



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

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

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**HOW DR. SEXTON BECAME A SPIRITUALIST.**

AN ORATION DELIVERED BY DR. SEXTON, AT CAVENDISH ROOMS, MORTIMER STREET, LONDON, ON SUNDAY, JUNE 8, 1873.

Mr. Benjamin Disraeli, in one of his early publications, wrote as follows:—"We are the slaves of false knowledge. Our memories are filled with ideas that have no origin in truth. We learn nothing from ourselves. The sum of our experience is but a dim dream of the conduct of past generations—generations that lived in a total ignorance of their nature. Our instructors are the unknowing and the dead. We study human nature in a charnel-house, and, like the nations of the East, we pay divine honours to the maniac and the fool. A series of systems have mystified existence. We believe what our fathers credited, because they were convinced without a cause." 'Tis true these words were written in reference to metaphysical speculations, but they are, nevertheless, marvellously applicable to almost all the opinions entertained by society at large. Mankind in general do not care to investigate or to think, and it is not at all to be wondered at that they should not, for investigation is a trouble, and thinking a laborious process. It is far easier to take one's opinions ready-made than to arrive at them by reason and reflection. The great mass of mankind will therefore probably always follow the fashion in matters of judgment, as in all things else. "An ounce of custom," says Hommel, "outweighs a ton of reason." I think it was Dr. Watts who said that if you were to put the question to a hundred believers in Christianity as to why they were Christians, the probability is that not more than one could give you any other reason than that he had been so trained and educated. We are in the habit of receiving our creeds as a part of our patrimony handed down from our ancestors, and we hold them to be too sacred to be in any way mutilated by a change of opinion. He who is an orthodox Christian in England would in too many cases, had he descended from a follower of the Arabian prophet, or been born in a latitude within reach of the influence of the Koran, have zealously fought and died, if the circumstances demanded it, in defence of the Mohammedan faith; a Hindoo on the banks of the Ganges, a fire-worshipper in Persia, a Roman Catholic in Spain or Portugal, for the same reason that he is a follower of Martin Luther and a believer in the Protestant religion in England. We are born in a certain faith, our parents take great trouble to show us in childhood that their way is the only true one, and we accept their teaching as well-nigh infallible. When we leave home we pass into other and still more powerful hands. The priest takes the place formerly occupied by the guardian, and a sort of theological terrorism is brought into play to keep us sound in the faith.

I do not offer these remarks at all in the spirit of an apology for having changed my views, because such a fact needs no apology. Change of opinion, if for the better, is always desirable; and certainly he who does not change cannot improve. Advancement in mental growth necessarily implies some sort of change, although of course all change does not involve advancement. There is, generally speaking, a deep-rooted prejudice against a change of opinion—a prejudice which has sapped the vitals of progress, and perpetuated error and hypocrisy to an alarming extent. The man who embraces a conviction contrary to that which he was known previously to entertain, is too frequently stigmatised with all sorts of uncomplimentary epithets; a course of procedure only compatible with the belief that the persons so denouncing him are possessed of infallibility. Now, as none of us lay claim to that power except the Pope—and he, poor old man, is quite welcome to

the delusive opinion that he has it, if in his old age it affords him any consolation—it is certainly in no way consistent to entertain so strong an objection to change. The right of private judgment is professedly the fundamental basis of the Protestant faith, but the results that necessarily flow from this noble principle are admitted by but very few. "If," says the Rev. George Armstrong, "I dispute the right of private judgment, the Church denounces me as a Papist; if I acknowledge it and act upon it, she discards me as a heretic. I am allowed and enjoined to inquire on the condition that the conclusions arrived at shall be, not my own, but those settled beforehand for me by the Church;" or he might have added, society at large, for fashion is as tyrannical as are churches.

In relating my experience on this subject, I shall have to go back some twenty-five years; not that I knew anything of Spiritualism at that early period of my life, but because I then came into contact with a class of phenomena which I now see are most intimately connected with the spiritual philosophy, and only explicable by its aid—the phenomena known by the name of mesmerism. At that time I had a friend at Norwich who was taking a great interest in mesmerism, and who wrote to me that he had witnessed some most extraordinary cases of clairvoyance. As he was a man for whom I had very great respect, I became somewhat annoyed that he should have become a believer in what I could not help thinking was most preposterous nonsense, and I went therefore to Norwich partly for the purpose of reasoning him out of his whimsical notions and bringing him back to something like common sense. When we met, and I endeavoured to point out to him his error in embracing views so utterly opposed to all principles of sound philosophy, he very calmly inquired if I had seen anything of mesmerism. I replied that I had not, and didn't want to do so, as I was convinced that the whole thing was a delusion. He asked me if I considered it compatible with the principle of proving all things, so frequently enunciated by me from the pulpit, to condemn a thing of which I knew nothing, and to refuse to see any facts that might tend to change my views in regard to it. I replied, that mesmerism could not be true because it was opposed to common sense and all the recognised principles of philosophy, and that, moreover, it was antagonistic to the Protestant belief that miracles ceased with the apostolic age. I had *a priori* reasons for my opposition—reasons very much akin to those that are frequently urged to-day against Spiritualism, reasons based upon preconceived opinions, and which pay no regard whatever to facts. The most determined, the most obstinate, and the most unreasonable opponents of any movement are the men who talk loudly about general principles, and who fall back in their reasoning upon some *a priori* argument against the possibility of the matter in question. If facts are against them, they say virtually, if not in so many words, So much the worse for the facts. They act upon the principle that no amount of evidence can establish the truth of certain theories, because it has been already decided that such theories are impossible. This is exactly the course taken by many of the opponents of Spiritualism to-day. "Facts," says Sir Charles Bell, "have been denied with a pertinacity which I can never understand." You all remember the case of the man who denied the possibility of motion on some such principle as the following: If I move, I must move either where I am or where I am not. Now, I cannot move where I am, for while I remain where I am there is no motion; and I cannot move where I am not, for a thing cannot act where it is not. This is no doubt most conclusive. The answer of the man thus addressed was, he got up and walked away.

Well, at last I consented to see some mesmeric phenomena; I became very soon startled and utterly bewildered. The patient—or, as we should now say, the medium—was a lad without any education, destitute of culture or of any knowledge of philosophy, who worked at the humble occupation of shoemaking, and who, in the normal state, was as unpretending and as uninformed as could be desired for the purpose. He was thrown into the mesmeric sleep without any difficulty whatever, and in that state speedily displayed powers which utterly astounded me. He gave a description of the house in which I resided in London—he never having been six miles out of the city of Norwich in his life; he described the landlady and other members of her family with whom I lodged, entered into minute details as to the character of the furniture in the rooms, the pictures on the walls, my books on the shelves—even mentioning the names of some of them—told the number of rooms in the house, of houses in the street, and other particulars too numerous to mention. He went to another part of the town—mentally, of course—and described the church in which I occasionally officiated, both inside and outside, with a degree of accuracy which I very much doubt whether I could have equalled, although in the habit of being there personally two or three times a week. Such facts as these you may very naturally suppose startled me not a little, and on seeing such repeatedly, my opposition gave way—my so-called common-sense philosophy was blown to the winds, and I saw that mesmerism was true. I now took up the subject with a good deal of enthusiasm, and lectured on it in London and elsewhere. There are persons present to-night who knew me at that time, and who can attest to the truth of what I say. In these lectures I had with me a clairvoyante—a young girl named Reeves—who will be remembered by some of my friends present, and whose powers were very marvellous. When in the sleep, you might bandage her eyes as firmly and as securely as you pleased, and having done so, take a book from your pocket, which neither she nor I had ever seen before, and she would read it with as much ease as she would have done had she been awake and her eyes wide open. This she did before large, and frequently very sceptical, audiences many scores of times. She would describe accurately scenes and events hundreds of miles away, of which she knew nothing in the waking state, and display other very marvellous powers familiar enough to those who have devoted any attention to mesmerism, and still more so to those who have had any experience of Spiritualism. I met with many cases of this clairvoyant power, and in a few instances succeeded in bringing to light matters of very great importance by its agency. I found persons susceptible of the development of this faculty in the circle of my private friends, and some very marvellous results were obtained. These I have not time now to describe—nor, in fact, is this the proper occasion for doing so. Some day I shall probably publish all that I know of these marvellous phenomena, and give the key to their solution—the only one, I am now convinced, that is of the slightest value—spiritual agency; that is, the operation of spirit acting apart from the body. I do not say that mesmerism is the same thing as Spiritualism, but it is exceedingly analogous to it, and subject very much to the same laws. The one is psychological, the other spiritual; by which I mean, that the one is produced by a spirit still in the flesh, and the other by a disembodied spirit; but both clearly prove the immateriality of the soul, and that mind can act independently of its material organs.

We know from experience that very often dreams that have taken place are entirely forgotten on waking, since sometimes a trifling circumstance will afterwards call them to mind, and not unfrequently we wake up in the night having a most distinct recollection of a dream, the details of which we may be desirous of retaining; on going to sleep again, however, the whole thing disappears, save only the recollection that there was a dream which, when we awoke before, was most vividly impressed upon the mind.

Dr. Macnish, whose work on Sleep is very widely circulated, clings to the physiological, in other words materialistic, theory of dreaming. He says, "I believe that dreams are uniformly the resuscitation or re-embodiment of thoughts which have formerly, in some shape or other, occupied the mind. They are old ideas revived either in an entire state, or heterogeneously mingled together. I doubt if it be possible for a person to have in a dream any idea whose elements did not, in some form, strike him at a previous period. If these break loose from their connecting chain, and become jumbled together incoherently, as is often the case, they give rise to absurd combinations; but the elements still subsist, and only manifest themselves in a new and unconnected shape." Now, is this invariably the case? Everyone knows that it is not. Dreams frequently occur that are by no means made up of elements that have entered the mind through the senses in the waking state. A case given by Dr. Macnish himself is directly opposed to his own theory. "The following events," he remarks, "occurred to myself in August 1821. I was then in Caithness, when I dreamed that a near relation of my own, residing three hundred miles off, had suddenly died; and immediately thereafter awoke in a state of inconceivable terror, similar to that produced by a paroxysm of night-mare. The same day, happening to be writing home, I mentioned the circumstance in a half-jesting, half-serious way. To tell the truth, I was afraid to be serious, lest I should be laughed at for putting any faith in dreams. However, in the interval between writing and receiving an answer, I remained in a state of most unpleasant suspense. I felt a presentiment that something dreadful had happened, or would happen; and although I could not help

blaming myself for a childish weakness in so feeling, I was unable to get rid of the painful idea which had taken such unshakable possession of my mind. Three days after sending away the letter, what was my astonishment when I received one written the day subsequent to mine, and stating that the relative of whom I had dreamed had been struck with a fatal shock of palsy the day before—viz. the very day on the morning of which I had dreamed the appearance in my dream. My friends received my letter three days after sending their own away, and were naturally astonished at the circumstance. I may state that my relation was in perfect health before the fatal event took place. It came upon him like a thunderbolt, at a period when no one could have the slightest anticipation of danger." The elements that entered into the position of this dream could not possibly have found their way to the mind through the senses, since the event seen had not occurred when the senses became locked in repose on the night in question. "The minds of sleeping persons," says the Elder Cyrus, "manifest their divine origin; for when they are free and from corporeal influences, they foresee much that is to be." In somnambulism all this is shown still more clearly, since persons have frequently arisen from bed and written poems, painted pictures, and solved difficult problems in mathematics without waking. In such cases the eyes are usually closed, and when open are certainly not sensible of any impressions made upon them by the light. Moreover, the achievements accomplished have often been more than the person was competent to perform in the normal or waking state.

My attention was first drawn to Spiritualism by Robert Owen, whose name I still hold in the very greatest veneration. He was a man who went through life with one object, that of doing good to his fellow-men. His first thoughts were always how he could benefit society most, and no sacrifice did he consider too great to be made on behalf of suffering humanity. He was mistaken in some of his views—as he does not hesitate to admit now, but his entire life was one long struggle to elevate the fallen, and relieve the oppressed. It was about the year 1834 when he came to me one day, bringing a large parcel of books. These he asked me to read. I replied, "Well, Mr. Owen, it will take some time to read all those; what are they about?" He answered, "Spiritualism." I said, "Yes, I'll read them; but what's the use of my doing so? I shan't believe in that sort of stuff." "Never mind," he said, "you will read them, won't you? The result we will leave." I told him that I would, but that it was very improbable that they would produce any effect upon my mind. As he was leaving, I said, "Mr. Owen, tell me why you have brought me these books." He replied, "I will. It is this. I have received a communication from the spirit-world more than once that you are to be of great assistance in carrying on this movement." I laughed heartily, although respectfully, at this, and said, "I think your good friends have made a great mistake this time." It is worth while remarking here, that for many years afterwards, when I was lecturing against Spiritualism, I used frequently to relate this conversation, and remark when I had done so, "You see how much the spirits knew about the matter: here I am, an unbeliever yet, and likely to remain so." That the good old man continued to believe in my ultimate conversion, even after he left this earth, is evident, since I frequently received what professed to be messages from him, to which of course I attached no importance, not believing that they really had this origin. The following was given at Glasgow early in 1869, the medium being my friend Mr. Harper, of Birmingham:—"Dr. Sexton thinks our philosophy a crude and ridiculous theory, simply the want of more investigation. Everyone of the thoroughly educated scientists needs to be well crowded with experiments and evidence. George Combe saw how powerfully the rudimentary stages of human embryology are affected by spiritual influence, and how, too, the compound causes of human character are evidently of an occult and esoteric character. Sweet and noble teachings have yet to be given through the Doctor, who is eminently gifted for the purpose.—ROBERT OWEN."

Well, I read the books that he left with me, and some others, but I must say that the impression that they produced upon my mind was rather unfavourable than otherwise. It seemed that the spirits were engaged in most absurd and trifling occupations.

I saw a good deal of what were called manifestations, but they were always of a physical character, and as such seemed to me to be by no means competent to establish the truth of the tremendous theory that the spirits of the departed communicated with the inhabitants of earth. I suspected that "mediums" played tricks, and that the whole affair was frequently nothing but clever conjuring by means of concealed machinery. It never occurred to me to try and get manifestations in my own house; and if it had, in all probability I should not have taken the trouble to make the attempt. An old and highly respected friend of mine, Mr. Turley, for many years a Materialist, and well known among the Secularists, took to investigating Spiritualism for the purpose of exposing it, and in a few months became a firm believer. When he told me of the result of his investigations I laughed, but the fact made a deep impression on my mind. I went to Mrs. Marshall's, but saw nothing but what I thought could be explained without spirit-aid; the physical manifestations were of a marvellous character, but I did not consider, and do not now, that any possible merely physical phenomena can prove the truth of Spiritualism. If this table were raised from the platform and floated in mid-air, untouched by any human hand, it would not prove that spirits had been the agents by which

it has been accomplished; it would simply show the existence of a force, and the question of the nature of the force would have to be settled afterwards.

In 1864—I think that is the correct date—the Davenport Brothers came to England, and I went to see their performance. When they asked for some one to go on to the platform and tie them, and in other ways watch the business on behalf of the public, I at once rushed forward for the purpose. As soon as I reached the platform some one in the audience shouted out, "He's a confederate!" A gentleman sitting next him, however, who seems to have known me better, remarked, "Don't you know who that is?" "No," was the reply. "Why," said he, "that's Dr. Sexton." "Is it?" said the other; "Oh, then he's all right, he wouldn't believe if the Devil himself were there." I witnessed the marvellous phenomena which occurred in the presence of these men again and again. I tried all I knew to discover the trick by which the results were accomplished, but I need hardly say I failed. My partner—Dr. Barker—and I invited the Brothers to our houses, and, in order to guard against anything like trickery, we requested them not to bring any ropes, instruments, or other apparatus; all these we ourselves had determined to supply. Moreover, as there were four of them, viz. the two Brothers Davenport, Mr. Fay, and Dr. Ferguson, we suspected that the two who were not tied might really do all that was done. We therefore requested only two to come. They unhesitatingly complied with all these requests. We formed a circle, consisting entirely of members of our own families and a few private friends, with the one bare exception of Mrs. Fay. In the circle we all joined hands, and as Mrs. Fay sat at one end she had one of her hands free, while I had hold of the other. Thinking that she might be able to assist with the hand that was thus free, I asked as a favour that I might be allowed to hold both her hands—a proposition which she at once agreed to. Now, without entering here at all into what took place, suffice it to say that we bound the mediums with our own ropes, placed their feet upon sheets of writing paper and drew lines around their boots, so that if they moved their feet it should be impossible for them to place them again in the same position; we laid pence on their toes, sealed the ropes, and in every way took precautions against their moving. On the occasion to which I now refer, Mr. Bradlaugh and Mr. Charles Watts were present; and when Mr. Fay's coat had been taken off, the ropes still remaining on his hands, Mr. Bradlaugh requested that his coat might be placed on Mr. Fay, which was immediately done, the ropes still remaining fastened. We got on this occasion all the phenomena that usually occurred in the presence of these extraordinary men, particulars of which I shall probably give on another occasion. Dr. Barker became a believer in Spiritualism from the time that the Brothers visited at his house. I did not see that any proof had been given that disembodied spirits had had any hand in producing the phenomena; but I was convinced that no tricks had been played, and that therefore these extraordinary physical manifestations were the result of some occult force in nature which I had no means of explaining in the present state of my knowledge. All the physical phenomena that I had seen now became clear to me; they were not accomplished by trickery, as I had formerly supposed, but were the result of some undiscovered law of nature which it was the business of the man of science to use his utmost endeavours to discover. The Davenport Brothers were afterwards attacked in the *National Reformer*, and I wrote a long letter defending them against the charge of imposture, which letter appeared in that journal on January 15th, 1865. This letter was reprinted in the *MEDIUM* of October 11th last year, and I am desirous that all my friends should read it, in order that they may see what attitude I have assumed towards Spiritualism for the last eight years. Since that time I have always declared that the phenomena were true; at the same time, until, comparatively speaking, recently, denying, or at least disbelieving in, the spirit hypothesis. This really, not only in my experience but in that of most other persons, was the first step towards a belief in Spiritualism.

In 1865 I began to hold seances at home, and this is, after all, the most satisfactory way of pursuing the inquiry. I would recommend every person to adopt the same course who is desirous of finding out how much truth there is in Spiritualism. The first medium that came to my house was, I think, Mrs. Jennison, a lady whose husband I had known for many years. Sometimes we got hardly any manifestations, and at other times some very extraordinary communications. Occasionally great intelligence was displayed, but I could never bring my mind to believe that this had not in some mysterious way come to the medium from the mind of some one present. Facts were told regarding many deceased friends of those present, professing to come from some relative who was in the other world, and involving matters of which we knew the medium to be totally ignorant; but then I concluded that the answers must have found their way by some process from the mind of the questioner. I could, had I time, give a score of such cases, any one of which would be sufficient to convince most men of the truth of spirit-communion, but they failed to break down my scepticism. I went one day to Mrs. Marshall's, and a spirit came professing to be my grandmother, who had died when I was about eleven or twelve years of age. Now, no one in London, except my own family, knew her name, and most certainly Mrs. Marshall could never have heard it. I asked the professed spirit to spell her name, and this was immediately done, both Christian and surname being accurately spelled, although neither of them were very common. Still I was not convinced, because I thought the answer might be after all a

reflection of my own mind. An intimate friend of mine, John Watts, for many years editor of the *National Reformer*, passed away in 1866, and very speedily began to communicate with me, which he has done at intervals ever since. One curious fact I may name in connection with him. He was in the habit during life of greatly ridiculing Spiritualism, and he had an anecdote about a seance which he always told with great glee. It was to the effect that Lindley Murray had been present on one occasion, and when some one had asked, "Are you Lindley Murray?" the great grammarian had answered, "I ARE." "Now," said my friend, "after I am dead, if I come to you, and you ask me, 'Are you John Watts?' I shall reply, 'I ARE;' by this you will recognise me." Is it necessary to say that I have received this very answer again and again? Only a short time since I was at a seance in a country town where I had been lecturing, and my friend professed to communicate. I at once asked, "Are you John Watts?" and the medium's hand wrote in an instant the words, "I ARE," all present, including the medium, being completely puzzled to know what they could mean. These facts are very trifling ones, and not worth much; but a number of them serve to make some slight addition to the overwhelming proofs that we have of spirit-existence and spirit-communion. From all this it will be seen how reluctant I was to accept the spiritual hypothesis, and how powerful must have been the evidence that compelled me afterwards to give way.

The proofs that I did ultimately receive are, many of them, of a character that I cannot describe minutely to a public audience, nor indeed have I time to do so. Suffice it to say, that I got in my own house, in the absence of all mediums other than those members of my own family and intimate private friends in whom mediumistic powers became developed, evidence of an irresistible character that the communications came from deceased friends and relatives. Intelligence was again and again displayed which could not possibly have had any other origin than that which it professed to have. Facts were named known to no one in the circle, and left to be verified afterwards. The identity of the spirits communicating was proved in a hundred different ways. Our dear departed ones made themselves palpable both to feeling and to sight; and the doctrine of spirit-communion was proved beyond the shadow of a doubt. I soon found myself in the position of Dr. Fenwick in Lord Lytton's "Strange Story." "Do you believe," asked the female attendant of Margrave, "in that which you seek?" "I have no belief," was the answer. "True science has none; true science questions all things, and takes nothing on credit. It knows but three states of mind—denial, conviction, and the vast interval between the two, which is not belief, but the suspension of judgment." This describes exactly the phases through which my mind has passed.

In the meantime the movement goes on. Spiritualism every day widens its domain, and the ground of the materialistic philosophy is gradually being cut away from under the feet of its devotees. The small light which, a few years ago, was only like a star of the fourth or fifth magnitude, has gone on increasing in brightness, until at present it shines like the moon shedding her silvery beams over the face of night, and will still increase as we hail its approach, and ever move upward towards it, until it shall burst upon the earth like the sun in its meridian splendour, and all shall come to feel that they have a home in heaven and a loving Father in God.

CAN any reader inform us of a mesmerist in Bath or Bristol who would undertake a case in the former city?

IN last week's *MEDIUM*, in a notice of a paper read by Mr. Jones, Birmingham, the word "twice" was misprinted for "since."

A. J. DAVIS & Co., 24, East Fourth Street, New York, will henceforth act as agents for all our publications, including the "Dialectical Report."

LIVERPOOL.—On the evening of Friday, June 20, Mr. A. Fegan-Egerton will give a public seance at the Assembly Rooms, Islington. The proceeds are to be devoted to the benefit of the Spiritual Institution.

A CORRESPONDENT writes:—"Since we went down to Manchester to hear your valuable lecture, I have held a circle at our house twice a week, and we are fast developing six mediums. Out of a company of ten or eleven we shall have two good clairvoyants and four trance-mediums, and one, I think, will be a physical medium."

THE CORRESPONDENCE on Spiritualism has been continued in the *Manchester Examiner*. Our space will not permit of a reproduction of Mr. Reimers's letter, nor that of Mr. Foster, who gives an account of direct spirit-writing received at his circle in characters of black and gold, though there was no gold fluid in the room. We still continue to receive letters from various parts of Yorkshire and Lancashire for "rules for the spirit-circle," in response to the announcement which appeared in the *Manchester Examiner* several weeks ago. Cannot our friends repeat the same announcement in other papers?

"GHOSTS OF THE DEPARTED" will appear in the new spiritual periodical *The Evening*. Such is one of the numerous grotesquely illustrated mottoes which appear on the title-page of a new member of the journalistic fraternity just "published for Ryde Good Humourists, by F. N. Broderick, 1, St. Thomas Square, Ryde." The full title is *The Evening and Free Draught Circulator*. In the first number, the message from the spirit "John Claremont," which appeared in the *MEDIUM* for April 25, is given, with the following confirmatory remarks: "All we have been able to learn in reference to the startling announcement is, that a gentleman of the name given once lived at Clyde House, and that he died, while away, some time since. We shall be glad to learn how much farther the communication is correct."

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

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

### CONTENTS OF LAST No. OF "THE MEDIUM."

Spirit-Tests versus Scriptural-Tests—Seances with Mr. Herne—Dr. Gully's Views on Religious Philosophy—Mrs. Butterfield at Liverpool—A Friendly Introduction to "John King"—Life and Death—Prophecy and Spiritualism—A Voice from out of a Fog—The New Machine; the Spiritual Institution—The "John King" Number—How Dr. Sexton became a Spiritualist—The Spiritual Review—Seance at Mrs. Berry's—He that hath ears to hear, let him hear—Spiritualism to Order—Mr. Morse's Arrangements at Manchester, &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 200.

## THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 13, 1873.

### THE "JOHN KING" NUMBER.

We are so much encouraged by the orders which come in daily for the "John King" number of the MEDIUM, that we have been impressed to place in the way of our readers special facilities for extending the circulation of that number. There is such a wide field open for successful labour, that it seems a pity to allow one corner of it to remain unworked. We have, therefore, given as a supplement this week a special address on the subject, and a form on which to collect the names of subscribers who will either purchase a certain number of copies, or give a sum to a general fund to be expended in circulating that number in the locality. A general subscription, even if small, promoted by all who have the cause of Spiritualism at heart, would result in a sum sufficient to distribute many copies in almost every part of the country.

We can now say something as to the nature of this forthcoming number. It will be of full double size, and will therefore contain sixteen pages. The assistance which we have been fortunate enough to meet with, enables us to promise a paper of these dimensions. It will therefore contain an immense amount of information—indeed, about as much as is usually obtained for sixpence; and its extensive circulation is, on that account, of greater importance. "But when will it appear?" hundreds are asking. Our answer is, That it will be impossible for us to print it till the new machine is at work. We are informed that it is all in a state of readiness to be fitted up; and, no doubt, in a couple of weeks or so we shall be able to go to press with this extra number of the MEDIUM. With our present facilities for printing it would take more than a couple of weeks to print the quantity required, which is evidently quite out of the question. As it is, we must regard it as a favourable omen that the first job done by the new machine will be to print a periodical on Spiritualism of such importance and in such a large number.

We hope our readers will heartily join with us in wishing success to this new effort, and that the time is not far distant when our paper will be issued weekly of this enlarged size, and also enjoy such an extensive circulation.

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20 Mrs. Gribble, Brighton	100 "C."
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100 Mr. Richmond, Darlington	6 Mr. Kilbraith, Newry
40 Mr. Swinburne, London	60 Mr. Fry, Portsmouth
100 Mr. Foster, Darlington	20 Rev. Guy Bryan
150 Churwell Society	50 Mr. Bennett, Betchworth
20 Mr. Raper, Jarrow	50 Mr. Cogman, London
20 Mr. Crane, Omsett	100 Mr. Russell, Kingston
220 Mr. Ashworth, Halifax	1000 Mr. Chapman, Liverpool
20 Mr. Hunt, St. Helen's	20 Mr. Crick, Rusden
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. Simkiss, Wolverhampton
50 Mr. Tarry, Bugbrook	20 Mr. Brien, Halifax
200 Mr. Howard, Bury	20 Mr. Thomas Atkins
20 T. B.	80 Mr. Richards, Pimlico

20 Mr. Tink	100 M. A.
100 Mrs. Butterfield	40 Mr. Wilson, Colchester
20 Fritz	20 Hall
20 Mr. Clarkson, Selby	20 Mrs. Abbott, Brighton
220 Mr. Faucett, Bishop Auckland	10 Mr. Lister, York
100 Mr. J. P. Young, Llandelly	60 Mr. W. Avery, Reading
50 Mr. Templeton, Hampton	80 Mr. Sumner, Brighton
100 Mrs. Bullock, Kingston	20 Mr. J. Best, Longbridge
250 Mr. Foster, Preston	100 Mr. Hopkins, Brighton
100 Mr. P. Derby, Northampton	100 Mr. H. Swain, Reading
25 S., Southampton	20 Mr. G. Smith, York
40 Mr. J. Wilde, Hagg's Lane	100 Mr. J. Butterfield, London
20 Mr. M. Martin, Waterhouse	50 Major Owen, Brighton
60 Mrs. Parker, Dundee	20 Mr. Phillips, Wigan
20 Mrs. H.	20 Mr. Portland
40 Mr. Harrison, Burslem	400 Mr. Daw, London
20 Mr. Kingdom, Farnford	20 Mr. Johnson, Walsley
100 Mr. Owsman, Stoke	40 Mr. Plant, Coventry
150 Mr. Morgan, Worcester	30 Mr. Hawkes, Birmingham
20 Mr. Jones, Brecon	100 Mr. Lord, Reading
40 Mr. Tommy, Bristol	100 Mr. Brown, Blackburn
12 Mr. H. Noyes, Cumberland	100 Mr. B.
100 Mr. Grant, Maidstone	100 Mr. Tillotson, Keighley
40 Mr. Arnfield, Pimlico	1000 Manchester Association
500 Dalton Association	40 Mr. Thelwall, Hall
40 Mr. Miller, Birmingham	100 Mr. Wilson, Aylesbury
20 Mr. Truman, Ventnor	20 Mr. Hanson, Dunderburg
20 Mr. Stripes, Southsea	120 Mr. J. Ward, Northampton
100 Mr. Smith, Bradford	50 Mr. Goss, Slough
250 Mr. Maynard, Marylebone Association	20 Mr. Chambers, Farnham
100 Mr. Blake, Newcastle	40 Mr. McNab, Greenock
60 Mr. Hitchcock, Nottingham	40 Mr. Warder, Reading
20 Dr. Blunt, Northampton	20 Mr. Hockison, 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, Rochester
20 Mr. Hall, Bromsgrove	12 Mr. Partridge, Hilbury
100 Mr. Hocking, Camborne	20 Mr. Young, Fort William
10 Mr. Jennison, Wapping	20 Mr. Fountain, Walsley
20 Mr. Appleyard, Brighouse	20 Mr. Penman, Brighton
20 Mr. R. Green, Ashton	12 Mrs. Birley, Malvern
20 Mr. Davis, Hornsey Rise	20 Mr. J. Robinson, Boston
20 Dr. Dixon, Great Ormond St.	20 Mr. T. Brown, Howden
12 Signor Damiani, Naples	40 Mr. J. Plaster, Aylesbury
100 Mr. Cooper, Eastbourne	40 Mr. T. Gough, Aylesbury
20 Mr. Hackett, Colney Hatch	40 Mr. Joseph Parker, Aylesbury
100 Mr. J. Lingford, Leeds	20 Mr. Hawkins, Aylesbury
20 Mr. Wilson, Clapham	20 Mr. W. Burns, Salford
60 Mr. Cross, Leeds	20 Mrs. Cooper, Sydenham
10 Miss Pearce, Cornwall	20 Mr. W. Abbott, Pimlico
40 Mr. R. Green, Ashton	20 Mr. H. Freund, Stockton
10 Mrs. Cowper, Bayswater	20 Mr. G. Marsh, Hastings
20 Mr. Aldridge, Weedon	26 Mrs. Main, Bethnal Green
20 Macbeth, Forres	20 Mr. Poor, Portsmouth
20 Mr. C. Reimers, Manchester	200 Mr. McRuer, Glasgow
20 Mr. J. Sutcliffe, Linthwaite	20 Mr. Brimley, Notting Hill
20 Mr. T. Judeon, Keighley	20 Mr. Garne, Notting Hill
50 T. Chadwick, Sowerby Bridge	100 Mr. J. L. Eland, Hall Hill

In all 13,936 copies.

DR. SEXTON'S oration on the "Claims of Modern Spiritualism upon Public Attention" has been published in a neat tract; price 1d. or 6s. per 100. The first edition is nearly all taken up already.

### SPIRITUALISM.

Epigram à la Welsh English.

Stoopeth the cloud, and steeping  
The mountain in its kindly keeping;  
The mountain minds not, stupid thing,  
The bliss of Heaven's blessing!

J. REYNOLD OWEN.

MR. JOHN LEANING, the medium, through whom was written the "Account of the Planet Neptune," has recently passed away, after a painful illness, leaving his widow quite destitute. He was a working man, and wholly illiterate; but, under influence, wrote in various hand-writings, and produced matter far above his usual style of composition. His "Description of the Planet Neptune," though incongruous in some points, was a genuine mediumistic production, and was in many respects a suggestive and remarkable tract. Any good friend, who feels disposed to help the poor widow, especially to pay her fare to her friends in the north, will thereby perform an act of real charity. Remittances may be made to J. Burns, 15, Southampton Row, London, W.C.

SWIFT through the boundless ether, through vast illimitable space, in myriads roll the countless worlds that fill the universe with living orbs of light. Silent they roll in one great harmony, each in its place a living world. These shine throughout the night, whilst the bright spirits of the Holiest alone keep watch o'er sleeping man, save where in isolated spots the pale votaries of science with studious eye toil in content whilst others rest in sleep to contemplate the wonders of the sky. To these the glories of the firmament are living things, and speak with wondrous though with silent tongues of the immeasurable and boundless might of the Omnipotent. Bright reason shivers at the awful depth of that great vault that o'er us seems to hang so peacefully, set with its myriad gems of sparkling light, and the wearied mind at length gives up the hopeless task of fathoming infinity's abyss, and rests its sole reliance on the great all-powerful Sustainer of the one grand harmony of worlds. Seek, then, the living God, and let your thoughts to Him direct their aspirations, and your life, by angel-ministrants made glad, shall be one great eternity of bliss and sweet repose.—J. FRANKLIN.

**MR. BURNS'S VISIT TO STOKE-ON-TRENT.**

On Sunday, June 15, Mr. Burns will visit Stoke-on-Trent Psychological Society as an honorary deputation from the Spiritual Institution, and preach two sermons in the Court Room, Stoke.

The morning service will commence at eleven o'clock.

Subject: "Concerning spiritual gifts, brethren, I would not have you ignorant." Syllabus: What are spiritual gifts? How can we gain a knowledge of them? How can we exercise them? What relations do these gifts bear to religion? The promises of Jesus and the message of the Gospel exemplified in what is called Modern Spiritualism.

The evening service will commence at half-past six.

Subject: "If a man die shall he live again?" Syllabus: The doctrine of immortality an essential element of religion. The difficulty of obtaining demonstrable proofs of immortality. Have we any knowledge that the dead do exist? The philosophy of spirit-communication, tests of spirit-identity, proofs of man's continued existence after death.

Voluntary offerings will be received towards defraying expenses. All classes are earnestly invited to attend whether of Christian or Secularist tendencies.

In the afternoon, at half-past two o'clock, a conference will meet at the house of Mr. Ousman, South Street, Mount Pleasant, Stoke, to receive the deputation from the Spiritual Institution. Mr. Burns hopes to see a good muster of the Spiritualists of the district, that they may aid and encourage each other in the great work in which they are engaged.

**DR. SEXTON'S ORATIONS.**

The Cavendish Rooms were again crowded on Sunday evening to hear Dr. Sexton's experiences as to how he became a Spiritualist. The oration is copiously reported in this number, so that nothing as to the subject needs to be repeated here. We take the opportunity, however, of saying that the meeting was a great success; and at the close Dr. Sexton was unanimously requested to give another oration on Sunday evening. The subject, by request of the meeting, will be:—

**CONJURERS AND MEDIUMS,**

with special reference to the performers at present pretending to expose Spiritualism in London. Dr. Sexton said he could give a thorough description of the means used by Maskelyne and Cook, and others, in accomplishing their tricks, imposed upon the public, as simulations of spiritual phenomena. We need say no more, as the great interest awakened in this aspect of the subject is sure to fill Cavendish Rooms to overflowing. Cavendish Rooms are situated in Mortimer Street, near the top of Wells Street, Oxford Street, W.C.

**MRS. BUTTERFIELD AT THE CAVENDISH ROOMS.**

To those who attend the Sunday Services it will afford much pleasure to know that Mrs. Butterfield will deliver an address, in trance, on Sunday evening, June 22nd, as she intends visiting London by a trip which leaves Darlington on the 19th, and returns on the 23rd. Her short stay in London prevents her giving addresses elsewhere, and no doubt the public will amply avail themselves of the opportunity of hearing her at the Cavendish Rooms.

**THE COMING CONFERENCE.**

The Psychological Society of Liverpool wish to make public as far as they can this announcement—that on the 5th, 6th, and 7th of August will be held the Annual National Conference of Spiritualists in the above-named town, the basis of which will be a broad, free, and open platform, where every grade of thought and opinion may be represented, whether of the Scientist, Religionist, or Freethinker—all can meet upon the ground of universal brotherhood and fraternity. The open door will be wide to admit all who wish to make search of the truths of Spiritualism. It will recognise no head, but look upon all men as equal, and co-workers in the great field of truth, asking all true and earnest labourers to come and assist in carrying on this great and noble work of man's universal redemption. The Psychological Society of Liverpool wish also all true and earnest investigators to sacrifice their own interests for a time and unite to carry out the end in view, a programme of which will be laid before the public in due time by the secretary and committee appointed for that purpose.

JOHN CHAPMAN, Hon. Sec.

**DR. GULLY'S RELIGIOUS VIEWS.**

To the Editor.—Dear Sir,—I regret having misrepresented Dr. Gully's religious opinions; but having seen it stated, on p. 30 of Mr. Benjamin Coleman's "Rise and Progress of Spiritualism in England," that both Dr. Gully and Dr. Wilson of Malvern were Materialists, and that both were converted by Mr. Coleman's instrumentality to Spiritualism, I concluded I might quote the statement as a fact.

It would be interesting to know how many of the most prominent Spiritualists formerly were Materialists or Atheists; for in discussing this subject in the public journals it is a good argument against the pious abhorrence of the orthodox to be able to point to the good work Spiritualism is doing in this direction.—Yours obediently,

Manchester.

Fritz.

The new edition of the Dialectical Report is expected to be ready next week.

Of the "Seed Corn" series of tracts, 65,000 have been sold in less than a year.

Mr. MORSE'S address next week will be, care of Mrs. Forsyth, 119, Upper Brook Street, Manchester.

Mr. ASHMAN'S HEALING CLASS.—This class met at the Spiritual Institution, 15, Southampton Row, on Tuesday evening. There was a goodly number of pupils. The series of lessons will be continued on Tuesday evening next, and on the same evening of the week following.

**MR. MORSE'S VISIT TO WALES.**

It is quite impossible for me to give any idea in words of the pleasure and instruction we have received from Mr. Morse's visit to Llanelli. His utterances in all cases were listened to with almost breathless attention, and many who attended have been not only convinced of the genuineness of Mr. Morse as a medium (an important fact, as most were sceptical on that point previous to his coming), and his gentle, quiet, and unaffected manner as a man, but also of the grandeur, sublimity, and depth of the discourses given through his lips. Everyone was struck with the constant flow of language—no stopping or hesitation—as also with the change of countenance, voice, and manner attending each control. A deputation of friends bade Mr. Morse farewell at the station on Monday morning. He carries with him our heartfelt wishes for his welfare and success in the redemption of humanity, and we are looking forward to the time when we shall again meet in "soul's sweet communion."

The reporter of our weekly paper, the *South Wales Press*, was in attendance on each occasion, and to his kindness, and the manly spirit of its editor (which others would do well to imitate) we owe much, both in giving publicity to the coming lectures, and also in giving a very large amount of space to the report of the whole of the orations. Books and publications from the Spiritual Institution were distributed and sold at the meetings.

J. F. YOUNG.

[The *South Wales Press* gave three columns, reporting addresses through Mr. Morse, on "Phenomenal Spiritualism," and the "Spirit-Spheres." About 200 persons attended the public meeting in the Athenaeum.—Ed. M.]

**MR. FOSTER'S CIRCLE.**

We have repeatedly had occasion to report proceedings at Mr. Foster's circle, of Preston. It is by many considered the most important circle out of London. Here is a sentence from an address from one of the guides of the circle:—

"Seek earnestly for the truth; you are in the way for learning it, as the system you are investigating with so much earnestness will enable you to obtain it, and also enable you to answer all inquiring minds about it faithfully and truly; but do not attempt to make proselytes, for remember, 'Truth is mighty, and will prevail.'"

At another time the following was given:—

"We are happy to think, that what we have to give will be received in a proper manner, as it does us as much good as it does you. You will not get the ignorant to receive it in a proper manner. It is very difficult for us to manifest when there are such sceptical men present, as think they know everything, and come with the intention, not of hearing us, but to try to find that what is done is the result of trickery. It is, then, very difficult for us to manifest, and does us harm as well as the medium."

We may also add, that a scurrilous fellow intruded himself into the seance one evening, and afterwards published a false account of the proceedings in the newspapers, charging the medium with trickery. Such conduct can scarcely be guarded against; but if defence is of any use, Mr. Foster's able letter in the *Preston Guardian* must make his unprincipled opponent feel small, if he has any moral sense left. It need not be wondered at that this false account of what took place at Mr. Foster's seance has been eagerly quoted by newspapers as fact. Anything will do for the newspapers, if it only discredits Spiritualism and Spiritualists.

HALIFAX.—Mr. Kitson, of Gawthorpe, will deliver two addresses in the Hall of Freedom, Back Lord Street, Lister Lane, on Sunday, June 22nd, in the afternoon at half-past two, and in the evening at half-past six o'clock.

SOWERBY BRIDGE ANNIVERSARY.—The Spiritualists of this place will hold their annual meeting in the Town Hall on Sunday next, when the speakers will be Mrs. Scattergood (of Bradford) in the morning and evening; and in the afternoon Mr. Edward Wood of Halifax.

KEIGHLEY.—The annual festival of the Spiritual Brotherhood, East Parade, will take place on the 22nd instant, when a variety of mediums will be in attendance, including Mrs. Scattergood. The Keighley friends acknowledge their indebtedness to the Rochdale Committee for deferring Mrs. Scattergood's appointment to oblige them. Service to commence at 2 and 5.30 p.m.

BIRMINGHAM.—We did not say that Mr. Proctor's paper "opposed" Spiritualism, but that it "questioned" the spiritual theory though his own experience went to support that theory. In short, the position assumed by the essayist was tentative, which a letter from him fully bears out. At the same time he enlarged on the beauties of the spiritual theory which he holds, though he allows to others that his convictions may not be proof to them. He leaves the question open.

NOTTINGHAM.—The seventh anniversary and picnic of the Children's Progressive Lyceum will be held at Wiltford, situate on the banks of the Trent—a place at which the picnic was held on a previous year—at which the party will be made thoroughly comfortable. The recreation ground will be supplied with swings, balls, cricket, and everything to make the afternoon a pleasant one. The Lyceum now meets at Church Gate, Low Pavement. The date of the picnic is changed, but particulars will be given next week. Communications should be addressed to the Secretary, Mr. J. B. Herod, 19, Robin Hood Terrace, Nottingham.

Mr. COGMAN'S weekly lectures were opened at 15, St. Peter's Road, Mile End, on Tuesday evening, by Mr. Burns lecturing to eight or nine persons. They were all investigators, with the exception of Mr. Cogman and Mr. Wootton, so that the number of real inquirers was as many as is usual in the contents of a room of the size. The lecturer went at his work with enthusiasm. The influences were good, the audience deeply interested, and altogether a fair and encouraging beginning was made. As Mr. Mulford has gone to Vienna, Mr. Burns will again visit Mr. Cogman's institution on Tuesday evening, and answer questions from the audience. Mr. Cogman will have his quarterly tea-meeting on Sunday evening, June 22nd. Tickets, 1s. each; to be obtained at the Spiritual Institution.

## SHAKSPEARE A MEDIUM.

(Mrs. Olive's seance.—Spirit-Guide, "Marie Stuart.")

June 5th.

Notwithstanding the thundery weather on this occasion, a rather small but very intelligent circle gathered around Mrs. Olive, to listen to and interrogate her controlling spirits. "Hambo" came first. In reply to questions, stated he had passed away to the spirit-world, when about sixteen years old, for about thirty years after had been engaged in educating himself, and for the last twenty had taken a great interest in Spiritualism, labouring for its advancement, and developing and controlling many mediums. At present he was studying to be a doctor, which he defined as understanding the laws of health and the best way to help Nature. He explained that spirits could see anything material that had life, or gave forth any emanations such as human beings, animals, plants, and minerals did. The earth has a spirit, or otherwise it could not bring forth its fruits. "Sunshine" complained of that tiresome "Hambo" having stayed so long, he had used up so much of the power she wanted to enable her to give tests, so she did not remain many minutes. An unknown spirit then assumed the control, and announced himself as a historical personage who had lived some 300 years ago. He had been asked by many he had met if Spiritualism was a new thing, but after many inquiries had satisfied himself that spirit-communion was a fact in Nature that might be traced not only through all historical times, but far, far beyond them. When on earth he had been a medium—a seeing, hearing, and writing medium; his mother, Mary Arden, after her death was his spirit-guide, and used often to write through him, and the visions of the night were committed to paper during the day. He had always been familiar with spirits, and hence his plays so often represented on the stage had, whenever it was possible, a ghost in them. He was William Shakspeare, and wished to disclaim the undue praise that had been bestowed upon him by the public; he was merely the medium through whom those plays had been delivered. Socrates had been his inspirer, and Marie Stuart was ever his beau-ideal of a true woman. Socrates had since that time ascended to higher spheres, and did not now visit earth; yet his influence was through other spirits transmitted to those on the earth-plane. Some interesting conversation followed, and the subject of reincarnation having arisen, the spirit referred to "Dr. Forbes" as being more competent to give information than he was. He therefore relinquished the control, and the "Doctor," after first giving a prescription for an absent friend, proceeded to show the utter uselessness of reincarnation; that it could serve no good purpose, and therefore, as Nature never did anything uselessly, it was not true—was, in fact, an impossibility. He further explained how the spirit of a child was an emanation from the spirit-world, but which emanation did not, until it was incarnated in a physical body, become conscious of any individualised existence.

This was a very interesting and highly instructive meeting. It is much to be wished that investigators would oftener come prepared with intelligent questions, whereby they might draw from the spirits the information they are so capable of giving, and so render these meetings still more satisfactory than they already are both to themselves and others.

## MR. WILLIAMS AT MRS. MAKDOUGALL GREGORY'S.

A seance was held on Tuesday evening at Mrs. Makdougall Gregory's, 21, Green Street, Grosvenor Square. The party was small, and very harmonious, and the manifestations, consequently, were unusually good. Seated round the table were Lady Gomm, Mr. Sutherland, Miss Poyntz, Dr. Maurice Davies, Mrs. Gregory, and Mrs. Jackson, sitting on either side of Mr. Williams, and Mr. Noyes on the right of the hostess. Commencing with a little singing, the mild phosphorescent light rose and fell from table to ceiling alternately, often receding into the back drawing-room and illuminating it. Writing-paper which was lying on the table was extemporised by spirit-fingers into a tube, through which "Peter" and "John King" spoke repeatedly, the voice sounding high above our heads, and still we heard the paper rustling and floating overhead, then it would descend and touch some one. "Peter" took hold of Dr. Davies's hand and pulled it upwards till Dr. Davies, who is a tall gentleman, had to stand on tiptoe, as if the spirit meant to lift him up to the ceiling. This was afterwards repeated to Mr. Sutherland and Mr. Noyes. Again the sheets of paper were gently wafted over us, and in the current of air thus produced came the delicate odour of verbena and lavender. As the perfume permeated the room, the soft, cool fingers of "Katey," "John King," and "Peter," touched every one present several times. The wind seemed to come down upon us, and not from the outside, neither were the phenomena confined to the vicinity of the medium. Another wave of scented air, accompanied by a comet-like light, made a sudden lull in the subdued conversation which was being carried on, and then the pencil was heard to move rapidly over the paper. "John King" spoke again in his sonorous tones, expressing his satisfaction at the harmonious conditions. Then "Peter" brought the ornament from the grate with a very small quantity of soot, not enough to cause the least anxiety, remarking as he did so that he was sorry he could do no more for us. Again the aroma of flowers filled the air, and we were told by the raps to get a light, by the aid of which we found written on the paper:—

"God bless—good night—we are glad."

This is the first direct writing Mrs. Gregory has had for some time; let us hope it is the first droppings of a shower of good to come.

## AN EDITOR ON MR. MORSE'S MEDIUMSHIP.

The *South Wales Press* has behaved nobly in reporting Mr. Morse's visit to Llanelly. Last week three columns of matter were given, and on the previous week two columns, from which we make the following extract:—

"Mr. Morse gave a seance in Mr. Young's house on Monday evening to a limited but discerning company, and on Tuesday he gave another seance at the Athenaeum, when he delivered an oration while in a state of trance, on 'Humanity; its Nature and its Needs.' The chair was occupied by Mr. George S. Mee, and there were about 200 people

present. For nearly an hour and a half the orationist, medium, lecturer, or whatever name he chooses to go by, spoke with a fluency, a logical and grammatical correctness, a fitness of language and figures upon this abstruse subject which no half-dozen orators in England could in their normal condition hope to equal, and those who were half-dozen only with the most laborious preparation beforehand, and the greatest coolness during delivery. Notwithstanding the abstruseness of the subject, the audience were thoroughly attentive, and it was not until the hall prepared to make game of the lecturer, that exertions (if they made any) produced no disturbing effect. Mr. Morse's voice is rather sepulchral and hollow than otherwise when he is in his normal state, and his articulation is somewhat indistinct, but when he spoke on Tuesday evening his voice and articulation were sonorous and clear, and except in the case of two or three words his pronunciation was good. The few grammatical errors which he committed were such as are in their nature common to all rhapsodists, and most orators could scarcely have hoped to escape with so few in a speech of an hour and a quarter's duration upon so abstruse a subject. He never paused except when a pause was necessary for rhetorical effect; word after word, sentence after sentence rolled out with the greatest fluency and logical sequence, and only once or twice did he check himself to add an adjective or qualifying word."

## MR. HERNE AT MRS. BERRY'S.

I had a seance last night, which I think worth reporting; Mr. Herne, medium. It was held for a particular purpose, and on this account had only a few old friends present. Our party consisted of four ladies and two gentlemen. We entered the seance room at eight, and with only two intermissions, of about a quarter of an hour each, the spirit engaged us in full conversation until eleven, and even then they were disinclined to leave us. The spirit "Peter" takes the lead.

After knocking at the door, as he usually does now before he enters, he began to contend with Miss Berry for her zither, and a lively conversation of badinage and repartee ensued. He then played the zither and the banjo separately, and together. He took off two of the ladies' boots, and made them dance to time. He brought a chair from the corner of the room and sat on it. He took our hands, and was so near that we felt his breath. He asked for our handkerchiefs, and three were given him; these he knotted and plaited into a turban, placing it upon a lady's head. He spoke to my niece upon a subject that none present knew, excepting she and myself. He gave his advice upon it, the result of which will be known on a future occasion. He now began speaking in a foreign language which one of the ladies recognised as Dutch. He told this lady that her mother was present, but that she had not power to speak, so he was trying to speak for her. And a very amusing scene ensued, of course too long to recapitulate. "Peter" acquitted himself remarkably well.

A number of other things took place, but they are too numerous to mention; but all agreed that a better test seance had never been experienced. I should tell you that I place the medium behind an easel, covered with green baize, we forming a circle about three feet from him. I have forgotten to say that "John" came, although in one of his sweetest moods. I asked him why he was so ruffled? He answered, "I do not like the way in which my name is being used." He was going to say something more, but "Katey" stopped him. "Peter" decidedly objects to all cabinets, and will have none of them.

June 11th.

CATHARINE BERRY.

IN A LETTER from "C." the following extract occurs in reference to a seance lately held by Mr. Herne at the Spiritual Institution. We may remark, that on a subsequent occasion the reverend gentleman had further manifestations of a very remarkable kind:—"The rev. gentleman had not been before to any seance of the kind, but he acknowledged, both during this one and at the close, that all was most convincing, as there was no room left for doubt. I suggested that as Mr. Herne and I had just completed our task of perfectly deceiving each other for our mutual delectation, according to the theory of the adverse critics of the day, at the moment he asked leave to join us, he should sit between us, and in his right hand hold both of my hands, and in his left hand hold both of Mr. Herne's hands. This he did most satisfactorily to himself. While doing so, his chair was removed and placed on his head. Then his chair was hung over his arm, and the medium's chair was, thirdly, hung over his arm; on each occasion a wax-light being struck by me to give ocular proof. 'Katey King' also placed the guitar on mine and the rev. gentleman's shoulders for a few minutes, striking the chords upon it pleasantly while it remained there. Finally, some cloth fell upon the arm of our investigator, he said, and on my striking a light again by request, Mr. Herne's coat was off and hanging over their arms. Mr. Herne was now entranced, and the operating spirit told us, in a foreign accent, that he was one of 'John King's' pupils, who performed some of the physical manifestations such as this, and begged us to examine and see if a single stitch of the coat had been broken."

BALL'S POND ASSOCIATION.—Last Monday evening Mr. Emma of Bethnal Green, delivered a lecture on "Christianity, Secularism, and Spiritualism." He had formerly been an active Sunday-school teacher, then Atheist or Deist, and now he is a confirmed Spiritualist. In referring to the healing power of the spirits, he mentioned that on one occasion, having a violent attack of tic-doloureux, his wife, who is a medium, and who was sitting with him, was impressed that he should place his face on the table, which he did, when he experienced a shock similar to that given by an electrical battery, and the pain instantly left him, which fact he attributed entirely to spiritual agency. On Monday evening next (June 16) Mr. Stephens intends doing battle on behalf of Spiritualism, by delivering a lecture on the "Spiritualism of the Old and New Testaments, and Modern Spiritualism." It appears that he was formerly a member of the Church of England, then Deist, and afterwards Atheist. He challenges refutation, by Christian or Materialist, of the weighty facts which he intends to bring forward on the occasion in support of his subject. A discussion is to follow, and it appears that several Materialists of Mr. Bradlaugh's community have expressed their intention of being present in secular armour.

## DISTRICT QUARTERLY MEETING AT DARLINGTON.

Mr. Editor.—It is with much pleasure that I now send you a report of the successful quarterly tea-meeting we held here last Tuesday evening. One half of our large room was occupied by two long tables placed down each side of it; and in striking contrast to the snowy cloths that were upon them, vases, &c., of beautiful flowers, fresh gathered, were placed along in nice arrangement, together with sundry tempting eatables, gratifying to the senses of sight and smell, which had a pleasing and harmonising effect upon the mind at the offset. Soon after five o'clock our friends began to draw up, until the number of about fifty-five animated the scene, among whom we were glad to welcome back again our medium, Mrs. Butterfield, who had just arrived from Liverpool, feeling tired and weary from the active part she had been playing there for the last three weeks, and glad to get home again. All being seated, the tables were presided over by Mrs. Fooks, the two Mrs. Hudes, and Mrs. Liddle, and in homely phrase the business of the evening set in. It seems to me, Mr. Editor, there is a wonderful influence in a cup of good tea; you should have seen our lady friends, they seemed to enjoy it mightily, to which we were no exception. Friendly and social chat passed away the most of an hour; and let me here add a word of advice to kindred societies: if you want to have a fair show of female members, get up a good quarterly tea; give them something to do that is highly interesting to them, for depend upon it by such means their sympathies will be drawn out, and it's no use expecting a society to flourish without the support of the fair sex; we cannot get along without them, nor do we want.

During the time the tables were being cleared away and seats arranged for the meeting, most of the friends took a short walk, to be entertained by the setting sun, the pure air of a fine day, and the chirping of the birds, and I doubt not would warble their own tunes in each other's ears, and thus harmonise with nature and nature's God. The seats being arranged, and friends having returned, the meeting commenced by Mr. Fooks being elected to the chair. "Hand-in-hand with angels" was sung with life, and an aspiring prayer offered by brother Hinde, asking the Omnipresent Father-spirit to grant an envoy of bright ones, excellent in intelligence, to prompt, inspire, and direct the proceedings of the evening. Having no cut-and-dried programme, we now allowed the inspiration of the hour to unfold the evening's proceedings. After the secretary's report and speech, the chairman singled out members of the different circles in the locality, and invited them to give to the friends present a statement of the progress being effected by their efforts. Mr. T. P. Hinde reported for the Eastbourne circle, Mr. Foster for Hope Town, Mr. McGowan for Albert Hill, and Mr. Scott for Harrogate Hill; and to give you a summary of the whole, I may say that the cause is rapidly spreading. The evidences of the life hereafter and angel ministry are systematically being given and received at the various circles in the town. I know of thirteen mediums undergoing a steady course of development, and hope before long some of them at least will be the instruments of great good to the world. The spoken reports of our friends were interesting and instructive—one of them so amusing as to call forth merry peals of laughter; I refer to that of Mr. McGowan, who commenced by saying he had only one eye, but that, he thought, was a very good one, as it had enabled him to see into the phenomena of Spiritualism, which very many of his friends around possessed with two could not accomplish.

The hour was getting late, being now after nine, and I may say it was with some disappointment we observed this, for we noticed brother Dixon and others itching to get up and hold forth under the influence that had come upon them; and we would have liked a word or two from a venerable-looking gentleman (I did not get his name), recommended, he said, by Mr. Burns to come and see us. He had had the pleasure, a week or so ago, of shaking hands with the spirit "John King," materialised when in London, and a few words from him would have been well received. After singing "Angel Whispers," our friend Mrs. Butterfield was controlled by one of her spirit-guides, who gave us an interesting description of his passing away from the grosser earth-plane to the higher life, and the utter bewilderment that possessed him when he found that spirit-life was so real, and altogether so unlike the heaven that he, while a D.D. in the Church, had spent so many years of his life in preaching about, and at once set about finding a medium whom he could influence to give correct information of that real spirit-world, and root out that foolish and imaginary idea of a heaven which exists only in the minds of the great masses of thinking religious people, the sole occupations of which are to be psalm-singing, palm-waving, white-robe-wearing, and crowned with gold. No! Spirit-life was real, active, intense, infinitely varied in its scenes, occupations, pursuits, and associations; and well was it for those who by culture had unfolded the many fine faculties of their natures, an ample development of which would prepare them for intense enjoyment in the beatitudes of the higher life, which would otherwise be passed by unobserved for want of unfolded capacity to receive and appreciate the glories which a kind and all-wise Father had created for our enjoyment and education in the more sublimated and diaphanous planes of existence that pertain to the hereafter progressive life.—I am, yours, &c.,

G. R. HINDE, Secretary.

## SPIRITUALISM AT BURY, LANCASHIRE.

To the Editor.—Sir,—I attended two meetings held in the Temperance Institute, Agur Street, Bury, on Sunday, June 1st, both of which were well conducted, the room being filled both afternoon and evening with a fair sprinkling of persons from the various congregations in the town. The subject for the afternoon's discourse was, "Prove all things; hold fast that which is good," the trance-speaking medium, Mr. Wood, from Halifax, being a stone-mason and an illiterate person, from whom nothing like the argumentative address given was expected. His words at times seemed to cut deeply into the prejudiced minds of some present, who could not rest on their seats, some saying that the speaker spoke blasphemy, others that it was no gospel, &c., &c. The chairman, Mr. Sutcliffe, of Rochdale, courted investigation, and desired those present to put questions to the speaker, several of whom availed themselves of the opportunity, and answers were quickly given, which seemed to afford general satisfaction. One or two persons from the Independent Methodists got quite out of temper, and, contrary to all order, interrupted the speaker more than once during the discourse.

The speaker said he had preached the gospel, but not such a gospel as suited their peculiar views. One of these gentlemen would have begun to rave and shout, and push a little of his own gospel or notions on the meeting, but the audience would not accept of it. The trance-speaker, before he concluded in the afternoon, said that the spirit who had spoken through him was "Robert Owen," and that he (Wood) was in a state of unconsciousness while speaking, and that under ordinary circumstances he could not address an audience for ten minutes.

In the evening the same trance-medium again addressed the crowded meeting, allowing a townsman, a Methodist, to select the subject for discussion, and the scriptural text that he fixed upon was, "Jesus wept." I must acknowledge, although I could never be prevailed upon to go anywhere to listen to this strange body of people called Spiritualists—I say I must acknowledge that I never listened to such a discourse or sermon in my life. It was elaborate, eloquent, and scriptural; the description given of Jerusalem, the pathetic appeals he made as to the cause or causes that made Jesus weep, and the candid truths he enunciated, were truly gems of a master-mind, displaying both research, great ability, and such a powerful intelligence as is seldom if ever met with under ordinary circumstances. In fact the sermon was one continuous burst of eloquence, zeal, scriptural imagery, and truths from beginning to end; the words spoken were like apples of gold in pictures of silver. The audience seemed filled with amazement, wondering and waiting for what might come next, hanging upon the lips of the speaker, each and everyone present riveted with attentive gaze at the person who caused many to inquire how these strange things were brought about, especially when informed that "John Wesley" had made use of Mr. Wood as the medium of speaking to us. When Mr. Wood was afterwards asked to address the meeting in his normal state, he could not speak one dozen words with anything like propriety, and to all appearance he felt ashamed and looked full of confusion in even making an attempt to speak thus to an audience, informing us that he was unconscious while addressing us as a trance-speaker.—From yours truly, one who is not a Spiritualist,

JOHN PICKER, Newsagent,

5, Barn Brook, Bury, Lancashire, June 5th, 1873.

## MADAME LOUISE AT MANCHESTER.

We extract the following from a letter giving an account of a seance held at Mr. Hesketh's, 105, Bloomsbury, Manchester:—

"Mr. Stocton, being the medium for physical manifestations, was bound firmly to a chair, the knots being sealed, with pieces of paper and tape placed between them, so that it would be impossible for the medium to have got out of the rope and back again without disturbing the paper, &c., placed between the knots. All being ready the light was put out, previous to which we had all joined hands, I myself holding Madame Louise on one side and a lady holding her hand on the other. Immediately after the extinction of the light the instruments on the table, consisting of a banjo, violin, tambourine, and a small handbell, were carried to all parts of the room, making what may be termed a great discord, and almost everybody in the room stated that they were touched in different parts of their bodies. I was touched several times by what appeared to be a number of hands; beautiful lights like small stars were seen floating in different parts of the room. On a light being called for, Mr. Stocton was found still tied, in exactly the same manner as when we last saw him. A gentleman present seemed to think that Mr. Stocton must have very flexible legs, and was therefore capable of stretching them to an enormous extent, and under that impression was led to make the remark that Mr. Stocton might possibly do the manifestations with his feet. Mr. Stocton, to satisfy the gentleman, and also those who were present, permitted the doubting person to place his feet on his own, and, the light being put out, manifestations went on in the same manner as before. A lady who was present asked if the spirits would play the lutes. She had hardly made her request when they were carried all over the room with the other instruments. On a light being asked for, Mr. Stocton was found bound as before. The light was again put out, and in a short space of time resumed, when Mr. Stocton was found reclining comfortably on the table, and the rope, with the piece of paper and tape, had been given to the gentleman who had so firmly bound him. He had been released by the spirits.

"We now sat for the spirit-faces, which I need hardly say speak for their genuineness. The spirit calling himself 'Mike' (said to control Mr. Stocton) had promised during the dark seance to show himself, and he appeared first at the aperture, very gracefully bowing and smiling, and then, as it were, faded away before our eyes. Another appeared covered with pure white shining drapery, and was recognised as a niece of one of the ladies present, who had passed away some time since. This, with two or three others who did not appear quite so plainly (the reason of which I afterwards learned was that the power was expended), closed the seance.

"Now this is something which to me is entirely new, never having seen the like before. I am as positive as I am of my existence that during the dark seance all hands were joined; and, furthermore, it would have been impossible for Mr. Stocton to have done the manifestations himself, first because he was firmly bound to the chair, secondly because he must have had half-a-dozen hands—and very long ones—to move all the instruments on the table and touch all the people who were present at the same time.—I am, Sir, yours, &c.,

WILLIAM V. MASON.

"16, Kelsall Street, West Gorton, Manchester, June 5th, 1873."

[Madame Louise's seances at Rochdale have given great dissatisfaction, not only to the Press, but to Spiritualists. She always brings persons with her, who are placed so that test conditions are impossible. We warn all investigators to sit with no medium unless test conditions can be employed; and if Madame Louise will not give this satisfaction, she has herself to blame.—Ed. M.]

MR. ENMORE JONES is so far recovered that he could leave town for Eastbourne on Saturday last, accompanied by Mr. Home. It is hoped that the salubrious place will soon restore him to his usual health. He regards his recovery almost as a miracle, as he was supposed to be at the point of dissolution.

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

**SUNDAY, JUNE 15.** Service at Cathedral Rooms, Mortimer Street, Langham Place, at 7 o'clock. Dr. Barton will give an Oration on "Mediums and Computers."

**MONDAY, JUNE 16.** Seance by Mr. Worne. Medium for Physical Phenomena, at 8 o'clock. Admission, 2s. 6d. See advertisement.

**WEDNESDAY, JUNE 18.** Afternoon Seance at 3 o'clock, by Mr. Harne. Admission 2s. 6d. See advertisement.  
Mrs. Olive, Test and Trance-medium, at 8 o'clock. Admission, 2s. 6d.

**THURSDAY, JUNE 19.** Dark Seance by Mr. Harne, at 8. Admission, 2s. 6d. See advertisement.

**SEANCES IN LONDON DURING THE WEEK.**

**FRIDAY, JUNE 13.** 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, JUNE 14.** Mr. Williams. See advt.

**SUNDAY, JUNE 15.** 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 16.** 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, at 8. Admission Free.

**BRIGHTON,** at Mr. Rouse's, 48, Bramah Road, Mowbray Road, on Monday, Wednesday, and Friday, at 8.

**TUESDAY, JUNE 17.** Seance at the Temperance Hall, Tyssen Street, Bethnal Green Road, at 8.

Weekly Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8.30.

**THURSDAY, JUNE 19.** 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, JUNE 15.** KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

**BOWSERY BRIDGE,** at Mr. W. Robinson's, Canesway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

**BREARLEY,** Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.

**BOWLING,** Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

**BOWLING,** in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

**MANCHESTER,** Union Chambers, 15, Dickenson St., Mount St., at 2.30.

**COWLEY,** 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. E. Hudson.

**GAWTHORPE,** Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.

**MORLEY,** Mr. E. Baines's, Town End.

**HALIFAX** Psychical Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.

**NOTTINGHAM,** Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.

**OSSETT COMMON, WAKEFIELD,** at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.

**BISHOP AUCKLAND,** at Mr. Fancitt'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.

**BATLEY,** at Mr. Parkinson's, Taylor Street, at 2.30 and 6 p.m. Messrs. Edson and Dewhurst, Mediums.

**DARLINGTON** Spiritualist Association, Club Room, Mechanics' Institute. Public Meeting at 8 p.m. Mrs. J. A. Butterfield, Inspirational Medium.

**SOUTHSEA.** At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.

**MONDAY, JUNE 16.** HULL, 42, New King Street, at 7.30.

**TUESDAY, JUNE 17.** KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

**BOWSERY BRIDGE,** at Mr. W. Robinson's, Canesway Head, 8 p.m.

**WEDNESDAY, JUNE 18.** BOWLING, Spiritualists' Meeting Room, 8 p.m.

**HAGG'S LANE END.** at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

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

**OSSETT COMMON,** at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.

**DARLINGTON** Spiritualist Association. Developing Circle at 7.30 p.m. Mrs. J. A. Butterfield, Developing Medium. Apply to the Secretary, G. R. Hinde, Bright Street.

**THURSDAY, JUNE 19.** BOWLING, Hall Lane, 7.30 p.m.

**GAWTHORPE,** Spiritualists' Meeting Room, a Developing Circle, at 7.30.

**WEST HARTLEPOOL,** Seance at Mr. Hull's, Adelaide Street.

**BISHOP AUCKLAND,** at Mr. Fancitt'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. Admission by ticket only, which may be obtained at 6, Stafford Street.

**FRIDAY, JUNE 20.** LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7 p.m.

**NOTTINGHAM,** Churchgate Low Pavement, Seance at 8 p.m.

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**THE ANNUAL NATIONAL CONFERENCE.**

**AT A GENERAL MEETING** of the LIVERPOOL PSYCHOLOGICAL SOCIETY held on the 25th May last, it was decided to hold the Annual National Conference of Spiritualists in the above town this year, on the 5th, 6th, and 7th of August; and in order to facilitate the operations of the Committee appointed to carry out the project I should be glad if the Secretaries of Societies would communicate with me at their earliest convenience, in order that some idea may be formed as to the number of Delegates likely to be present.

16, South Castle Street, Liverpool. DAVID B. RAMSEY.

Secretary of the Conference Committee.

**MR. CHARLES E. WILLIAMS,** Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lonsdale Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

**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 afternoon, at 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.

**MRS. MARSHALL,** PROPHETICAL AND CLAIRVOYANT MEDIUM, RECEIVES at her residence, 29, Shirland Road, North Hill, W.—Private Seances, 10s. and 5s. each.

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