

THE MEDIUM AND

DAYBREAK.

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

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THE PHILOSOPHY OF SPIRITUALISM COMPARED WITH THE VARIOUS OTHER THEORIES WHICH HAVE BEEN INVENTED TO ACCOUNT FOR THE PHENOMENA.

An Oration delivered by Dr. Saxton at Cavendish Rooms, Mortimer Street, London, Sunday, June 29th, 1873.

After a somewhat lengthy introduction, in which the Doctor described the opposition that all new discoveries had to contend with, more especially from those from whom opposition would be least expected—scientific men—he proceeded as follows:—

In classifying the spiritual phenomena I have followed mainly an arrangement adopted by Mr. Barkas in his very excellent little book, entitled "Outlines of Investigations into Modern Spiritualism." I have added a class to the four that he points out; with that exception, my arrangement is nearly the same as his. The spiritual manifestations, then, may be divided as follows:—
1. Merely physical phenomena, such as knockings, rappings, tilting of tables, moving of articles of furniture, &c. 2. Intelligent answers to questions through the agency of inanimate objects. 3. Psychological phenomena displayed through a medium. 4. Direct spirit-action. 5. Spiritual existences cognised by the senses.

Facts in abundance exist by which each of these classes of phenomena can be demonstrated beyond the possibility of doubt. There is no science known that is supported by a larger number of facts than that of Spiritualism. On every hand evidence of an overwhelming character can be produced in its favour. In arriving at the conclusion that the spirits of those who have passed away do communicate with us, we have been guided by the very strictest principles of scientific investigation and philosophical reasoning. Those who complain of the wildness of our views are generally persons who persistently refuse either to become eye-witnesses of our facts or to allow us to adopt the same means of arriving at a theory to explain them that is resorted to in every other branch of science. Sir Humphry Davy wisely remarks: "Concerning the publication of novel facts, there can be but one judgment; for facts are independent of fashion, taste, and caprice, and are subject to no code of criticism. They are more useful, perhaps, even when they contradict, than when they support received doctrines; for our theories are only imperfect approximations to the real knowledge of things."

Our opponents comprise two distinct classes of persons—first, those who will not take the trouble to investigate the subject, or listen to what may be said in its favour, who tell you candidly that they take no interest in the matter, and that nothing in the world shall convince them of the truth of the theory that we propound; and secondly, those who, having seen some of the facts upon which Spiritualism is based, are prepared to admit the truth of certain of the phenomena, but hold that they can all be accounted for by some material law, and that therefore the spirit-hypothesis is uncalled for, to say the least of it. The conduct of this latter class is, of course, more commendable than that of the former, although their reasoning, as I shall endeavour to show, is very defective. Those who will not take the trouble to examine the matter are, of course, not likely to be convinced, but then they are, judging by their conduct, a class of persons not likely to be of much service to any movement. Those who, having seen some of the phenomena, are prepared to explain it all by a theory of their own, are in a fair way to become Spiritualists. If they will only push their investigations further, they will not be long

in discovering that phenomena take place in abundance that can be explained upon no other principle than that of spirit-agency.

We are frequently reproached for not leaving the facts to speak for themselves, and allowing persons to form their own conclusions regarding the theories that may be adopted for the purpose of explaining them. If the facts be genuine, say they, just state them, and there leave the matter, and do not attempt to follow them up by a wild hypothesis that is so extravagant as to be calculated to prejudice the minds of persons against the very facts themselves upon which it is professed to be based. To this we answer, that the dry facts are, by themselves valueless; it is the theory that gives them life and vitality; without it they would be of little worth to society. In every branch of science, the man who invents a hypothesis that explains facts is a far superior man to him who simply accumulates the facts and huddles them together in a state of inextricable confusion. Learned associations are often greatly at fault in this matter. "Run your memory," says a modern author, "over the records of the British Association for the Advancement of Science, and what do you find? Is it not exactly the same as that which the witty author of 'Hudibras' castigated two hundred years ago, in his satire on the Royal Society—a mere chronicle of the feats of butterfly-hunters and fly-catchers? Is there to be found in the many years' 'Transactions' of the hundreds of scientific men, whose combined knowledge is many hundred times more extensive than that of the savans of any past age, a single attempt at a generalisation of their immense field of facts? Is there any effort at what Solomon calls the 'interpretation of things'—at gathering the 'fruits' of the Baconian system? Are they not only a barren addition to the mountain of facts already accumulated? Alas! it is too true." These men shrink from the task of theorising—that is, of philosophising—upon facts, and are content to add to a stock already so large as to be almost unmanageable. Like the unfortunate Psyche, doomed by Venus to arrange and sort the respective grain from a heap consisting of a confused mass of wheat, millet, barley, rye, &c., they sit down in despair before their accumulated facts. The greatness of Lord Bacon consisted in the mode in which he dealt with facts, not in the piling one upon another until a mere description of them would have filled a dozen volumes. His "Novum Organum"—one of the greatest productions that the human mind has ever given birth to—contains but very few facts, and those of a most simple character; but the mode in which these are dealt with—the generalisation from them—it is that marks the wonderful genius of the man. In our own day, Mr. Darwin is immeasurably superior to all his contemporaries in Natural History for the very reason that he has infused life into a number of dry facts which, in the hands of other men, were unmanageable, and therefore useless, and only existed in the minds of those who knew them best like so much mental lumber. I say nothing of whether his theory is true, because it in no way affects the question that I am discussing. In any case, the hypothesis is a splendid illustration of the philosophy of Natural Science such as only a man of genius could display. To store the mind with facts is to make a granary of it, in which a great accumulation of very useful matter may be stored, but which, while it remains there, is of little value; whereas the mind should really be a sort of intellectual stomach, in which digestion and assimilation should go on upon that which had been previously taken in—a process by which mere knowledge is converted into wisdom. By this means alone can life and vitality be infused into dry and otherwise barren facts. The spirit-hypothesis is the philosophy arising out of the innumerable facts which have been witnessed in connection with this subject, and that alone it is that renders them of any value.

* The lecturer now entered at great length upon the various kinds of evidence by which all knowledge has to be acquired, and then proceeded to deal with the first class of spiritual phenomena:—

I. PHYSICAL PHENOMENA, such as rappings, table-moving, &c.

These have been endeavoured to be explained in a variety of ways—

1. *Trickery*.—It has been said that they are all the result of imposture on the part of the medium. This supposition is most absurd, but as I dealt with it in my last oration, I do not intend to go over that ground again.

2. *Ideomotor Motion*.—This is a theory set up by Dr. Carpenter, and accepted by a goodly number of physiologists as being quite competent to account for all the phenomena of this class. It was on this principle that Professor Faraday imagined that his Indicator settled the whole question. In Carpenter's "Principles of Human Physiology," Fifth Edition, published as far back as 1855, we find the following passage:—

"No difficulty can be felt by anyone who has been led by the preceding considerations to recognise the principle of ideomotor actions in applying this principle to the phenomena of table-turning and table-talking which, when rightly analysed, prove to be among the very best examples of the reflex operation of the cerebrum, that are exhibited by individuals whose state of mind can scarcely be considered as abnormal. The facts, when stripped of the investment of the marvellous with which they have too commonly been clothed, are simply as follows: A number of individuals seat themselves round a table, on which they place their hands, with the idea impressed on their minds that the table will move in a rotatory direction; the direction of the movement, to the right or the left, being generally arranged at the commencement of the experiment. The party sits, often for a considerable time, in a state of expectation, with the whole attention fixed upon the table, and looking eagerly for the first sign of the anticipated motion. Generally one or two slight changes in its place herald the approaching revolution; these tend still more to excite the eager attention of the performers, and then the actual turning begins. If the parties retain their seats the revolution only continues as far as the length of their arms will allow; but not unfrequently they all rise, feeling themselves obliged (as they assert) to follow the table; and from a walk their pace may be accelerated to a run, until the table actually spins round so fast that they can no longer keep up with it. All this is done, not merely without the least consciousness on the part of the performers that they are exercising any force of their own, but for the most part under the full conviction that they are not. Now, the rationale of these and other phenomena of a like kind is simply as follows: The continued concentration of the attention upon a certain idea gives it a 'dominant' power, not only over the mind, but over the body, and the muscles become the involuntary instruments whereby it is carried into operation. In this case, too, as in that of the 'divining-rod,' the movement is favoured by the state of muscular tension, which ensues when the hands have been kept for some time in a fixed position. And it is by the continued influence of the 'dominant idea' that the performers are impelled to follow (as they believe) the revolution of the table, which they really sustain by their continued propulsion. However conscientiously they may believe that the attraction of the table carries them along with it, instead of an impulse which originates in themselves pushing along the table, yet no one feels the least difficulty in withdrawing his hand if he really wills to do so. But it is the characteristic of the state of mind from which ideomotor actions proceed that the volitional power is for the time in abeyance; the whole mental power being absorbed (as it were) in the high state of tension to which the ideational consciousness has been wrought up. To this rationale all the results of the variations that have been from time to time introduced into the experiment are perfectly conformable, it having been always found that when any method was employed under the conviction that the process would be favoured by it (as when, during the reign of the electrical hypothesis, the feet of the table were insulated, or a continuous circuit was made by the hands of the performers), the expectation thus excited brought about the result at an earlier period than usual."

The theory laid down here is, without doubt, partially true. It is quite certain that there is such a power as unconscious muscular action, and that very frequently the expectation of the person in whom it occurs does considerably influence the result. If I hold over a glass a button suspended from a string, the motion of the hand will cause this to strike against the glass; and if I know the hour of the day, and am expecting that this will be struck upon the glass, it is very likely to occur, although I may be perfectly unconscious of producing it by the motion of the muscles of the fingers. It is one thing, however, to admit unconscious muscular action, and quite another to place no limits upon what it can accomplish. That it is utterly incapable of accounting for spiritual phenomena even of the class under consideration, I will presently show you; still there are results that it can accomplish. The theory of ideomotor motion, when applied to what are termed spiritual phenomena, is none the less absurd, because there are other phenomena—even if they be of the same character—that it can produce. Indeed this very fact renders it more objectionable, since there are large numbers of persons who will not take the trouble to investigate sufficiently to be able to discriminate between what it can and what it cannot do. The Germans have a saying that "a half-truth is generally more dangerous than a whole falsehood," and there can

be very little doubt that this is often the case. T. L. Harris very beautifully remarks:—

"He prospers best, who, with some quaint device
Of language, cheats the bosom of its care;
Or with half-truths beguiles the glittering throng,
Who speaks but half, speaks ever for the wrong.
The halves kept back are aye the halves that give
The warning, the alarm, the call that saves.
How well the priest, the scribe, the sycant lives,
Yielding the dainty mind the food it craves!
Half-told Religion rings Religion's knell,
And Heaven, half-pictured, smooths the way to Hell!"

In this professed discovery of Dr. Carpenter's regarding ideomotor motion, there is nothing that was not known long before he wrote on the subject—except the application of it to that which it is totally incapable of explaining. Of it we may say, as has frequently been remarked of other matters, "That what is true is not new; and what is new is not true." Let us see how it will explain spiritual phenomena.

In the case of persons sitting at a table for the purpose of obtaining manifestations, it very seldom occurs that the whole of them are placed on the same side, and where they are, this fact is usually found to have little or no effect on the direction of the movements of the table. If I can by unconscious muscular exertion move this book, which of course I can, then it is possible to multiply the force here used to such an extent that it should be capable of moving a table. But to do this all the force must be used in the same direction. Now when persons are sitting at a table, of course, the pressure on one side, unconscious or conscious, would be neutralised by the pressure on the other side. The tilting of the table could therefore in no case result from such pressure. And in cases where the hands of all those present are placed on the same side of the table, that fact will in no way influence the directions of the movements. Take an example. A short time since in my own house two or three of us were sitting at one end of a table which was being tilted towards us professedly by the spirit of a person who had been well-known to a society present. This gentleman, suspecting that the table was being pulled up on the end at which we were sitting by the muscular force employed, requested the spirit to tilt the table the other way, that is, on to the two legs at the end opposite to the sitters, and added, "If you can do that, I'll believe." Well, this was immediately done; the table was raised in an instant, not only away from the sitters, but on to one leg at the end opposite to them. It must be perfectly clear to the meanest capacity that no amount of muscular action, conscious or unconscious, can account for phenomena of this kind.

Then very frequently the muscular force of all the persons present would be utterly insufficient to accomplish the results witnessed. Suppose, for instance, the table raised be a very large and heavy one, so much so that it would require a good strong man to lift it; in such a case, if it be raised on to one side or one end, it could not be by unconscious muscular pressure applied at the top. The other evening a few private friends were sitting with me at a large, heavy dining table, so heavy that I should require to put forth considerable exertion to lift it by placing my hands underneath. Now this was tilted on to one end, all the hands being at the top. To say that this was done by ideomotor motion is nonsense, because all of us afterwards tried to pull it over in the same way, and could not stir it. One curious circumstance in this case was that the table was broken, so that when it was lifted by muscular effort the leg fell down, yet when raised by spirit-agency no such result occurred. Not unfrequently the medium by placing one finger on the top of a table in the middle will raise it, showing beyond the possibility of dispute that muscular pressure has no more share in moving it than has a steam-engine in the next street. Sometimes in connection with table-moving phenomena occur which would remain unexplained even if the table itself were raised by muscular pressure. I have seen cases and they are common, where a glass filled with water has remained on the table while it was tilted up at an angle of fifty degrees, and yet the glass did not fall off, neither was the water spilled. If a table be lifted up on one side to such an angle that, under ordinary circumstances, whatever might be placed upon it would fall off, and yet candles, decanters, glasses partially or wholly filled, remain in the same position without being in any way disturbed, pray tell me, good believer in ideomotor force, how you account for such a circumstance. Every Spiritualist will bear me out that such phenomena occur frequently.

Moreover, movements take place where there is no muscular pressure employed at all, conscious or unconscious; how is this to be explained? In the Report of the Dialectical Society you will find that the committee, most of them sceptics, testified to this fact. Serjeant Cox does the same in the little book from which I quoted in a previous oration. In addition to the moving of the table untouched by mortal hands, he testifies that "The hand of the psychic being held over it, a musical box upon the table untouched turned half round by four movements. A sheet of paper was suspended by one corner from a pin which the psychic held at the ends between the thumb and fingers, so that the hand could not touch the paper. Many taps, as if made with the point of a needle, were distinctly heard upon the paper." Having described some other kind of manifestation, he adds, "Occasionally the phenomena continued after the departure of the psychic from the room, but in such cases they gradually diminished in power, until they ceased entirely."

All the above phenomena were witnessed by the Investigation Committee of the Dialectical Society in the course of their experiments. Ideo-motor force is as utterly useless here for the purpose of explaining these phenomena as it would be for accounting for the appearance of a comet or the fall of a shower of meteors.

Then there are physical phenomena to which muscular action can in no way apply. This class of manifestations is not confined to the tilting of tables. It may take the shape of rappings on furniture, no person—that is, no one in the flesh—being near the spot from whence the taps proceed. If I hear—as I have done many times—footfalls on the stairs or in the rooms which I know are not those of mortal beings, if I find articles of furniture carried from place to place when no mortal hand has touched them, if my bedstead be moved when I am lying on it—as it has been more than once, no one else being in the room—what ideo-motor force can accomplish this? No muscular action, conscious or unconscious, is in the slightest degree applicable to the case.

When Mr. Home was raised from the floor and floated in the air, when other mediums are raised to the ceiling, with the chair in which they are sitting—and this latter I have witnessed often—tell me, is this ideo-motor force? Because if it be, this same ideo-motor force must be a wonderful agent. It will not be surprising if, hereafter, we find locomotives driven by unconscious muscular action instead of steam. When you see a man drawing a track, which of course he does by conscious muscular action, tell him what a fool he is, and explain to him the grand Carpentarian law, by which he might get into the truck and push himself along by ideo-motor force. How very absurd of men to labour, and toil, and fatigue themselves by conscious muscular action, when so much greater results could be accomplished by muscular action unconsciously applied, and which would, of course, not tire, however long employed.

The lecturer then dealt at great length with the second class of phenomena, viz., THOSE IN WHICH INTELLIGENT ANSWERS TO QUESTIONS ARE GIVEN THROUGH INANIMATE BODIES, and described the various theories that had been invented to account for these, concluding with an eloquent peroration on the superiority of the spiritual philosophy over Secularism, Scepticism, and Materialism.

A LETTER FROM MR. MASKELYNE.

(Received too late for the last issue.)

To the Editor.—Sir,—If the majority of the supporters of Spiritualism are, as I believe, honourable persons who are imposed upon, still sincere in the deception, and anxious to obtain the truth at any cost, then your policy has been most suicidal, and the *MEDIUM AND DAYBREAK* must fall fifty per cent. in their estimation through your exaggerated and untrue report of the performance enacted at the Cavendish Rooms on Hospital Sunday. Certainly a correct account of it would shock every right-minded person, and do more harm to the cause you profess to uphold, than a thousand conjurers could ever do.

I have a shorthand report of the entire proceedings, which I intend publishing; and will, as the worthy Doctor (?) said, "Circulate it through the length and breadth of the land." Wherever he attempts to make capital out of my entertainment, there shall the fact stare him in the face, that I challenged him for £100 to prove the truth of his statements. You remarked, "Maskelyne said 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."

Why suppress the " &c., &c. "? Was the " &c., &c. " of no importance to honest Spiritualists who are ever anxious to obtain the truth? Surely not. You wilfully suppressed the fact that I challenged Dr. Sexton because it conclusively proved he had stated that which he could not substantiate. It showed that he was utterly ignorant of the secrets of my apparatus, and that he unfairly put forth as facts simple conjectures. I say, Sir, that you wilfully suppressed the fact, because it scattered his absurd and impracticable theories to the wind, and buried your grand "red letter day" in ignominy [ignominy, no doubt, is meant.—*Ed. M.*].

You say, "our space will not permit of more ample details." I anticipate your excuse, but it won't "hold water." You have never ceased to allude to the Davenport challenge, which Dr. Sexton expiated [an "illusion" for expiate.—*Ed. M.*] upon, and declared was an indisputable proof of their marvellous mediumistic power. Did it never occur to you that the Davenports came to this country with ten or twelve years' practice and experience? And was it any wonder that at that time they were able to challenge all the conjurers to imitate their extraordinary feats of dexterity? Myself and colleague are now in precisely the same position as the Davenports were. By years of indefatigable practice, perseverance, and mental and physical labour, we are able to accomplish feats which we challenge the world to correctly imitate, or discover the secrets of the apparatus. And Dr. Sexton admitted that it was the cleverest performance ever introduced; yet he did not scruple to injure our reputation so long as he could put money in his purse.

Surely when these facts become known (and they shall be known otherwise, if you refuse to publish them), the verdict of every honest person will be, that we have been most unfairly treated. Dr. Sexton was bound to admit that trickery was frequently resorted to by recognised mediums. This I have proved, and the object of those of my performances which appear so offensive to you is merely to demonstrate that trickery can be and is employed, and to caution the public against being imposed upon by swindlers who style themselves "Spirit Media."

Hundreds of Spiritualists support me in this, and declare I am doing good to their cause.—Yours, &c., J. N. MASKELYNE.
Egyptian Large Hall, June 24, 1873.

[We gladly give Mr. Maskelyne a position on the page of history, knowing that the records of Spiritualism will endure when the impu-

dence and bombast of jugglers shall have been laughed out of existence and forgotten; and it is certainly the least thing we can do to a worsted opponent to grant him this slight privilege. We know that Spiritualists can enjoy a joke as well as their fellow-creatures, and for their sakes we present them the means of having a hearty laugh at our correspondent's epistle. Mr. Maskelyne may be a very clever "illusionist," but we think it is carrying the game a little too far when he tries to persuade us that we have sustained ourselves by Dr. Sexton's lecture, or our report of it. We can assure him that we never felt jollier in our life, and that the acts which he deprecates have added considerably to our vital power and hilarity. As to the alleged incorrectness of the account in the *Medium*, it is some satisfaction to know that this was acknowledged, in so far as it was stated that *all* the conduct of the opponents of Spiritualism was not transferred to our pages. If, as Mr. Maskelyne acknowledges, that part of the proceedings was calculated to "shock every right-minded person," surely that was no reason why we should spoil paper, and outrage the feelings of decent people with the repetition of such abuse. We are glad to know that Mr. Maskelyne is determined to remedy the defect caused by our reticence, a line of service which he is so well calculated to sustain. We are also aware that our correspondent is so felicitous at blowing his own trumpet that we would not do him the unkindness of preventing him from hearing the dulcet tones of his own voice in pushing to the front his braggart challenge. Why did he not accept the thousand pounds which was offered him on the spot to perform the same phenomena as are witnessed in the presence of mediums? Mr. Maskelyne's allusion to the fact that the Davenports existed before they came to England, is as profound as it is felicitous. He should have pushed his researches so far as to discover that the Davenports had all the phenomena attributed to them while they were yet children, not more than "ten or twelve years" old, and before they had "years of indefatigable practice, perseverance, mental and physical labour," to acquire dexterity of any kind. To supplement Mr. Maskelyne's superficial treatment of this important question, we quote from the "*History of the Davenport Boys*," by L. P. Rand, as cited in the "*Spiritual Magazine*" for November, 1864:—"The mediumship of these children seemed to develop itself at once, or, rather, it was discovered at once that it existed. No long process of training seemed necessary; the conditions being favourable, the spirits could act in their presence at once. The boys were borne about the house by the spirits, and lifted up against the ceiling of the room overhead, as among the commonest early physical manifestations in the family. Since those early manifestations other modes have been introduced by the spirits, such as the playing on musical instruments, the exhibition of spirit-hands, their touch and handling of persons and things, writing with spirit-hands, loud and long-continued talking by the spirits; and all in keeping with a clear, determinate zeal and purpose on the part of the spirits to establish the fact of spirit-manifestations." These facts are corroborated in the "*Biography of the Davenports*," by Dr. Nichols, in which it is stated that the family sat in seance during the whole night, they were so astounded at the flow of phenomena which attended their first effort. A similar statement is made in the pamphlet by Orrin Abbott, who knew the Davenport family from the first development of the phenomena. What, then, are we to think of Mr. Maskelyne's insinuation as to "practice and experience"? and even granting his assumption, does the practice of the great illusionist, with his ton of apparatus, at all come up to the phenomena of the Davenports seated round a common table? And furthermore, there are quite a number of persons in this country who have had these phenomena occurring in their presence without any previous preparation or instruction whatever, and without even a belief in the possibility of the result, and certainly without the aid of the cumbrous apparatus or pretensions to extraordinary feats of dexterity professed by our correspondent. His performance is not the least offensive to Spiritualists, but the unwarrantable issues which he extracts therefrom are simply untrue, and, moreover, illogical and self-contradictory. He tells us in the beginning of his letter that Spiritualists are "persons who are imposed upon," evidently implying that the spiritual phenomena are not real. Our sapient correspondent closes his letter by recognising the reality of the phenomena, of which his performances are simply a professed travesty, claiming that his object is to show that the manifestations can be imitated. Is it necessary for us to give further notice to the lucubrations of a man who, however clever he may be at legerdemain, certainly manifests a quality of intellectual comprehension none need envy. We have simply to state that the phenomena of Spiritualism may be simulated to a degree in the presence of those who are ignorant of the subject, but not by such means as are used by the conjurers. We frankly admit the good which all these performers are doing to Spiritualism, and are sorry to observe that in return such benefactors should be so "unfairly treated" as to force from them such a left-handed acknowledgment of thorough defeat and appeal to their opponents for sympathy and quarter. In an accompanying note, Mr. W. Morton, manager, suggests that the remarks in the *Medium* "are in themselves libels, and can be made the foundation of a good case." Well, it is not for us to assign limits to the fertile imagination of an "illusionist," who, of all persons, must be the last to believe that his statements and pretensions "hold water."—*Ed. M.*]

DR. SEXTON AND MASKELYNE AND COOK.

To the Editor.—Sir,—In your editorial comments upon Dr. Sexton's masterly exposition of those would-be exponents of "spiritualistic" phenomena, Messrs. Maskelyne and Cook, and Dr. Lynn, you mention the fact of my having stated to the audience assembled at the Cavendish Rooms that I had offered Maskelyne and Cook £20 to achieve in my own study what had been done there by Mr. Williams under test-conditions, viz., no apparatus whatever, and strict confinement of the hands and feet from first to last. To this public repetition of my private challenge Mr. Maskelyne replied that he had answered the letter, to which I beg to say, through the columns of the *Medium*, that I have received no answer to that challenge, as I said at the time; and if Mr. Maskelyne has really written a letter which has not come to hand, he had an opportunity then and there of accepting my challenge, or of stating the grounds upon which he declined it. He did not do

so, neither has he done so since. I leave it to your readers to draw their own conclusions.

One word more. Dr. Sexton said, at the close of his able lecture, "I say to Dr. Lynn, as I said to Maskelyne and Cook, leave Spiritualism alone, and you can go on with your conjuring unmolested by us." Dr. Sexton, however, must know that all this newly-revived interest in conjuring owes its entire *raison d'être* to Spiritualism. Conjuring is now pretty well played out. Messrs. Maskelyne and Cook's entertainment has not, I believe, been before the London public for some years past, and would, in all probability, never have been heard of again but for the discussion which has arisen in the public press respecting Spiritualism, the ignorant abuse of which has given a zest to any barefaced attempts to prove it a delusion, or, as Mr. Maskelyne politely designated it, in a room full of Spiritualists (and not all fools or idiots, by-the-bye), a "humbug."—I am, Sir, your obedient servant,
STANHOPE T. SPEER, M.D. EDIN.

Douglas House, 13, Alexandra Road, Finchley Road, N.W.

DR. LYNN'S ENTERTAINMENT.

To the Editor.—Sir,—On Friday last I went to this person's entertainment for the second time. Profiting by Dr. Sexton's lecture, I managed to secure the addition paper after two numbers had been entered on it. I wrote a third number, and carefully added up the three mentally; the amount was 2,300 odd. Dr. Lynn said, "Now I will give that paper to the gentleman on the platform" (one of the audience—say A), "who shall add them up," &c., &c., and he approached me to take the paper from me. I jumped up, and said aloud, "Allow me to give it to him." "Oh! it's all the same, it makes no difference." "Well, then, if it's all the same, let me do it." "It's all the same. I will give it to him," and he stood there with his hand out, carefully barring my passage. "Well," I said, "if you won't let me, of course I can't insist." The addition made by A was 1,475. I said, "That's wrong, the paper which left my hands added up to 2,300 odd." Dr. Lynn said, "Never mind whether it is right or wrong; whatever it is, the same number will appear on the paper which that gentleman" (say B) "put blank into his pocket." "Of course," I said, "but the gentleman on the stage has not got the same paper as we wrote the figures on." Lynn then runs over to me, and whispers in my ear, "You wrote 999." "Of course I did, I saw you reading it after you had given the gentleman on the stage the other paper—but why don't you say it aloud?" The Doctor did not condescend to answer this question, and as nearly the whole of the audience seemed highly to disapprove of my exposing the poor gentleman, and expressed their disapproval pretty strongly, I collapsed for the moment—partly also because I wished to reserve some of my powder for the next skirmish. The Doctor then handed me the paper to score out two figures. I scored out 14. When I had told him, he said, "That lady" (say C) "will find the same on the paper which she put blank into her pocket." Had I scored out 75 he would have said, "Then 14 remains, the lady will find," &c., as I had heard him do on the former occasion.

When he came to the names on slips of paper, the first two were, "François I." and "John Stuart Mill." He was made to go to the very last name in the hat, as the audience insisted on having a Hebrew name which had been given, and which obstinately remained to the last. But, as he had substituted two names of his own, and could only give out slips one by one as he got them from A, who held the hat, he had to suppress two of the genuine ones; and, by a curious chance, one of the two suppressed was the one that I had given him. If he had not been made to empty the hat, of course this would not have been discovered; and, of course, that is why he never does empty it, if he can possibly avoid it.

When he had read all the names (but the two suppressed), he collected them on the top of a hat; and, asking a lady to take one—"any you like"—very neatly forced "John Stuart Mill" upon her. This was handed by the lady to a gentleman, who read it aloud while the Doctor bared his arm, on which it duly appeared. Had he failed in forcing it on the lady, he would of course have taken the pellet in his own hand, and have changed it.

When the Doctor had got back to his stage, I stood up and said loudly, "May I be allowed to ask who wrote the first two names that were read by the Doctor, one of which also appeared on his arm—namely, François I. and John Stuart Mill?" There was an awful pause of a few seconds, the Doctor meanwhile looking very "mad" (as our cousins have it); and then he said, "Several gentlemen have left the room." (Three or four had done so). "Perhaps someone who sat near them will say whether any of them gave those names. I think 'John Stuart Mill' came from over there"—(pointing and looking, then pretending that someone had responded to his appeal). "Ah, thank you. Yes, I thought so. That is where 'John Stuart Mill' came from." The audience applauded him, and cried shame on me, but I said, "It is at least a remarkable coincidence that the first two names, one of which appears on the Doctor's arm, should both have been given by gentlemen 'who have left the room.'" Continued hooting of the audience. Just then a lady came round to me, and said, "The gentleman who he pretends wrote 'John Stuart Mill' told me that he had written 'Adam.'" I jumped up again. "I have just been told that the gentleman to whom the Doctor has imputed 'John Stuart Mill' really wrote 'Adam,' which we have had read out." The Doctor rushed at me; I was just at the end of his little jetty. "You have no right to behave in this way; other gentlemen have gone out. I tell you that I am only a conjurer; that these are only tricks. You are no gentleman," and a great deal more. (Much applause.) "Why?" I said, "you challenged us to detect you." "Yes; but not to tell everybody." "Nor would I do so, but that you sail under false colours. You pretend to expose Spiritualism, and your tricks are no more like spiritual manifestations than a polecat is like an *aurora borealis*." "Are you a medium, sir?" "No." "No, more am I. I do not pretend to be anything 'supernatural.'" A voice from the gallery, "No, you're only a humbug; and a jolly good one." To cut a long story short, he said that if I would give him my name and address after the performance, he would give £100 in charity if he failed to do "all Foster's tricks." I

then pledged myself to give him £1,000 if he could do them. One of the audience only came behind the curtain with me, though I appealed to several. I sent an advertisement to the *Times* on Saturday, which they refused without my name and address. I gave them on Monday; they still refused. At last they agreed to insert the following if sanctioned by Lynn. It appears in to-day's paper as follows:—

DR. LYNN'S ENTERTAINMENT.—The Advertiser will be much obliged to any of the GENTLEMEN who, at the end of the afternoon performance on Friday, 27th June, agreed to come behind the curtain with him, but did not do so, if they would give their NAMES and ADDRESSES to Mr. Negus, Stationer, No. 14, Charles Street, St. James's, who will give them the advertiser's, as he and Dr. Lynn have agreed to refer the question raised to a committee, and the advertiser has staked £1000 on the issue.—IOTA.

In your leader on Dr. Sexton's lecture, you say that Lynn "has changed his advertisement." His advertisements still teem with libels on Spiritualism, and his performance is thickly sprinkled with remarks implying that he can do all that mediums can do and more, and that by the same means; that neither he nor the mediums have any spiritual aid, and that the only difference between them is, that he is an honest man and they are rogues.

I think he might be made to drop his "spiritual tricks" and allusions if Spiritualists were to go occasionally and show him up, as I did. Anyone in the gallery or elsewhere might call on the volunteer assistant to read out any one of his three numbers, which of course would not agree with the one written by the audience. If Lynn stopped him, as of course he would, the retort would be: "You've changed the paper; I saw you do it." With regard to the figures appearing on the supposed blank papers, he sometimes changes them by sleight of hand after they have been folded up. But he may possibly sometimes use an invisible ink, which comes out from the heat of the body. IOTA.

17, Parliament Street, Westminster, July 2, 1873.

LUNACY REFORM.

To the Editor.—Sir,—Will you kindly allow me, through your columns, to urge on our co-believers the strong need of lunacy reform, and the expediency of our coming forward as a body to promote it?—I remain, Sir, yours faithfully,
LOUISE LOWE,
June 30, 1873.

Fellow Spiritualists,—The time seems come for us to stand forth before the world as what we are—the ardent champions of liberty and progress, the implacable foes of oppression and wrong. In cruelly incarcerating me for fifteen months in proprietary madhouses, ostensibly and solely on account of my belief in passive writing (the only mediumistic phenomenon I was then familiar with), and still more in judicially affirming that "all Spiritualists are mad," which, it is a literal fact, was done by the Lunacy Commissioners in June, 1871, these gentlemen have betrayed their hatred of religious liberty—their resolve to crush it to the utmost of their power. The sort of treatment they sanction the infliction of on those labouring under what even the orthodox designate as "harmless religious delusions" is shown by the story of Mrs. Petschler, as recently narrated in the papers by a respectable firm of Manchester solicitors. Here is a person of education, maintaining herself by photography and letting lodgings, enticed into a carriage by *soi-disant* friends, and landed in Macclesfield Asylum, whence, after enduring the most brutal treatment for a lengthened period, she is liberated, to find her home broken up, stock-in-trade sold, and herself apparently ruined. And such crimes are of constant occurrence. A family quarrel occurs, and the stronger incarcerates the weaker. Heirs-at-law wishing to secure a good accumulation of savings, or fearing a hostile will, incarcerate their aged relatives; and even the poor are not secure. At this moment I have a letter from an inmate of a county asylum, which, if in any degree true, gives one answer to the dubitative question our authorities are so fond of raising as to lunacy officials' possible motives for wrongful detention. The writer states the patients were once employed to quarry stone, which was charged to the county as if raised by paid labour, and further intimates that the patients are farmed out to the superintendent at so much per head a-week. An able-bodied man's gratuitous labour, and even a shilling-a-week screwed out of his parochial maintenance-money, would, I fear, in many instances prove effectual obstacles to a patient's being reported sane, and the idea of either commissioners or magistrates interfering to liberate him till so reported is too preposterous to be entertained by any who have seen these gentlemen at work. Let us then, as a body, come forward manfully, put our shoulders to the wheel, and never rest till these monstrous lunacy abuses are rolled away for ever. I venture to invite you all to a public meeting, the time and place of which shall be advertised as soon as possible. Detailed cases of lunacy oppression shall there be laid before you, and the dangers to society and personal liberty resulting from our present lunacy system forcibly brought to your notice. I trust you will see therein good cause for promoting a lunacy reform association, having for its objects—1. The substitution of actions alone to actions and opinions combined (in such proportions as to doctors seem fit) as the basis of lunacy certificates. 2. The constituting all falsehoods in allegations or certificates of lunacy felony. 3. The securing trial by jury for every alleged lunatic, and other reforms essential to the prevention of maltreatment and promotion of recovery. The time is singularly propitious to such an undertaking. Even if Parliament be dissolved this year, we have yet the fine autumn months in which thoroughly to arouse public attention to this great subject before the general election. No great difficulties present themselves. With moderate means, unity of aim, resolute will, and a few fervent speakers to bring the subject before our countrymen generally, we can hardly fail of obtaining support, and awakening a cry for lunacy reform. Circumstances have forced me to the front in this movement. No woman would much like such a post, and I less than many. Gladly would I see the leadership assumed by abler hands. Meanwhile, let me again and yet again urge you to come forward; muster in force; as yet we scarcely know our own strength. Let a good example be set by us London Spiritualists in this matter to our other chief centres where this cause must so soon be advocated. The discouragements I

have hitherto encountered from lukewarmness and indolence—and that not of the orthodox only—would have daunted me, but for the visions of misery yet before my eyes, and the cries of the oppressed yet ringing in my ears.

Oh, would that those sufferings, those cries might be as present to all whom I address! I shall secure for our gathering as large a hall as my means allow and there seems any likelihood of filling; and if all seats are not made free, it will be so done rather in deference to social exclusiveness than for the sake of the shillings, not one of which shall find its way into my own pocket. Finally, I invite communications and counsel, either addressed to me, or Mr. Harper, of 5, South Street, Finsbury.—I am, your affectionate sister in Spiritualism,

LOUISE LOWE.

97, Barton Road, Brixton, June 30, 1873.

The Spiritual Review.

WHAT OF THE DEAD? THE PHENOMENA OF DEATH. London: J. Burns. 1d. each.

These are two addresses delivered in the trance by Mr. Morse during his visits to Liverpool in the early part of this year. We are pleased to observe that the first is marked "7th thousand," and the other "5th thousand," which indicates the demand for these very readable and instructive publications. Of Mr. Morse's style in print we need not inform our readers, as last week they had an opportunity of reading one of his orations recently delivered in Manchester. The two now under review are, perhaps, not so well reported, and hence any stiffness in style must not be attributed to Mr. Morse's spirit-guides. The first address questions religion, science, and philosophy—"What of the Dead?" These three lights of the world fall short of being able to afford an explanation, when the dead themselves adroitly step in and supply the deficiency. It is a well-sustained discourse, and capable of being of great use to all classes of readers, whether they are of Liberal or Conservative tendencies. The second address more particularly describes the use of the physical body to the development of the spirit, and the death processes by which the spiritual man is released from the bondage of physical conditions and transferred to a brighter state of existence. Some interesting matter is introduced relative to the connection which exists between the physical body and the spiritual state; as to whether idiots are rational in spirit-life, and whether the physically deformed are also spiritually deformed. It is to be regretted that the mechanical part of the work has been so badly performed. The paper is of the poorest possible quality, and the workmanship far below par. When Spiritualists thus attire their teachings in slovenly physical garb, it indicates to the world that they place but a small value upon them. We trust that in future editions this very simple defect will be remedied.

THINK BEFORE YOU VACCINATE.

By REV. GEORGE CARDEW. London: J. Burns. Price 1d.

Innocent little babes who are being maimed and poisoned for life have found a noble champion in the Rev. George Cardew, rector of Helsingham, Suffolk. This gentleman is not a nameless nobody, devoid of intellectual and social claims to be heard, but if the convictions of one individual should be any guide to others, or if intellect can in any way endow with authority, then this good gentleman has a right to be heard, and his admonition carefully attended to. It may be stated that he was a university contemporary of Gladstone, Lowe, and others of the most prominent men of the age, and a graduate, with double honours, of the University of Oxford. Here, then, is not only the intellectual peer, but superior of some of the leading men of the day, speaking out against a practice which, strangely enough, disgraces the statute-book of England. And he is being heard too. In a few weeks seven thousand of his book were in the hands of the public. Its style and matter are so sympathetic and clearly put that it is impossible to resist its influence on the mind. Moreover, it is backed up by a courage which knows not of defeat. This the following quotation shows:—"Do you know that you have all the doctors, and all England, and all the civilised world against you?" said an intimate friend to me when my first letter appeared. 'Nay, not quite that,' I replied; 'but be it so—grant it all, if you like; then greater will be the victory when it is won.' Yes, it may not be to-day or to-morrow, but I have a presentiment that vaccination is doomed. It has passed its meridian, and is on the descent. It has been weighed in the balance in the late European epidemic and found wanting. I have an unhesitating belief within that I have God and truth on my side, and being under that conviction, I feel I have a right to speak as a responsible being, and ought to speak." This energetic course was called forth by being summoned twice for not complying with the law. "I gain nothing by my toil save the cheering thought that I am trying to do something for the good of my fellow-creatures, and, above all, the poor, who being, as I consider, cruelly oppressed in this matter, can neither speak for themselves nor help themselves. Like them, I have been treated as a 'criminal.' Like them, I have been pronounced, with all the grave pomposity of magisterial authority, GUILTY of an OFFENCE (!)—the offence of refusing to allow the disease of a *beast* to be forcibly communicated to the tender bodies of my little *human* children."

His experience is thus epitomised:—"With regard to myself, having examined the question very seriously, and watched the results of the practice with anxious care, I have for some years past come to the conclusion that vaccination is the most fatal mistake that the medical profession has ever made; that it is the poisoner, more or less, of the blood of everyone touched by it; that it has caused innumerable deaths of young children; communicated not unfrequently the most loathsome diseases, and weakened and deteriorated generally the physical constitution of the people of England. I consider it, then, as my bounden duty to do everything I can to draw the attention of all educated and thoughtful persons to the subject. I consider it even as a *religious* and *sacred* duty; for not only are the health and life of all involved in it, but the law—the compulsory law—causes multitudes of the poor of the land to *sin*, by inducing them, through threats of fine or imprisonment, to do what their consciences condemn, and what their

hearts and affections as parents instinctively revolt from." He expresses his astonishment that a law should exist making such a practice compulsory, and adds:—"Having a good acquaintance with history, I venture unhesitatingly to say that in looking back on all history, whether ancient or modern, heathen or Christian, I fail to discover any law which surpasses in cruelty, injustice, or sin the Compulsory Vaccination Act, which the English Parliament, to meet the views of the fashionable doctors of the day, has passed. The more I think of that Act, the more I am amazed: First, that any assembly of free Englishmen could have been found to pass it; next, that any bench of free magistrates could have been found to carry it out; and then, that so many free and independent Englishmen should have looked on in silence while their poorer brethren were suffering such cruel injustice." The working of this law is calculated to bring justice into contempt. Here is how it is with the rich:—"He pays a few shillings, which are literally nothing to him, pities the poor magistrates (regarding them as the criminals rather than himself), scorns the wicked law, feels ashamed almost of being an Englishman, and goes his way. He does not vaccinate his child, and suffers nothing at all for not doing it." How is it with the poor man? "He is fined too; but the fine is a serious thing to him, for he has to pay the costs as well, which often more than double the fine. Sometimes he is able to pay the money himself, or some kind friends who hate tyranny and love the poor pay it for him. But when he cannot find the money anyhow, he is sent to prison and his family to the union."

"Yes; in free England (as we call it) TWO MEN commit exactly the same offence; but one is rich and the other poor. The RICH MAN takes out his purse, pays down the money with scorn, drives off in his carriage to his comfortable home and his good dinner. The POOR MAN cannot pay the money, and with broken heart and a helpless sense of oppression, is driven away in the prison van to gaol and dry bread. My spirit burns with indignation as I read my own words." Again he asks:—"What right has one person to say to another, 'I think such a course is wise and for my good; you must think the same and do the same. If you can't think it, at least you shall do it; and if you don't do it of your own accord, I will make you do it by force, or fine and imprison you till you do.' And yet this is what the doctors have done and are doing through the law; for it was through their representations (or rather, I should say, *mis-representations*) that the compulsory law was passed, and is now maintained." Here is a suggestion coming from one who ought to know the requirements of the case:—"And if we are to have *compulsory vaccination for the poor and humble* on the plea that it is for their good, why do we not pass an act of *compulsory morality for the rich and great* on a similar plea that it is for their good? Surely it would be for their good, and surely they need it. Their immorality hurts the nation far more than the innocent babes of the poor do. Look at the divorce courts, look at the baby-farms, look at ———. We shall never have an end of small-pox till we have an end of, or at least a great diminution of, impurity. It is impurity and immorality which lead to small-pox and spread it; and the rich and great breed and spread it quite as much as the poor. Let us strike the evil at the fountain-head. How can a child fresh from its Maker endanger the public health? What an insult to the Almighty! What a reflection on his work!"

But space warns us to desist, or we would gladly quote the whole book. We can only say get it, read it, and circulate it in thousands. Would to God England had more such pastors!

HUMAN NATURE for JULY

Is an extra double number, containing, as it does, nearly double the usual number of pages. The greater portion is occupied by a work on progressional economy, based upon a paper read before the Dialectical Society by Mr. W. Volekman. The obvious reason why this paper occupies such a prominent position in the pages of our contemporary is because the author treats reform as a natural science—indeed, as a branch of social anthropology. Spiritualism being the science of man in the highest sense, all questions affecting human well-being necessarily become a part of Spiritualism; and hence Mr. Volekman's essay must prove of deep interest to all readers of our periodical. It is consoling to observe that a grand feeling of beneficence and good-will towards all breathes through every sentence of the work. Mr. Volekman regards reform as evolutionary, not revolutionary; and traces the anomalies which exist in society to the fact that man has had to progress from lower states to that which he now occupies, and in which traces of past barbarism still linger. He regards reform as being really conservative, and advantageous to all classes, whether rich or poor, landed or landless. He has a scheme for nationalising the land, by which the present proprietors would be as much advantaged as the humblest citizen; all these changes ultimating in the prevention of poverty, and the happy and profitable employment of every inhabitant. He proposes to effect this without any social convulsion whatever, and without any governmental changes or communistic arrangements. He wisely regards the proper situation of the individual as of more importance than political machinery, and defends the freedom of the individual under a righteous system of reciprocal justice as a guarantee of social and political progress. We commend our readers to a careful perusal of the current number of *Human Nature*, and would advise immediate application for copies, as the edition may soon be out of print. The remainder of the number is occupied with a suggestive article on "John King's" spirit-lamp as a new source of light, and a farther amplification of the principles on which the new industrial college is proposed to be founded, with provision for the endowment of its graduates. Evidently the plans recommended by scientific humanitarians for the perfection of society is education, not revolution; and the well-wishers of our country should work assiduously for the promulgation of such mild measures, seeing that there are vehement agitators at work whose ambitious views it would be well thus to counteract.

OLDHAM.—On Sunday, July 13th, Mr. E. Wood, of Halifax, will deliver two addresses on Spiritualism, in the trance state, in the Temperance Seminary, Prince Albert Street, Oldham. Afternoon service to commence at 2.30, and evening service at 6 o'clock.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 1½d.; per annum, 6s. 6d.	
Two copies " " " 2½d. " 10s. 10d.	
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Six copies and upwards, in one wrapper, post free, 1d. each per week or 4s. 4d. per year.

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

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E.C.; Currie and Co., 13, Catherine Street, Strand, London, W.C.; John Haywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

Spiritualism as an Aid and Method of Human Progress—Mr. Ashman's Healing Class—New Mediums: Wonderful Manifestations—A Word in Confidence—Dr. Sexton again at the Cavendish Rooms—National Conference at Liverpool—Mrs. Campbell's Weekly Seances—A Test Seance with Mr. Egerton—Remarkable Phenomena in Newcastle—The Ubiquity of Spirits—Liverpool—Campanological Entertainment, &c., &c.

SPECIAL NOTICE.

A list of Meetings and Seances at the Spiritual Institution, in London, and in the Provinces, may be found on page 296.

A list of Agents for the "Medium" and Spiritual Literature appears on page 294. Information respecting the movement in their particular district may be obtained from most of these Agents.

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 4, 1873.

SIX MONTHS' WORK.

Last week we made a statement of the moneys received on behalf of the Spiritual Institution during the six months which ended with our last issue. It would be an interesting spectacle for the well-wishers of Spiritualism if we could, in a clear and distinct manner, particularise all that has been done for the cause by the Institution during that time. The activity on behalf of Spiritualism has never been so great, nor so general, as at present. With the new year came the correspondence in the *Times*, which brought the subject of Spiritualism prominently before the notice of every intelligent inhabitant of the kingdom. The circumstance was ably handled in a special number of the MEDIUM, a copy of which was sent to every newspaper in Great Britain. In the course of the last twenty-six numbers of the MEDIUM, there has been published, in addition to the usual contents of a spiritualistic newspaper, a number of separate works and essays, which have very much increased the amount of information placed before the public. Mr. Grant's Essay, the Spiritual Experiences of Luther, the Bradlaugh Discussion, Dr. Sexton's Orations, and other matters thus published, have had an educational influence which years of pamphleteering could not have secured. For a few weeks we were obliged to reduce the MEDIUM from deficiency of funds; yet, during the twenty-six weeks just closed, we have issued in all 95,750 copies, using 263 reams of paper, weighing 2 tons 7 cwt., and costing upwards of £120 in cash for the paper alone. This is a great work in itself, but only a slight introduction to other good things which have followed it as a consequence. There have been subscribed for 2,364 copies of the "Dialectical Report," the delivery of which we are about to commence. This is a sale of books many times superior to the whole circulation of spiritual literature in some former years, and yet it has been effected over and above the usual circulation of printed matter. Then came the portrait of "John King" in *Human Nature*, which rapidly sold a large edition; and it is now about to be reproduced in the MEDIUM, of which somewhere about 18,000 copies are already ordered. To print the MEDIUM, and other works on Spiritualism, a new machine is nearly ready, costing £500, which, when fitted up, will enable the MEDIUM to be in the trade a day sooner, which will very much promote its sale. This machine is now a month behind time, because of some difficulty experienced by the builders in finding a supply of castings. We are anxious for its immediate completion, that the "John King" number may be printed forthwith.

In *Human Nature* there also appeared a series of direct spirit-writings, which have been much appreciated, and have placed this remarkable phenomenon before the public in such a manner as to popularise, in a decided degree, the higher phenomena of Spiritualism. Since these writings were promulgated, the phenomenon of direct writing has very much increased in provincial circles. In the library department hundreds of volumes have been sent out to various parts of the country, and are being busily employed, to the edification of readers, many of whom had never seen a work on Spiritualism before. Never was there such a demand

for library books as at present. Of the leading works there are many duplicates in the library, all of which are in circulation. Seldom more than one copy is to be found on the shelves. Spiritualism is rapidly passing from the sensational to the educational plane. Our international agency has been more active this year than ever before. Many distinguished foreigners have visited us; and, by our facilities for introducing them to English mediumship, the state of our movement has been reflected upon many foreign countries. We are in constant communication with the centres of spiritual effort throughout the world, and much more mutual advantage is thus effected than can be placed before our readers. But one of our chief duties has been to supply information to inquirers. Since this year commenced, we have, by personal instruction in the office and by post, supplied information as to the means of obtaining the phenomena to some thousands of inquirers. To the Manchester district alone we sent hundreds of packets on the occasion of the recent correspondence in the *Manchester Examiner*. Our friends should, on all occasions, take the opportunity of informing the public, through the newspapers, that information on Spiritualism may be obtained on application at the Spiritual Institution.

This dissemination of information has been indeed a missionary work well worth the whole of the money placed at our disposal. The office is sometimes besieged for hours by crowds of inquirers, either feeling their way to a preliminary knowledge or gaining experience and instruction in the more profound departments of the subject. The seances at the Spiritual Institution have been visited by hundreds of inquirers, and many have been convinced of various phases of the phenomena. The remarkable physical mediumship exercised by Mr. Williams, Mr. Herne, Mrs. Holmes, and others, has convinced thousands of the reality of spiritual phenomena during the last six months. Had we time to notify the multitudinous results of our labours we might present a balance-sheet of the results to the credit of the Spiritual Institution such as no other institution in London could furnish. Our work is so real and so frequent in its repetition that it must be estimated by features of deeper signification than the rows of figures which might be easily placed upon paper. And for all this work we are happy to say that we have only received £170, for we are much more pleased at the results than the cost.

In addition, many lectures have been given, deputations have been made, Sunday services held, all our speakers and mediums aided in their work, and Dr. Sexton has been made eminently useful. We hope the day will come when much larger service will be done for humanity without any special subscriptions whatever. To do the same amount of work by any other plan than that in use at No. 15, Southampton Row, would have cost several thousand pounds in hard cash. At present, however, the progress of events has not attained to such sturdy development as to enable agencies for the promulgation of Spiritualism to prosecute their mission unassisted. Help must come from somewhere; and while we at Head Quarters continue indeed to bestow more upon the work in hard cash, and its value—labour—than all other contributors put together, we can afford to raise our voice with good grace, and with some assurance of a favourable response, on behalf of a great public movement.

MR. A. FEGAN-EGERTON, the well-known Liverpool medium for physical manifestations, will be in London in a few days, when opportunities for witnessing the phenomena occurring in his presence may be obtained.

WE hear that Mr. Herne has accepted a series of engagements in Wales, and will leave London in a few days on his Welsh tour. Those in the Principality desirous of obtaining information respecting Mr. Herne's movements should address Mr. J. F. Young, No. 6, Stepney Street, Llanelly.

WE have received for sale a supply of "What is Spirit?" an essay, by Mr. Clement Pine, reprinted from the *Banner of Light*. It is done up in neat wrappers, price twopence, and from the fact that it has been thought worthy of a leading position in the *Banner of Light*, it recommends itself to the thoughtful attention of the British public.

BALL'S POND ASSOCIATION.—The committee who have hitherto worked so assiduously under the above title, intimate, through their secretary, Mr. J. Webster, that in future they will hold their meetings at No. 1, Abbott Street, High Street, Kingsland, on Friday evenings at eight o'clock. Mr. Webster, trance and test-medium, will sit on these occasions.

A FUND has been proposed for the purpose of sending Dr. Sexton's oration on "Mediums and Conjurers," along with certain other matters, to every newspaper in the three kingdoms. To do so will require a sum of upwards of £12, and for subscriptions towards which we are desired to make an appeal. Mr. Joy has headed the list with a donation of 10s.

THE Campanological entertainment at the Spiritual Institution on Monday evening next has excited so much interest that nearly all the tickets are already taken up. Those who desire to attend should apply immediately, as it is quite possible that no one but ticket-holders will be admitted. We mention this to prevent our friends coming from a distance and meeting with disappointment, as on no account will a larger audience be admitted than the rooms will comfortably accommodate.

ORGANISATION IN PIMLICO.—I, with several others, am most desirous of forming an association in Pimlico for the further investigation of Spiritualism, but we are greatly hampered for want of a room in which to meet. Can you help us in this extremity by making known our want in the MEDIUM? We should be willing to give a fair rental for the place.—JOHN S. FARMER, care of Mr. Richards, 7, Tachbrook Street, S.W.

SUNDAY EVENING AT CAVENDISH ROOMS.

The solid mass of rain which continued to fall in the metropolis during Sunday afternoon and evening prevented all but the most daring from venturing out of doors, and, as a consequence, the meeting at Cavendish Rooms was much thinner than on former occasions. The attendance was, however, under the circumstances, highly creditable to the fame of the lecturer and the earnestness of his hearers. Dr. Van Namee, of Brooklyn and Philadelphia, being in London on a visit, kindly occupied a seat on the platform, and took part in the service by giving a very beautiful opening invocation under spirit-influence. Dr. Sexton's lecture was what he called "dry"; but from the eagerness and quiet attention with which he was listened to through an unusually long space of time, that epithet could scarcely be accorded to it with truthfulness. That it was highly intellectual and argumentative we do not, of course, deny; but that such a quality should be voted "dry" by Spiritualists is what we hope never to see. A few brief extracts are found in another part of this paper, and a full report will in a few days be issued in pamphlet form. At the close of the service, Mr. Bures intimated that Dr. Van Namee was an inspirational medium, and in his normal state, under spirit-influence, was in the habit of improvising poems on subjects sent up to him from the audience. A number of slips of paper were distributed throughout the room, and while the hymn was being sung these were sent up with mottoes written upon them. The doctor, under impression, sorted them into classes for treatment. Taking up one class, he read the mottoes, and at once proceeded to recite very creditable verses thereon, which were not only remarkably well constructed, but treated the subjects to which they referred in a highly intelligent manner. The last topic was not so successful as the previous ones; but it is a wonder that the effort succeeded at all, seeing that the room was swelteringly hot and the doctor exhausted by sitting so long in such an atmosphere. This part of the service was listened to with great interest.

DR. SEXTON'S LECTURE ON THE CONJURERS.

Our readers will learn with pleasure that Dr. Sexton is actively engaged in providing himself with a full set of apparatus for demonstrating before the public the nature of the tricks performed by Messrs. Maskelyne and Cook. Dr. Lynn, Herr Dobler, and other self-constituted exponents of Spiritualism. The Doctor is building a cabinet to illustrate practically the mysterious disappearance of persons in the "gorilla den." He will also have a box in which an assistant will allow himself to be tied, and from which he will quickly extricate himself, as performed by Messrs. Maskelyne and Cook. Other appliances will be used for exhibiting other hidden tricks—such as a pair of stocks, into which the performer permits himself to be locked, but from which he extricates himself instantly. These illustrations will form part of a sound lecture on the nature of mediumship and the peculiarities of spiritual phenomena, and will therefore serve two purposes. It will present Spiritualism in a forcible and popular manner, and prove—as an entertainment—much more attractive than the performances of conjurers, for it will not only mystify the audience by producing the tricks, but their intellects will be appeased by a lucid explanation of how these are effected. This lecture cannot fail to do much good, and will also increase the funds of committees considerably who make arrangements with Dr. Sexton to visit them. No doubt he will be overwhelmed, as he is already, with engagements, and early application should be made to secure a visit and allow time for advertisement. We hear that arrangements are being made for lecturing in London, when the apparatus will be used before the public for the first time. Address: Dr. Sexton, 17, Trafalgar Road, Old Kent Road, S.E.

NEXT SUNDAY EVENING AT CAVENDISH ROOMS.

Dr. Sexton's lecture will be in continuation of that given on Sunday last. That the subject is of great importance to investigators is true, but it may with propriety be said that it is doubly interesting to intelligent and experienced observers of Spiritual phenomena. Such minds are more capable of profiting by the Doctor's scientific arguments than the comparative stranger to the system; and even Spiritualists are sometimes driven into a corner when they are called upon to answer objections, and account for occurrences which take place at the spirit-circles. Every defender of the cause should have the arguments advanced by Dr. Sexton at their finger-ends. As a preliminary step in the study they cannot do better than hear the oration on Sunday evening. The Cavendish Rooms are situate in Mortimer Street, top of Wells Street, Oxford Street. Time, seven o'clock. Admission free, with a collection at the close, in accordance with the usual custom at these meetings.

A PRIZE TALE ON SPIRITUALISM.

We have been authorised to state that it is in contemplation to offer a series of prizes for the best tales setting forth the principles, methods, and advantages of Spiritualism. It is felt that a very powerful agency might thus be brought to bear upon the movement, and the education of the people, in regard to its teachings. At present the field is almost entirely unoccupied, save by a few productions which have appeared in America, and fewer still in this country. A friend thus viewing the matter has recommended that the Spiritual Institution offer a prize of £100 for the best tale; £50 for the second; and £25 for the third—the winning tales respectively to become the property of the Spiritual Institution. This offer will be made simultaneously in England and America, and in due course in Australia, and the other distant possessions of the British Empire. Thus the whole English-speaking part of the world's population will have an opportunity of competing therein. It is hoped that such an offer will not only evoke slumbering talent in the ranks of the Spiritualists, but incite writers of reputation to give their attention to the subject as a theme for literary treatment. Before the conditions can be finally stated, a committee of adjudicators require to be appointed, which is, to some extent, the most perplexing part of the business, as gentlemen who are fit for such a responsible duty cannot at all times be commanded by our movement. We shall be glad of the assistance of our friends in this matter, all suggestions from whom will be gratefully received.

MR. HOME'S AUTOBIOGRAPHY.

"Incidents in my Life," it will be remembered, passed through two editions in a very few years, and is now a book rarely to be met with. There are about a dozen copies in the Progressive Library, and they are in constant use by its numerous representatives. A few months ago a second volume of Mr. Home's life-story was published, price 10s. 6d. As it is desirable that those who take a more particular interest in Spiritualism should have facilities for becoming acquainted with this work, and put it to use for the advancement of the cause, Mr. Home has been so kind as to say that it may be offered as a premium volume with the August number of *Human Nature*. We are not in a position to state at what price it will be offered, but apprise our readers of the fact, that they may make arrangements for securing copies at the very reasonable price which will no doubt be adopted. Further particulars will be given next week, that a canvass for subscribers may be at once instituted.

"WHAT OF THE DEAD?" IN WELSH.

We announced last week that Mr. Reginald Owen had provided a Welsh translation of Mr. Morse's trance address, "What of the Dead?" and a proposal was made to issue it at one penny each, or six shillings per hundred, as soon as 2,000 copies were subscribed for. The plan has been warmly received, and we print the following list with pleasure, which we hope will be much extended next week, and enable us at once to commence printing the work:—Liverpool Psychological Society, 200 copies; Port Madoc Friends, 100; Mr. Philip Davies, 25; Mr. Tarth, 25; Mr. Morris, 40; Mr. Jones, 15; Mr. Knox, 15; Mr. T. Roberts, 15; Mr. Wall, 25; Mr. Whisbie, 15; Mr. Litherth, 15. The following subscriptions have been received in money for an equivalent quantity of the publication, to be placed in Mr. Reginald Owen's hands, to be used at his discretion. Those who may not have an opportunity of circulating a work in Welsh, may help the effort by subscribing under this head:—Mr. Davis, 2s.; Mr. Meredith, 1s.; Mr. E. Williams, 1s.; Mr. J. Abrahams, 2s.; Mr. Brogden, 1s.; Mr. G. Dinsdale, 1s.; Mr. A. Lamont, 1s.; Mr. J. Chapman, 2s.; Mr. T. Hickling, 1s.; Mr. Moore, 6d. About 700 subscribed for in all.

MR. JOHN PEARSON, of Brierly Hill, is prospering with his seances; and on Tuesday evening of last week he preached an open-air sermon on Spiritualism.

IN LIST OF SUBSCRIPTIONS to the Spiritual Institution, printed last week, £1 acknowledged on behalf of the Dalston Association was in acknowledgment of announcements inserted in the MEDIUM.

ZEALOUS ADVOCACY.—A gentleman in Newcastle intends sending a copy of the "John King" number of the MEDIUM to every minister in the town and neighbourhood.

MR. W. H. HALE, 8, Berenden Street, East Road, Hoxton, would be glad to meet with some practical aid in investigating the phenomena of Spiritualism. Will some medium, with a friend or two, arrange to visit him, and form a circle?

SUBSCRIPTIONS in aid of Mrs. Leaning, widow of the medium through whom the description of the planet Neptune was given:—Mr. Willet, 2s. 6d.; Mr. Davies, 1s.; R. F., 2s. 6d.; A Friend, 2s.; Mr. Gadbury, 1s.; Mr. E. J. Bowen, 3s.; No Name, 1s.; C., 2s. 6d.; L. M., 2s. 6d.

BISHOP AUCKLAND.—Mr. Faucitt says:—"We are anxiously awaiting Mr. Morse's visit. We have had some very wonderful manifestations of late, and the people in our town seem to look on Spiritualism in a different light to what they did once. Some who have laughed at us hitherto, now seek to converse with us on the subject; and the more we tell them of it, the more they want to know."

SCIENTIFIC LECTURES.—Last Saturday night Dr. J. Simms, of New York, delivered the last of a series of nine lectures on physiology, physiognomy, geology, &c. in the City Hall Saloon. Large and intelligent audiences have attended the lectures, which have been highly successful. The closing remark of the Doctor—that he hoped to return to Glasgow at some future day and deliver another course of lectures—was greeted with applause.—*North British Daily Mail*, June 24, 1873.

STOKE-ON-TRENT.—Mr. Ousman writes under date, June 17th, 1873, "I am directed by the president to forward to you a vote of thanks from the society, for your visit to Stoke, which has given general satisfaction. We, as a society, do not make much noise, but keep quietly jogging along. We have some eighteen or twenty members, male and female, amongst whom we circulate monthly *Human Nature*, *The Spiritual Magazine*, *Christian Spiritualist*, and the *Phrenological Journal*; also, the *Spiritualist* twice a month. We have the nucleus of a library, formed by thirty or forty books on Spiritualistic and other subjects, to which will be added when published two copies of the *Dialectical Report*. Our society is not composed of young, enthusiastic, vacillating people, but practical, experienced men and women. Our want of progression, as one of our friends complained, is more apparent than real. We do not go through the streets shouting out the fact that we are Spiritualists, but whenever we get in the company of a thoughtful, intelligent man or woman, we fail not to introduce the subject of Spiritualism, with the offer of the loan, or gift, of some of its literature; so that as quietly as we are working, the district is rapidly being permeated by Spiritualism. By a few months' probation, mere sightseers have been sifted from our membership, and though superficial observers the society has but dragged on a weak, listless existence for three or four months, the fact of the matter is, that the society never was in a better condition. The income exceeds the expenditure. For the sum of sixpence per month, each member may read current literature to the value of three or four shillings per month, and the use of some £2 worth of books and tracts. The society must not be confounded with our circle, whose irregularity has been caused by the serious illness of its mediums, which illness may in a great measure have been caused by the laxity of order in the circle. People have, on joining the society, expected and received the privilege of attending the circle, however inharmonious or distasteful they may have been to the mediums. This state of things must no longer exist, for the sake of the mediums, if for nothing else. Members, or intending members, must understand that the society exists independent of our circle."

MRS. CAMPBELL'S EXPERIMENTAL SEANCE.

The seance at No. 41, Wimpole Street, on Friday evening, Mr. C. E. Williams, medium, showed a steady advance in the development of the phenomena. An additional sitter was added to the circle; but the temperament being particularly sympathetic with the manifestations, no detriment to the phenomena was experienced therefrom, but rather the contrary. On sitting down, it was noticed that the conditions were unfavourable, as a feeling of uneasiness was experienced by nearly all the sitters, and manifestations could not be obtained. Two ladies, who were clairvoyant, observed that there were several breaks in the psychical light which always surrounds the circle when conditions of success exist. By Mr. Daw changing to the other side of the circle conditions were rendered very complete.

Very soon the spirits "Katey," "Peter," and "John King" were talking to the sitters, and both of the musical-boxes were ultimately set in operation by the spirits. On the table stood a quantity of cut roses in water. "Katey" gave a rose to each lady present, and a sprig of sweetbriar to Mr. Daw and Mr. Burns, which exhausted the supply. The sitters were then playfully sprinkled with drops of water. The conditions became so very favourable, that the voices of the spirits were more round and natural than is usual. "Katey's" whispering voice was heard to good advantage; "John King's" voice was rich and sonorous. He disclaimed the control of the bell-ringers, and said they were being operated on by other spirits who assumed the name of "John King." "Peter" also chimed in his disavowal of any participation in the control of these mediums; for which "John King" commended him, saying: "That is right, Peter; speak up for the truth." The question was raised as to whether "John King" could manifest himself at two seances on one evening. His answer agreed with a note printed at the foot of a letter in last week's MEDIUM. He said he could not be in two places at one time, but could move from circle to circle almost as quickly as thought; and, if the conditions were favourable, could manifest himself so promptly as to make it appear that he had been present all the time, but without making his presence known. He said that many times seances were kept waiting for him while he was busily employed at other circles; and referred to the experience of the sitters in corroboration of the statement. During the evening a great number of spirits were seen surrounding the sitters, and taking interest in the proceedings. The departed friends of some were present, and gave messages in luminous writing, which were read by seers and communicated to those for whom they were intended. During the cabinet seance, the company sat as usual in the form of a horse-shoe, the ends of which terminated at the corners of the cabinet, but about three feet in front of it. It was some time before "John King" manifested himself, during which the sitters enjoyed themselves by singing. They were about to wonder why the spirit-light did not appear from the fissures of the cabinet; when suddenly, on Mr. Burns turning his head, he found "John King" standing behind him outside the circle, illuminating himself by the spirit-light. "John King" then went farther round the circle till he stood behind Mr. Daw, who sat opposite the centre of the cabinet. This was in the middle of the room where there was no chair to stand upon, so that "John King" must have floated in the air; for he was seen up towards the ceiling, much above the usual stature of a man. He seemed exceedingly earnest in his work, and gazed at the light in his hands with a steady determination, as if urging its effulgence by his will-power. Viewed in open space, under such conditions, "John King" appears to be a compact, wiry man of moderate stature, rather slim in person, with a well-marked, swarthy countenance, and quiet yet resolute expression of manner. After showing himself in this way repeatedly, he was next seen in the cabinet, where his light assumed a high degree of brilliancy. He retreated again into the cabinet, and showed his light in larger bulk than it ever had been before seen by any of the sitters. It appeared to be a mass of luminous matter, about six inches long, and four inches deep, and of an irregular oval form. The light was extremely pure and brilliant. "John King" held it up by one end, while in the cake form, and the effect was exceedingly beautiful. It was so unusual in appearance as to baffle accurate description.

After these manifestations no further indications of spirit-power were noticed till "Peter's" voice was heard bidding all good night; for his "Boss" had exhausted the power so completely, that he could not find voice to speak in conclusion of the phenomena. It is expected that the spirits will be able to achieve yet a higher degree of perfection in their power of manifestation.

SUCCESSFUL DOMESTIC SEANCES.

To the Editor.—Dear Sir,—I had two pretty seances on Saturday and Sunday last. On Saturday evening, while sitting in the conservatory, my niece came to ask me if I would allow the servants to hold a seance in my seance-room, as they wished to have one. I immediately gave my consent, and after this she and I began playing *béziq*ue, when one of the servants came to say that one of the others was so frightened that she could not go into the room, and would Miss Berry kindly join them? At this request myself and niece agreed to leave our cards and join the party.

We had not sat more than five minutes before the table began moving, and an impression came to me that the one sitting next to me was to write. I at once put my hands upon hers, and the name spelt out was that of her late husband, she being a widow. He then gave some messages, but as it was rather late I wished the seance to conclude, I promising that on the first opportunity we would meet again.

Sunday evening I was disappointed at not being able to get to the Cavendish Rooms on account of the storm. Two of the servants went, and on their return, at their request to hold another seance, Miss Berry and I again joined them, and upon this occasion a cousin of one of them was admitted. We had no sooner taken our places than the table began moving, and the one I shall call the writing medium, being prepared with pencil and paper, began writing, and at that instant Miss Berry called out that there was a hand touching her. This continued on and off during the time we sat. The spirit gave the names of his two children in succession, then the name of his sister. He desired to be remembered to his mother. I now requested the widow to put a mental question. The answer was: "Yes, I was drowned." It appears

the widow has never been quite certain as to how he met with his death, the only account she received was that he fell overboard.

There is no doubt that every one at the table was mediumistic; and I am giving this account to show that if others would only do as I am doing, circles may be formed at home without being obliged to have recourse to the professional medium. Not that I object in any way to the professional mediums; on the contrary, I hold them in the highest esteem. But as they are not at all times at our command, I think it as well that we should find their substitute.—Yours, very truly,
June 30th, 1873.
CATHERINE BURN.

[It may be worthy of notice that all the facts given in writing were previously known to the writer. Try for communications of which the medium knows nothing. More satisfactory results were obtained at a subsequent sitting.—Ed. M.]

MRS. OLIVE'S SEANCE.

(Spirit-guide, Marie Stuart.)

This evening's seance was more numerous attended by strangers amongst them being Dr. Van Namee, an American gentleman, a well-known inspirational medium, who expressed himself surprised that any control could take place under such unfavourable atmospheric conditions, the weather being very close and heavy; but this circumstance did not seem to interfere much, if at all, with "Sunshine's" clairvoyante powers, who was, as usual, very successful in giving many extremely good tests. "Dr. Forbes" gave several prescriptions, magnetised a lady for severe headache, and, in conclusion, suggested it would be a good plan if friends would come to these meetings prepared with some topic for discussion with him, that he might give them the benefit of his ideas, and receive theirs in exchange. I hoped the Doctor's hint will be remembered and acted upon, and some subject of general interest proposed.

June 25.

ANOTHER CASE OF HEALING.

To the Editor.—Dear Sir,—You are aware that Mr. Cameron, of Leyburn, very kindly holds at his house Spiritualistic seances every Tuesday, Thursday, and Sunday evenings, for the development of mediums, and for the benefit of all earnest investigators. I went to his seance, last Thursday evening, in great pain from effects caused by the face-ache, or *tic-doloureux*, undoubtedly brought on by a cold. After we had been sitting for a quarter of an hour, during which time I was well-nigh distracted with the pain, I said to Mr. S—rs, one of our clairvoyant mediums, "Can you cure the face-ache?" I had no sooner uttered the words, than his right hand was controlled by an unknown spirit to manipulate the side of my face in which the pain was located. He made a few passes over my cheek, and the pain left instantly. Since then, although the *tic* is what I have been often subject to, I have not felt the slightest symptoms of it. This cure is one of many that have been effected at our circle, through the aid of our mediums while under control.—Yours truly,
WM. NIXON.

SPIRIT PHOTOGRAPHS.

While in London I visited the photograph rooms of F. A. Hudson, 177, Palmer Terrace, Holloway Road, being a perfect stranger to that gentleman. I was accompanied by my secretary, Mr. T. R. Poulterer. We sat for pictures. The first spirit that came was Mr. Poulterer's mother; the second, unknown; the third, apparently only clouds; but an account of which will be given hereafter, as a prophecy has been made in regard to this picture; the fourth was distinctly recognised by both Mr. Poulterer and myself as the spirit of my former partner, E. L. Hamilton, M.D. So distinct was the picture, that we recognised it from the negative. We would recommend Mr. Hudson to those investigating the spiritual philosophy.

J. WM. VAN NAMEE, M.D.
T. R. POULTERER, Sec.

HONOUR TO WHOM HONOUR IS DUE.

To the Editor.—Sir,—I find I have not yet strength of body or mind, to write a letter to the old Spiritualists of the Empire, those who have borne the burden and heat of the bitter opposition, during past years, by the miseducated masses of the people. I will try to do so by next issue; in the meantime, kindly allow me to express the intense pain I felt on having read to me a paragraph in the MEDIUM to the effect that, in my case, "the medical men had been outwitted by the spirits." There was no outwitting. Some three doctors did the utmost their skill could, they being intensely interested in the phenomena that arose during several weeks of entire suspension of consciousness—a kind of breathing corpse. It is true that they acknowledged their powerlessness; that they said, "It was cruel for the nurses and family to force liquids into my mouth, and that I ought to be allowed to die quietly, &c. Still, the medical men of England, as a body, who lead a weary life ever among the sick and dying, deserve praise for their vigorous efforts to alleviate suffering, well meant, if not always successful.

29th June, 1873.

[We are glad to see our co-worker's handwriting again, though it is not quite so steady as it was a few months ago. The fact which we reported respecting Mr. Jones's recovery was not intended to cast obloquy on doctors, however much they may deserve it sometimes, but to ascribe praise in the proper quarter. We are glad to perceive that the above letter substantiates the rumour we reported a few weeks ago.—EDITOR.]

ROCHDALE.—Mr. Langley writes in a spirit of great satisfaction over Mr. Morse's visit, and the instructive nature of the addresses delivered through him while in a trance state. He says:—"People outside can have no conception of the eloquence and ability displayed. And those who came, some out of curiosity, and others to see the reed on which we leaned, were completely taken aback and dumbfounded by the words of wisdom they heard."

THE SPIRITUALISTS of Batley have formed themselves into a society.

THE UBIQUITY OF SPIRITS.

To the Editor.—Dear Sir,—I am sorry I cannot give your correspondent, Mr. Ogden, any satisfactory answer with respect to the ubiquity of spirits. It has been a subject often discussed, but never—that I am aware of—has any positive information been arrived at; but I see no difficulty arising if each party giving their seance were to communicate to the others, and then to take the time when a spirit leaves and when he returns. I think, if this were done, it would meet the difficulty. I believe both the seances mentioned took place on the same evening, and I have asked Mr. Daw, who was present at the one I held, to give his report upon it, which I hope he will find time to do this week, as I think it a very important question and requires attention.—
Yours very truly,
Catherine Berry.

[“John King’s” statement is given in the report of Mrs. Campbell’s seance.—Ed. M.]

NOTTINGHAM LYCEUM ANNIVERSARY AND PIC-NIC.

The anniversary services will be held in the new meeting-place, Churchgate, Low Pavement, on Sunday, July 13th. There will be a lecture in the morning; in the afternoon the Lyceum children will go through their exercises, recitations will be given, and special melodies sung. In the evening, addresses will be delivered by the officers and leaders of the Lyceum, and any stranger present who desires to speak will be gladly received. The object of the day will be to exhibit the principles and practices of the Lyceum as much as possible. The committee regret that the low state of their resources will not permit of their importing any foreign talent for the day. Collections will be made at the various meetings to aid the funds, which assistance the society richly deserves, as it is a pioneer and the oldest association of the kind in this country. On Monday the pic-nic will take place at Wilford, about three miles from Nottingham, on the banks of the Trent, overlooking the far-famed Clifton Woods. It is a beautiful spot; and the day will be devoted to rural recreation. All who want a nice holiday and a peep at Spiritualism in its most practical workings should make a point of being present at Nottingham on both days.

THE PROGRESS OF SPIRITUALISM IN NEWCASTLE.

Dear Editor,—Some of your readers will be glad to learn that the manifestations at the Spiritual Institution in this town are progressing very favourably indeed. A few evenings ago we had, in the presence of our esteemed friend Mr. Lord, of Yorkshire, some very interesting phenomena. I need not particularise them, but simply state that spirit-voices were heard very distinctly, and accompanied the singing. The medium—Miss Wood—was tied and retied, and when in that position was lifted on and off the table by the spirits under strict test conditions. The visitors were exceedingly pleased at the result, as the test which was applied was the first of the kind since the society was formed. Mr. Balmer and Miss Fairland are progressing very satisfactorily; and under their spirit-guides we have some extraordinary manifestations. On this occasion, however, they were not much under control. After the seance was over Mr. Lord, in a kindly manner, gave us an interesting account of his experiences, and proffered much good advice so opportunely given for our future guidance.—Yours truly,
A MEMBER.

MR. MORSE’S TOUR.

Mr. Morse has had another successful Sunday in Liverpool, in addition to which arrangements have been made for him to speak at Birkenhead, and to the friends of the local association. On Sunday next he will speak at Bishop Auckland, after which he will visit Darlington and other places in the North. We can heartily recommend our friends in the neighbouring towns to avail themselves of Mr. Morse’s presence amongst them. They should arrange for him one or more public meetings on the Sunday, and a few seances during the week in private families. His terms are so moderate that his visits are by no means a burden. And, where the cause is not strong, we would advise that even the Sunday meetings should be convened by personal invitation rather than publicly advertised. A small sum contributed in this way by those interested and by those who attend the meetings would pay every expense. We know that this question of expense prevents many earnest people from doing good, and if we could by any suggestion enable them to take such steps as would overcome this prime difficulty, the cause of Spiritualism would go on much more rapidly. The week-night meetings might be made exceedingly useful by inviting about twelve or twenty of such minds as would delight in listening to philosophical discourses, and putting questions to the spirits at the close. A uniform subscription by those who attended would in such cases amount to less than one shilling each. As the meeting would be held in a private house, the expense of rent and advertising would be saved. The friends at Stockton, Middlesboro’, West Hartlepool, Barnard Castle, Richmond, Newcastle, Gateshead, and the Seghill Colliery District, could not do better than avail themselves of Mr. Morse’s proximity. Can any of our readers inform us who are the acting Spiritualists in Carlisle, as Mr. Morse would be glad to visit the border city. Mr. Morse’s address during next week will be—care of Mr. N. Kilburn, junior, Nine Fields, Bishop Auckland.

THE CAMPANOLOGICAL ENTERTAINMENT.

In anticipation of the entertainment to take place at the Spiritual Institution on Monday evening, it will interest the public to become acquainted with the following brief statement of fact:—

On Thursday evening of last week, Messrs. Hopkins and Kingsley, accompanied by Mr. Ganney, had a seance at Mr. Slater’s, Westbourne Park, when manifestations peculiar to these mediums were experienced. The two mediums sat together; and the ladies on each side of them, as hands were held all round, felt them pulled forcibly away, and they were supposed to be floated round the room by the spirits. A clairvoyant present observed very tall and powerful spirits at work; but the position of the floating mediums was not accurately observed. The spirits were seen to hold their arms aloft, with their hands bent over,

and their fingers pointing downward, suspending by magnetic action from the fingers a large mass of aura, in which, it is presumed, the body of the medium was suspended. The manifestations were very noisy sometimes, and the amount of force at disposal seemed to be more than the spirits could manage. It is evident that these young men are very powerful mediums, and attended by spirits possessing great energy; but it will require development to enable the spirits to produce manifestations of a pleasing kind, and under the most satisfactory conditions.

Though no phenomena are promised on Monday evening, yet something of that kind may possibly occur. The concert, as given by the band, is a very superior musical entertainment. On fifty sweetly-toned bells popular music is performed in an enchanting manner. The tickets are one shilling each, and already as many are taken up as will very nearly fill the rooms. Those desirous of attending should apply at once, as it is necessary that all the tickets should be taken up before the night of meeting. The following is one of their usual programmes, but it may be somewhat modified on Monday evening:—

PART I.

Hand Bells	“Medley Waltz.”
Vocal Solo	Mr. A. Keaton.
Hand Bells	“Osborne Polka.”
Reading	Mr. R. B. Hopkins.
Hand Bells	“Village Bells and Chimes.”
Vocal Solo	Mr. A. F. Mills.
Dialogue	{ Messrs. R. B. Hopkins, and W. Skingsley.
Hand Bells	“Ah che la morte” (<i>Il Trovatore</i>).
Vocal Solo	Mr. H. Ganney (Of the National Ballad Concerts).
Hand Bells	“March of the Men of Harlech.”

INTERVAL OF FIVE MINUTES.

PART II.

Hand Bells	“Gipsy Waltz.”
Vocal Solo	Mr. A. Keaton.
Hand Bells	“Mandolinata.”
Vocal Solo	Mr. A. F. Mills.
Hand Bells	“March from <i>Norma</i> .”
Humorous Dialogue	{ Messrs. R. B. Hopkins, and W. Skingsley.
Hand Bells	“Huntsman’s Chorus” (<i>Der Frieschutz</i>).
Vocal Solo	Mr. H. Ganney (Of the National Ballad Concerts).

Illustration of Campanology	“Softly falls the Shades of Evening.”
Quartett	“Blue Bells of Scotland,” with variations.
Hand Bells	“Blue Bells of Scotland,” with variations.

NATIONAL ANTHEM.

MRS. BUTTERFIELD’S MISSIONARY WORK.

This lady, who has acquired considerable celebrity as an inspirational medium, is now in readiness to commence her labours as a missionary medium, in which capacity she is prepared to address either public meetings or private seances. To those who think of taking steps to promote Spiritualism we may observe that Mrs. Butterfield’s terms of engagement are exceedingly easy, and, when properly managed, her visits not only pay their expenses, but something over. Even in London it has been found that, notwithstanding the great distance travelled, her visits have been profitable in more ways than one. The suggestions which we have offered elsewhere respecting Mr. Morse’s progress are equally eligible to the employment of Mrs. Butterfield; and by having one medium on one Sunday and another medium the week following, a series of meetings might be instituted in every town, and the cause of Spiritualism very much promoted. Mrs. Butterfield’s address is No. 1, Ridsdale Street, Eastbourne, Darlington.

THE SHAH’S TALISMANS.—According to the *Figaro*, the Shah’s talismans are very numerous, exceeding 200, and they are the most curious part of his baggage. It gives some details of four. One is a gold star of five points, and is supposed to have been possessed by the legendary hero Rustam. It is called Merzoum, and has the reputation of making conspirators immediately confess. When the Shah’s brother was accused of treason some time since, the star was shown him, and, terrified and overcome by remorse, he avowed his iniquities. His confession was of course attributed to its efficacy; he was banished. The next important talisman is a cube of amber which fell from heaven in Mahomet’s time. It is supposed to render the Shah invulnerable, and he wears it about his neck. Another is a little box of gold, set in emeralds, and blessed by the Prophet. It renders the royal family invisible so long as they are celibates. The Shah had, however, numerous wives before it came into his possession. Another is a diamond set in one of his scimitars, which renders its possessor invincible; and there is also a dagger with the same property, but it is ordained that those who use it should perish by it. It is, therefore, carefully kept shut up in a sandal-wood box, on which is engraved a verse of the Koran. The *Figaro* says that its authority for these statements is Mr. Pope, an Englishman, who resided in the neighbourhood of Teheran.

THE EXPOSURE OF CONJURERS.—The London correspondent of the *Northern Daily Express* (Newcastle) thus notices Dr. Sexton’s exposure of the conjurers, in that paper of June 17th:—“Dr. Sexton gave a lecture at the Cavendish Rooms last night to a crowded audience, and among them Mr. Maskelyne, the great box-trick man and illusionist, and Dr. Lynn, of conjuring feats’ renown. The lecturer explained, and experimentally demonstrated, bit by bit, the manner in which their tricks were performed; and then, as a Spiritualist, denounced the so-called exposition of Spiritualists’ manifestations by these gentlemen. He challenged them to withdraw their insinuations against Spiritualists, or to have their performances exposed and explained by him in every town where they might open their entertainments. From Mr. Maskelyne’s reply, I have every reason to believe that Dr. Sexton will be relieved from the necessity of carrying his threat into execution, and the Spiritualists will probably be left to their own devices in future.”

MR. COGMAN'S INSTITUTION.—WEEKLY LECTURES.

On Tuesday evening the platform was very acceptably occupied by our friend Mr. C. P. B. Alsop, who has recently commenced Sunday services in Alpha Hall, 207, Roman Road, Old Ford. We were happy to observe that Mr. Alsop was listened to by a somewhat numerous audience. This is a gratifying result arising from a month's perseverance in holding these meetings. The speaker chose for his subject that passage in the Epistle to the Hebrews: "Are they not all ministering spirits, sent to minister?" &c. In his subsequent observations, Mr. Alsop commenced by reviewing the most ancient forms of spiritual manifestation instanced in the Bible. He reviewed, in an exhaustive manner, patriarchal Spiritualism, and combated the idea that God was a respecter of persons in the blessing being conferred on Jacob through the stratagem of the boy's mother. The Mosaic dispensation was then presented, followed by the wonderful experiences of Elijah, Elisha, and the other prophets, tracing the stream of Divine ministration down to that momentous period when the shepherds held a seance while tending their flocks on the plains by night, and thus received from the spirit-world information concerning the birth of a new and great reformer whose teachings were to confer enlightenment and happiness on mankind. Modern Spiritualism was not yet able to cope with the more potent forms of manifestation in the past because of the prevailing ignorance of the laws that govern spiritual existence. He concluded by enforcing the importance of a deeper study of spiritual things, and not too restricted an inquiry into those sciences which were purely physical. Our motto should be: "Do good, and be willing to communicate."

On Tuesday evening Mr. Burns will again deliver a lecture on some phase of Spiritualism. The meetings take place at No. 15, St. Peter's Road, Mile End, commencing at 8.30 precisely. Admission free; but a voluntary contribution towards expenses is made.

NATIONAL CONFERENCE AT LIVERPOOL.

At a meeting of the Conference Committee of the Psychological Society of Liverpool, held on Monday, June 23rd, Mr. D. Gay in the chair, the following programme was considered and adopted as the business of the forthcoming conference, and while the Committee earnestly desire delegates to prepare papers on these questions, they are anxious to receive the titles of any other papers which the delegates may wish to read, providing that the title of such papers is forwarded to the secretary on or before the 18th July, so that the reading may be arranged for in a business-like way.

ORGANISATION.

National: 1st.—The advisability and practicability (financial, &c.), of a national union.
2nd.—The best means of securing in future annual national conferences.
Local: 1st.—The advisability of Sunday services and week-day meetings.
2nd.—The advantages of special buildings for Spiritual meetings.

SPIRITUALISM IN ITS RELIGIOUS AND SCIENTIFIC ASPECTS.

1st.—The harmony existing between the Bible and the teachings of Spiritualism.
2nd.—Spiritualism in accordance with natural laws.
3rd.—The benefit of physical manifestations to the community.

MEDIUMSHIP.

1st.—The peculiar temperaments of different mediums.
2nd.—The arrangement of different mediums in a given circle for the production of desired results.
3rd.—The *duality* of mediums.
4th.—Can any tests be applied to distinguish genuine mediumship
5th.—The best method of developing mediums.
6th.—The utility of private circles.

EVENINGS.

1st.—Seance. 2nd.—Lecture. 3rd.—Conversazione.

DAVID B. RAMSAY.

Corresponding and Recording Secretary
to the Conference Committee.

16, South Castle Street, Liverpool, June 24, 1873.

PROGRESS.—We hear that Spiritualism is making some progress in Oban. A number of intelligent investigators are also making some headway in Southampton.

We hear that the St. John's Association, 7, Corporation Row, Clerkenwell, have suspended public meetings during the summer months.

ROCHDALE.—Mrs. Scattergood will give two addresses in the trance, in River Street Rooms, on Sunday afternoon, at 2.30, and in the evening at 6 o'clock.

MARYLEBONE ASSOCIATION.—We are desired to intimate that the quarterly meeting of this association of inquirers into Spiritualism will be held on Monday evening, July 14th, at the Hall of Progress, 90, Church Street, Paddington.

HALIFAX.—Mrs. Scattergood, of Bradford, will deliver two addresses, in the trance state, on Spiritualism, in the Hall of Freedom, on Sunday, July 13th, commencing in the afternoon at 2.30, and in the evening at 6.30 o'clock.

THE CHURCH OF COMPREHENSION.—At a meeting held at 73, Newman Street, Oxford Street, on Tuesday evening, the 15th April, 1873, Mr. Hancock, 8, Taunton Villas, St. John's Wood, being elected chairman, the following resolutions were put and carried unanimously:—"That this meeting, believing that the whole world should be united into a Church of Comprehension by a universally-accepted confession of faith, and a principle in relation to humanity, do adopt and will promulgate the following creed as the creed of the Church of Comprehension:—"I believe in the Beyond as associated with that which I rightly know; and through my knowledge of what is right to myself, I will consider the circumstances of others; and that the Catechism as printed in the first twelve numbers of the *Comprehensionist* be accepted as the head explanation of the teaching of the Church of Comprehension."—*Comprehensionist*.

LLANELLY.—Mr. Young reports the happy results of Mr. Morse's visit, whose mediumship thoroughly substantiated its own genuineness. A grand revival of Spiritualism is expected. Mediums were influenced at some of the meetings. A society is talked of, and a series of meetings, addressed by mediums and lecturers.

FRAMLINGHAM, SUFFOLK.—Intelligence respecting the progress of Spiritualism in this part of the country has been rare hitherto. Now a correspondent informs us of the establishment of various circles, the development of mediums, the preparation of public opinion for the formation of a society, the visits of missionaries, and the holding of public meetings.

NEW SHILDON.—Mr. G. Metcalfe says:—"We have formed a spirit circle, and have two mediums, a clairvoyant and trance medium, developing favourably. We had phenomena at our first sitting. One of our spirit friends calls himself 'George Simpson,' and says he left earth life on July the 9th, 1824, at York. He says he was a clergyman of the Church of England, and used to be called the Rev. George Simpson. How can I test the truth of this communication? Nearly all our circle saw spirits and spirit-lights the first night, which makes them more earnest."

In a characteristic paragraph published by a contemporary, Mr. A. Watson, of Manchester, attributes Mr. Burns's aversion to sectarian Spiritualism to "some peculiar kind of hydrophobia," from which that gentleman unfortunately suffers. To sustain the correctness of the diagnosis, it should be shown that the patient has been bitten by some rabid animal. Probably the necessary infection has been communicated by the recent severe "toothings" inflicted by Mr. Watson, who admits that his love for Mr. Burns "was never a very overpowering emotion." What can be the cause of Mr. Watson's dangerous illness? He complains that Mr. Burns is having his vanity too generously gratified in being so prominent in the work of Spiritualism; and, of course, all know the "emotions" excited by another having the privilege of picking the biggest bone.

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THURSDAY, JULY 10, Dark Seance by Mr. Herne, at 8. Admission, 2s. 6d. See advertisement.

SEANCES IN LONDON DURING THE WEEK.

FRIDAY, JULY 4, 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.

Ball's Pond Association of Inquirers into Spiritualism, 1, Abbott Street, High Street, Kingsland, at 8. Admission Free.

SATURDAY, JULY 5, Mr. Williams. See advt.

SUNDAY, JULY 6, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

MONDAY, JULY 7, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advertisement.

TUESDAY, JULY 8, 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, JULY 10, 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.

Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JULY 6, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

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

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

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

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

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. Baires'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 AUCLAND, at Mr. Fucitt'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 Dewhirst, 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, 31, Middle Street, at 6.30.

ROCHDALE, River Street Hall, afternoon and evening.

BIRMINGHAM, at Mr. Perks', 312, Bridge Street West, Well Street, Hockley, for Spiritualists only, at 7 p.m. Physical and Incipient Trance-Medium, Columbus Perks (boy medium, twelve years of age).

MONDAY, JULY 7, HULL, 42, New King Street, at 7.30.

TUESDAY, JULY 8, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, JULY 9, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

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

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

THURSDAY, JULY 10, 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 AUCLAND, at Mr. Fucitt'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, JULY 11, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7 p.m.

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

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SPIRITUAL CONFERENCE OF 1873.

The Committee beg to call attention to the PROGRAMME of the coming CONFERENCE, which appears in this week's issue of the MEDIUM; and all those interested in advancing the cause of Spiritualism or investigating these questions are earnestly requested to aid the Conference by forwarding Subscriptions to defray the expenses necessary for carrying out the project, to Mr. JOHN CHAPMAN, 10, Duncald Street, off West Derby Road, Liverpool. Receipt of the subscriptions will appear in the next issue of this paper.

16, South Castle Street, Liverpool,

DAVID B. RAMSAY,

30th June, 1873.

Secretary to 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.

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