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**SPIRIT-MEDIUMS AND JUGGLERS.**

THE NATURE OF THE SPIRITUAL PHENOMENA EXPLAINED,  
 AND THE TRICKS OF CONJURERS EXPOSED.

*An Oration delivered by Dr. Sexton, at Cavendish Rooms, London,  
 on Sunday Evening, June 15th, 1873.*

It will be in the recollection of most persons present that some time since Professor Pepper, on leaving the Polytechnic, took the Egyptian Hall for the purpose of giving an exhibition in which all the so-called tricks of the Spiritualists should be exposed. Now, no man living was better competent to do this than Professor Pepper; he was a scientific man, he had paid great attention to the study of optics and optical illusions, as was evidenced by his celebrated "ghost" effects, and he had command of a very large supply of apparatus. The new entertainment that was to explode Spiritualism for ever consisted of a series of most clumsy imitations of the very lowest forms of spirit-manifestation, and every trick performed could be most easily explained by anyone who had paid the slightest attention to the subject. This exhibition went on for a short time, and was then suddenly brought to a close, the reason for its discontinuance being a most commendable one. Professor Pepper stated that when he commenced this kind of entertainment he was under the impression that the Spiritualists consisted simply of a number of ignorant and illiterate persons, and that an exposure of the whole thing would consequently meet with the approval of all men who occupied anything like a position in society. To his great surprise, however, he soon discovered that some of the most thoughtful, learned, and scientific men living, were firm believers in this same Spiritualism; and more, that large numbers of persons looked upon the subject in so solemn and serious a light that they considered treating it with ridicule or jest as highly offensive. The Professor, therefore, like the honest and conscientious man that he was, having a regard for the feelings of other persons, withdrew the performance, and there it ended. This course, however, has not been followed by others, since we have in London at this moment several conjurers who night after night attempt by mere trickery to show phenomena something like those that take place in the presence of spirit-mediums, and to burlesque and ridicule the whole subject of spirit-communion. Now, I may say at the onset, that if I deal severely with these men—several of whom are present—I do it not out of any ill-will that I bear them, but because I feel keenly the most objectionable course of procedure that they are taking. In exposing their tricks I have no wish to do them any injury in their business, but simply to defend the glorious truths of Spiritualism against their miserable burlesque imitations. To me Spiritualism is not only a reality, but one of the grandest truths that has ever been made known to mankind. It has brought peace and consolation to many a suffering heart, and cheered many a dying pillow. It has opened the portals of the future world, and placed us face to face with the denizens of the great hereafter, and taught us—and some of us were not very apt pupils in learning the lesson—that there is a conscious and personal God who is the Father of all spirits, and that to love and worship Him is man's highest duty on earth. With such views you will not wonder that we look upon this subject as being most solemn—I had almost said sacred—and that any attempt to bring it into ridicule, and provoke an ignorant mob to laugh at its verities, must jar most discordantly upon our feelings. If these conjurers were content to perform their feats of legerdemain and leave Spiritualism alone, they might go their way without let or hindrance

from me. I have no desire to make the public acquainted with the mysteries of their craft, and thus destroy the illusive spell which constitutes their stock-in-trade. But when they parade the term Spiritualism on their bills and in their advertisements, and night after night with the most barefaced effrontery tell their audiences that the tricks they perform are of the same character and accomplished by the same means that mediums employ for producing what are usually called spiritual manifestations, they must expect to meet with the sternest opposition from every true Spiritualist. In fact, to be silent under such circumstances would be to be false to our faith, and criminal to what we hold to be the truth. This it is that has driven me into the course that I shall take to-night. These men defy us to discover their tricks, and cannot, therefore, justly complain when we, having done so, publish the discovery for the benefit of society at large. It is in the cause of Spiritualism that I speak when I say that whilst spiritual manifestations admit of no means of accounting for them save that which they lay claim to, the tricks of these conjurers can be all explained upon the ordinary principles of deception confessedly resorted to by the practitioners of the art of legerdemain. Some are difficult to find out, others are very simple and easy. I do not hesitate to say that those of Messrs. Maskelyne and Cook—both of whom are present—are very clever, and certainly above the usual range of feats of the kind; but they no more resemble spiritual phenomena—as I will show you presently—than does German silver the metal from which it borrows part of its name. Dr. Lynn's tricks—and he is also present—are really of a most simple character, easily understood by the merest tyro in conjuring, which fact I will endeavour to prove to you by not simply explaining them, but by performing the whole of them in exactly the same order in which I saw them at his entertainment. Those of Maskelyne and Cook I cannot perform to-night because I lack the cumbrous apparatus by which they are accomplished; but I will explain them fully to you, and you will then see with what pretence these men assume to show phenomena at all analogous to spiritual manifestations.

The principle that I deal with to-night is the theory that all the so-called manifestations are the result of trickery and imposture. Perhaps there are not many persons who entertain this view; since most people are inclined to think that after all there must be something in it, to say nothing of the numerous theories that have been invented to explain part of the phenomena upon some principle which, while it excludes the supernatural element, yet at least leaves room to conserve the honesty of the medium. Even these, however, believe that most of what is done in spirit-circles is the result of some trick by which the weak-minded are imposed upon; and therefore I shall confine myself solely to this theory, that Spiritualism is in truth simply another name for humbug. According to this view, Spiritualists are divided into two classes—the deceivers and the deceived—the impostors and those who are imposed upon; and what is very curious, you have the ordinary state of things completely reversed, for in general it is the ignorant and illiterate who are deceived by the clever and intelligent, whereas in this matter it is the educated and well-informed who are imposed upon by the untutored and simple. Spiritualism comprises in its ranks some of the most eminent men living, in science culture and general knowledge, men not easily deceived in other matters, yet these are supposed to be all deluded and led away—by whom, think you? Why, by a number of ignorant mediums, many of whom can hardly write their names, and few—very few—of whom have had more than an ordinary education, or are above the average range of intelli-



gence for people in the same sphere of life as that in which they move. This is, to say the least of it, highly improbable. The self-sufficiency with which the conjurers speak of the ignorance of Spiritualists is really curious. Do they imagine that they alone are capable of detecting trickery, and that we are all a set of ignorant dolts, lacking even common sense? I have a decided objection to being considered a fool, and yet all the conjuring tricks seem intended to show that I really am one, and how profoundly clever is the person performing them. Dr. Lynn, on the programme of his entertainment, says, "There are in New York city alone more than 30,000 believers in spirit-manifestations." Are we, then, to understand that these 30,000 people are all asses, and that Dr. Lynn possesses more intelligence than the whole of them put together? What is the inference that we are expected to draw from his performance? What but this, that out of this 30,000 people there is not one so clever as am I, Dr. Lynn, the great thaumaturgist, because they are all imposed upon by tricks like those which I am about to show you. But I saw through all Dr. Lynn's tricks in one night, as I will convince both you and him presently. How is it, then, that we do not detect similar tricks when performed by professed mediums? Why did not Dr. Lynn undeceive all these poor deluded people when he was in New York? Why come here and leave 30,000 people to perish in such deplorable ignorance? Professor Anderson once did declare that he had made an end of Spiritualism in America, and that he was about speedily to put it down in England. "There is not one Spiritualist left in America," he said, "since I exposed the humbug; and there won't be one left in England very soon. I'll speedily extinguish the whole thing." Well, what has happened? There are still more than 30,000 Spiritualists left in New York, and a few I suppose in other parts of the States, and some in England. In fact, it is the Professor who is extinguished, and not Spiritualism. It flourishes still with all the vigour of youth, whilst the self-styled "Wizard of the North" is never heard of as appearing before the public.

I shall now endeavour to show that mediums are not impostors, and do not resort to trickery for the purpose of producing phenomena. Of course I speak in a general sense. I am very far from believing that there is no dishonesty amongst persons laying claim to mediumship, or even amongst those actually possessing the power. If that were the case they would be exceptions to humanity at large, for there is no class, however pure its pretensions, however high and exalted its aims, into which deception and hypocrisy do not sometimes intrude. What I mean is, that what is called "mediumship" is not based upon imposture, but is a class of genuine phenomena, being in reality what it professes to be. This I hold for the following reasons:—

I.—*Mediums are generally persons who have had no instruction in the performance of conjuring tricks nor any experience in the practice of them.* Everyone knows that in order to perform the feats of legerdemain it is essentially necessary to have practice and experience. You may learn most of the tricks—at least, the old ones—out of books; but, having done so, you can't perform them, and for the simple reason that to do so with any degree of perfection requires many years of practice. Hardly anything depends so much on practice as this. Witness the clumsy mode in which an amateur performs his first feats of sleight-of-hand, and compare this with the easy mode in which the accomplished professional goes about the business; the latter deceiving your eyes at almost every step, and the former bungling so as to expose to any careful observer the whole secret upon which his success should depend. Now, mediums are not conjurers; they are, as a rule, persons whose past life has been very unfavourable to learning the mysteries of this, or indeed any other art. They are frequently ignorant, uneducated, and withal most diffident and modest. When we see certain phenomena taking place in their presence, we are perfectly sure that they could not have produced them; first, because to do so would require mechanical contrivances which we know are not present; and secondly, that were such apparatus there, the medium would be utterly ignorant of its use. In the case of a professional medium, whose history we may not know until he appears before the public, we may not feel quite so certain on this point; yet even then, if we have the testimony of truthful and honest people who have been acquainted with him during the whole of his life, to the effect that by his own unaided power he could not accomplish the results witnessed, this is evidence which would be considered conclusive upon every other matter in human life. But in cases where the mediumistic power becomes developed in our own homes, in members of our own families, there can be no mistake. If I hear a public medium in a state of trance speaking in a language which I am assured on the very best authority he or she has never learned, I may not feel quite satisfied on the subject; but if this same thing happens to a member of my own family, whose entire past education I am acquainted with, there certainly can be no mistake about the matter. Need I say that is not at all an uncommon occurrence. Many of you will, I have no doubt, have had experience of such kind of manifestations. Well, what theory about conjuring tricks can explain such a fact as this? If a table be raised or tilted which the strength of those sitting at it would be sufficient to move, one may naturally doubt whether, after all, muscular force may not have been used; but if the table be so heavy that the combined efforts of the whole of the persons taking part in the circle would be insufficient to lift it, certain it is that the muscular theory must break down. Mediumistic power is not unfrequently developed in young children at the tender age of seven or eight years, or from that to ten or

twelve, and when that is so, very extraordinary phenomena occasionally take place in their presence. This cannot bear the slightest resemblance to conjuring; no tricks can be performed in such cases, and no deception practised. Every Spiritualist present will, I have no doubt, be able to call to mind many cases where the phenomena that they have witnessed could not by any possibility have been produced by the medium present.

II.—*The phenomena frequently occur under circumstances which render deception impossible.* There is a general impression that all the spiritual manifestations take place in the dark, and that therefore the whole of the conditions are most favourable to deception and fraud. This is by no means correct; on the contrary, as far as my experience goes, I have witnessed far more wonderful phenomena in the light than in the darkness. I am not at all partial to dark seances, and would always much rather have the light, at least enough of it to enable me to see what is going on. However, every Spiritualist knows that frequently very powerful manifestations take place in the daylight or good light, and in the presence of persons best of all competent to judge as to whether there is trickery resorted to, and who, being sceptics, are on the alert to pounce down upon a hitch of this kind the moment it should make its appearance. Mr. Serjeant Cox, a gentleman of the most unimpeachable veracity and the soundest judgement, and not a Spiritualist, tells us that in the house of Dr. Edmund—sceptic—in the presence of other sceptics, a very large dining-table was moved most palpably, when no person touched it, all present kneeling on the chairs, the backs of which were turned to the table. "In that position," he says, "of the entire party, a heavy dining-table moved six times—once over a space of eight inches in a swing. Then all the party, holding hands, stood in a circle round the table at the distance from it, first of two feet, and then of three feet; so that contact by any person present was physically impossible. In this position the table lurched four times; once over a space of more than two feet, and with great force. The extent of these movements, without contact, will be understood, when I state that, in the course of them, this ponderous table turned completely round; that is to say, the end that was at the top of the room when the experiment began was at the bottom of the room when it concluded. The most remarkable part of this experiment was the *finale*. The table had been turned to within about two feet of a complete reversal of its first position, and was standing out of square with the room. The party had broken up, and were gathered in groups about the room. Suddenly the table was swung violently over the two feet of distance between its then position and its proper place, and set exactly square with the room, literally knocking down a lady who was standing in the way in the act of putting on her shawl for departure. At that time nobody was touching the table, nor even within reach of it, except the young lady who was knocked down by it." On another occasion, in a different house, with other persons present, he informs us that whilst he and some friends were looking at the pictures, "very loud sounds, as of violent blows, came from a large lloo-table which stood alone in the centre of the room, nobody being near it. We turned to look at the table, and, untouched, it tilted up almost to an angle of forty-five degrees, and continued in that position for nearly a minute; then it fell back. Then it repeated the movement on the other side. None of us were standing within five feet of it at that time. The room was well lighted with gas. There was no cloth upon the table, and all beneath it was distinctly visible. Only four persons were in the room, and no one touched it, nor was near enough to touch it had he tried." Now, such manifestations as these could not possibly have resulted from trickery, since, in the first place, there was no one present to play the tricks; and if there had been, detection would have been inevitable. These tables, you must bear in mind, were not touched by mortal hands, and therefore there could not have been muscular motion. Contrast this with the miserable exhibition of table-turning as seen on the stages of the conjurers, and you see at once that there is no analogy whatever between them; the latter being usually accomplished by silken cords or fine wires, which escape detection, because no one is allowed on the stage, and the wire or silk is always of the colour of the background and the stage but dimly lighted. In the Report of the Dialectical Society, and in Serjeant Cox's book, you will find an account of several such results as those I have mentioned taking place, under circumstances which prevented the possibility of any trickery being resorted to. Of course most of us who are believers in Spiritualism have witnessed far more wonderful phenomena; but I quote these because they occurred in the presence of scientific sceptics, whose sole object was to detect and expose trickery, if any there were.

III.—*Professional conjurers are utterly unable to produce anything like the spiritual manifestations, if subjected to the conditions imposed on the medium.* Even the simple phenomena—the simplest of all—of table-rapping can only be produced by conjurers with the aid of elaborate machinery. Take the exhibition of Professor Anderson, as shown a few years ago, for the professed object of exposing Spiritualism. In order to obtain a few simple taps on a table he had an electric battery communicating by wires with the table, and an arrangement of small hammers under the table, by means of which the taps were produced. "This," said he to me one day, "is the mode in which the humbug of Spiritualism is carried on." "Oh, that's it, is it?" I inquired. "That's it," he replied. "Don't you see how nicely it can be managed by electricity? I have exposed the whole thing now." "Well, but," said I, "I have witnessed this sort of thing in the houses of friends and in my own house, where there was no battery, no wires, nor



hammers worked by electricity, nor any of the arrangements that you speak of. How do you explain that?" Of course at this time I was not a Spiritualist. "Oh," he replied, "you are as big a fool as the rest of them." "Just so," I remarked, "only that does not get you out of the difficulty." I recollect one sapient writer, who certainly deserves a tomb in Westminster Abbey for having made such a discovery, declaring that the raps were produced by the action of the *peroneus longus*—one of the muscles of the leg—which was made to snap in some peculiar way by moving the foot. Every one who has heard the genuine spirit-raps will know that they cannot be produced by batteries and hammers, that their peculiarity is such that they admit of no imitation, except a very clumsy one, and the same may be said of all the other phenomena.

If Spiritualism be a delusion and mediums impostors, how is it to be accounted for that no conjurer can do anything at all worth comparing with what we call spirit manifestations? That they pretend they do is quite true, but that they do nothing of the kind is equally certain to those who have looked into the subject. This I will now endeavour to show you. In pursuing this inquiry I shall be compelled to go back to the time when the Davenport Brothers were in England. Many of you who are now present, I have no doubt, recollect these extraordinary young men; others, probably, have forgotten what they did; and some of my younger leavers, perhaps, may have not seen them at all. A few weeks ago, one of the country newspapers, speaking of my lectures, remarked that there was not much to be said against my Spiritualism, but that it was too bad of me to lend my name and position to uphold the "Davenport delusion." Now, it is just because I feel sure that there was no delusion at all in the matter that I take the course I do. I mentioned on a previous occasion, in this room, that whilst the Davenport Brothers were in England I wrote a letter\* to the *National Reformer*, defending them from the charge of trickery which had been preferred against them in that journal. That letter contained, mainly, a reference to their collision with the conjurers, some of whom challenged them to a trial of their powers, but shirked the contest when they found that the Brothers were really in earnest. Professor Anderson, of course, made a great noise about the matter, declared that the tricks were sheer humbug from beginning to end, and that he could himself perform them with the greatest ease in the world. The consequence of this was that the Brothers wrote the following letter:—

"308, Regent Street, Oct. 6, 1864.

"Sir,—Having read your letter in the *Morning Post* of Saturday last, we beg to accept the challenge made or implied in that communication. We are ready to appear before a party of twelve or more gentlemen specially chosen as capable of fairly investigating the phenomena we present. You shall be present, and shall have every facility given you to examine the empty room and the instruments we use. You shall then explain to the satisfaction of the gentlemen present the legerdemain you have stated we employ, or produce, if you can, in your own person, the same result. Should you succeed by legerdemain in performing or imitating those results, or be able to detect and expose imposture, we shall then be ready to acknowledge that your accusations are justly founded. But if you fail, as we are well assured you will do, we shall require you to retract publicly the accusations you have publicly made against us.—We are, &c.,

BROTHERS DAVENPORT."

This letter, than which nothing could be fairer, was forwarded to Mr. Anderson, and what think you was his reply? Why, that he had not given any challenge at all. A similar one was then sent to M. Tolmaque, who also had been denouncing the Brothers as impostors, and that worthy likewise declined the honour of a contest. A letter was then written to Mr. Dion Boucicault, at whose house a seance had been previously held by the Brothers, challenging the two conjurers to do what the Brothers did under the same circumstances. This letter was signed by Ira and William Davenport and William Fay, and published in the papers at the time. This, like the former one, passed unheeded by both Anderson and Tolmaque. The former shuffled out of it by requesting the Brothers to perform their tricks in the light in his theatre, and the latter declared "he would have nothing to do with works of darkness." Other challenges were given by the Davenports and by Mr. Palmer, the end of them all being that Tolmaque inserted the following in the *Morning Star*:

"I, M. Tolmaque, Prestidigitateur, hereby inform Mr. Palmer that as long as he sails under false colours I will not answer him, or any of his friends, on the subject of the Brothers Davenport.

"M. TOLMAQUE."

The gist of this is easily seen, that unless the Brothers would acknowledge themselves conjurers he would have nothing to do with them; that is, unless they would lie, and state themselves to be what they were not, this worthy would wash his hands of the whole affair. One honest professor of the art of legerdemain there was, and he by far superior in his abilities to most of the others, Hermann, who candidly acknowledged, after attending a Davenport seance, that he was totally unable to comprehend how the phenomena were produced. A standing challenge, offering £100 to any conjurer who could accomplish the same results as the Davenports under the same conditions, was then inserted in the papers by Mr. Palmer, the manager of the Davenport exhibition; but it met with no response from the conjurers. They all knew perfectly well that their feats of legerdemain would be utterly useless beside the marvellous mediumistic power of the Brothers.

Scientific men were invited on all hands to investigate the phenomena, and in doing so to apply the strictest tests that

human ingenuity could suggest. Very few of them availed themselves of this, the majority declining to do so for the same reason that they refuse to investigate Spiritualism to-day. Dr. Carpenter—at least he is generally considered to be the author of the article in the *Quarterly Review* on "Spiritualism and its recent Converts," October, 1871—makes the following statement: "We were requested to join a committee for investigating the supposed 'occult' powers possessed by the Davenport Brothers. Being informed that the members of the committee would be required, like ordinary attendants at the Brothers' performance, to join hands in a 'circle,' and that the essential part of the performances themselves took place either within a cupboard into which no one was permitted to look, or in a dark room, we replied that we did not consider these performances to be proper subjects of scientific inquiry, for that no scientific man could consent to forego the use of his eyes and his hands, the most valuable of all his instruments for the investigation of objective truth." Now this is very far removed from the truth. Not only were the Brothers not placed "in a cupboard into which no one was permitted to look," but investigators were actually allowed to take a seat inside the said cupboard whilst the manifestations were going on. As to the joining hands in a circle, this was done to render imposture impossible, instead of to aid it. Whilst all had hold of each other's hands it was felt that no one could by any possibility assist in the performance of the tricks. The conditions, therefore, which this writer makes out to have an air of suspicion about them, were in reality adopted as a safeguard against deception. How very difficult it is to please some people!

Now, as I have stated on a previous occasion, I took great pains to investigate the Davenport manifestations, and I will briefly describe to you the result of my personal experience in the matter, and place it in juxtaposition with my experience of conjurers who pretend to show all the Davenport phenomena, and to accomplish the same results by means of trickery. What took place in the cabinet is being imitated at the present time by Messrs. Maskelyne and Cook, and the dark seance is being regularly burlesqued—I can hardly call it imitated—by Herr Dobler.

1. *The Cabinet*.—The first time that I saw the Davenport Brothers, I went upon the stage as one of the committee of investigation, and on this and other occasions that I visited them I had ample opportunity of noticing what usually occurred in their presence. We—that is, I and some one else selected from the audience—made their hands and feet perfectly secure by means of ropes. We fastened them to the seats inside the cabinet in such a way that we considered it utterly impossible that they could move. I was especially careful to place the ends of the ropes upon the floor, in a particular manner, so that afterwards I could tell whether the ropes had been untied or in any other way tampered with. Before the door of the cabinet could be closed, a horn was thrown out with some violence; and, having been replaced—we, in the meantime, satisfying ourselves that the Brothers remained tied—the doors were shut. In an instant afterwards five or six musical instruments were played upon, bells were rung first and thrown out at the aperture afterwards, arms of various kinds and sizes were thrust out at the small aperture in the front, and various other phenomena of a similar extraordinary character took place. In the midst of the noise produced by musical instruments and bells, the doors of the cabinet were suddenly flung open, and there sat the Brothers tied as at first. I went immediately to examine the loose ends of the rope, which I found lying on the floor exactly as I had left them, evidently never having been moved, which they must have been had the persons bound in any way attempted to set themselves free. After this the hands of the mediums were filled with flour, so as to render it impossible that they could be opened without detection; still the instruments were played, and arms were thrust out at the aperture, as before. I now went into the cabinet with them, and what occurred then I wish you to pay particular attention to, so that you may see how utterly unlike it was to anything that is done by Messrs. Maskelyne and Cook, in whose cabinet I have also been during a performance. The two cabinets are not at all alike, to begin with; that of the Davenports was made of plain wood, panelled like a door, and simply painted outside and in; whilst that of Maskelyne and Cook is a huge clumsy box, somewhat resembling a four-post bedstead blocked up at the sides, and with doors at the feet. At the back there is a large shelf big enough for a man to sleep on, and the whole of the inside is lined with felt, similar to that of which druggets are made, the object of which I shall presently explain. The Davenport cabinet was about six feet high, with room in it for three persons to be seated comfortably side by side, and its depth just allowed space for the knees of persons so sitting with their faces to the door. In the centre of the door was an opening of a diamond shape, the bottom of which was about five feet, or a little more, from the floor of the cabinet, this being the aperture out of which the instruments were thrown and the arms thrust. Now, bear in mind that it was utterly impossible—and this I pointed out to Mr. Redmond, who soon after this time began a performance with a similar cabinet, and, like Maskelyne and Cook of to-day, professed to do all that the Davenports had done—for any person inside the cabinet to thrust his arms out of the opening unless he stood upon his feet to do so. This you can easily prove for yourselves by chalking the size of the doors and the height of the aperture, on a wall, and then placing yourselves in front of it. Well, the two Brothers seated themselves in the cabinet, one at each end, facing each other, and therefore as far as possible

\* Now reprinted in No. 6 of Tracts entitled "Seed Corn"—"Dr. Sexton's Conversion to Spiritualism."



removed from the opening in the door. We tied them to their seats. Bear this in mind—we tied them, they did not tie themselves. This is a fact of very great importance, as you will see presently. I then sat down between them; that is, directly opposite to the opening in the door, which, however, was so high up that I could not reach it, although immediately in front of it, without rising from my seat. My hands were now placed upon the shoulders of the Brothers, and fastened there with cords; mark this, too, you will see its significance in a few minutes. My right hand was most effectively tied by some person from the audience, who suspected that I might be a confederate, and I think I shall not be exaggerating if I say that he put at least twenty knots in the cord that was wound round my wrist, and took some four or five minutes in making it secure. Before the doors were actually shut, and whilst therefore the full light of the slightly lowered gas was shining on my face, a hand gave a powerful tug at my whiskers. The doors having been closed, the musical instruments—six in number—were immediately picked up from the floor, where they had been lying previously, and commenced playing tunes in the upper part of the cabinet, about my head. My face was gently patted with hands of some kind or other; my hair was pulled about, my arms and shoulders touched, and in other ways I was made sensible that there was intense activity on the part of some person or thing inside that enchanted cabinet. Did the Brothers move? Most certainly they did not; for, my hands being on their shoulders, I could in an instant have detected the slightest motion of the hand or arm. During the time that this was going on, I, feeling my wrist in pain, said to Wm. Davenport: "Cut this business short, as the cord is hurting my wrist." He replied, "Ask to have it untied." "Ask whom?" I said, inquiringly. "The spirits," he answered. "Will you untie the cord that's on my wrist?" I inquired. The answer was three gentle taps at the back of the cabinet, and immediately afterwards he rope was unwound from my wrist in less time than it had taken me to describe it; every knot was untied, and the cord left hanging loosely on my arm, where it remained until I came out. Whilst I was inside, several arms were thrust out at the opening and distinctly seen by persons outside. Now, it is certain that these were not the arms of the Brothers, because they could not have reached the opening without rising from their seats, and had they done this I should have detected it in an instant; moreover, if their hands had been free, they could not have played six instruments at once, and still have had hands left with which to touch my face and arms and pull my hair. Some of my friends endeavour to persuade me that the Davenports did move, but that being in the dark I did not notice it. Darkness, however, although highly unfavourable to seeing, is not at all so to feeling, and I had my hands on their shoulders, where the slightest muscular movement would have been detected.

Let us now see what sort of an imitation is given of all this by Maskelyne and Cook. The *Hornet* of the Derby week, in an amusing article, gave the names of a number of persons who are before the public as competing in the race for popularity, and I, for what reason I know not, was matched against Mr. Maskelyne, and of course beaten. The writer says: "Passing the furzes at Tottenham Court Road corner, Mr. Bancroft's Prince of Wales, wonderfully guided by Wilton, achieved a great success. Here Mr. Maskelyne's Manipulation overhauled Dr. Sexton's Medium, getting the pace of his field for a quarter of a mile, when the 'spirit' vanished in sore distress, the field following at half a boat's length, and but narrowly escaping a foul with the Cambridge boat." Well, we shall see presently whether Mr. Maskelyne's "Manipulation" is good for anything against either my "Medium" or anyone's else. A few weeks since, at the Crystal Palace, I and some one else from the audience tied the arms of Messrs. Maskelyne and Cook. They then went into the cabinet. I requested to be allowed to tie them to the seats, but that was objected to. The doors were closed, and in an instant two small bells not much larger than the end of your thumb were thrown out at the opening. The door was opened, and the conjurers remained tied as before. As I saw in an instant that this had been done with the teeth, I requested the trick to be repeated, which, being agreed to, I placed the bells quite at the back of the cabinet, one in each corner. Now, it is not easy to get one's mouth into a corner and use the teeth to seize hold of a small article placed there, so I expected a good deal of delay. And so it turned out; at least three minutes elapsed before the first bell was thrown out; the other never came at all, notwithstanding the fact that the gentlemen performing the trick were both free to move about, only having their hands tied. I now went into the cabinet with them—at least, with one of them. I requested to be allowed to tie him; he refused, however, and tied himself. The reason for this is very obvious. I will show you the kind of knot that is used by these gentlemen, and you will see how easy it is to get the hands out although the rope looks most secure. You may even seal the end, as the doing so will not present the slightest difficulty in the way of getting the hands out and placing them back again. [Mr. Ogan, a young man who had accompanied the Doctor, here stepped upon the platform and fastened himself in the rope on the principle employed by Maskelyne and others; then several of the audience, including Mr. Maskelyne and Dr. Lynn, came and examined the knots.] You see that that knot appears most secure; you may tie the ends with silk, or seal them, if you desire to do so. Now, see with what rapidity he can release his hands and afterwards place them back again in the rope. Here is the key to all the next part of Mr. Maskelyne's entertainment. I went into the cabinet and was seated opposite to the one performer, who was to remain with me. My eyes were

bandaged in consequence of the cabinet having lamps inside, the purpose of which lamps I will explain presently. My hands were placed upon the knees of my companion. I asked to be allowed to have them upon his shoulders, but this was objected to, or at all events my request was not complied with. The door was closed, and all the phenomena that occurred was the placing on my head of a tambourine, and the throwing out of the window on the two small bells before referred to, all of which could of course be most easily done when the hands had been freed from the rope—the work of a few seconds, as I have shown you. As my hands were on his knees, it was impossible for me to detect the movement of the arms. And this is said to be doing all that was done in the Davenport cabinet. Why, the two bear about as much resemblance to each other as the productions of the poet Close to the sublime and glorious dramas of the immortal bard of Avon. When the hands are thrust out of the Maskelyne cabinet—a feat which is never performed, as in the case of the Davenports, with a stranger inside—it is accomplished by taking the hands out of the ropes in the way before named.

The disappearance of certain persons from the cabinet is accomplished by a very simple optical contrivance, based upon the same principle as the Proteus that was brought out at the Polytechnic some time since. A sheet of looking-glass is placed in the roof of the cabinet, which falls down and hides the before-named shelf, and as the whole of the inside of the cabinet is lined with painted felt, when the glass is down the roof is reflected, and looks in the distance exactly like the back over the shelf. The man who has disappeared lies behind the glass on the shelf. The felt inside has dark lines running in a diagonal direction, into two of which the edges of the glass fall when the mirror is down, which, with the arrangement of the lamps, prevent the edges from being seen by the spectators. The performance, when I saw it, was something like the following: A sailor comes on the stage with a bundle in his hand, in which there are probably two gorilla masks and two pairs of fur gloves. The sailor is put inside the cabinet, and his hands and feet placed into stocks, an old watchman or one of the audience fastening them with a padlock. The door of the cabinet is closed, and the sailor gets out of the stocks and up behind the looking-glass. The door is now opened, the empty stocks only remaining to be seen; these are taken out, and the door closed again. The sailor now comes from behind the glass, takes off his sailor's costume, under which he has a gorilla skin, puts on one of the gorilla masks and fur gloves. The door is opened, and the gorilla runs out. A butcher then comes upon the stage, catches the gorilla, and puts him into a canvas suit (made all in one piece), so as to quite cover him excepting his head and hands. The butcher and gorilla go inside the cabinet, and the door is closed. The butcher now takes from under his smock another canvas suit (a *fac-simile* of the one the gorilla has on), and puts it on, likewise the other mask and gloves the sailor had in his bundle, and places his butcher's hat and steel on the floor; the other, or gorilla proper, gets behind the glass. The door is opened, and of course there sits the gorilla, having eaten the butcher with the exception of his hat and steel. The gorilla comes out of the cabinet, and the watchman chases him off the stage. The door of the cabinet is again shut, the other gorilla gets out from behind the glass, the watchman looks about but cannot find the gorilla, opens the door and finds him again in the cabinet. The butcher who got out of the cabinet disguised as a gorilla now runs in from the other end of the hall among the audience, without his hat and steel. The gorilla is now put into a box, which is placed in the cabinet and the door shut; he gets out of the box and goes behind the glass. The door is opened, and the cabinet and box found empty. Door again closed, the gorilla again puts on sailor's clothes, takes off mask and gloves, opens the door, and walks out. Now, what is there here that is not most easily performed? The getting out of the stocks is accomplished by a spring which when touched opens the hinges, leaving the lock intact, and the escape from the corded box is done by an opening at one end. In the same way, at another part of the performance, Mr. Maskelyne gets into the box with a canvas covering on it, and cords fastened round it. This is not difficult. The box is first closed and locked, the end being left open. The canvas covering is then put on, and the box corded. At the end that is open the canvas is left hanging loosely down. The performer now gets in at this end between the cords, pulls the canvas as far into its place as he can, and then closes the end. The box is always placed in the cabinet on one end, that one being uppermost where the canvas is loose. When any of you go to witness this performance, insist upon the box being placed upon the other end, and you will see how delighted the performers will be with the idea. Also, when you have the heavy stick in your hand that they will give you for the purpose of sounding and examining the cabinet, hit it a good sharp blow at the top over the shelf. The gentleman who just now tied himself up before you was about to do this one day, at my request, when Mr. Maskelyne tapped him gently on the arm, and said, "That'll do," and took the stick from him. On another occasion a gentleman did succeed in striking a sharp blow at the spot where the looking-glass is, and Mr. Maskelyne rushed at him, white with rage, and ordered him off the platform. Now I have no word to say against this performance as an exhibition of optical illusions and legerdemain: it is exceedingly clever—the cleverest, perhaps, that has been brought before the public. But what I have to complain of is the introduction of the term "Spiritualism" into the matter. Let Messrs. Maskelyne and Cook leave Spiritualism alone, and we will not interfere with them. If, however, they



will persist in declaring that they do all that mediums do, and that their exhibition is intended to expose Spiritualism, I shall feel it my duty to instruct the public how all their tricks are done, and, if needs be, to do them. I say most unhesitatingly that if I had the apparatus I could perform them all myself. I shall require a larger box, that is all, as I am stouter than Mr. Maske-lyne, and have not had the practice that he has of being rolled up like a hedgehog. At all events, I will get small models of the box and cabinet, and illustrate what I have said.

2. *The Dark Seance.*—An imitation, so-called, of the dark seance of the Davenports constitutes the performance of Herr Dobler. This man, with the most audacious effrontery, declares that he can do all that was done by the Davenports, whereas he in truth does nothing at all, except release his hands from a rope which he has tied himself, and move about a few instruments illumined with phosphoros. The puffing paragraphs that he has got into the papers are perfectly surprising. "If," says one, "there should be any persons left with a lingering belief in the Davenports, he should see Herr Dobler, who will speedily dispel the illusion." Alas for the credulity of newspaper editors! The Davenport Brothers in their dark seance were tied by persons from the audience; their feet were placed upon sheets of writing-paper, and pencil lines drawn around their boots; halfpence were laid upon their toes, and in many other ways they were secured against moving. In their case the instruments were thrown on to the floor outside the circle, and picked up again, the mediums remaining tied in their chairs. Herr Dobler ties himself in a manner that I will show you, and when the light is out he releases his hands, putting them back again before the gas is lighted. [Mr. Ogan here tied himself in the style adopted by Herr Dobler, and showed that he could untie himself in a few seconds, and tie himself up again in the same way in an equally short space of time.] When any of you go to witness Dobler's performance, insist on tying him yourself; and if you do that pretty securely, you will spoil his entertainment.

Next we have the floating in the air. This, as you know, happened to Mr. Home in a private room where there could be no machinery employed, and was witnessed by Lord Lindsay, Mr. S. C. Hall, and some of the most trustworthy men living. The imitation of this marvellous phenomena consists of a girl raised on a pedestal hidden behind a looking-glass, or rendered invisible by its being painted of the same colour as the background, and the stage being partially darkened; or a woman lifted up by a lever at the back of the stage. Whenever you see this kind of thing done, ask to be allowed to go on to the stage to examine it in the same way that you could do with a spirit-medium in a private room. Then we have what is called second sight. Now that such a power as this does exist apart from Spiritualism is quite certain, since we see it displayed in somnambulism, trance, and even sometimes in normal dreaming. We see it in a very perfect form in some cases of spiritual manifestations, as most of you can probably testify. This, too, we have imitated, as it is being done at present by Dr. Lynn at the Egyptian Hall. The tricks performed by this gentleman are of a most childish character, and consist, as I will show you, simply in ringing the changes upon a few pieces of paper, and writing a name upon his arm in red ink. Dr. Lynn is, judging by his advertisement, not only a medium, but half a dozen mediums rolled into one. He is a French medium, an English medium, a German medium, a Spanish medium, a Greek medium, and a Hebrew medium, a Chinese medium, &c., &c., so that he should have wonderful powers. Well, we will see. [Mr. Ogan here came upon the platform and went through every one of Dr. Lynn's tricks having any bearing on the subject of Spiritualism, ending with the celebrated blood-writing on the arm. This was an exact fac-simile of Dr. Lynn's performance on the Friday night previously, when Dr. Sexton and Mr. Ogan went to see him]. Now, you see that every trick here depends upon substituting one piece of paper for another, so rapidly that you don't discover the change. And this miserable buffoonery is to be compared with spiritual manifestations. Dr. Lynn, when I saw him, said that he should consider himself complimented if anyone found out his tricks, because it would show that they had paid attention to what he was doing. I hope, therefore, he will be pleased with the fact that I discovered them all on seeing them only once, and have reproduced them here to-night in his presence. I say to Dr. Lynn, as I did to Maskelyne and Cook, leave Spiritualism alone, and you can go on with your conjuring unmolested by us; but if you will attempt to bring ridicule and discredit upon that which we prize so dearly, don't be surprised if, through our instruction, you find your audiences as wise as yourself in conjuring tricks.

I have been asked here to reply to a question as to whether any tricks are ever played by mediums, to which I reply, Yes, I fear there are; but that in no way affects the truth of Spiritualism. I hope Spiritualists will guard against impostors as well in our ranks as out. Those amongst us are far the most dangerous. I say for myself, that if I ever discover anyone playing tricks in a seance, I will expose him unmercifully, be the consequences what they may. Our movement is based upon God's truth, and it can stand without fraud or deception; and if it could not, then it might fall, and the sooner the better.

Spiritualism is calculated to effect a glorious change in society. There is scientific contention on every hand; men of science are squabbling about the most unimportant trifles in connection with Nature's phenomena, and seeming to agree in nothing but in falling down to worship a deity, whose name is "Law." "There is no God but Force, and Carpenter is his Prophet." Political and

social anarchy prevails around us, and frightful turmoils are in daily danger of arising from the rotten state of society that prevails. Religion has on the one hand allied herself with Popish tyranny and darkness, that is antagonistic to liberty, and cannot bear the light of day; and on the other has merged off into a materialism that is atheistic all but in name. The whole creation groaneth and travaileth together in birth-pangs (*συναδίνει*) even until now. In all cases we see but through a glass darkly. Spiritualism has done something, and will yet do more towards bringing on the time that poets and prophets have looked forward to.

When from the lips of Truth one mighty breath  
Shall like a whirlwind scatter in its breeze  
The whole dark pile of human mockeries,  
Then shall the reign of mind commence on earth;  
And starting forth, as from a second birth,  
Man, in the sunshine of the world's new spring,  
Shall walk transparent, like some holy thing.

MR. MORSE IN LANCASHIRE.

On Sunday week Mr. Morse gave two addresses at Liverpool, and on Sunday last he spoke twice in the Temperance Hall, Grosvenor Street, Manchester—in the morning on "Spiritualism as an Aid to and Method of Human Progress," in the evening on "Life, Love, and Immortality." "These addresses," writes Mr. Fitton, "were most ably and eloquently delivered, and quite equal to, if not better, than any of his previous efforts in Manchester. In the afternoon there was an experience meeting, at which Messrs. Morse, Jackson, Johnson, and others gave some account as to how they first became acquainted with Spiritualism, and the circumstances attending their development as mediums. I was particularly pleased to see present a good sprinkling of friends from distant places. Mr. J. B. Stones, of Blackburn, kindly and very efficiently conducted the morning service; Mr. Dandy in the afternoon; and Mr. Parry, of Glasgow, presided in the evening. Mr. Morse is engaged for private seances during this week, and it is probable that further demands on his services will be made in this place before long.

"If a more generous sympathy were manifested by our friends in Manchester towards those who have during the last three years been labouring in this cause, many such gatherings as it was our pleasure to see on Sunday would be the result. I hope this gentle hint will be as kindly received as it is kindly given. Nearly three pounds' worth of literature was sold at the bookstall in the hall during the day, which is an indication of the hold which Spiritualism is taking on the minds of the people." A neat programme of the services was circulated among the audience. It contained six well-selected hymns, with the names of the tunes, and at the end of the programme was this paragraph:—"All publications on Spiritualism, and information respecting mediums, seances, and the movement generally, may be obtained from J. Burns, publisher, Progressive Library and Spiritual Institution, 15, Southampton Row, London, W.C." Such an announcement should be placed before the public at every opportunity. Mr. Morse will give two discourses at Rochdale on Sunday, in the commodious hall in River Street. On Monday he will address a meeting at Mosegate, near Bolton; and on the 29th he is expected to speak in Liverpool. We hope the friends keep Mr. Morse busy with private seances and addresses to select audiences during the week. His address after Wednesday will be, J. B. Stones, Esq., Pleasington, Blackburn.

MRS. MAKDOUGALL GREGORY'S SEANCE.

An extraordinary seance was held on Tuesday, June 17, at Mrs. Makdougall Gregory's. There were present: Mrs. Parnell, Mrs. Speer, the Rev. M. Davies, D.D., the Rev. "M. A.," Mr. F. Percival, Mr. Herbert Noyes, and the medium Mr. Williams.

Manifestations commenced immediately on the circle being formed and the lights extinguished by the chair of one of the sitters being moved; and then came the audible spirit-voices of "John King" and "Peter," who maintained an animated conversation at intervals throughout the seance. Their voices were sometimes heard *simultaneously*; and the spirit "Katey" also came and twittered in softer tones. A large musical-box which lay on the table was then wound up by the spirits, and floated about the room, while all hands were being held in the circle; Williams, the medium, being seated between Mrs. Gregory and Mrs. Parnell, who never relinquished their hold of his hands during the seance. The musical-box was once heard to touch the ceiling in compliance with the request of one of the sitters, and in its aerial gyrations seemed to keep time to its own tunes, while spirit-lights, like fire-flies, were shooting about in all directions, and also keeping time to the music. Spirit-hands, fully materialised, and feeling as natural as living hands, patted the sitters all round the table; and Dr. Davies, "M. A.," Mr. Noyes, and Mr. Percival, all in turn stood up on their chairs, and had their hands grasped by the spirit-hand *while at full stretch towards the ceiling*, in a position in which it would have been a physical impossibility for any human hand to grasp them. Questions were freely answered by the spirits; bouquets were brought and handed round the circle, and fragrant scents and liquid perfumes were poured on the sitters. On the seance being broken up and lights lit, the musical-box which had been floating about was found in the centre of the table, under a chair, which, to the surprise of the sitters, had been noiselessly placed there. A vase of flowers had been brought and broken at the last moment—an accident for which "Peter" apologised, as resulting from a failing of power at the end of the seance, mainly due to "M. A.'s" indisposition.

Altogether the seance was an extraordinary exhibition of the physical force and kindly intelligence of the medium's spirit-band.—H. NOYES.

THE CAUSE AT WORCESTER.—A correspondent, writing from Worcester, says that Spiritualism is not well supported there; but that he, with other friends, meet weekly and find satisfactory results and convincing proofs. They usually get one or more strangers to examine for themselves, and they depart more or less convinced of the truth of Spiritualism.



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#### SPECIAL NOTICE.

A list of Meetings and Scenes at the Spiritual Institution, in London, and in the Provinces, may be found on page 212.

## THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 20, 1873.

### DR. SEXTON'S EXPOSURE OF THE CONJURERS AT CAVENDISH ROOMS.

Dr. Sexton's lecture on Sunday evening fell like a bombshell amongst the conjurers. The men who have been so long with impudent effrontery pretending to simulate spiritual phenomena, received such an exposure at the hands of the Doctor as they are not likely soon to forget. Their tricks were all laid bare to the meanest understanding, and their "wonderful mysteries" reduced to most common-place conjuring tricks. Long before the time for commencing the lecture the Cavendish Rooms were crowded to suffocation, and conspicuous amongst the audience were to be seen Messrs. Maskelyne and Cook, Dr. Lynn, and others of the conjuring fraternity. The faces of these men were a perfect study as the Doctor went through their tricks one by one, showing how simple they were, and how easy to be performed. When the Maskelyne knot was exhibited by means of which that gentleman ties himself in the cabinet, Mr. Maskelyne and Dr. Lynn rushed to the platform to look at it, whereupon the lecturer said, with a smile on his face, "Oh, you've seen it often, Mr. Maskelyne." The roars of laughter and the applause that followed this sally were tremendous. As the secrets of the mysterious cabinet with its suspended mirror, the marvellous box, and other apparatus employed by Maskelyne and Cook, were described, these worthy professors of the art of "illusion" were white with rage, whilst Dr. Lynn was evidently highly amused, but when his turn came, and the "blood-writing on the arm" was shown to be nothing more solemn than a little red ink, and the paper reading only a new variation of one of the simplest of all conjuring tricks, then it was Maskelyne and Cook's turn to enjoy the fun, and laugh at the discomfiture of Dr. Lynn. It was evident that these gentlemanly "illusionists" hate each other as heartily as they do the Spiritualists. The only thing wanted to complete this evening's proceedings was the presence of Herr Dobler, whose tricks also shared the same fate. The reception that Dr. Sexton met with was such as has been seldom witnessed in connection with Spiritualism; the applause that again and again greeted him was perfectly deafening. At the close of the lecture Mr. Maskelyne asked to be allowed to say a few words, and permission having been granted, he proceeded to say that he could not enter upon a controversy—first, because it was Sunday night, and secondly, because he would stand no chance, he was aware, "in a battle of words with the learned Doctor." He begged to say, however, that he was simply an "illusionist," and did not pretend to do more than show tricks of deception. He had been many years perfecting his apparatus, &c., &c. The Doctor was wrong in some of his explanations. On being pressed to state which, he said his table was not lifted with silken cords. He then declared Spiritualism was humbug, and that he could do all that mediums did, whereupon Dr. Speer called out, "I offered you twenty pounds to do so in my house, and you have not answered the letter." The only reply that Mr. Maskelyne made to this was that he had answered the letter, although what he had said in the reply he did not state. Another gentleman in the audience shouted out, "I'll give you a thousand pounds if you can." Mr. Maskelyne then went on to say that he did not lay claim to be

assisted by spirits, and therefore he didn't know why Spiritualists attacked him in this way. To this the Doctor replied that for several weeks he had had the words "SPIRITUAL MARRIAGES" on his bills and in his advertisements. Mr. Morris said a few words on behalf of Dr. Lynn to the effect that Dr. Lynn was engaged by him, and that no claim was made to spiritual power, and if there were, he would have nothing to do with him. Dr. Lynn himself made a few remarks, but said nothing to the point. The conjurers were evidently beaten with their own weapons, and they left the hall terribly crestfallen. On Monday, Maskelyne retained his audience at the Egyptian Hall with a statement that the Spiritualists had attempted to stab him in the dark; that Dr. Sexton had sent some one to break his cabinet; that he was not allowed a hearing at the Cavendish Rooms on Sunday, all of which statements, we need hardly say, were utterly untrue. Dr. Lynn has changed his advertisement, and now admits that there is nothing in his tricks but what a clever man might discover, thereby acknowledging the accuracy of Dr. Sexton's descriptions of them. On the whole, Sunday last was really a red letter day with the Spiritualists, and there can be no doubt the whole proceedings tended greatly to strengthen our movement. For a long time the friends of the movement all over the country have been annoyed by the gratuitous abuse and unseemly allusions to Spiritualism of these tricksters, and Dr. Sexton's exposure was looked forward to with deep interest, not only by London Spiritualists, but by their brethren in all parts of the country. Committees could not promote the cause better than induce the Doctor to visit them, and deliver his lecture with the illustrative experiments. In a financial sense it would be a certain success, and the information imparted on the peculiarities of the spiritual phenomena is of the highest value. Now is the time to act, while the public mind is palpitating with excitement over the audacious pretensions of the would-be expositors of Spiritualism. The spirit of firm, defiant determination with which the Doctor confronted the modern descendants of Pharaoh's court appendages should inspire every friend of Spiritualism who, by their timely co-operation, might enable Dr. Sexton to do a work which he is alone capable of accomplishing.

The report which we give this week does not contain all that was said on Sunday evening, but our space would not permit of more ample details. In a few days will be issued a double number of Dr. Sexton's orations, containing a full report of the lecture and other useful information on Spiritualism, and how to proceed in its investigation. We are open to receive subscriptions for this work at 10s. per 100; or, £2 10s. per 1000.

#### PROGRESS OF THE "JOHN KING" NUMBER.

It would appear that eminent firms which have existed more than three-quarters of a century cannot work to a day or a week any more than the lesser members of the commercial world, and so the new machine to print the MEDIUM is not yet in its place. As a matter of course it is impossible for us to put the "John King" number to press; meantime orders continue to flow in as the list will show. This delay is affording valuable aid to organic progress, for true organisation consists in working for a definite purpose. The endeavour to find readers for this forthcoming number has set many to work for Spiritualism who never had the way opened to them before. We urge all to do something for this effort, and it may be to them the beginning of a long career of usefulness. Those desiring forms for collecting subscribers may obtain them on application to the Spiritual Institution.

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20 Mr. Clarkson, Selby	20 Mrs. Abbott, Braintree
220 Mr. Faucitt, Bishop Auckland	10 Mr. Lister, York
100 Mr. J. F. Young, Llanely	60 Mr. W. Avery, Rochdale
50 Mr. Templeton, Hampton	80 Mr. Summers, Saltburn
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, Brixton
60 Mrs. Parker, Dundee	20 Mrs. Phillips, Wilmslow
20 Mrs. H.	20 Mr. Forthead
40 Mr. Harrison, Burslem	400 Mr. Daw, London
20 Mr. Kingdom, Farnboro'	20 Mr. Johnson, Walworth



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|---|----------------------------------|
| 200 Mr. Ousman, Stoke                   | 40 Mr. Flint, Coventry           |
| 150 Mr. Morgan, Worcester               | 30 Mr. Hawkes, Birmingham        |
| 30 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      |
| 140 Mr. Armfield, Pimlico               | 1000 Manchester Association      |
| 500 Dalston Association                 | 40 Mr. Thelwall, Hull            |
| 40 Mr. Miller, Birmingham               | 100 Mr. Wilson, Aylesbury        |
| 20 Mr. Truman, Ventnor                  | 20 Mr. Easson, Dunfermline       |
| 20 Mr. Stripe, Southsea                 | 120 Mr. J. Ward, Northampton     |
| 100 Mr. Smith, Bradford                 | 50 Mr. Goss, Stepney             |
| 200 Mr. Maynard, Marylebone Association | 20 Mr. Chambers, Faversham       |
| 300 Mr. Blake, Newcastle                | 40 Mr. McNab, Greenock           |
| 60 Mr. Hitchcock, Nottingham            | 40 Mr. Warder, Brading           |
| 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, Bayswater       |
| 20 Mr. Hall, Bromsgrove                 | 12 Mr. Partridge, Hillesley      |
| 100 Mr. Hocking, Camborne               | 20 Mr. Young, Fort William       |
| 10 Mr. Jennison, Wapping                | 20 Mr. Fountain, Wisbech         |
| 20 Mr. Appleyard, Brighouse             | 20 Mr. Penman, Broughton         |
| 20 Mr. R. Green, Ashton                 | 12 Mrs. Birley, Malvern          |
| 20 Mr. Davis, Hornsey Rise              | 20 Mr. J. Robinson, Beeston      |
| 20 Dr. Dixon, Great Ormond St.          | 20 Mr. T. Brown, Howdon          |
| 12 Signor Damiani, Naples               | 40 Mr. J. Plastow, 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, Nettlehurst     |
| 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 Rd.  |
| 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. Judson, Keighley              | 20 Mr. Garne, Notting Hill       |
| 20 T. Chadwick, Sowerby Bridge          | 100 Mr. J. L. Bland, Hull [field |
| 20 Mr. Herfst, The Hague                | 100 Mr. G. Hepplestone, Hudders- |
| 6 Mr. Beale, Brixton                    | 20 Mr. R. Jackson, Whaley        |
| 100 Mr. Gower, Maidstone                | 20 Mrs. Boyd, Baden              |
| 20 Miss Robinson, Broughton             | 40 Mr. J. Davies, Swinton        |
| 20 Mr. Gadbury, Islington               | 20 Mr. Robertson, Bonhill        |
| 20 Mr. Monteith, Crieff                 | 20 Mrs. Major Anderson           |
| 20 Mr. Garrioch, Glasgow                | 40 Mr. J. Austick, Derby         |
| 20 Lady Helena Newenham                 | 20 Mr. J. Sykes, Marsden         |
| 100 Dr. Chance, Sydenham                | 6 Mrs. Garnett, Amersham         |
| 20 Mr. Elly, Greenwich                  | 20 Mr. W. Hicks, Edinburgh       |
| 20 Mr. Heaton, Atherton                 | 40 Mr. J. Petree, Jarrow         |
| 20 Mr. C. F. Varley, Beckenham          |                                  |

In all 14,848 copies.

MRS. BUTTERFIELD AT CAVENDISH ROOMS.

It will be remembered that Mrs. Butterfield gave an address, under spirit-influence, at Cavendish Rooms in the month of February. On that occasion the hall was crowded to excess, and very great interest and satisfaction were elicited. There was an urgent demand for Mrs. Butterfield to speak again at Cavendish Rooms on the following Sunday, but previous engagements would not permit of her assenting to the request.

As a cheap trip comes to London this week, Mrs. Butterfield has been invited to give another address at the same place on Sunday evening next, which it is hoped will be as numerously attended as the last. The admission will be free, but a collection will be taken to defray necessary expenses. The service to commence at seven o'clock. Cavendish Rooms are situated in Mortimer Street, near the top of Wells Street, Oxford Street. The hall may also be approached from the West, from Langham Place.

THE COMING CONFERENCE AT LIVERPOOL.

The committee appointed by the Liverpool society to arrange for the coming national conference of Spiritualists, to take place at Liverpool on the 5th, 6th, and 7th of August, are making energetic endeavours to put themselves in correspondence with the active friends of the cause throughout the country. A letter is being addressed by the secretary, Mr. David B. Ramsay, 16, South Castle Street, Liverpool, to all known representatives of the movement. It is probable that many persons whose names are unknown to him would be glad of an invitation to be present. We would recommend all who feel inclined to co-operate in this effort to put themselves into communication with Mr. Ramsay without further delay.

We hear that Mrs. Olive has been invited to make a tour in the provinces. Our friends could not do better than make arrangements for her to visit them, and introduce her into all families in their power. The question remains, will Mrs. Olive leave London, and a growing practice, which may be very much hurt by her temporary absence; and, further, will London Spiritualists spare her? We recommend our country friends to make her very tempting offers if they expect to succeed.

MR. COGMAN'S INSTITUTION.—The second of a series of lectures at this Institution was delivered on Tuesday evening by Mr. J. Burns, of the Spiritual Institution. The subject was an attempt to trace the various expressions used in the scriptures and religious literature to a spiritual origin. The audience, which was slightly increased in number, seemed much interested. Next Tuesday, Professor Rayes will give a lecture on Biology in connection with Spiritualism. The quarterly tea-meeting takes place on Sunday evening at five o'clock. Tickets, 1s. each.

EXPERIMENTAL SEANCES.

The public are already familiar with the noble services which Spiritualism has received at the hands of Mrs. Makdougall Gregory, Mrs. Berry, Mrs. Fitzgerald, and other ladies in London who have for so long devoted their time, means, and drawing-rooms, to the elucidation of the spiritual phenomena. These ladies have, indeed, made their residences semi-public institutions for the promotion of Spiritualism. At their select seances they have been enabled to evolve some of the most wonderful and instructive of the manifestations, under strict test conditions, and often reported by writers who stand high in the literary and scientific world. At other times illustrious investigators have been admitted, and the facts have thus been disseminated through representative minds, over an immense area both social and geographical. It is with great pleasure that we report the commencement of a series of seances of the same kind at the house of Mrs. Campbell, 41, Wimpole Street, Mr. C. E. Williams, medium. A few weeks ago a preliminary seance was held at that medium's rooms, when manifestations of a very satisfactory kind occurred. "John King" recognised Mrs. Campbell, and alluded to the fact that he presented her with a pearl four years ago. This valuable object was securely tied in the corner of a handkerchief, which "John King" took from the hand of Mrs. Campbell and placed in the keeping of Mr. Burns, all hands around the table being firmly held in the enclosed circle. The spirit then took the handkerchief with its precious contents away, and returned them to the lady to whom he presented the pearl four years ago. Such facts are striking testimony as to the identity of these spirits. "John King" also gave tests, establishing the fact that he had spoken to Mrs. Burns in the audible voice at Mr. Perrin's, a few evenings previous; and he also admitted that it was he who travelled with the Davenport brothers, and conducted the manifestations at Mr. Koon's circle, in his spirit-house, built in the woods of America, under spirit-direction. The full circumstances attending these early manifestations may be found in Mrs. Hardinge's "History of Modern Spiritualism." It would be of little purpose to repeat the manifestations which have been so often accurately recorded in these columns, and hence we proceed to notice the general features of the subsequent seances.

When the circle met on the next occasion, at 41, Wimpole Street, the visitors were agreeably surprised to find a very neat and commodious cabinet occupying a position in the back drawing-room. A wardrobe had been transformed into a *fac-simile* cabinet, as used by Mr. Williams at his rooms. The front may be described as consisting of three doors, with an aperture in each. The centre door is fixed with bolts, and is intended to remain so when in use. The end doors are mounted on hinges and fastened with bolts. In the cabinet were fixed seats with holes in them, to which the hands of the medium might be tied. "John King," however, desired them to be removed, that he might have the pleasure and afford the satisfaction of producing his own tests as to the reality of the phenomena. At the first seance the physical manifestations were of a very powerful and gratifying description. The musical-box was carried round while it played, and almost everything was done by "John King" and "Peter" to delight and satisfy the sitters. After the circle round the table was broken up, Mr. Williams entered the cabinet, but "John King" did not promise any results. In a few minutes, however, his voice was heard, and also that of "Peter." The former was engaged in commenting on the new cabinet, and giving instructions to "Peter" for its being magnetised. "Peter," in the apologetic voice of a subordinate, replied to his "Boss's" suggestions, and seemed busy with the work in hand. It reminded the circle of a painter or decorator, with his foreman, engaged in the renovation of a room or mansion. Further than this, nothing took place in the cabinet that evening.

On the week following the circle again met, but the conditions were not so favourable, and the phenomena were scarcely so satisfactory. In the cabinet, however, progress was effected. By this time the fixed seats had been removed and an easy arm chair placed in one corner instead. In this Mr. Williams took his seat, untied and without any restriction or test whatever, as it was the intention of the circle to persevere under these conditions before they reported the results. In a short time rays of light were seen to proceed from behind the curtains which concealed the apertures, and soon "John King" was perceived at the open door of the cabinet, furthest from Mr. Williams. The manifestation was, however, weak, as the cabinet had not been thoroughly magnetised. "John King" promised grand results if allowed time and conditions, as he said that the rooms were admirably adapted for the purpose, and influences of a very favourable description pervaded them. He seldom experienced so much pleasure in manifesting as he did in that room.

On the third occasion the harmony was very perfect, and the sitters were almost instantly greeted by manifestations. A young lady who sits on Mr. Williams's right is mediumistic, and almost instantly she was touched by "Peter" and "Katey," the latter of whom spoke to the sitters in a more distinct and powerful voice than is her usual custom. "Peter" tried some new experiments. He took a match from the match-box, and, rubbing it against his hand, or some other object, showed its luminosity, and afterwards exhibited his spirit-light that we might judge of the difference. Liquid perfume was also sprinkled round the circle. The musical-box was carried aloft in all directions, and played. Sometimes it was stopped in the middle of a bar, would proceed two or three notes and be stopped again. This was repeated so frequently as to convince all present that the spirits had complete control of the mechanical action of the instrument. This musical-box is very heavy, and it must take considerable power to carry it aloft, and touch so gently the heads of the various sitters. "John King," as also the other spirits, is very attentive to Mr. Campbell, and afforded him every means of satisfaction. On that evening direct writing was given on pieces of paper, while it was carried aloft by the spirits. The words were: "This is a very good circle; we hope to be able to do well.—Katey." When the light was struck, a patch of brownish paint was found on this paper, and astonishment was expressed at its appearance there, as the paper had been clean when the seance commenced. Observation was also directed to matter of a similar character on Mr. Campbell's brow. Investigation proved that these patches were of a pigment also. Wonder was expressed again as to where the spirits could have obtained it. When the musical-box was examined, it was



found that the spirits had applied some of the liquid soot to its lid, thus dissolving the paint with which it was coloured. And thus they were induced, playfully, to mark Mr. Campbell and the paper, and show their power and facility of employing resources at their command. "Peter" and "John King" allowed the sitters, on this and other occasions, to examine very minutely their spirit-hands by touch. On one occasion one sitter particularly felt the state of "John King's" finger-nails, observing that they were exceedingly thin. Nearly all in the circle afterwards examined the hand in a careful manner, and arrived at the same conclusion. The difference between "John King's" hand and "Peter's" was also carefully studied. There is absolute certainty that no human hand is presented to the sitters, who grasp each other tightly, and when the spirit-hand is presented, the hand to which it is offered is relinquished by the sitter next, but the wrist is grasped instead, allowing the spirit to shake hands, but at the same time preventing imposition being practised by the person sitting next. The manifestations have been so very satisfactory that Mrs. Campbell has repeatedly exclaimed, "How can people possibly disbelieve in the reality of the phenomena, and the existence of spirits?" It is her intention, when the phenomena become more thoroughly developed, to introduce eminent persons to witness them.

At the cabinet séance on this last occasion "John King" developed such power of manifestation that he invited the sitters, one after the other, to walk up to the door of the cabinet and look in. He then held his light so that his medium could be seen sitting in the chair, while he himself stood between the spectator and the medium. It may be recorded that Mrs. Burns was first called up by "John King" to witness this manifestation, while she held Major Owen's hand with her left hand. "John King" took hold of her right hand, and made, as it were, passes down the back of the hand, which produced a trickling sensation. She then said, "What are you doing?" and was answered, "I am drawing power to enable me to show the medium." Mrs. Burns was then asked to step inside. She did so, and saw the medium very clearly. The power being now partly exhausted, those who went to the cabinet subsequently did not see the medium so distinctly. No doubt on another occasion "John King" will repeat these experiments with more effect as the conditions improve.

#### SPIRITUALISM IN THE POTTERIES.

A line of towns and villages, occupying the slopes of the valley in which the river Trent has its early course, is called the Potteries. Commencing at the south, on the line of railway, Stoke is the mother town, so to speak, and the first which the traveller enters. To the right, and about two miles behind him, is Longton, then Fenton, and Shelton; and about a mile onward, to the right also, is Hanley. On the left is Newcastle; and going still north, Etruria, Longport, Burslem, and Tunstall, on the opposite side of the railway, are respectively passed through. The district is about six or seven miles in length, and the leading industry is earthenware of all descriptions; "pot banks" and ovens disputing the space with the residences of the inhabitants. The volumes of smoke emitted, the curious conical shapes of the ovens, and the waste ware everywhere strewn about, give the district a dirty, untidy, yet a thriving and business aspect.

The history of Spiritualism in this very unspiritual and somewhat sensual and unprogressive region is soon told; for let it be borne in mind, that in the Potteries, side by side with the strictest sectarianism and dominant theology, exist, perhaps, the loosest and most vicious specimens of population to be met with in any of the manufacturing districts of England. The Stoke-on-Trent Psychological Society is the only organisation that exists. Its head-quarters is at Mount Pleasant, a modern village situated between Stoke and Longton. The meetings are held at the house of Mr. Ousman, a working man; and, indeed, it may be said that most of the members and adherents are of that class. Mr. Ousman was formerly a reader of the *National Reformer*, but found little satisfaction in the doctrines of the Secularist camp. He felt that if he could enjoy the belief of the religionist, he would be much happier. He accordingly identified himself with a religious body, and became a Sunday-school teacher, but found it quite impossible to entertain the tenets of that body. He became a reader of the *Truth-seeker*, and there saw an advertisement of *Human Nature*, which led him to procure that magazine, and from which he got his first introduction to Spiritualism. For many months he sat alone for the purpose of eliciting the phenomena, but without success. One evening, however, a sister of his entered as he sat at the table, and he asked her to place her hands upon it for a few minutes. She did so, and movements were very soon obtained. Having opened up communion with the unseen intelligence, he discussed with them many theological questions. About eighteen months ago, Mrs. Ousman was controlled as a trance-medium, and since that time has held many interesting seances; the invocations, addresses, and poetical communications given through her being of a very high order. Her recent illness has entirely prevented her sitting; and Miss Streventon, another medium, has, in like manner, been deprived of the power of exercising the gift. Thus the society has recently done but little on account of the condition of local mediums.

On Sunday last Mr. Burns visited the Society, as a deputation from the Spiritual Institution. He delivered two addresses in the Court Room, Stoke, morning and evening, which were patiently listened to, and seemed to interest the audiences very much. In the morning the attendance was encouraging, and in the evening the room was filled. In the afternoon a conference was held at Mr. Ousman's house. Mrs. Ousman hospitably provided refreshment for all who chose to attend, after which business was commenced by Mr. Findley, of Burslem, being called to the chair. Almost immediately a gentleman introduced the scriptural question, as to whether the public were to understand that Spiritualists encouraged necromancy, familiar spirits, and held other such views, that rendered them obnoxious to religious people, and merited the term "infidel" being applied to them?

Mr. Burns said that, as a Spiritualist, he had no care as to what the religious world thought of him, nor did he wish to misrepresent the truths of Spiritualism in order to shun uncharitable epithets, which were more of a disgrace to those who used them than to the persons to whom they were applied. Necromancy was a term signifying fortune-telling, or divination, by means of dead men. Now, spirits were not

dead men; and hence the term did not apply to spirit-communication. To the disgusting practice of foretelling events by the appearance of the inner parts of corpses, which practice had been followed by certain tribes in the past, as well as a similar examination of entrails slaughtered in sacrifices.

It was found almost impracticable to elicit any information from those who were present, as most of them were quite unacquainted with their experiences. During conversation, Mr. Smith, president of the society, said that disharmony had been introduced into the circle by the too free admission of strangers, whose influence not only opposed the control, but also very much interfered with the health of the medium. The chairman referred to the remarkable fluctuations that were noticeable in the history of a circle. Sometimes it seemed as if they were quite back, and then made a start for a higher flight of progress. At Burslem they had held two seances a week, one at his own house and one at Mr. Dewsberry's, but nothing of importance had been obtained.

Mr. Lees, of Fenton, had been investigating since Christmas. He had no medium to commence with, and by introducing strangers into their circle they found that no progress was made. Ultimately the strangers left or were excluded, and they afterwards developed a trance-medium and a writing medium. Through these means they got good communications, short sermons, beautiful prayers, and all in accordance with the Scriptures. The spirits seemed very much opposed to the sanction of the spirit-guide. Mr. Lees intended to devote a room to the subject, and would be glad to admit such as believed in Christ.

A medium from Uttoxeter now seemed under influence; and, speaking in a homely, gruff voice, the spirit welcomed the deputation from London, and saluted the others present. He then proceeded to remark that some thought it well to get a lot of people together in the hope of finding a medium amongst them. This was a very poor idea, and generally resulted in failure. Investigators should rather form circles in their own houses with their own families, and they would only have one kind of people present, and therefore get harmony, which is the ruling principle in spirit-communication. Then they should persevere, though at first they might get nothing, and manifestations would come in due time. They should keep it all to themselves till their medium got well developed. A society was all very good if the meetings were held in a proper spirit, otherwise it might be a great evil. The members might hold a private circle for development, and, if they had a medium, hold another circle for strangers. It was no use to preach Spiritualism unless its principles were lived out by those who taught them. They did not take their rule of conduct from the preaching of parsons; they did not want that, for it was no good to profess. They should go direct to their Heavenly Father, the great Being, and He would give them more help than the sects could. The creeds had been good in their day, and had done a noble work. But the law of creation was progression, and so religious teaching ought not to stand still, but progress with other things. The teaching that our forefathers need not do for us. We were on a higher plane of intelligence, and must have religious principles accordingly. In another thousand years this Spiritualism might be left in the shade. As to the efficiency of the crucifixion of Christ, it was all a fable—a fiction of the parsons—who ground us under their feet. They should stand forth free from the shackles of all parsons, and show their true colours. God did not make a mistake in creating man, and afterwards have to send a part of Himself to be butchered as a sacrifice. It was a miserable sin to hold. Christ, in the spirit-world, was rendered unhappy by the asperity of the people, who held him up as God, and attributed such monstrous ideas to him. If they loved Jesus, they would not put forth such dogmas as filled him with regret and suffering. Take the salutes from the preachers and an end would be put to their doings. It was not for the love of us nor the truth that they preached, but they wanted to keep us in a state so as to serve their own ends. They taught us to worship God through Christ, as if God set Himself up above his children so that He could not be approached except through favoured persons, like an earthly potentate. It was a great sin for man to think so.

The spirit said that his name was "Sincerity;" that he had lived one hundred years ago, and had followed the humble occupation of a miller when on earth.

Mr. Burns said it was evident that there was a great difference of opinion amongst those present, both mortals and spirits. Unless they entertained the truth in common, and were willing to allow each other liberty to investigate truth, there was no use in thinking that they could work together harmoniously for the promotion of Spiritualism. As to the question of Christ, it was too often looked at from the orthodox standpoint; but, as Spiritualists, we ought to be able to throw some light on the subject. The term "Christ" was borrowed from a dead language, the meaning of which we had not the slightest notion of. It had been previously borrowed from an earlier language, and then handed down from age to age, till its original application was entirely lost. In Greek it signified to anoint, and in the Scriptures it alluded to spirit-influence of a high kind. The word, it is said, was allied to the phrase used in eastern countries signifying divination, or the power to see deeply into truth, and perform works of pronounced goodness as the result of a higher influence. This, he was ready to admit, was the saviour of mankind, for good influences that enlightened man and lifted him above the control of his passions were his saviours. Hence, the gospel was this anointing from on high. But it was not the sacrifice of Jesus, nor a sacrifice of any kind, except the selfish desires of man. He thought the subject should be viewed in this light, which the gospels entirely sustained.

Mr. Dewsberry gave his experience as a Spiritualist. During his early experiences his daughter became entranced, and it was found impossible to restore her to her normal condition. When questioned, she replied that it would do her no harm, and so she was put to bed in that condition. In the morning she described herself as quite well, and said she had been with the spirits all night. Mr. Dewsberry had belonged to the Methodist New Connection, and now made no secret of his new discoveries. Many went to his circle, and he had been insulted in his own house. He recommended all to sit, and try for themselves, and take no one's word for it. He had received a deal of comfort and



instruction from spirit-communication, had thrown off all dogmas, and placed under the severest examination every statement which he could not entertain as true. He thought it was his duty to reject everything which was unreasonable, and base his convictions upon that which was capable of proof and demonstration. Yet he held his hand out to all, and they should not fall out about the Bible. They should try to follow the dictates of their own conscience as their guide, for God had given talents to each man according to his own capacity, and the Creator would not expect from us more than our gifts would produce.

Mr. Steventon admitted the efficacy of the sacrifice of Christ, and did not meet Spiritualists in the society as a theologian, but on spiritual grounds.

The chairman said he had observed that spirits, on returning, generally entertained the same religious opinions which were held by them when on earth. A gentleman asked if spirits in general had the same principles as those advanced by "Sincerity," or whether more orthodox views were generally advanced.

Mr. Burns replied that the tone of Spiritualism was of a kind with the views expressed by the spirit "Sincerity," with which he thoroughly agreed himself. When religious history was consulted, especially the Bible, it would be found that all spiritual movements opposed the fashionable religions of the day in which they occurred. Thus Abraham, Moses, and the prophets introduced innovations upon the religious practices of their times, and Jesus and the apostles were notoriously repugnant to the priests, ceremonies, and religious teachings of their time. If, then, we would follow such illustrious examples, it would be our duty not to derive our inspiration from public opinion, but from the spirit-world, and in all matters be guided by facts and reason. It was true that a section of spirit-communications favoured orthodoxy, but such section was entirely swallowed up by progressive teaching, and was powerless in promoting any public action for the advancement of Spiritualism.

After some further conversation, the conference terminated.

At the evening meeting a considerable quantity of literature was distributed, and arrangements have been entered into for supplying the district with books from the Progressive Library. In conversation with a number of persons privately, we found that the statements made publicly at the conference did not by any means represent the position of Spiritualism in the district. We found that numbers of circles were held weekly in private families, and that a great many promising mediums were in various degrees of development. The Spiritualists, as a party, in the district are as yet few in number, but slightly experienced in the subject, and not used to take part in public agitation, so that the cause requires careful culture and sustenance to enable it to take its position before the public. We met with a few who expressed their intention of attending the anniversary and picnic of the Nottingham Children's Lyceum.

The visit of the deputation encouraged the local Spiritualists much, and made a good impression on the public. The representative of the *Sentinel* attended the conference, and gave a copious and very truthful report of the proceedings, including a description of spirit-photographs, direct writings, and other objects of interest, lent for the occasion by the Spiritual Institution. The *Daily Express* also contained a short report, merely respectfully recording the visit and the subject of the addresses, concluding with these remarks:—"Mr. Burns, who is becoming famous as the champion and exponent of Spiritualism in England, is an earnest man from north of the Tweed, untouched by anything like fanaticism. He appears to be doing all he can to reduce Spiritualism to a science, and to strip it of all superstition."

THE LATE E. N. DENNYS AND THE DIVINITY OF CHRIST.

Sir,—In the *Christian Spiritualist* for June I observe a communication from Miss F. J. Theobald touching the vexed question of the genuineness of the spirit-message received from the late E. N. Dennys, the author of "Alpha" and the "Lectures on the Religion of Life as exemplified by the man Jesus Christ," in which the writer disputes the correctness of "Tien-Sien-Tie's" explanation of the manner in which Dennys' supposed recantation came into the circle. It will be remembered that E. N. Dennys, whose works deny the divinity of Christ, was stated to have communicated through Miss Theobald's mediumship a complete renunciation of the views held by him in his earth-life on this particular question. "Tien-Sien-Tie" explained that the message thus given must have been changed in its transmission by reason of the peculiar views of the persons forming that circle. Miss Theobald now tells us that she herself was perfectly passive and unbiased, and that the circle were not expecting or desiring any recantation from Mr. Dennys of his former views, and moreover that Mr. C. W. Pearce has since tested the veracity of the communication through other mediums.

Knowing the ability of the late Mr. Dennys, as exemplified in his remarkable book the "Alpha," I can imagine that most Spiritualists will regard it as a matter of very great importance to have this affair thoroughly sifted, not only in the interests of truth as regards the question of Christ's divinity and the future effect of that doctrine upon Spiritual sectarianism, but also for the purpose of testing thoroughly how far spirit-communication is trustworthy, or otherwise. In view of the importance of the question, I think it would be of great service if three or four well-known Spiritualists, holding perfectly unbiased views on this subject, were to have sittings with Mrs. Olive, Mr. Morse, Mr. Wallace, &c., and endeavour by all known means to place themselves en rapport with E. N. Dennys, and publish the result. I think Mr. Swinton, as executor of the late Mr. Dennys, will appreciate the importance of this suggestion.

There are a few remarks at the end of the communication of Miss Theobald's, which I should like your permission to reply to in your columns; in the first place, because it will save time, and in the second place, because one of the rules (very properly so) of the *Christian Spiritualist* excludes anonymous communications. After telling us that the "spirit of anti-Christ" is abroad, the writer alludes to my book, "Where are the Dead?" and characterises as "coarse, unseemly, and unnecessary" certain expressions I make use of in touching upon the probable effect of Spiritualism upon orthodox Christianity. The passages she considers deserving of these adjectives are the following,

on page 193:—"What is the use of believing in the natural depravity of man, when spirits tell us that all spirits are alike permitted to approach nearer to God by progressing upwards in the spiritual spheres, whatever their earthly creeds? What, again, is the use of believing in the necessity of Christ as a saviour? A saviour from what? The orthodox hell, or the 'wrath' of God? Seeing that the highest and the lowest spirits who communicate know nothing of either, but tell us a great deal of the love of God, and that our motives, thoughts, and actions in earth-life have a great deal more influence upon our future state and happiness than all the creeds and beliefs in the world, it is clear that Spiritualism is destined soon to put the value of all sects to the proof of actual experience. . . . What avail will a belief in Christ's atonement be to such an one, seeing that no spirit has ever discovered that such a belief obliterated the memory of his past crimes? On the other hand, spirits teach that they can and do help one another to rise—the higher acting as guardian angels to instruct and enlighten the lower ones, natural depravity notwithstanding."

The foregoing allusions to Christ are what Miss Theobald characterises as "coarse, unseemly, and unnecessary," and I am entirely at a loss to understand in what sense her adjectives apply. The reader can doubtless form his own opinion on that point, but I should like to ask the writer what a "Christian" is, and in what sense those who talk about "the spirit of anti-Christ" use the expression? In the hands of ninety-nine clergymen out of a hundred, I venture to think that Miss Theobald's own communication would be regarded as being imbued with the spirit of anti-Christ, seeing that she herself disclaims all belief in the "wrath of God" and "eternal damnation," and I have no doubt that the Rev. John Jones, the author of "Spiritualism the work of Demons," who also calls himself a Christian, would include Miss Theobald's creed amongst the "damnable heresies." Roman Catholics likewise call themselves Christians, and yet they would even regard the creed of a Christian Spiritualist as anti-Christian, and condemn the believer to a future of eternal torments. St. Matthew, who ought to have known something of Christianity, tells us (chapter xxv.) that Christ will thus address the wicked: "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels;" and St. Mark (chapter xvi.) tells us, "He that believeth not shall be damned;" therefore we may conclude that Miss Theobald, who declines to believe in the wrath of God and eternal damnation, is quite as much entitled to be considered as imbued with the spirit of anti-Christ as I am. My remarks are in the form of questions, and as an unbiased searcher after truth I am willing to be enlightened if Miss Theobald can answer my doubts in any other way than by the answers which my book suggests. I repeat, therefore, "What is the use of believing in the necessity of Christ as a saviour?" In asking this question, it must be remembered that I am criticising orthodox Christianity such as we have it in the Church of England. Believing, as such Christians do, in the natural depravity of the human race, the fall of man, &c., and that it is only through faith in Christ and the fact of his having died to save us, and through believing that his death alone atoned for all our sins that we can be saved from everlasting torments in hell-fire, it is quite clear that the orthodox notion of salvation through Christ is *salvation from an eternal hell*. This is the sense in which the word "saviour" is used, and I therefore think that after having made myself acquainted with the glorious revelations of Spiritualism upon this momentous question, and having there ascertained that

"The One who knows our deepest needs  
Recks little how man counts his beads,  
For righteousness is not in creeds  
Or solemn faces,  
But rather lies in kindly deeds  
And Christian graces."

I am not guilty of "coarse, unseemly, and unnecessary" language in asking, "What is the use of believing in Christ as a saviour?"

Before Christian Spiritualists take upon themselves to characterise others as "anti-Christian" who do not hold their views, it would be very desirable to know what a "Christian Spiritualist" is, for I confess I am unable to make out what creed they deem necessary to salvation, or what sort of salvation they allude to. It is probable that Miss Theobald imagines my use of the word "saviour" implies a different meaning from hers; but when the two sole alternatives of *heaven or hell* are cut away from us by Spiritualism, the use of the word must be altered. The other expression she finds fault with—"of what avail will a belief in Christ's atonement be?"—clearly implies a belief in original sin and natural depravity. It implies that Christ's horrible murder at the hands of a Jewish mob eighteen hundred years ago is of more efficacy in our future progress than "kindly deeds and Christian graces." In my humble opinion all allusions to the death of Christ ought to have no meaning whatever to a Christian Spiritualist. What Spiritualists and Christian Spiritualists ought to be agreed on is this: that Christ was a REGENERATOR, not a Saviour, and that *his life and teachings* are the grand foundation for the spiritual welfare of mankind here and hereafter; and that the death of Christ, or any belief or disbelief in connection either with *Christ's birth or Christ's death*, is entirely immaterial to us; and that, as regards the former, the subject is quite as incomprehensible to us as every other birth. To object to our exercising the reason which God has given us on such subjects as the foregoing, is certainly a novel idea for a Spiritualist to propound, seeing that his own common sense has compelled him to renounce orthodox Christianity in favour of Christian Spiritualism. If my criticisms are unsound, by all means let them be attacked; but I have yet to learn there is anything "coarse, unseemly, and unnecessary" in exercising one's common sense even in dealing with the most sacred subjects, providing there is nothing personally offensive to any one in the words used.—I remain, yours truly,

Manchester, June 2nd, 1873.

Fritz.

PHYSICAL PHENOMENA IN MANCHESTER.

To the Editor.—Dear Sir,—Not having seen in the *MEDIUM* any account of physical manifestation occurring in our city without a professional medium, I send you the following statement of facts which have been witnessed at our own home, produced by an invisible, intelligent power which people generally have no conception of at present. Occasionally we have invited friends to come and see these strange things,



and they have all gone away convinced that some power outside and beyond human agency produces them. We commence our sittings with a little singing (having previously placed on the table a hand-bell weighing a quarter of a pound, a tambourine four ozs. and a half in weight, a violin weighing over three-quarters of a pound, and thrown down on the floor two card-board tubes 3 ozs. each in weight); in a few minutes the table moves, announcing to us that our invisible friends are present. A few minutes more and the tube is taken up from the floor, and all the sitters are touched with it, time after time, on any part of the face, head, shoulders, &c., we choose to name. They will strike the table and the ceiling almost instantaneously, also carry the tube round the house, hitting the door, floor, wall, &c. We have sometimes sufficient light to see the tube gently laid on our forehead, taken away, placed in our hands, or carried about. Our invisible musician will play upon the violin as it rests on the table, also take it up from the table, carry it over our heads and round the house, thrumming it at the same time. After this they will bring it back and place it on the table, sometimes in the most strange position. The hand-bell they will take up from the table or floor, raise it over our heads, and ring it gently as they carry it about. At times the bell and tube are used rather roughly, letting them fall from the ceiling, but never on our heads; but the violin they take the greatest possible care of when they are using it. Phosphorus we place sometimes on the tube and bell, and then to us it is a strange and beautiful sight to see them taken from the table and watch them as they glide about in mid-air, the bell gently ringing as it floats near the ceiling and other parts of the house. The tambourine they will knock about with great din, at times placing it on all our heads in quick succession, at other times sounding it on our heads. One of the sitters had a door-key taken out of his pocket without his knowledge. We also have star-like lights, which we see gliding about the house. A fortnight ago they made a light on the wall some two yards in length; it only lasted a moment, but long enough to see the pattern and colour of the paper. Last week we were favoured with direct writing. The writing consisted of all the sitters' names—Christian and surname—written in full, with a piece of French chalk, on a slate. We had also at the close of the seance, "Good night; gone," written without the agency of mortal hand.

I think we have been successful, considering that we have only been holding our circle now about five months.—I remain, yours truly,  
119, Bradford Street.

JAMES JACKSON.

P.S.—Can you state if any other circle in Manchester has had direct writing? [Will our Manchester friends kindly inform us?—ED. M.]

#### CASE OF HEALING AT LIVERPOOL.

To the Editor.—Sir,—No doubt you, like myself, have often, while in conversation with persons who are sceptical or, I would rather say, who have not become acquainted with the truths of Spiritualism, met with the question, "Why don't modern Spiritualists accomplish such wonderful acts as those worked by Jesus Christ and his apostles, and known as miracles, if they are attributable to aid from the spirit-world?" and also, like myself, you will have noticed their surprise, and sometimes disgust, at being told modern Spiritualists do so. Another of the many proofs that such really is the case has just come under my notice, and it is by the desire of the party who now has reason to be thankful that facts exist as they do that I make this case known. Mrs. Groves, who resides in this town, has a little son about two years old, who had a great weakness in his legs, and his ever being able to walk was quite despaired of. His mother, a short time ago, became acquainted with Mrs. Archibald Lamont, a healing medium, of whom no doubt you have heard, and at once decided to take the child to her, fondly hoping that its legs would be strengthened through Mrs. Lamont's mediumship, and finally result in its being able to put those most useful members of its body to the purpose for which they are designed. This Mrs. Groves did, and after having had the child operated upon for about five weeks, its legs are now so strong that it can walk about with very little support, and, in fact, his bodily health generally is very much improved. You can imagine the great thankfulness Mrs. Groves feels that her child has so improved, and she desires me publicly to express her deep appreciation of Mrs. Lamont's kindness in persevering with the child without the slightest gain to herself.—I am, dear Sir, yours very faithfully,  
June 11, 1873.

JAMES DEE.

#### SUNDAY SERVICES AT THE EAST END.

To the Editor.—Sir,—If you have room, will you insert the following, for no doubt there are Spiritualists and others in this neighbourhood who cannot get so far as the West to hear anything upon Spiritualism on Sundays:—Mr. Alsop has taken Alpha Hall, Roman Road, Old Ford, to deliver addresses on Sabbath mornings and evenings. It is a populous part of London, and all they are in the habit of hearing is of the wrath of God and an eternal roasting if they do not go to church and chapel. The seats are all free, and no collection. If you can announce this, you will oblige yours truly,  
18, Sutherland Road, Old Ford.

A. WHITBY.

"In the North of England," says a correspondent, "the truths of Spiritualism are dawning in many minds, and hundreds now believe in what they treated but a few months ago with scorn and ridicule. Mediums are being rapidly developed, and a great interest is taken in the spiritual philosophy. We are collecting our forces, using every precaution to strengthen our arguments, and glean all the truth we can to defend our philosophy. We are also circulating our spiritualistic literature, and the result is very satisfactory."

"A TOWNSMAN," of Rochdale, concludes a communication to a local paper with a resolution which we most heartily applaud. After describing what took place at a seance with Madame Louise, he says:—"Some friends and myself are intending to hold some select seances of ten or twelve people, all known to each other, when we shall probably be able to discover whether these 'manifestations' are the result of supernatural power or of trickery."

A LADY desires to know if there are any Spiritualists at Boulogne-sur-Mer. Can any of our readers answer?

#### MRS. OLIVE'S SEANCE.

The circle was a very harmonious one; and in addition to "Hambo" with his agreeable jokes, "Sunshine" giving tests, and "Dr. Forbes'" attendance, the spirit of Lady Elizabeth Worrell controlled the medium, as she stated, for the first time in public. She said she had been a Roman Catholic nun while in the form, and spoke in a very instructive manner of the change in her views and experiences regarding the creeds of that church. She dwelt upon some of the errors as well as the beauties of the Roman Catholic faith, one of the latter being the more genuine belief in spiritual communion as compared with that entertained by Protestants.

J. L.

June 10.

A WELL-KNOWN local monomaniac, who seems to have been asleep for some time, has woken up a few days too soon, and written in last week's *West London Observer* an enthusiastic panegyric on "the honest illusionists," Messrs. Maskelyne and Cook, who have been "affording the public every opportunity of testing the validity and value of the claims put forth by mediums," and "a complete exposure of the vile arts and lying utterances of mediumistic professors." The apparent object of the diatribe is to annoy a "West-End Baptist preacher," who some time ago excited the ire of the local rougas by affording Dr. Newton an opportunity of laying his hands on the sick. We venture to present our compliments to the *West London Observer*, and direct his attention to the report of Dr. Sexton's lecture on another page, with the hope that the shock occasioned by the perusal thereof may not aggravate his malady.

THE SIXTH HALF-YEARLY GENERAL MEETING of the Dalston Association of Inquirers into Spiritualism will be held at the rooms of the association, 74, Navarino Road, Dalston, on Monday, 14th July next, at 8 o'clock precisely, when the report of the council and balance-sheet for the half-year ending 30th instant will be submitted to the members for adoption.—THOMAS BLYTON, Secretary.

WE HAVE received the following sums for the benefit of Mrs. Leaning, the destitute widow of the medium through whom was written the "Account of the Planet Neptune." Per Mr. Fitton, Manchester:—Mr. Willett, 2s. 6d.; Mr. Davies, 1s.; R. F., 2s. 6d.; A Friend, 2s.

A LADY, just arrived from Melbourne with introductions from leading Spiritualists, desires to meet with a select circle for development, and a family of Spiritualists with whom she could reside. Address, Editor of the MEDIUM.

MR. EDMUND PROCTOR writes an excellent letter in the *Northern Daily Express* on behalf of Spiritualism in reply to "Novocastrian," whose lucubrations we have noticed.

MR. JOHN BRIGHT'S sons are at present giving much attention to the spiritual phenomena, and have been at Madame Louise's seances in Rochdale.

WE HOPE to get all the sheets of the Dialectical Report off the press next week. We regret every day's delay now, but our friends will not have long to wait.

AN AMERICAN letter for Madame Louise lies at the Spiritual Institution. Will she please to forward her present address.

Mrs. THOMSON, daughter of the poet Burns, died on Friday morning last at Crossmyloof, near Glasgow, in her 84th year.

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 LIGHT IN THE VALLEY, by Andrew Glendinning, should be sent to all who have been recently separated from friends by death. 4 pp.; 1s. 6d. per 100.  
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Do you think they were really so pure as to be fit for heaven? If not, do you believe they are in hell?

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

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

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

Answer: TRY SPIRITUALISM!

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

**SUNDAY, JUNE 23,** Service at Cavendish Rooms, Mortimer Street, Langham Place, at 7 o'clock. Mrs. Butterfield will give an address under spirit-influence.

**MONDAY, JUNE 23,** Seance by Mr. Herne, Medium for Physical Phenomena, at 8 o'clock. Admission, 2s. 6d. See advertisement.

**WEDNESDAY, JUNE 25,** Afternoon Seance at 3 o'clock, by Mr. Herne. Admission 2s. 6d. See advertisement.

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

**THURSDAY, JUNE 26,** Dark Seance by Mr. Herne, at 8. Admission, 2s. 6d. See advertisement.

SEANCES IN LONDON DURING THE WEEK.

**FRIDAY, JUNE 20,** 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 21,** Mr. Williams. See advt.

**SUNDAY, JUNE 22,** at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

**MONDAY, JUNE 23,** 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.

Brixton, at Mr. Rouse's, 48, Bramah Road, Mostyn Road, on Monday, Wednesday, and Friday, at 8.

**TUESDAY, JUNE 24,** 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 26,** Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell. To commence at 8.30 p.m. Free.

Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

**SUNDAY, JUNE 22,** 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.

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

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

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

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

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

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

HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

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

MORLEY, Mr. E. Bair's, Town End.

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

NOTTINGHAM, 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. Faucitt'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. Kitson and Dewhurst, Mediums.

DARLINGTON Spiritualist Association, Club Room, Mechanics' Institute. Public Meeting at 6 p.m. Mrs. J. A. Butterfield, Inspirational Medium.

SOUTHSEA. At Mr. W. H. Stripe's, 21, Middle Street, at 6.30.

ROCHDALE, River Street Hall, afternoon and evening.

**MONDAY, JUNE 23,** HULL, 42, New King Street, at 7.30.

**TUESDAY, JUNE 24,** KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

SOEWERY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

**WEDNESDAY, JUNE 25,** 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. K. Hinde, Bright Street.

**THURSDAY, JUNE 26,** 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. Faucitt'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 27,** 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.

"GOD AND IMMORTALITY."

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THE ANNUAL NATIONAL CONFERENCE.

AT a GENERAL MEETING of the LIVERPOOL PSYCHOLOGICAL SOCIETY held on the 29th 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. RAMSAY,

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, Lamb's Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

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, Maiden Hill, W.—Private Seances, 10s. and 5s. each.

MISS HUDSON, NORMAL, CLAIRVOYANT, AND PROPHETIC MEDIUM, RECEIVES visitors daily (Sundays excepted), from Twelve till Six o'clock, at her residence, 17, Castle Street, Wells Street, Oxford Street. Terms, Five Shillings each Visitor. Questions answered by Letter; terms, One Guinea.

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