece and placed upon the table, besides various articles. Owing to the conditions being broken, the seance was not so good as usual. The party, in addition to the hostess, comprised Mr. and Mrs. Geary, Miss Poyntz, Rev. Mr. H—, Mrs. H—, and friend, Mr. Noyes, Dr. Maurice Davies, Mrs. Jackson, Mrs. Woodforde, and Mr. Charles Williams, medium.

FARMOUTH.—Our first public meeting for the advocacy of Spiritualism took place on the 18th instant. The room would hold from two to three hundred, and it was nearly filled. Mr. Wood, of Halifax, was our medium, and we had two services. It was a complete success, and great good was done. We intend to hold such a meeting once a month. I want to take up the agency for spiritual literature; send me at once a lot of your discussion with Mr. Bradlaugh, and last week's MEDIUM with Dr. Sexton's lecture, also a supply of Mr. Morse's trance address. The cause is spreading on every side. Spiritualism is worth my life; it is my all; and the first thing that has satisfied the cravings of my soul. I will spend my life to spread it.—JOSHUA CROSS, *Moses Gate*.

BEYOND.

The light is pure and soft, yet brighter far
Than the sweet radiance of the evening star;
Flowers bloom about my feet, of such a hue
As ne'er on earth enchanted mortal's view;
And perfumes float upon the limpid air
Vibrant with wondrous music everywhere.
I move; no petal breaks beneath my tread,
Gentle as dew-drop sinking to its bed.
The music varies as I pass along:
Sometimes it is a clear full swelling song,
As of a bird hid in the foliage
Of trees that fill the eye and know no age;
Sometimes it seems the silver melody
Of brooks translucent, tripping merrily.
Now, all is hushed; and now—what sounds are those
That, like creations of the deep repose,
Breathe low awhile, and then, in harmonies
Magnificent, roll through the azure skies?
I stand enrapt. I feel a mighty power
Up-bearing me, high over stream and flower.
I look beyond, and see a glittering host
Far-reaching, till the thought of space is lost.
Men, women, children—oh, so beautiful,
So happy, that I struggle to annul
The clouded past. I pant with vain desire
To join the anthem of the countless choir.
"God, God is love!" triumphantly it peals;
And all the shining throng in meekness kneels:
How still!—and now, oh, that great thrilling cry,
"Our Father!"

April, 1873.

H. PRIDE.

FRIDAY EVENING AT THE SPIRITUAL INSTITUTION.

Mrs. Woodforde will for the present hold a seance every Friday evening at the Spiritual Institution, commencing this evening. Admission, 1s. She has given much satisfaction in private circles, and it would be well if an agreeable company surrounded her on the occasion of her first public seance.

A SEANCE AT CAVENDISH ROOMS.

On Sunday evening Mr. W. Wallace, missionary medium, will attend at the Cavendish Rooms, and speak in the trance, and answer questions from the audience. This meeting will have all the interest and features of an ordinary seance, and it is a good opportunity to introduce those who might desire to see a medium speak under spirit-influence, and ask questions of the spirit through the medium. We recommend Spiritualists and investigators to have a good stock of questions prepared, the appositeness of which will add much to the interest of the meeting.

W. E. CORNER.—We are photographing them in daylight, and being crowded with matter events must wait their turn.

"A SQUARE MAN IN A ROUND HOLE" says he got his five shillings' worth of amusement at the Saturday evening seance at Mr. Williams's. Why didn't he go to the theatre?

THE physical phenomena at Mr. Herne's seances at the Spiritual Institution increase in power and variety. There has only been one partial failure in a long series of sittings, public and private.

MR. KERSHAW, of Oldham, stands alone in that town on the question of Spiritualism, but he stands well. He is about to get up meetings to be addressed by Mr. A. Watson, Manchester, and he has also ordered twenty-four copies of the Dialectical Report, and 1,000 of the "John King" MEDIUM. We hope he will soon have many helpers.

THERE are a few dozen left of last week's MEDIUM containing Dr. Sexton's oration. They are being sold at the rate of ninepence for thirteen copies; carriage extra. We have also on hand a small stock of the number containing Mr. Grant's "Scientific View of Modern Spiritualism," and of the number in reply to the *Times*, which may be had at the same rate.

"A TELESCOPE was discovered for the infinitely great; a microscope was discovered for the infinitely little. Who is then to assert that some instrument may not yet be discovered for the infinitely diaphanous, and that we shall then see in actual vision that ladder of angels ascending from earth to heaven which Jacob witnessed in his dream?"—*From "Doctor Basilus," by Alexandre Dumas.*

THE Sowerby Bridge Spiritualists held their annual meeting at the Town Hall on June 15. Speakers:—Mrs. Scattergood, morning and evening; Mr. E. Wood in the afternoon. A collection will be made in aid of the funds of the society. Mr. Chadwick also informs us that the fourth annual demonstration and picnic will take place on Whit Tuesday. The procession, headed by a grand banner, will start from the Lyceum at eight a.m. Friends from the neighbouring towns will be heartily welcomed.

A MIRACLE ON CANVAS.—The special correspondent of the *Leamington Chronicle*, in doing the Royal Academy exhibition, thus admonishes, describes, and comments:—"Mind you look at a picture by Mr. V. Princep, 988, 'The Gadarene Swine,' that were possessed with the devil and ran into the sea. I never realised the idea in its exactitude. I had always fancied them a cloud of pigs a long way off, but here they are pouring over a cleft in the rock; so real is the survey that you forget the punishment in the attitudes they represent in their predicament—all higgledy-piggledy, toppling over one after the other in the air; one old sow in the foreground has managed to moralise on the consequence, and is endeavouring to save herself by clinging to some shelving shingle, but you feel it is only a question of delay. The whole scene is so harum-scarum, and yet so unintentionally funny, that you smile to an inward laugh and let the moral pass as a summer cloud in contemplating the artist's vivacity of the interpretation."

A SEANCE WITHOUT A MEDIUM.

To the Editor.—Sir,—I am induced to give you an account of an impromptu seance which took place at Mrs. Berry's, 22A, Connaught Square, on Sunday last, May 25th. I chanced to call upon that lady, and found her in her drawing-room with her niece, Miss Berry, and a Mr. Kent, who had come that day from Swindon on a visit. After some conversation on the topics of the day, Mrs. Berry laughingly proposed a seance. We were all at once *d'accord*, and immediately proceeded to a small room on the ground floor, which contained a somewhat heavy oak table, about three feet in diameter, and some heavy chairs. A cabinet composed only of a canvas screen was in one corner of the room. The seance was held in darkness. We had not sat more than a minute when the table began to move and tilt rather violently, at times raising itself entirely off the ground. We four *unprofessionals* were all holding hands. Raps came on the table, and a demand for the alphabet. The word "cabinet" was given by the spirits, upon which Mrs. Berry insisted upon Mr. Kent being seated in the cabinet. This was easier said than done, for no sooner had he entered than the spirits, as if to mock at his fears, which he expressed most energetically, pushed the chair from under him, moved the cabinet about, pushed the screen on a slant against the wall, and played many other pranks. The alphabet being again called for, "whistle" was spelt out. Mr. Kent responded to this request most admirably, and whistled with an expression I have never before heard. The spirits were delighted. Raps from an embodied hand played upon the table; a heavy chair, untouched by mortal hands, moved all about the room, making violent endeavours to reach the cabinet, but was impeded by the table at which we sat. About this time Miss Berry also entered the cabinet, and upon the whistling being resumed, an accompaniment to the tune was kept up, in the most perfect time, upon a small gong, or hand-bell, well known, which strikes on being pressed with some little force. The spirit who performed this accompaniment waited for the end of a *cadence à fioriture*, and with the utmost precision struck the finishing note at its termination with energy. We then sang "Shall we gather?" also accompanied by the small gong. During all this time, whilst Mrs. Berry and myself sat alone at the table holding both of each other's hands, objects were constantly moved about the room, raps came in different directions, and spirit-lights floated about. I was not aware that behind me, on a small table, lay a banjo, which was now struck several times. The sound of a band approaching, and then receding to a distance, was wonderfully imitated; first the sounds scarcely audible, increasing by degrees to the fullest tones of the banjo, and then dying away to an echo so fine and delicate that it ceased almost imperceptible. This most interesting performance was three times repeated at our request, and the spirit took its leave by spelling out the words, "*Au revoir*." We continued singing, during which we were interrupted most agreeably by the voice of "Peter," who said some few words in a doleful tone, as he had not much power. Soon after, we heard another voice, purporting to come from a departed friend of Mrs. Berry, who answered questions by a distinct and audible "Yes" each time they were put to her, and finally we were wished "Good bye" by a deeper and more sonorous voice, thus having obtained the three separate voices at this first and impromptu amateur seance. I cannot help alluding to the remarkable intelligence and "personality" of spirits; how they each preserve their own attributes; how marvellously they keep time and tune in their accompaniments; how careful they are even in their violent movements not to hurt anyone or anything (but with rare exceptions, and these dependent on the conditions not being strictly adhered to), and how characteristic and distinct from each other are their voices and actions. (I add these remarks in confirmation of the facts so forcibly brought forward by Mr. J. Burns in his lecture last Sunday evening.) The error into which many people seem to fall, is vainly expecting "omniscience" from these departed human beings, to which none in my experience has in one instance pretended. That they are capable of reading in the mind a decision once found there, is evident; but not, I believe, of seeing into that future which is wisely hidden from us.—Yours truly,

C. FITZGERALD.

[We have headed this letter "A Seance without a Medium," that we might interpose a word of remark. It is true that no professional or recognised medium was in attendance, yet it is known that most, if not all, who were present are mediumistic, and have sat in many seances of the kind. Mr. Herne has also been making a number of experiments with Mrs. Berry in the same room, so that it was "magnetised." It is probable that if any one of the four sitters had been absent, if the seance had been held in another house, or if a stranger had been present, the phenomena would not have occurred. The manifestations depend upon place, and the combination of individuals forming the circle, as well as on the presence of a fully-developed medium. It would appear that in some cases the various elements from a number of sitters constitute conjointly the "medium" which enables the spirits to act.—Ed. M.]

A NEW CLASS OF PHENOMENA.

To the Editor.—Sir,—If you can afford me space, I beg to trouble your readers with a further account of our family circle here. Our medium, J. B., has developed in an extraordinary manner, and the manifestations we get are of the most pleasing and refined character. Our spirit-friends call it a musical circle, with the power of producing the best physical phenomena when required for sceptical investigators. They also tell us that the mediumship is a great novelty, there being no other manifestations of the kind so complete in this country.

For the physical phenomena, instruments are carried sounding about the room. The spirits "Sam" and "Blackfoot" are very clever at tying and untying the medium, direct writing, direct spirit-voice, &c., &c., while the medium is in his normal state. Then we have the spirits "Lajamp" and "James," two accomplished musicians, giving songs alternately, accompanying themselves on the guitar, with "Sam," who had been a theatrical clown in his earth-life, coming in between the parts with his witticisms. These songs are composed by the spirits extempore, and are descriptive of their spirit-homes and spirit-life, and contain the most exalted sentiments. Indeed, I can give you but a faint idea of their sublimity. And last, but not least,

we get vivid spirit-lights dancing about the room. Cultured minds, who find the usual phenomena too monotonous, and otherwise not congenial to their taste, would find these manifestations most pleasing and extraordinary.

Now for a few words on Spiritualism. I have always been a great lover of nature—carried Thomson's "Seasons" out into the woods and fields when I was a boy many a Sunday, and read away the afternoon, making comparisons around me; but while drinking in the beauty of nature, a dark cloud would frequently pass over my mind. What if I do not survive these leaves and flowers? Horrible thought to the human soul! I tried to unravel the question by listening to the parish priest; but when he came to his hell-fire threats, he frightened me away. My reason would not have it. Spiritualism has put the finishing stroke to the beauty of creation. We all feel newly born, and already entered on a new sphere of existence. My countrymen, "Go and do likewise!"

Let me earnestly beg all investigators to weigh well the advice I take the liberty to give; ponder it over, and implant it well down into the depths of your souls. Don't give up after obtaining the bare phenomena of spirit-communion. This would be a fatal mistake, and is now a great drawback to the success of the movement. These manifestations, more or less physical, should be considered as the mere foundation on which a grand and mighty structure of morality—a pure and exalted philosophy of life—is to be built up. To form an idea of Spiritualism by just sitting at circles and experiencing the phenomena would be like expecting to view a fine building when you can only see the foundation.

By all means let those who have not done so put themselves in communication with the Spiritual Institution in London, and obtain Denny's "Alpha" and "The Religion of Life," and especially any of A. J. Davis's works, for they are all good alike, and absolutely indispensable to every Spiritualist—in fact, he can make no headway without them.

I say emphatically to every Spiritualist unacquainted with our literature, you do not know what Spiritualism is till you read the works I have mentioned, and as they themselves say to sceptics with regard to the facts of spirit-communion, you can have no possible idea of what there is in these things till you see them.

Read—read Davis; you cannot see the beauty of your new faith; you cannot be a Spiritualist without it.

WM. STREUDWICK.

Weybridge, Surrey, May 26, 1873.

MR. MORSE IN DORSETSHIRE.

DEAR MR. BURNS.—Convinced that you, our friends in Liverpool, and all with whom Mr. Morse has become a favourite, will be pleased to hear of his success at Sturminster-Newton, I feel pleasure in adding my testimony to the many already before the public, as to his private worth, and his professional capabilities. His fame had long since reached my ears, and members of my family who had frequently had the privilege of hearing him in the north, advised me to send him an invitation, which I accordingly did, and on Saturday, May 10th, he was most cordially welcomed by us all. On the following (Sunday) evening he gave an address to my family and a few friends whom I had informed of his intention to do so; and at this point I am ready to lay down my pen, feeling quite unequal to the pleasing task of conveying to you any adequate conception of the sublimity of his theme, or of the eloquent and impressive strains with which for upwards of an hour he riveted the almost breathless attention of his hearers. Never before did we listen to the enunciation of such lofty ideas, or to such soul-elevating teaching, in this all present were unanimous, and at the conclusion expressed a wish to hear him again. Always ready and willing to be about "his Master's business," Mr. Morse cheerfully acquiesced, and another lecture for Tuesday evening was announced, which, if possible, gave even greater satisfaction, but as hungry souls are always craving for "the bread of life," and thirsty souls pant for "the living stream," so did we long for more and more of this heaven-taught wisdom, this heavenward training, nor were we disappointed when a third and fourth lecture were given. The visit of this celebrated medium has been as truly refreshing to our souls as is rain to the parched land in summer.

On Saturday our friend took leave of us for Llanelly, South Wales, where my son, Mr. J. F. Young, had made arrangements for a public oration and private seances during the week; and I have no hesitation in saying that every intelligent, truthful, and truth-seeking person hearing him cannot fail to appreciate his teachings, and by them be influenced to a higher and diviner life. Mr. Morse has only to be known to be loved, only to be heard to be honoured for his integrity, for his self-denying search after truth, and for his unflinching adherence to it in whatever form it may present itself. With kind regards from each member of my family, and fraternal greetings, believe me, dear Mr. Burns, yours truly,

ROBERT YOUNG.

The Hive, Sturminster-Newton, May 27, 1873.

[Mr. Morse, after leaving Llanelly, speaks in Liverpool, June 1st and 8th; goes to Blackburn the 9th of June; and speaks in Manchester on the 15th. We recommend our Lancashire friends to keep him well employed in the Manchester district for a few weeks. We have just heard that the effort at Llanelly on Tuesday evening was a success. Mr. Morse's address next week will be Mr. J. Shepherd, 29, Everton Crescent, Liverpool.—Ed. M.]

A NUMBER of interesting manifestations have recently occurred at Mr. Faucitt's circle. A table five feet square, being placed on the ordinary seance table, was lifted down while the medium was tied and circle held hands. Under similar conditions a small earthenware vessel containing a piece of cake was brought up from the basement kitchen, the doors and windows of seance-room being all closed.

We may expect Mr. Peebles in England in due course. We are already receiving letters addressed to him to our care. Mr. J. O. Barrett, author of Mr. Peebles's biography, "The Spiritual Pilgrim," in a recent communication says, alluding to Spiritualism, "The great work goes bravely on in America, in spite of all enemies to Spiritualism without and within its ranks."

FUNERAL OF THE LATE WILLIAM WHITE.

The funeral services of William White, late editor and proprietor of the *Banner of Light*, were held yesterday afternoon at Horticultural Hall, a very large audience being present. The pulpit was covered with bouquets and vines, and on the top rested a beautiful crown of flowers. A cross was placed in front of the pulpit, and hanging from it were delicate vines, and the rich rosewood coffin was profusely covered with wreaths, bouquets, and vines. The services began with singing by a quartett, consisting of Misses Vose and Thomas and Messrs. Mezzar and Turner, after which Mr. Albert J. Wright delivered a brief address, in which he paid a high tribute to the memory of the deceased, who had been his friend and associate for many years. The choir then sang "Nearer, my God, to Thee," after which Mrs. N. L. Palmer delivered the funeral address, in which she spoke in eloquent terms of the home to which their late brother had departed. At the close of the address the quartett sang "Silent River." At the conclusion of the services at the hall, after the friends had viewed the remains, they were borne to Mount Auburn, and there interred.—*American Paper*.

Mr. G. F. TILBY, 1A, Clifton Road, Maida Vale, has been repeatedly told that he is a trance-medium, and would be glad to attend a developing circle held on Sunday evening, as that is the only time during the week he has at his disposal.

On Sunday evening Mr. Burns occupied the platform at the Cavendish Rooms, and gave his reasons for the conviction that spirits do communicate with man through the agency of the spiritual phenomena. We think the argument used is unanswerable, and though the address was of more than average length, and a dispassionate, intellectual examination, yet it was listened to by a full audience with the deepest attention. A summary of it will be reserved for the "John King" number of the MEDIUM. Mr. Burns announced that the lease of the hall expired that evening, and that there was a deficiency of about £8 on the six months' meetings. As a very special request had been made to hear Dr. Sexton there again, he intimated that as the hall was at liberty, the meetings might be carried on for a week or two longer with the hope of having another lecture from Dr. Sexton, and clearing off the balance on the meetings.

DARLINGTON.—Mr. Prentice Mulford spoke to a very attentive audience at our usual weekly Sunday evening service in the Mechanics' Club Room. His subject was "The Use and Abuse of Spirit-communication in America," which was highly interesting. Our society intend holding the quarterly tea-meeting on Whit Tuesday, and if it be as successful as the last, will afford all who can find time and opportunity to attend a vast amount of enjoyment. Friends in the neighbourhood are invited. The tea-meeting will be held in the large room over Hinde Brothers' Stores, in Ridsdale Street, which has been comfortably fitted up, and capable of seating, if necessary, 500 or 600 persons. Tickets, 1s. each. Tea on the table at half-past five p.m.—Yours, &c., G. R. HINDE, Secretary.—May 26, 1873.—[We are glad to hear that Mr. Mulford is being welcomed in other centres of spiritual activity. Our friends should make their arrangements so early as to get them announced in the MEDIUM.—Ed. M.]

HALIFAX.—Mr. A. D. Wilson will give two lectures in the Hall of Freedom on Sunday, June 1—in the afternoon, at half-past two, on "Spiritualism Progressive; Hence claiming the attention of Progressive Minds;" and in the evening, at half-past six, on "The alleged Evidences of Immortality considered as an urgent necessity and a grand fact." Mr. Ashworth, in reporting these arrangements, expresses his pleasure at the step. Mr. Wilson is an experienced platform speaker, and has been for some years a Unitarian minister, but would gladly serve the cause of Spiritualism; and it is hoped societies will invite him to pay them a visit. He is also a good medium for spirits of a philosophic, scientific, or entertaining tendency. On Whit Monday the procession will start from the Hall of Freedom at half-past one, and after marching through the principal streets will make for Royals Head, where recreative exercises will occupy part of the time. It is expected that a large number of mediums will be present, who will address all those who desire to listen to the voice of the spirits. The Sowerby Bridge Children's Lyceum and other friends will join with their banner, and all Spiritualists who can be present are invited to attend and show their colours.

HOWDEN, NEAR DARLINGTON.—Some time ago the Methodists at Howden employed a reverend brother to pitch into Spiritualism, and as the assault took place within the precincts of their chapel, the spot was too sacred to admit of anyone not "reverend" to open his mouth in reply. Mr. Thomas Brown, a working man, was not to be thus silenced, but being denied the use of the schoolroom, he advertised a reply to take place at his own cottage on May 19. He announced as his subject "Modern Spiritualism: Its origin and progress; what I know of Spiritualism after three years of careful investigation; Spiritualism viewed from a Scriptural standpoint; Spiritualism not the religion of demons, as alleged by some, but messages of love and goodness from departed human spirits." Mr. Faucitt, Bishop Auckland, presided, and narrated some good facts. Mr. Brown then proceeded with his address, after which questions from the audience were invited. Though the Methodists, of whom the meeting was chiefly composed, denied free speech in their sanctuary, they acted in quite a different spirit when they got into the house of Mr. Brown. There they also wanted to have it all their own way, and were not at all "backward in coming forward" with their sentiments, which were not at all times of the most brotherly and loving description. Surely the Methodist theory must acknowledge its own weakness in thus putting a muzzle on the mouths of the people, while Spiritualism, though yet a babe, challenges the fiercest investigation. As it is, the Methodists have done good work in opening the question, and Mr. Brown has acted like a hero in coming forward and using all the means and talent at his command in defending the truth. He also took good care to circulate some appropriate literature received from the Spiritual Institution, to which he applied for advice and such assistance as could be obtained from a distance.

A SPECIMEN OF ANCIENT SPIRIT MANIFESTATION.

In II Maccabees an account is given of Apolonius, governor of Phenice, being informed of money deposited in the temple at Jerusalem, which he is tempted to endeavour to obtain. He accordingly sends his treasurer, Heliodorus, to Jerusalem to obtain it. The high priest is reluctant to part with it, it being held for charitable purposes; but Heliodorus, because of the king's commandment, said that in any wise it must be brought into the king's treasury. So (it is said) at the day appointed he entered in to order this matter, wherefore there was no small agony throughout the whole city. The priests and the people called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them. Then the account says, "Nevertheless Heliodorus executed that which was decreed. Now, as he was there present himself, with his guard about the treasury, the Lord of Spirits and the Prince of all power caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid. For there appeared to them a horse, with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his fore feet; and it seemed that he that sat upon the horse had complete harness of gold. Moreover, two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes. And Heliodorus fell suddenly unto the ground, and was compassed with great darkness, but they that were with him took him up, and put him into a litter. Thus him that lately came with a great train and with all his guards into the said treasury, they carried out, being unable to help himself with his weapons; and manifestly they acknowledged the power of God, for he by the hand of God was cast down, and lay speechless without all hope of life." On the priest interceding on his behalf and for his life, it is further said: "Now, as the high priest was making an atonement, the same young men, in the same clothing, appeared, and stood beside Heliodorus, saying, 'Give Onias, the high priest, great thanks, inasmuch as for his sake the Lord hath granted thee life, and seeing that thou hast been scourged from Heaven, declare unto all men the mighty power of God;' and when they had spoken those words they appeared no more."

INTIMATIONS OF PROGRESS.

In the *Theological Review* is an article on the "Athanasian Creed," by Mr. John Wright, concluding thus:—"Religion is a purely individual thing. In proportion as each for himself thinks and believes, for himself experiences faith and utters prayers, for himself lives up to the truth he sees, and exemplifies in action the love he professes to feel, he has a genuine and vital religion. But the whole system of the Church, with its claim to authority, its inelastic regulations, its uniform liturgy for all times and places, its antique creeds, intended to force all minds to the same model, its hindrances to growth and progress is in direct opposition to the principle of private judgment and the right of individualism. Some great men in the Church who perceive this endeavour to modify and remodel the institution. But they labour in vain. They only expose themselves to the charge of inconsistency by trying to put new wine into the old bottles."

"The spiritual state they strive after can only be attained when all fixed verbal creeds, all uniform liturgies, all human authority in spiritual matters, all state-established religion, shall be for ever abolished, so that each man, getting what aid he can from the instructions and suggestions of his fellow-men, and exercising in his heart the influence of God's spirit, may form his own creed, may say his own prayers, no priest interfering with him, and may work out his own salvation by the conscientious use of all his powers, mental and spiritual, which God has entrusted to his keeping."

We have pleasure in announcing that Mr. Timothy Judson, Grocer, &c., Damside, Keighley, will from this week act as agent for the MEDIUM and other spiritual publications.

MR. CHARLES BRAY, editor of the *Coventry Herald*, is a philosopher, and therefore knows better that which ought to be than that which is. Here is his review of recent numbers of *Human Nature*:—"As usual, some interesting observations on religion, education, and the progress of spiritualistic doctrines, are mixed up with what appears to us puerile superstition or gross imposture. A portrait of 'the materialised spirit-form of John King' is given in the April part." We remember once hearing Mr. Bray tell of his solitary one experience in spiritual phenomena, but the ridiculous nature of the philosopher's conclusions caused such uncontrollable laughter that it drove the circumstances entirely out of our recollection. As far as we can remember the phenomena were such that he could not attribute them to imposture; so, perforce, he had to resort to superstition—in other words, stick to his philosophy, and discredit the evidence of his own eyes. Either this or the converse was the nature of his experience, it matters not which to a philosopher whose theory must at all times present a much more imposing front to his mental eyesight than any number of facts of an opposite tendency.

A CHURCH ORGAN SWEARING.—The *Church Herald*, writing on the death of Mr. John Stuart Mill, expresses itself in the following amicably Christian fashion:—"Mr. J. Stuart Mill, who has just gone to his account, would have been a remarkable writer of English if his innate self-consciousness and abounding self-confidence had not made him a notorious literary prig. His 'philosophy,' so-called, was thoroughly anti-Christian; his sentiments daringly mischievous and outrageously wild. As a member of Parliament he was a signal failure, and his insolence to, and contempt for, the great Conservative party was well known. His death is no loss to anybody, for he was a rank but amiable infidel, and a most dangerous person. The sooner those 'lights of thought' who agree with him go to the same place the better will it be for both the Church and State. We can well spare the whole crew of them, and shall hear of their departure whether one by one, or in a body, with calm satisfaction." It is equally amusing to notice the opinions of the Secular press. The *Illustrated London News* thinks he was no statesman, because the philosopher endeavoured to reduce to practice what he believed to be true; while the *Graphic* extols him in a very generous and intelligent manner.

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

FRIDAY, MAY 30, Mrs. Woodhouse, Trance-medium, at 5 o'clock. Admission, 1s.
SUNDAY, JUNE 1, Seance at Cecil's Rooms, at 7 o'clock. Mr. Wallace will speak in the Trance.
MONDAY, JUNE 2, Seance by Mr. Herne, Medium for Physical Phenomena, at 8 o'clock. Admission, 2s. 6d. See advertisement.
WEDNESDAY, JUNE 4, Afternoon Seance at 2 o'clock, by Mr. Herne. Admission 2s. 6d. See advertisement.
Developing Circle by Mr. Cogman, at 8. Tickets, for a Course of Four Sittings, 4s.
Mrs. Olive, Test and Trance-medium, at 8 o'clock. Admission, 2s. 6d.
THURSDAY, JUNE 5, Dark Seance by Mr. Herne, at 8. Admission, 2s. 6d. See advertisement.

SEANCES IN LONDON DURING THE WEEK.

FRIDAY, MAY 30, South London Association of Progressive Spiritualists, 21, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to write to F. M. Taylor, care of Mr. Weeks, as above.
SATURDAY, MAY 31, Mr. Williams. See advt.
SUNDAY, JUNE 1, 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, JUNE 2, 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, 192, Ball's Pond Road, Islington, at 8. Admission Free.
Barnes, at Mr. House's, 48, Barnham Road, Merton Road, on Monday, Wednesday, and Friday, at 8.
TUESDAY, JUNE 3, Seance at the Temperance Hall, Tyssen Street, Bethnal Green Road, at 8.
THURSDAY, JUNE 5, Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 14, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell. To commence at 8.30 p.m. Free.
Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JUNE 1, KENNEL, 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.
BOWENBY 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.
BRIGHTON, Public Meetings, 10.30 a.m., 2.30 and 5.30 p.m. Trance Medium, Mr. Elmhurst.
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.
COWLEY, at George Holdroyd's, at 6 p.m.
HAGG'S LANE END, 9 a.m. and 5 p.m. Trance-Mediums, Mrs. F. 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. E. Bahr's, Town End.
HALIFAX Psychical Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.
NOTTINGHAM, "Three Homesides 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.
OSWATT COMMONS, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.
BIRMINGHAM, at Mr. Fausch'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 Illington Assembly Rooms, at 2.30 and 5 p.m. Trance-mediums from all parts of England, &c.
BATLEY, at Mr. Parkinson's, Taylor Street, at 2.30 and 6 p.m. Messrs. Kison and Dewhurst, Mediums.
DARLINGTON Spiritualist Association, Club Room, Mechanics' Institute. Public Meeting at 6 p.m. Mrs. J. A. Butterfield, Inspirational Medium.
MONDAY, JUNE 2, HULL, 42, New King Street, at 7.30.
TUESDAY, JUNE 3, KENNEL, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.
BOWENBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
WEDNESDAY, JUNE 4, 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.
OSWATT COMMONS, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.
DARLINGTON Spiritualist Association. Developing Circle at 7.30 p.m. Mrs. J. A. Butterfield, Developing Medium. Apply to the Secretary, G. E. Hinde, Bright Street.
THURSDAY, JUNE 5, 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.
BIRMINGHAM, at Mr. Fausch'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. Admission by ticket only, which may be obtained at 6, Stafford Street.
FRIDAY, JUNE 6, LIVERPOOL, Weekly Conference and Trance-speaking, at the Illington Assembly Rooms, at 8 p.m. The Committee meet at 7 p.m.

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MR. F. HERNE, MEDIUM, gives Public SEANCES at the Spiritual Institution, 15, Southampton Row, London, as follows: On Monday Evening, at Eight o'clock; on Wednesday afternoons, Three o'clock; and on Thursday Evening, at Eight o'clock. Admission to each Seance, 2s. 6d.—Mr. Herne may be engaged for Private Seances. Address, 15, Southampton Row, London, W.C.

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