



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

SPIRITUALISM.

No. 30.]

LONDON, OCTOBER 28, 1870.

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SPIRITUALISM IN SCOTLAND.

Though there is not much display made by Scottish mediums, or much publicity given to their acts, yet it seems probable that they have produced phenomena equal to any that the modern investigator has witnessed. Spiritualism in the North country takes the form of a private inquiry rather than a popular movement, and many more remarkable facts are in the possession of Spiritualists than ever find expression outside the narrow circle of the initiated. We have sat at circles in the country and witnessed results the report of which would never extend beyond the family; yet when the subject is treated in a public lecture the whole audience manifest eagerness, respect, and attention. We therefore infer that Spiritualism has a much stronger hold on the people of Scotland than external indications would lead us to suppose.

SPIRIT-PAINTINGS.

We have not had many opportunities of informing our readers of the wonderful trance-paintings done by Mr. David Duguid, the Glasgow painting-medium, but the readers of *Human Nature* were made very fully acquainted with the nature of his mediumship from an historical sketch which appeared in *Human Nature* for November, 1868. About that time there was a subscription distribution of some of David's paintings, the largest of which fell to the lot of the PROGRESSIVE LIBRARY, and has been seen by hundreds, gracing the walls of the seance-room at 15, Southampton Row. We may therefore premise that Mr. Duguid is not entirely unknown to the readers of the MEDIUM, and hence, without further prefatory explanation, we will proceed to give some particulars of a seance we had the pleasure of taking part in at his house in Glasgow, on the evening of the 19th inst. In addition to the medium and the writer, there were present Miss Mary Wooderson, of London, and Messrs. H. Nisbet and James Nicholson, of Glasgow. In the first place we had a very interesting view of the various paintings in all stages of progress. One, "The Pool," is a large work by Ruysdael, in which water and trees produce a very powerful effect. When finished it will be one of the best pictures yet produced by the medium. We were particularly struck with one painting, which was in an advanced stage of progress, and yet only two sittings had been devoted to it. It contained three figures—one a little child lying down, in the lower part of the picture, apparently dead or asleep; a little above, and to the left, the same figure, slightly enlarged, is standing in a dreamy, unconscious mood, with the face towards the ground. This is intended to represent the spirit of the child as it appeared in the spirit-world immediately after its arrival there. The idea is beautifully carried out by the indistinct detail, and dark shadow which enfolds the figure in the retiring pall of physical dissolution. In the upper part of the picture, to the right stands a noble figure; every feature is expressive of deep intelligence and exalted motive. This is intended to represent the same spirit after thirty years of development in the spirit-world. It is gratifying to know that the history of the departed child, though unknown to the medium-painter, has been identified by its relatives.

THE MEDIUM-PAINTER AT WORK.

Preparations were made for the medium to work under spirit-influence by the easel being erected beside the table on which the paint-box was placed, the maulstick lying along the top of the picture. This painting is a companion one to that which hangs in the seance-room at the PROGRESSIVE LIBRARY, but in some respects it is even a more artistic work. The spirits have promised a description of both paintings when the one on the easel is complete, after which our friends may expect to see it in London. Mr. Duguid took a chair and sat down opposite his work, and quietly passed into the trance, in the same way as Mr. Morse goes under influence for the purpose of enabling the spirits to speak through him. In a short time the medium looked round as if he perceived an influence from behind, recognised an invisible person-

age, smiled, and seemed to enter into a silent conversation, shrugging his shoulders, and from the expression of his face indicating that he felt quite at home with his spiritual friend, who was understood to be Jan Stein, the famous Dutch figure-painter, who flourished nearly 200 years ago. From the time he enters the trance till he has concluded the seance the medium has his eyes closed, and is entirely unconscious of his physical surroundings, so that the actions which we shall describe were performed by the aid of sight different from that derived from the exercise of the physical eye. The medium all at once applied his hand to the key, opened his paint-box, and proceeded to take out and arrange his palette and brushes, when the seeming approach of an invisible personage all at once arrested his attention, for he got up, and in the most respectful manner saluted and extended his hand to his spiritual visitor. They then seemed to enter into conversation about the picture, taking various views of it. Another spiritual personage then was recognised, and saluted in the same respectful and cordial manner by the medium. The second spirit was understood to be Jacob Ruysdael, the celebrated painter of waterfalls and similar scenes. This artist, however, did not paint the human figure, which was supplied in his pictures by Jan Stein, who still attends him in the same capacity now that he is pursuing his old avocation from the spiritual side of life. We did not get to know who the third spirit was, but the medium and the two last comers entered into a solemn, silent conversation, the existence of which was indicated by the gestures of the medium, and the emotions which played upon his features. It was all about the picture on the easel, for the medium sat down before it, took down his maulstick, and put himself into the attitude of work, when Stein tapped him on the back, as much as to say, "Will you not shake hands with me?" The reply of the medium was a contemptuous jerk of the elbow, which induced the invisible Stein to commence the work of retaliative persecution. Mr. Nisbet exclaimed, "Stein, tickle his ear. I would not thus be slighted by him; make him shake hands with you." The playful Stein was not slow to adopt the suggestion, and forthwith continued to tickle the medium behind the ear, as with a straw, whenever he attempted to work on his picture. At last the tickling was extended to the whole of the medium's back in such a persistent manner that no amount of scratching and rubbing could give relief, and David, in despair, got up, and with his maulstick commenced to chase his invisible tormentor about the room. A truce was effected, and David was persuaded to shake hands with his too familiar friend Stein, which he did in the most meagre fashion by stretching his hand round behind his back, after which he was allowed to proceed with his painting. This is a game which often goes on between the medium and this spirit. The two have indulged in playful familiarities so much that David now refuses to extend to Stein that respect which his more dignified spiritual teachers by their deportment exact, and to gratify his innate desire for fun Stein adopts these means of gaining satisfaction. The medium now proceeded with his painting, which was to put some irises, &c., in the foreground, by the margin of the river. He worked quickly and freely for about an hour, when he left off for the purpose of producing some

DIRECT SPIRIT-PAINTINGS.

The medium took from his pocket a bundle of cards, about the size of an ordinary envelope, which he carries with him that they may be effectually magnetised. He searched amongst them diligently, and selected a card, which he held up to us for identification. As it contained certain thumb-marks and soil-stains this was easily done. The medium then breathed on it, held it between his hands, and threw it down on the table on which were the painting materials; he then selected some small, clean brushes, and looked on the palette to see if it was sufficiently furnished with the necessary paints. The signal was then given for the light to be turned down, and the time was calculated by counting steadily. In little more than half a minute the signal was given for the light to be struck, when, in the centre of the card, a beautiful miniature, the size of the little-finger nail, was found painted in several

colours. Miss Wooderson testified to the way in which the spirits operated. Being a seer, she distinctly recognised the rubicund face of the jolly Stein, and the luminous hands which handled the brushes. From her description it would appear that the paints are transferred instantaneously from the brushes to the card, as if by photography—first one colour, then another, and other colours and shades are produced by the blending of the paints from the brushes. Another trial was promised, and a second card was selected and identified in the manner we have already described. In little more than thirty seconds the light was called for, and a more beautiful miniature landscape, about the size of the thumb nail, was found in the centre of the card. When viewed through a lens these pictures came out distinctly. Miss Wooderson again saw the spirit operate; and the raps produced on the table to call for light she said were caused by the knuckles of the spirit's hand. We should also state that Mr. Nisbet sat to the right of the medium, who placed his right hand in Mr. Nisbet's left all the time that the darkness lasted. At the left-hand lower corner of the second painting was the monogram "J. S.," beautifully combined in lines so delicate as to be scarcely visible; and at the right-hand bottom of the card was the same monogram followed by the name of the medium. The spirits now announced through the medium that if we had patience they would attempt a portrait. To this kind proposition all voices joyfully assented. A card was carefully selected and magnetised by breathing on it and being placed between the palms of the medium, who remained in the trance all the time, the light was again extinguished by Mr. Nicholson, and in two minutes he was signalled to replace it, when the card was found covered with paint from margin to margin in a very artistic and forcible manner. Before our readers can understand the nature of this portrait, it will be necessary for us to give some account of the personage whom it represents. A Persian spirit who lived forty years after the death of Christ often controls the medium. This ancient Persian had been a chief, a warrior, and lastly a teacher of the Christian faith. He was also the subject of spirit-communion, and the portrait of him represents his attitude after he had lost his wife and child and was grumbling at his hard lot. He had been addressed by his guide or spirit-director, and stands in a posture indicative of humiliation and contrition. He is clothed in a red cloak which extends to his heels; on his head is a cap, and above him a radiant star, which we may suppose represents his spirit-teacher. Round him is a white shade, which deepens into blue at the margin of the card. The clairvoyante again saw the spirit-hands at work on the portrait, also the shadowy form of the Persian as he stood in appropriate costume for the occasion. The more closely these pictures are examined, the more wonderful do they become. Upon measurement it was found that the miniature landscapes occupied the exact centres of the cards. Some conversation was held with the spirits as to the means by which the paintings were produced. The medium took up the brushes, yet wet with paint, and by applying them to his thumb nail showed that the brushes contained the same colours as were to be found on the paintings. It is only a short time since this direct painting process was instituted at that circle. We saw a small figure which had been done on a previous evening. On that occasion a gentleman present held the hands of the medium, to prove indisputably that the work was done by spirits without the aid of mortal hands. This contact had a bad effect on David, and he did not recover from it for several days. On the evening on which we were present, the medium's hands were not held, but he voluntarily placed his right hand into Mr. Nisbet's left. This gentleman has been the protector and earthly guide of the medium, so to speak, from the beginning, and is therefore in complete sympathy with him, so that his contact was not in any way injurious. All were certain that the paintings were not done either by the medium or anyone in the flesh. The work took place in the air, as the card was heard to fall heavily on the table when the picture was finished. These miniatures had been adopted to show that the spirits could paint pictures of any size, and Stein drily remarked that next time he would perhaps paint them so small that they could not be seen at all.

The Persian spirit came and talked to the circle. He acknowledged that he stood for his portrait, or how else could it have been accomplished? He said he heard our words in the atmosphere of the medium, but when the medium conversed with him he read his thoughts in the medium's brain; then the medium looked at the spirit's face, and there beheld the thoughts of the spirit. This was evident from the manner in which David conducted himself when carrying on conversation with the invisibles. He would look up, as it were; then his lips would be seen to move in reply. All this corresponds with the replies to similar questions given through Mr. Morse, which goes far to substantiate the reliability of the spirits' philosophy.

This Persian is thus enabled to communicate his thoughts to the medium, and in return translate the medium's thoughts into his own language. He has also given expression to ancient languages. On one occasion a verse in Hebrew was written through the hand of David. Another spirit aids in the control of the medium to write. Much useful information of this kind was gathered in conversation with these spirits; but that is not a tithe of the mass of valuable knowledge which has been collected by Mr. Nisbet. At the conclusion of the seance the spirits gracefully presented the direct paintings to the visitors from London. When sufficiently dry they will be sent up, and we hope they will be exhibited at the Thursday evening meeting at the Progressive Library on November 3.

SPIRITUALISM IN GLASGOW.

There are many excellent Spiritualists in the city and surrounding country, but at present there is no form of organisation or means of getting up meetings. The work of progress goes on, however, through well-established instrumentalities. Hay Nisbet's printing office continues to send out the great bulk of Progressive matter printed in this country. We were proud to observe that the work of this brother is equal to any done at the present day. The volume of poems by James Nicholson, entitled the "Idylls of Hame," is a perfect gem, and a volume of Law by H. D. Jencken is equally attractive, though in a different style. James McGeachy, the spirited publisher of "Gates Ajar," perfect edition, has moved to more eligible premises in Union Street, where he has a branch of the Progressive Library, and a full assortment of publications devoted to Spiritualism and Progress. Mr. McGeachy has also done good by republishing "The Mental Cure," a work which has attracted much attention. At 39, John Street, John Thomson has "The New Church Library," and depôt of works of the Swedenborgian and T. L. Harris school. Mr. Thomson deserves the thanks of every lover of Spiritual literature for his republication of "A Lyric of the Golden Age," "A Lyric of the Morning Land," by T. L. Harris, also a new poem from the same pen, "A Lyric of the Martyr Age." All Spiritualists of a cultivated mind should make the acquaintance of these beautiful compositions. Our Southern friends will find them at the PROGRESSIVE LIBRARY, London. The Psychological Society, under the presidency of J. W. Jackson, F.A.S.L., continues to hold regular meetings.

THE KINGDOM OF FYFE AND THE LOTHIANS.

In travelling a country where, in former times, the people have suffered for liberty and truth, the Spiritualist—especially the sensitive medium—possesses many peculiar advantages. By well-known sensations and intelligible impressions the medium is continually reminded of the fact that a company of spirit-friends are participating in the incidents of the journey. Spirit-companionship is specially evident in such places as the Douglas Room, Stirling Castle; on the Wallace Monument, Abbey Craig; or the Scott Monument, Edinburgh. A peculiar magnetism in such places draws out the sympathy of those who live in the higher state, and their presence is felt, and their thoughts are realised. Spirit-guides are always present on an important journey or mission; they love to take part in the labours of their agents on earth, and through them view the scenes amidst which they sojourn.

William Gray has long tried to keep the light of Spiritualism burning at Alva, and he would have arranged for a lecture if time had permitted. A few friends at Dunfermline called a meeting together in the Music Hall on Thursday evening of last week; the attendance was not large, but the attention was all that could be desired. With the exception of the two towns we have named, it would be difficult to find a place north of the Forth where the residents would organise a meeting on Spiritualism.

Since the lectures in Edinburgh two weeks ago, several circles have been formed and phenomena have been produced. We hope to hear more of Edinburgh. There are the right elements at work in the city to get up a useful and successful movement. We scarcely know where we could alight on Spiritualists anywhere else in "the heart of Mid-Lothian," out of the City of Edinburgh. Agencies have been set to work which will call out any Spiritualists that may exist in the district.

A scientific gentleman, engaged on the Government geological survey, and who is interested in Spiritualism, entertained us for a few days at his theatre of operations in Allendale. We had a very interesting sitting with him, when he received, from an ancestor in spirit-life, some valuable historical information. The Methodist movement has made great progress in this part of Northumberland, and with the newer gospel of Spiritualism engrafted on it, the sober, industrious miners and their families might be morally elevated and mentally enlightened.

Weary with travel, climbing Arthur's Seat, and other labours, we attended the fifteenth annual soirée of the Edinburgh Phrenological Association on Friday evening last, being the 82nd anniversary of the birth of George Combe. It was rather a dull meeting, and we fear our presence added little to the life of the proceedings. It is a great pity that phrenologists do not enlarge their programme, and study man *in toto* as he exists in nature, as it would allow more scope to the minds of speakers, and enthusiasm to members and hearers. Some societies are adopting our suggestion; others neglect it, and either pass out of existence or live with one foot in the grave of oblivion.

SPIRIT-CURE FOR INDIGESTION—TWO REMARKABLE CASES.

To the Editor of the Medium and Daybreak.

SIR,—As the following cases of cure by spirit-prescription may be of service to a number of your readers, you will perhaps be kind enough to give them insertion. My friend Mr. Birrell, of Hamilton, who was for many years a determined sceptic in all things supramundane or spiritual, is now an earnest Spiritualist, having become convinced of its truth by phenomena occurring through his own mediumship. This mediumship took the form of trance-speaking. For a time, however, he had all but given it up, through ill-health caused by a want of appetite for food. This grew upon him day by day till he became so prostrated as to be unable to follow his profession. One night, however, while sitting by the fire in a sort of dreamy, desponding state, a vision presented itself to him in a kind of panoramic order. On the table before him he

seemed to see a piece of soft linen of two or three folds, upon the top of which was laid a quantity of freshly-bruised onions; then the onions seemed to be removed, leaving the cloth soaked with their expressed juice; then followed a section of a human body, exposing the region of the stomach, upon which was laid the cloth wet with the onion-juice. Having learned that the prescription was intended for himself, he at once applied it, and the result was a speedy restoration to a condition of health that he had not experienced for many years. Moreover, his favourite morning meal is now oatmeal porridge and milk, a dish which he could never relish, even when a boy, to the no little annoyance of his mother; for Scotch mothers, as a rule, believe there is no diet more wholesome and nutritious than oatmeal porridge and milk. Having mentioned these details in the hearing of a brother Spiritualist, he in turn recommended the cure to a friend whose husband had been incapacitated for work for more than a year. She said that the doctor had given him up as incurable, and that he had tried a great number of remedies recommended by friends without receiving any benefit, and now the case was hopeless, for his breathing was affected, so much so that he could not lie in bed, but had to be propped up with pillows. However, she mentioned the new remedy to her husband when she went home, and he, being anxious to try anything for the sake of a little relief, sent for the onions, and applied, not the juice merely, but the onions themselves, to his chest and stomach, and to his great joy he experienced almost immediate relief. Encouraged by success, he continued the application, and the result was that in little more than a week he was well, and able to resume his arduous calling, which is that of a marker in a foundry. The remedy is cheap, and easy of application, and I would recommend those of your readers who may be suffering from this all too common malady to give it a fair trial. I may add that the chief spirit-intelligence directing the medium was a French doctor when in the earth-life. —I am, sir, very truly yours,

Glasgow, October 19, 1870.

JAMES NICHOLSON.

MARRIAGE OF EMMA HARDINGE.

It will be seen, by the following notice, that the renowned lecturer on the Spiritual Philosophy, Emma Hardinge, has been joined in matrimony to one of her own countrymen, Mr. Britten—a gentleman of high standing, worth, and liberal principles. We heartily congratulate our friends, and hope their wedded life may prove all their hearts desire. We are pleased to learn, from a note from Emma to her friends, which will be found in another part of this paper, that she will not withdraw entirely from the work she has been so nobly engaged in for the last fourteen years:

Tuesday, Oct. 11th, 1870, married, at Grace Church Rectory, Jersey City, by the Rev. J. Rice, Emma Hardinge to William G. P. Britten, both of London, England.

Mr. and Mrs. Britten will sail for England Nov. 3rd, but we hope they will soon return to this country. They carry with them the fervent blessings of thousands.—*Banner of Light*, Oct. 22nd.

[We most cordially congratulate our esteemed and well-beloved sister, and sincerely hope that the pure white flowers of peace may ever encircle the brow of herself and the object of her choice. Commending them to the fostering care of the angel-world, we bid them God-speed in their noble work for the elevation of humanity.—Ed. M.]

EMMA HARDINGE TO HER SPIRITUAL FRIENDS AND CO-WORKERS.

(From the "*Banner of Light*," October 22.)

Yesterday, October 11, according to the established legal forms of this my adopted country, and England, the place of my birth, I, Emma Hardinge, became the wife of my countryman, Mr. William G. P. Britten.

The long and highly cherished ties of mutual esteem and mutual dependence which have subsisted between my spiritual friends and myself impel me to assure all who may be interested in my career that the new bond thus entered into will affect their faithful friend and fellow-labourer only so far as her own immediate circle of personal and social relations is concerned; that financially, intellectually, and spiritually, Emma Britten will ever be to the world the Emma Hardinge of the last fourteen years; that I am warranted in saying my dear companion feels desirous of assisting rather than retarding me in every good work for humanity, but especially in the cause which, in its highest and purest phases, is as much honoured by him as it is dear to me—namely, Spiritualism.

On the 3rd of November next, we shall embark for our native land, in the Cunard steamship "*Abyssinia*," and on the first Sunday of December I hope to resume my public ministry as a Spiritual lecturer on a London rostrum; but whether in the Old or New World, I shall ever be found at the post of duty where my beloved spirit-masters placed me fourteen years ago; and in earnest of my undiminished devotion to this holy service, I desire hereby to add my intention of never publicly renouncing the name by which my spiritual experiences have rendered me known, and in some instances, at least, I hope, endeared to the kind and loving friends amongst whom my long pilgrimage has been conducted; hence, although in such scenes of private life as my busy ministry may permit me to enjoy, I shall require to be recognised by my husband's name, wherever I may now or henceforth be publicly identified with Spiritualism I shall still be the servant of the spirits and the friend of humanity.

EMMA HARDINGE.

229, East 60th Street, New York City, October 12.

A NEW ELECTRICAL THEORY.—A new general theory of the production of electricity was submitted by M. Delaune to the members of the French Academy at a recent meeting. He asserts that it is heat which, polarizing bodies, is the general source of static and dynamic electricity; that under the influence of heat, active bodies which are bad conductors of electricity produce static electricity, while active bodies which are good conductors of electricity produce dynamic electricity; that friction, pressure, and chemical action produce heat, and that it is this heat alone which is always the cause of electricity. This new theory joins many phenomena together which the multiplicity of theories has hitherto kept apart—chemical, thermo-electric, and physiological currents, static electricity, produced by friction, pressure, cleavage, capillarity, electric fish, storms, &c.

BEAUTY.

How I love to gaze on the beauty
So lavishly spread around,
And list to the adoration
With which all things resound!
The voices of Nature are music
Which floats in the midnight air,
In the noonday splendour of Summer,
Through earth's seasons—everywhere!

In the gorgeous golden sunset,
In the cool, bright eastern sky,
In the thunders of storm and tempest,
In the breeze as it passes by;
In the rushing of "many waters"
As they leap with frantic roar,
In the gentle flow of the rippling wave
As it glides o'er the pebbly shore.

The beautiful tints of earth's verdure,
The delicate perfume of flowers,
Are but types of a higher creation
More perfect and richer than ours.
The grandeur of earth's solemn music
Speaks sweetly of peace and of bliss,
But its tones are but echoes from heaven
Of beauty far grander than this.

The songs of the birds are thanksgivings;
Each life sees the Hand of its King;
Their enjoyment of life is a tribute
To Him who has taught them to sing.
These are tones in the mighty diapason,
Praise to the Father of Light,—
All life swells the chorus of beauty,
And speaks of His power and might.

When the visible world is sleeping,
And the moonlit earth displays
The presence of guardian angels
Keeping watch o'er our thoughts and ways,
They whisper in gentle cadence
Sweet comfort of hope and love,—
They guard us and guide us ever
To our home in the realms above.

Methinks they are often amongst us
As sent on glad missions from heaven,
Preparing the way for God's kingdom,
Of which they impart us the leaven.
Let us welcome their mission of goodness—
Let us welcome these heralds of joys;
They are workers of their and our Father,
Who with love thus His angels employs!

Let us love all mankind as relations,
As brothers and sisters in God;
We are one with the angels around us,
Though our spirits are bound to earth's clod.
Tell me not of the ties of kindred—
No ties such as those can bind;
'Tis not the mere perishing body,
'Tis the spirit that seeks for its kind.

When we meet with the widow and orphan,
The heart-crushed, the poor, and the mean,
The weary, forsaken, and outcast,
These are heirs to bright glories unseen!
Let us bind up the heart torn by sorrow,
Let us cherish the hungry and cold,
For in heaven the face of our Father
Such children for ever behold!

We know not the guests we are greeting,
We know not the stranger we scan,
For perchance e'en the beggar who stays us
Is an angel disguised as a man!
The blind, and the halt, and the naked,
Now tear-stained, and worn, and in sorrow,
Is the covering perhaps of a spirit
Far brighter than we on the morrow.

So I gaze on the beauties around me,
And hear angels whisper of love;
They tell me earth's shadows are passing,
Revealing the true Light above;
And my spirit leaps upwards in gladness
And yearns for those regions untrod,
Where, unshackled by flesh, it may worship
Its Father, its Friend, and its God!

Kingston-on-Thames.

HENRY E. RUSSELL.

colours. Miss Wooderson testified to the way in which the spirits operated. Being a seer, she distinctly recognised the rubicund face of the jolly Stein, and the luminous hands which handled the brushes. From her description it would appear that the paints are transferred instantaneously from the brushes to the card, as if by photography—first one colour, then another, and other colours and shades are produced by the blending of the paints from the brushes. Another trial was promised, and a second card was selected and identified in the manner we have already described. In little more than thirty seconds the light was called for, and a more beautiful miniature landscape, about the size of the thumb nail, was found in the centre of the card. When viewed through a lens these pictures came out distinctly. Miss Wooderson again saw the spirit operate; and the raps produced on the table to call for light she said were caused by the knuckles of the spirit's hand. We should also state that Mr. Nisbet sat to the right of the medium, who placed his right hand in Mr. Nisbet's left all the time that the darkness lasted. At the left-hand lower corner of the second painting was the monogram "J. S.," beautifully combined in lines so delicate as to be scarcely visible; and at the right-hand bottom of the card was the same monogram followed by the name of the medium. The spirits now announced through the medium that if we had patience they would attempt a portrait. To this kind proposition all voices joyfully assented. A card was carefully selected and magnetised by breathing on it and being placed between the palms of the medium, who remained in the trance all the time, the light was again extinguished by Mr. Nicholson, and in two minutes he was signalled to replace it, when the card was found covered with paint from margin to margin in a very artistic and forcible manner. Before our readers can understand the nature of this portrait, it will be necessary for us to give some account of the personage whom it represents. A Persian spirit who lived forty years after the death of Christ often controls the medium. This ancient Persian had been a chief, a warrior, and lastly a teacher of the Christian faith. He was also the subject of spirit-communion, and the portrait of him represents his attitude after he had lost his wife and child and was grumbling at his hard lot. He had been addressed by his guide or spirit-director, and stands in a posture indicative of humiliation and contrition. He is clothed in a red cloak which extends to his heels; on his head is a cap, and above him a radiant star, which we may suppose represents his spirit-teacher. Round him is a white shade, which deepens into blue at the margin of the card. The clairvoyante again saw the spirit-hands at work on the portrait, also the shadowy form of the Persian as he stood in appropriate costume for the occasion. The more closely these pictures are examined, the more wonderful do they become. Upon measurement it was found that the miniature landscapes occupied the exact centres of the cards. Some conversation was held with the spirits as to the means by which the paintings were produced. The medium took up the brushes, yet wet with paint, and by applying them to his thumb nail showed that the brushes contained the same colours as were to be found on the paintings. It is only a short time since this direct painting process was instituted at that circle. We saw a small figure which had been done on a previous evening. On that occasion a gentleman present held the hands of the medium, to prove indisputably that the work was done by spirits without the aid of mortal hands. This contact had a bad effect on David, and he did not recover from it for several days. On the evening on which we were present, the medium's hands were not held, but he voluntarily placed his right hand into Mr. Nisbet's left. This gentleman has been the protector and earthly guide of the medium, so to speak, from the beginning, and is therefore in complete sympathy with him, so that his contact was not in any way injurious. All were certain that the paintings were not done either by the medium or anyone in the flesh. The work took place in the air, as the card was heard to fall heavily on the table when the picture was finished. These miniatures had been adopted to show that the spirits could paint pictures of any size, and Stein drily remarked that next time he would perhaps paint them so small that they could not be seen at all.

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Weary with travel, climbing Arthur's Seat, and other labours, we attended the fifteenth annual soirée of the Edinburgh Phenomenological Association on Friday evening last, being the 82nd anniversary of the birth of George Combe. It was rather a dull meeting, and we fear our presence added little to the life of the proceedings. It is a great pity that phenologists do not enlarge their programme, and study man *in toto* as he exists in nature, as it would allow more scope to the minds of speakers, and enthusiasm to members and hearers. Some societies are adopting our suggestion; others neglect it, and either pass out of existence or live with one foot in the grave of oblivion.

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To the Editor of the Medium and Daybreak.

SIR,—As the following cases of cure by spirit-prescription may be of service to a number of your readers, you will perhaps be kind enough to give them insertion. My friend Mr. Birrell, of Hamilton, who was for many years a determined sceptic in all things supramundane or spiritual, is now an earnest Spiritualist, having become convinced of its truth by phenomena occurring through his own mediumship. This mediumship took the form of trance-speaking. For a time, however, he had all but given it up, through ill-health caused by a want of appetite for food. This grew upon him day by day till he became so prostrated as to be unable to follow his profession. One night, however, while sitting by the fire in a sort of dreamy, desponding state, a vision presented itself to him in a kind of panoramic order. On the table before him he

seemed to see a piece of soft linen of two or three folds, upon the top of which was laid a quantity of freshly-bruised onions; then the onions seemed to be removed, leaving the cloth soaked with their expressed juice; then followed a section of a human body, exposing the region of the stomach, upon which was laid the cloth wet with the onion-juice. Having learned that the prescription was intended for himself, he at once applied it, and the result was a speedy restoration to a condition of health that he had not experienced for many years. Moreover, his favourite morning meal is now oatmeal porridge and milk, a dish which he could never relish, even when a boy, to the no little annoyance of his mother; for Scotch mothers, as a rule, believe there is no diet more wholesome and nutritious than oatmeal porridge and milk. Having mentioned these details in the hearing of a brother Spiritualist, he in turn recommended the cure to a friend whose husband had been incapacitated for work for more than a year. She said that the doctor had given him up as incurable, and that he had tried a great number of remedies recommended by friends without receiving any benefit, and now the case was hopeless, for his breathing was affected, so much so that he could not lie in bed, but had to be propped up with pillows. However, she mentioned the new remedy to her husband when she went home, and he, being anxious to try anything for the sake of a little relief, sent for the onions, and applied, not the juice merely, but the onions themselves, to his chest and stomach, and to his great joy he experienced almost immediate relief. Encouraged by success, he continued the application, and the result was that in little more than a week he was well, and able to resume his arduous calling, which is that of a marker in a foundry. The remedy is cheap, and easy of application, and I would recommend those of your readers who may be suffering from this all too common malady to give it a fair trial. I may add that the chief spirit-intelligence directing the medium was a French doctor when in the earth-life. —I am, sir, very truly yours,
Glasgow, October 19, 1870.

JAMES NICHOLSON.

MARRIAGE OF EMMA HARDINGE.

It will be seen, by the following notice, that the renowned lecturer on the Spiritual Philosophy, Emma Hardinge, has been joined in matrimony to one of her own countrymen, Mr. Britten—a gentleman of high standing, worth, and liberal principles. We heartily congratulate our friends, and hope their wedded life may prove all their hearts desire. We are pleased to learn, from a note from Emma to her friends, which will be found in another part of this paper, that she will not withdraw entirely from the work she has been so nobly engaged in for the last fourteen years:

Tuesday, Oct. 11th, 1870, married, at Grace Church Rectory, Jersey City, by the Rev. J. Rice, Emma Hardinge to William G. P. Britten, both of London, England.

Mr. and Mrs. Britten will sail for England Nov. 3rd, but we hope they will soon return to this country. They carry with them the fervent blessings of thousands.—*Banner of Light*, Oct. 22nd.

[We most cordially congratulate our esteemed and well-beloved sister, and sincerely hope that the pure white flowers of peace may ever encircle the brow of herself and the object of her choice. Commending them to the fostering care of the angel-world, we bid them God-speed in their noble work for the elevation of humanity.—Ed. M.]

EMMA HARDINGE TO HER SPIRITUAL FRIENDS AND CO-WORKERS.

(From the "*Banner of Light*," October 22.)

Yesterday, October 11, according to the established legal forms of this my adopted country, and England, the place of my birth, I, Emma Hardinge, became the wife of my countryman, Mr. William G. P. Britten.

The long and highly cherished ties of mutual esteem and mutual dependence which have subsisted between my spiritual friends and myself impel me to assure all who may be interested in my career that the new bond thus entered into will affect their faithful friend and fellow-labourer only so far as her own immediate circle of personal and social relations is concerned; that financially, intellectually, and spiritually, Emma Britten will ever be to the world the Emma Hardinge of the last fourteen years; that I am warranted in saying my dear companion feels desirous of assisting rather than retarding me in every good work for humanity, but especially in the cause which, in its highest and purest phases, is as much honoured by him as it is dear to me—namely, Spiritualism.

On the 3rd of November next, we shall embark for our native land, in the Cunard steamer "Abyssinia," and on the first Sunday of December I hope to resume my public ministry as a Spiritual lecturer on a London rostrum; but whether in the Old or New World, I shall ever be found at the post of duty where my beloved spirit-masters placed me fourteen years ago; and in earnest of my undiminished devotion to this holy service, I desire hereby to add my intention of never publicly renouncing the name by which my spiritual experiences have rendered me known, and in some instances, at least, I hope, endeared to the kind and loving friends amongst whom my long pilgrimage has been conducted; hence, although in such scenes of private life as my busy ministry may permit me to enjoy, I shall require to be recognised by my husband's name, wherever I may now or henceforth be publicly identified with Spiritualism I shall still be the servant of the spirits and the friend of humanity,

EMMA HARDINGE.

229, East 60th Street, New York City, October 12.

A NEW ELECTRICAL THEORY.—A new general theory of the production of electricity was submitted by M. Delaune to the members of the French Academy at a recent meeting. He asserts that it is heat which, polarizing bodies, is the general source of static and dynamic electricity; that under the influence of heat, active bodies which are bad conductors of electricity produce static electricity, while active bodies which are good conductors of electricity produce dynamic electricity; that friction, pressure, and chemical action produce heat, and that it is this heat alone which is always the cause of electricity. This new theory joins many phenomena together which the multiplicity of theories has hitherto kept apart—chemical, thermo-electric, and physiological currents, static electricity, produced by friction, pressure, cleavage, capillarity, electric fish, storms, &c.

BEAUTY.

How I love to gaze on the beauty
So lavishly spread around,
And list to the adoration
With which all things resound!
The voices of Nature are music
Which floats in the midnight air,
In the noonday splendour of Summer,
Through earth's seasons—everywhere!

In the gorgeous golden sunset,
In the cool, bright eastern sky,
In the thunders of storm and tempest,
In the breeze as it passes by;
In the rushing of "many waters"
As they leap with frantic roar,
In the gentle flow of the rippling wave
As it glides o'er the pebbly shore.

The beautiful tints of earth's verdure,
The delicate perfume of flowers,
Are but types of a higher creation
More perfect and richer than ours.
The grandeur of earth's solemn music
Speaks sweetly of peace and of bliss,
But its tones are but echoes from heaven
Of beauty far grander than this.

The songs of the birds are thanksgivings;
Each life sees the Hand of its King;
Their enjoyment of life is a tribute
To Him who has taught them to sing.
These are tones in the mighty diapason,
Praise to the Father of Light,—
All life swells the chorus of beauty,
And speaks of His power and might.

When the visible world is sleeping,
And the moonlit earth displays
The presence of guardian angels
Keeping watch o'er our thoughts and ways,
They whisper in gentle cadence
Sweet comfort of hope and love,—
They guard us and guide us ever
To our home in the realms above.

Methinks they are often amongst us
As sent on glad missions from heaven,
Preparing the way for God's kingdom,
Of which they impart us the leaven.
Let us welcome their mission of goodness—
Let us welcome these heralds of joys;
They are workers of their and our Father,
Who with love thus His angels employs!

Let us love all mankind as relations,
As brothers and sisters in God;
We are one with the angels around us,
Though our spirits are bound to earth's clod.
Tell me not of the ties of kindred—
No ties such as those can bind;
'Tis not the mere perishing body,
'Tis the spirit that seeks for its kind.

When we meet with the widow and orphan,
The heart-crushed, the poor, and the mean,
The weary, forsaken, and outcast,
These are heirs to bright glories unseen!
Let us bind up the heart torn by sorrow,
Let us cherish the hungry and cold,
For in heaven the face of our Father
Such children for ever behold!

We know not the guests we are greeting,
We know not the stranger we scan,
For perchance e'en the beggar who stays us
Is an angel disguised as a man!
The blind, and the halt, and the naked,
Now tear-stained, and worn, and in sorrow,
Is the covering perhaps of a spirit
Far brighter than we on the morrow.

So I gaze on the beauties around me,
And hear angels whisper of love;
They tell me earth's shadows are passing,
Revealing the true Light above;
And my spirit leaps upwards in gladness
And yearns for those regions untrod,
Where, unshackled by flesh, it may worship
Its Father, its Friend, and its God!

Kingston-on-Thames.

HENRY E. RUSSELL.

colours. Miss Wooderson testified to the way in which the spirits operated. Being a seer, she distinctly recognised the rubicund face of the jolly Stein, and the luminous hands which handled the brushes. From her description it would appear that the paints are transferred instantaneously from the brushes to the card, as if by photography—first one colour, then another, and other colours and shades are produced by the blending of the paints from the brushes. Another trial was promised, and a second card was selected and identified in the manner we have already described. In little more than thirty seconds the light was called for, and a more beautiful miniature landscape, about the size of the thumb nail, was found in the centre of the card. When viewed through a lens these pictures came out distinctly. Miss Wooderson again saw the spirit operate; and the raps produced on the table to call for light she said were caused by the knuckles of the spirit's hand. We should also state that Mr. Nisbet sat to the right of the medium, who placed his right hand in Mr. Nisbet's left all the time that the darkness lasted. At the left-hand lower corner of the second painting was the monogram "J. S.," beautifully combined in lines so delicate as to be scarcely visible; and at the right-hand bottom of the card was the same monogram followed by the name of the medium. The spirits now announced through the medium that if we had patience they would attempt a portrait. To this kind proposition all voices joyfully assented. A card was carefully selected and magnetised by breathing on it and being placed between the palms of the medium, who remained in the trance all the time, the light was again extinguished by Mr. Nicholson, and in two minutes he was signalled to replace it, when the card was found covered with paint from margin to margin in a very artistic and forcible manner. Before our readers can understand the nature of this portrait, it will be necessary for us to give some account of the personage whom it represents. A Persian spirit who lived forty years after the death of Christ often controls the medium. This ancient Persian had been a chief, a warrior, and lastly a teacher of the Christian faith. He was also the subject of spirit-communion, and the portrait of him represents his attitude after he had lost his wife and child and was grumbling at his hard lot. He had been addressed by his guide or spirit-director, and stands in a posture indicative of humiliation and contrition. He is clothed in a red cloak which extends to his heels; on his head is a cap, and above him a radiant star, which we may suppose represents his spirit-teacher. Round him is a white shade, which deepens into blue at the margin of the card. The clairvoyante again saw the spirit-hands at work on the portrait, also the shadowy form of the Persian as he stood in appropriate costume for the occasion. The more closely these pictures are examined, the more wonderful do they become. Upon measurement it was found that the miniature landscapes occupied the exact centres of the cards. Some conversation was held with the spirits as to the means by which the paintings were produced. The medium took up the brushes, yet wet with paint, and by applying them to his thumb nail showed that the brushes contained the same colours as were to be found on the paintings. It is only a short time since this direct painting process was instituted at that circle. We saw a small figure which had been done on a previous evening. On that occasion a gentleman present held the hands of the medium, to prove indisputably that the work was done by spirits without the aid of mortal hands. This contact had a bad effect on David, and he did not recover from it for several days. On the evening on which we were present, the medium's hands were not held, but he voluntarily placed his right hand into Mr. Nisbet's left. This gentleman has been the protector and earthly guide of the medium, so to speak, from the beginning, and is therefore in complete sympathy with him, so that his contact was not in any way injurious. All were certain that the paintings were not done either by the medium or anyone in the flesh. The work took place in the air, as the card was heard to fall heavily on the table when the picture was finished. These miniatures had been adopted to show that the spirits could paint pictures of any size, and Stein drily remarked that next time he would perhaps paint them so small that they could not be seen at all.

The Persian spirit came and talked to the circle. He acknowledged that he stood for his portrait, or how else could it have been accomplished? He said he heard our words in the atmosphere of the medium, but when the medium conversed with him he read his thoughts in the medium's brain; then the medium looked at the spirit's face, and there beheld the thoughts of the spirit. This was evident from the manner in which David conducted himself when carrying on conversation with the invisibles. He would look up, as it were; then his lips would be seen to move in reply. All this corresponds with the replies to similar questions given through Mr. Morse, which goes far to substantiate the reliability of the spirits' philosophy.

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The presence of guardian angels
Keeping watch o'er our thoughts and ways,
They whisper in gentle cadence
Sweet comfort of hope and love,—
They guard us and guide us ever
To our home in the realms above.

Methinks they are often amongst us
As sent on glad missions from heaven,
Preparing the way for God's kingdom,
Of which they impart us the leaven.
Let us welcome their mission of goodness—
Let us welcome these heralds of joys;
They are workers of their and our Father,
Who with love thus His angels employs!

Let us love all mankind as relations,
As brothers and sisters in God;
We are one with the angels around us,
Though our spirits are bound to earth's clod.
Tell me not of the ties of kindred—
No ties such as those can bind;
'Tis not the mere perishing body,
'Tis the spirit that seeks for its kind.

When we meet with the widow and orphan,
The heart-crushed, the poor, and the mean,
The weary, forsaken, and outcast,
These are heirs to bright glories unseen!
Let us bind up the heart torn by sorrow,
Let us cherish the hungry and cold,
For in heaven the face of our Father
Such children for ever behold!

We know not the guests we are greeting,
We know not the stranger we scan,
For perchance e'en the beggar who stays us
Is an angel disguised as a man!
The blind, and the halt, and the naked,
Now tear-stained, and worn, and in sorrow,
Is the covering perhaps of a spirit
Far brighter than we on the morrow.

So I gaze on the beauties around me,
And hear angels whisper of love;
They tell me earth's shadows are passing,
Revealing the true Light above;
And my spirit leaps upwards in gladness
And yearns for those regions untrod,
Where, unshackled by flesh, it may worship
Its Father, its Friend, and its God!

Kingston-on-Thames.

HENRY E. RUSSELL.

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 Weekly, post free,	- - - - -	1½d.
Two Copies Weekly, "	- - - - -	2½d.
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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.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

Spiritualism in Scotland—A New Work by Andrew Jackson Davis—Spiritualism in Literature—Direct Spirit-Writing—Napoleon—A Prayer to the Spirits—Extraordinary Phenomena—Arrival of Dr. Newton—The Sunday Services—A New Lyceum Guide—The Spirit-Messenger—Spirit-Voices—Contrasts—True Spirit-Light—Another Lyceum Started, &c.

SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, OCTOBER 28, Seance at 15, Southampton Row, Holborn, at 8 p.m. Mr. Morse, Trance-Medium. Admission 1s.

Seance at Mrs. Marshall, Sen.'s, 29, Shirland Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

SUNDAY, OCTOBER 30, Service at Cavendish Rooms, Mortimer Street, at 7 p.m. Mr. Morse, Trance-Speaker.

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.

NOTTINGHAM, Children's Lyceum at 2 to 4 p.m. Public Meeting at 6.30.

ROSE MOUNT, SOWERBY BRIDGE, HALIFAX, Children's Lyceum, 10.30 a.m., and 2 p.m. Public Meetings, 2.30 and 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.

MONDAY, OCTOBER 31, Seance at 15, Southampton Row, at 8 p.m. Mr. Herne, Medium. Admission 2s.

TUESDAY, NOVEMBER 1, Seance at Mrs. Marshall, Sen.'s, 29, Shirland Road, Bristol Gardens, Maida Hill, W., at 7 o'clock. Several mediums in attendance. Admission 2s. 6d.

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

WEDNESDAY, NOVEMBER 2, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, NOVEMBER 3, Seance at 7, Corporation Row, Clerkenwell, at 8 o'clock.

Reception at the Progressive Library, at 8 o'clock.

* * We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 28, 1870.

CHRISTIANS AND SPIRITUALISTS.

We are somewhat pleased to know that our labours as journalists do not give universal satisfaction. This is a sentence which, standing by itself unexplained, might be misunderstood. We do not mean our readers to infer that we delight in unfriendly relations, in contention, or wrangling of any kind. Our predilections are of entirely an opposite kind. The gleam of true friendship illuminates our soul with a radiance in which we delight supremely. We would much rather agree than differ, and though we have been tempted to enter the arena of the wrangler, we have persistently abstained from such a degrading association. Well, what is meant by our initial sentence? Simply this: it implies that in our pages the opinions of some are controverted, from which their minds are agitated, and consequently disposed to investigate, question, and discover whether their hitherto sustained position has embraced all truth. If we pleased everybody and received the unbounded applause of the multitude, or any section of it, then we would feel admonished that we were not conducting ourselves properly, and that we were either conciliating popular opinion or fostering the passions of our readers. We have really no opinion of our own, upon any subject whatever, which we desire even our humblest reader to give one moment's attention to. Our work is to state facts, to reason upon these facts, and draw inferences in accordance with the unalterable laws of mind and logic. Hence we have no foregone conclusion, creed, clique, or sect whatever to support. Our only allegiance is to reason and truth as we see it for the time being; and as our columns are entirely free and open, we are glad to receive information or correction from all who are able and willing to afford it. In fulfilling this duty we may offend all and everyone, but we must at all hazards be loyal to our knowledge of fact or convictions of truth; and the more we offend on this track, the more truth we unfold and the more good we do. When uttering sentiments which go contrary to the convictions of certain persons, we hold no grudge against or personal quarrel with these, but love and respect them even as if they agreed with us in every particular. We are aware of the sad fact that all our Spiritualist brethren have not the same cordial feelings towards us personally, but in contending against our opinions would not scruple at demolishing ourselves. With others the case is far different. We have recently received

a letter from a lady who has been a contributor to our pages from the beginning of the first series. She professes to differ with us on some cardinal points, and yet her pen is busy for us, and her heart is warm towards our enterprise. No ill feeling animates her breast; she merely desires to be heard on what she considers to be a grievance, and we gladly allow her to speak for herself.

To the Editor of the Medium and Daybreak.

SIR,—As a constant reader of and occasional contributor to your paper, will you allow me to make a few remarks upon the reply to Mr. Watson's most excellent letter, inserted in the MEDIUM of September 10. His experience and belief is that of thousands of earnest Christian Spiritualists; and, with all due courtesy, let me ask whether you consider the very patronising tone of the reply to be in character with the liberal spirit that you say you desire to show in your columns?

Spiritualists must acknowledge that, as a rule, the spirit in which a message is sought will decide the reply, because "like seeks like," and in our immediate spirit-sphere are spirits of every possible denomination and belief, who are very little, if any, wiser than we are on earth, and who will flock to those seances where their own especial teachings will be received.

Knowing this, it is not for any one set of thinkers (either "free-thinkers" or any others) to say "We have the truth," and to declare such as do not think with them to be "on the sandbanks of darkness and doubt, by a dead faith and a traditional creed."

From the tone of Mr. Watson's letter, surely he is quite as capable of deciding upon the trustworthiness of any teachings he may receive as anyone else can be. There is no cause to be "of the opinion that he is the victim of Spiritual imposture."

Why should he, and such as he, be such "victims" any more than Mr. Peebles or Dr. Newton? Of course we must all hold our own opinions, for such as they are worth, and truly I do not wish to hold forth my own as of any especial value. But I have been taught much by the spirits during the last seven or eight years.

As a Christian Spiritualist, I have taken the Scriptures as my guide, and, by the urgent teachings of my spirit-guides, I have sought prayerfully to be taught aright.

I do not feel that I have been the "victim of imposture," neither, I am sure, do the many who have received help and comfort through the spirit-messages given to me.

And yet my teachings are often very different to the teachings received by those you call "freethinkers." It is not easy to arrive at truth when it assumes so many forms to suit different minds, and it is right that we should, each and all, exercise that truly liberal spirit which will allow each one to think for himself; and, as a Christian Spiritualist, I do protest against the very flippant manner in which we have frequently been spoken of in your columns. I think it places you, as the editor, in a false light, as my belief is that your feelings towards all are far more liberal than these expressions in your paper would lead your readers to suppose.—Yours, &c., F. J. T.

We are scarcely able to divine why our correspondent should take Mr. Watson's grievance upon her shoulders, nor are we aware on what grounds the epithet "patronising" should be applied to our treatment of him. He stated that his mind was entirely unenlightened on the subject in respect to which he desired information. We perceived his state, and assigned the cause of it to be the fact that his spiritual teachers had been ignorant themselves, or had neglected his education; and in the course of our remarks we gave ample reason for every position we assumed. But one thing we did not do—not even in the most distant manner did we imply that "any set of thinkers" had all truth, or that one class of men might not be imposed upon as well as another. Our correspondent was a novice in Spiritualism, according to his own confession, and we questioned the propriety of his receiving as truth the opinion of spirits on a matter the reliability of which he had no means of testing.

These are minor considerations. We now come to examine our correspondent's liberty of thought, and the mode in which she puts it into practice. She is a "Christian Spiritualist." Pray, what are we to understand by that? Can the facts of existence be at all different to a person who chooses to be known by a peculiar name? It is not the titles with which we label ourselves, but our knowledge which modifies our opinions and conduct; and we might find 1,000 Christians all holding different views on every possible subject. Even the qualifying affix "Spiritualist" shows that the term "Christian" is no indication of truth or infallibility; for who will say that the Christian who is not a Spiritualist is not just as good a one as his neighbour who is? And again, we might modify the thing in another direction, by instituting the terms "Methodist Christian Spiritualist," "Episcopalian Christian Spiritualist," "Baptist Christian Spiritualist," &c. This would still be a category too limited to embrace all shades of opinion; for the "Methodist Christian Spiritualist" John Smith would not hold the same interpretation on all points as the "Methodist Christian Spiritualist" William Brown; so that there would need to be a "Smith Methodist Christian Spiritualism" and a "Brown Methodist Christian Spiritualism," and so on through all the names in the Directory. Having seen the absurdity of adding qualifying titles to the term "Spiritualist," let us trace its effects. We begin by asking "F. J. T." what she means by the term "Christian," and answer for her, in her absence, by supposing her to reply, "My individual opinions." But then, all other Christians would have individual opinions peculiar to themselves, so that anarchy and not uniformity of opinion would be arrived at by this method. Our correspondent may object to the answer we have put into her mouth, and state that by the term "Christian" she means the collective opinion or fundamental dogmas of the Christian Churches, from the Mormons to the ultra-Papists. This renders the position more objectionable, for it substitutes for the authority of one man the authority of a legion, which state of things led to

the ecclesiastical tactics which made Europe a battle-plain when the Roman priesthood ruled over all. No; if we are to have "Christian" Spiritualism, some Christian or number of Christians must be allowed to point out in what way and to what extent the minds of Christian Spiritualists must be exercised, which would just be Papacy under a different designation. The same system assumes another form in taking "the Scriptures for my guide." This our correspondent has an undoubted right to do; but where is her warrant for enforcing the practice upon others? Supposing we do take the Bible as a basis of thought and investigation, would "F. J. T." allow us to accept and reject portions as our needs required?—interpret this and that statement according to our light and knowledge, and otherwise practically demonstrate the truth of the scriptural adage that "meats are made for the belly, and not the belly for meats"? We fear "F. J. T." would not even allow us so much latitude, but would interpose many rules and restrictions. But perhaps she would resort to another form of strategy not included in her letter, namely, the authority of Jesus. Here again we are prepared to meet her with the necessary question—Was Jesus a "Christian" Spiritualist? Supposing he was a "free-thinking" Spiritualist, like Newton, Peebles, and Co., what becomes of the appellant? We now go a step further, and ask, Did Jesus impose any opinion or authority whatever on mankind? and, even if he did, whose business is it to enforce it? "Who made thee a judge and a ruler over us?" These are important questions which we fear our Christian friends seldom take into consideration. We now venture to offer a suggestive truth for the thoughtful study of Spiritualists and all intelligent minds. It is this, that the "guide" of every man and woman is their reason and individual experiences. Jesus said, "The kingdom of heaven is within you," not in Christianity, creeds, bibles, churches, or parsons. This great truth is not a bit better for having been recognised by Jesus; but we love unanimity so dearly, that we delight to have a good brother like Jesus on our side, even though all the Christian Spiritualists should charitably label us "flippant."

Spiritualists! Great is the truth which you are called upon to demonstrate to the world. Heaven is within man; God is in heaven; hence God is in you, manifesting his wisdom in the adaptations of the body and of the mind. Through these divine institutions of our nature, every man is enabled to gain experience, and reason upon it to the elucidation of truth. This God-light shining through man's members is his "guide"—the spirit in man—"God made manifest in the flesh"—the chief corner-stone of the Spiritual Philosophy.

THE SUNDAY SERVICES.

The subject of the address delivered by Mr. J. J. Morse, trance-speaker, on Sunday last, October 23, at the Cavendish Rooms, Mortimer-street, was "An Inquiry into the Nature, Capacity, and Capability of the Human Spirit." N. F. Daw, Esq., again conducted the introductory services, which were concluded by reading the 16th chapter of St. Mark; after which Mr. Morse passed into the trance state, and in a forcible, and at times eloquent manner, delivered a deeply-interesting discourse on the above subject, of which we append a synopsis of the ideas presented. His first remarks were in reference to the chapter that had been previously read, and he intimated to his hearers that, before they could accept the statement contained therein, it would be necessary for them to have a more thorough knowledge of the human spirit than they had at present; and for him to enlighten them upon that subject, it would be needful to go back to the origin of things—to that time when "God was all, and all was God." He then went on to detail, with great minuteness, the unfoldment of planetary existences in harmony with the theory of evolution; after which he traced upwards the successive unfoldments—geologic, vegetable, and animal—of the planet on which we live, illustrating by his arguments the action of the ever-present Spirit of the Infinite, which he said was inherent within every particle of matter, and the progressive unfoldment was the result of motion caused by the presence of the inherent Deific Life. He quoted the words of the poet, to illustrate his position, to the following effect:—

All matter is God's tongue,
And from its motion God's thoughts are sung;
The realms of space are the octave bars,
And the music notes are the suns and stars.

But, he said, clear as had been the poet's conception, he had omitted the key-note in the scale, which he said was MAN! He next explained that, as the animal organisation had reached its highest point of perfection as an animal, it of course inspired the interior refined atmospheric elements. There was now something needed to guide this animal along the paths of life to enable it to gather knowledge from the vineyards of wisdom; it required the presence of the Godlike qualification REASON. To this end, this perfected organisation, being now related to the spiritualised constituents of the atmosphere, was enabled to inspire one of those monadial existences which float therein, and the offspring that thereafter resulted from the processes of animal procreation was superior to that of either parent. The presence of this monadial existence within the new-born child enabled the processes of physical distillation to advance one step farther. Hitherto, blood-electricity and nervo-vital force represented the limit of the animal powers; but now a further refinement, accompanied by precipitation, occurred, and these refined elements of the physical structure being controlled by the laws of mutual and elective affinity, and also held together as a whole by the positive action of the monadial existence within, formed the spiritual body of man. His next remarks went to show the nature

of the connecting link between the monadial existence internally, and the physical brain externally, which he termed the mind. He also briefly explained the nature of the various forces generated by the body, and their action over negative or sensitive organisation, resulting in magnetic somnambulism. In continuation, he showed that, having arrived at magnetic somnambulism, they had obtained the first faint glimpse of Man the Spirit. He should reserve till their next meeting a further explanation of his subject, to properly explain which, it was necessary he should lay before their notice the philosophy of magnetic somnambulism. He then closed his remarks by showing the correspondential relations, as far as he had gone, betwixt man and the various developments of the earth upon which he exists. The control throughout was thorough and complete, Mr. Morse having recovered from the slight indisposition with which he was affected on the previous Sunday.

We would invite our readers to attend next Sunday evening, to hear the continuation of this subject, it being one that possesses peculiar interest for Spiritualists.

THE ZOUAVE JACOB.

We are pleased to learn that this gentleman has taken up his residence near town, and may be found daily at 38, Somerset Street, Orchard Street, W., London. He receives the poor between the hours of two and six p.m., all of which cases we understand he treats gratuitously. When the rich, or those who can afford to pay, avail themselves of his services, he receives just what his patients may be disposed to give. No better opportunity could be afforded for all to avail themselves of M. Jacob's healing power, which Mrs. Makdougall Gregory considers to be possessed by him in a wonderful degree. We would urge all Spiritualists to rally round M. Jacob and give him a warm reception. He is a stranger in our country, is ignorant of our language and manners, has a precious gift by which he might benefit himself and all who apply to him, and yet he has been kept in a state of inactivity, and has had almost to face want as a consequence of such inaction. We hope he has now entered upon a career of useful prosperity amongst us.

"THE CHRISTIAN WORSHIPPERS."

To the Editor of the Medium and Daybreak.

SIR,—Having read a piece in your paper under the above title, for further information for myself and the public would you be kind enough to insert the following questions, as it does not seem possible to write any one of the Spiritual Worshippers as secretary or president—perhaps they may not believe in any president but Spiritual ones. What sort of "Spiritualism" does your correspondent refer to that he has studied ten years? Is it converse with angels or the "spirits of just men made perfect;" or dependence for power from the Divine Spirit, commonly called the Holy Ghost, and depending in this way for gifts in a normal state; or on spirits of men or angels exercising gifts in the trance; or by indices, as rappings, alphabets, voices, impressions, &c.; or by all these means? And will your correspondent please inform us how the Worshippers get the knowledge and assurance of sins forgiven? and what authority they have for baptism in "His name," so unlike all Christendom, who baptise in the name of the Father, Son, and Holy Ghost (or Spirit)? Please also inform us how to form one of these peculiar circles; is it something like the Quakers', as it seems from their "first day" style? And what sort of a gospel is this that is preached by spirit-power?—are they obsessed or possessed by spirits, or do they mean dependence on the Divine Spirit and Father of us all, the Father of Spirits? What sort of an exclusive ecclesiastical system is it that divides off, so that none may sit but baptised "believers"? Would they allow any believers to come to that circle? How does this tally with Universal Churchism independent of creed? If this advertisement has been put in your paper to attract to any particular view, it has had its effect on me.—Yours sincerely,
AN INQUIRER.

[Our correspondent, though eccentric in his style, is a sincere Spiritualist, and desires information. We hope the "Christian Worshippers" will respond as briefly as possible.—Ed. M.]

TO INQUIRERS INTO SPIRITUALISM.—We have been desired to state that Mr. F. Herne, medium, is open for engagements on the evenings of Tuesday, Thursday, and Saturday. He will also hold private seances during the day at the PROGRESSIVE LIBRARY, with any who may make arrangements with him in advance. If his mediumship be as satisfactory at private sittings as it has been lately at his public seances, then no one will regret the time or fee spent in meeting Mr. Herne.

RD. WORTLEY will give delineations of character under spiritual control; a chart will be given with all the faculties depicted thereon, and their development, in a novel and instructive manner. These writings are prompted by a spirit calling himself "Multivious." Every person will get their epistolical description according to their prominent features of character, thereby enabling them to understand and progress to a future state of happiness. These monographic pictures are truly wonderful. Fees, from 5s. upwards. Address, Rd. Wortley, 27, Victoria Dock Road, E.

THE ST. JOHN'S ASSOCIATION OF SPIRITUALISTS beg to announce that their usual series of winter lectures will be commenced by T. Shorter, Esq., who has kindly consented to deliver a lecture on Modern Spiritualism, with replies to questions and objections, at the Temperance Hall, 7, Corporation Row, Clerkenwell, on Thursday, November 3, 1870.

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. Morse, Trance-Medium. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

October 21.

(The answers were given by Tien-Sien-Tie, the guide of the medium.)

Q. Is it possible to discover perpetual motion?—A. Perpetual motion is already in existence; without it we should see neither birth, maturity, nor decay.

Q. What is the cause of this perpetual motion?—A. The inherent presence of the Infinite Spirit within all materiality.

Q. What is force?—A. The result of motion.

Q. What is motion?—A. We have already answered.

Q. What are negative and positive forces?—A. The relative action of the spirit-presence in a greater or lesser degree.

Q. What is the mechanical equivalent of heat?—A. Motion; as heat is the result of intense atomic action.

A somewhat lengthy discussion ensued between the spirit and several members of the audience, on the origin and nature of force, and its connection in the production of heat and various phenomena of existence; at the conclusion of which we were again favoured with the presence of

THE "STROLLING PLAYER,"

who, in his usual humorous strain, adverted to the fact that these meetings had become one year old that evening. He said his connection with them did not date from the commencement, but his experiences in reference to them had been full of much that was pleasant and agreeable—which he trusted was the feeling experienced by his audience. He concluded his remarks by passing a eulogium upon Mr. Burns, wishing him success and prosperity. He announced that he should make way for one who was more entitled to speak upon this occasion than himself—he referred to the guide of the medium,

TIEN-SIEN-TIE,

who, addressing the meeting, said that it was with great pleasure he stood in the position that he did on that occasion. He said these meetings had originated unostentatiously, without any promises being made either by mortals or immortals, therefore they had nothing to reproach themselves with. He briefly referred to the various authentications that have from time to time appeared in our columns, thereby illustrating the truth of spirit-communion. He trusted that his efforts as witnessed in the present advanced development of the medium would be received as a guarantee of his desire to instruct and elevate his listeners. He also thanked all who had been instrumental in bringing about the present favourable condition, publicly and privately. In concluding, he wished to make special reference to one who was on that occasion absent, labouring for the advancement of humanity—he referred to Mr. Burns, and he begged to tender him his loving thanks for his considerate kindness, and earnest efforts to assist him while presiding at these meetings, and he trusted that every blessing would attend his path. He did not allude to Mr. Burns in his position as a public man, but to his intrinsic moral worth as a MAN who endeavoured to reduce to practical life the promptings of his spiritual intuitions.

SPIRIT-VOICES.

MR. HERNE'S usual weekly seance was held on Monday evening at 15, Southampton Row, when a party of between twenty and thirty ladies and gentlemen assembled and enjoyed a rich treat, the phenomena produced being of a highly interesting character. Our old friend "Bluff Hal" was the principal actor in the *dramatis personæ*. After a varied and interesting conversation by the direct spirit-voice with most of the company, he said he would ask some other spirits to come and talk to us, when, presto! a change marvellously like from the sublime to the ridiculous. We were greeted by the voice of a gentleman, of a peculiar nasal character, and who said his name was Moses, and not so happy, he said, as he could wish to be. He left suddenly upon questions being pressed upon him with respect to his history. On his bidding us "good night," our lively friend "Harry" favoured us with his return, and conversed a long time on various subjects, addressing his remarks chiefly to the ladies, to whom he shows a marked preference: some of his remarks, however, were of a highly instructive and elevating character, like the heads of a practical sermon. The tests given during the evening were many; one regarding my own family being remarkably interesting and assuring to myself. The spirit, addressing me by name, asked if I had not some one belonging to me on the sea. I answered Yes. He told me he was asked by my guardian spirit to assure me of her happiness, but that she had not yet arrived at her destination. (My daughter sailed for Canada three weeks ago, and the ship has not been reported.) The message was received by me with gratitude, for I have been very anxious respecting her during the late gales. Another spirit made a communication of a distressing kind, having terminated her own mortal existence some time since, and requesting all those present to pray for her, assuring us that it would do her good, and asked us to sit often, then bidding us good night. On this subject friends must form their own conclusions: I merely record what I and many more saw and heard, as we believe, in our sober senses. During the evening a number of the company were touched on the face and other parts of the body by the spirits, and knocks from the tube were freely distributed. The room was perfumed, birds sang and fluttered about, and lights were seen. Mr. Herne was noiselessly raised from his chair on to the table, and then the chair followed him. During the seance the spirits requested singing and the Lord's Prayer to be repeated. I forgot to say the seance was opened with it. Taking into consideration that more than half the company never sat at Mr. Herne's seance before, that some were strangers to the phenomena, and a few were sceptics, the results must, I think, be pronounced quite marvellous. Trusting, Mr. Editor, you will excuse the imperfectness of this record, allow me to subscribe myself a sincere wellwisher to Spiritualism and its high attributes.

Lamb's Conduit Street.

G. H. ANDREWS.

BIRTHDAY SOIREE TO MR. SHEPARD.

The elegant *soirée musicale* given by Mrs. Harriett E. Walker, the gifted American medium, on the occasion of Mr. Jesse Shepard's *fête* (Tuesday, October 18th), was all that could be expected, both as regards the influence *spirituelle* and the masterly art displayed on the musical instruments by the great *maestri ad libitum*. Many distinguished American Spiritualists and mediums added their sympathy and influence to this first *soirée* of American mediums in London, amongst whom were the following:—Baron Hüttner, M.D., D.M., Penn.; Mrs. C. E. Webb, and Mr. J. Webb, jun., New York; Captain H. Standfast, San Francisco, California; Madame and Monsieur C. Coignard, of Baltimore, M.D.; Misses I. and L. Walker, New York. The controlling spirits and the positive element of the evening were those of a liberal, progressive, and highly intellectual plane, for such it is that gives and finds comfort with the true friends of Spiritualism. Sceptics and materialists feel this overpowering and predominating spirit, which can never be made manifest where there is inharmony or discord.

The greatest of all Italian composers and performers, Madame La Comtesse Antoinette de Sievers (Membre Honoraire de la Congrégation et Académie de St. Cécile de Rome, Membre Honoraire de l'Académie Philharmonique de Palerme, Membre du Comité Central des Artistes de Paris, Membre de la Société des Auteurs Compositeurs) was also present. This wonderful artist, whose performances created such a sensation in Paris and Rome, commenced to compose at the age of four years; and certainly it might be supposed, to hear her sing and play under one of her divine inspirations, that we were listening to something direct from the higher spheres. Madame de Sievers played the first piece on the organ—one of her own compositions. We have never heard such pathos and expression combined with faultless execution. The lights and shades falling suddenly from the fortissimo passages were rendered, by the use of the expression stop, with marvellous tenderness. The crescendo and diminuendo passages were also executed in a manner that would psychologise one into the belief that it was many finely-strung spirit-voices borne off on the wind by a legion of the host of Saint Cécile. The next *morceau* was a grand aria, with accompaniment on the piano—one of Madame de Sievers's celebrated compositions. Everyone was held spellbound under the influence of this exquisite melody. It is but once in a lifetime that one can listen to an artist like Madame de Sievers under such an inspiration. The expression of the face changes to suit every word, so great are her powers of musical conception and adaptation. Grief, pain, love, pity, and sympathy all find a place in the never-ending *répertoire* of musical genius. A charming Spanish air was next sung, and showed the power of descriptive and characteristic melody.

Mr. Shepard was influenced at this time to sing and play, by a spirit who lived 300 years ago. The execution was very marked and intricate, the voice running to a very high note. An aged professor who was present made the remark that he never heard passages of a like combination, or music in which all specimens of execution take place. The mediums present could feel a strong battery, and in consequence many were influenced. Mrs. Walker's guide now magnetised Mr. Shepard, who again played, this time still more wonderfully, inasmuch as he was made to sing the soprano part of Rossini's great duet, "Qui est Homo," from the *Stabat Mater*, while Madame de Sievers executed the contralto. The power of Mrs. Walker as a magnetiser is very great, and her development in the giving of clairvoyant tests complete.

On this occasion the spirits promised to be present from many parts of America and control the media, which was fulfilled. Communications were given, when the controlling power said it was now time that communication should be established between mediums of New York and mediums of London, and requested that Mrs. Walker's circle should sit in order to establish a magnetic chain for communication when *en rapport* with the psychometrical sphere of action on the brain. The spirits were anxious that the many friends whom Mr. Shepard and Mrs. Walker had left behind in America should still retain the power of ethereal action and penetration, which enables not only spirits but souls to communicate and correspond. When this self-acting psycho-fluid force is better understood by Spiritualists, they will find it less difficult to obtain grand and beautiful communications both from spirits in the body and those in the spiritual. The occult forces were at work, and took advantage of the harmony which this musical *fête* had given, and a communicating current of etherealised electricity was formed to finish the magnetic equilibrium of the media present. Madame de Sievers played another grand *morceau*, which rivalled the other in divine enchantment and expression. By this time the instruments were sufficiently magnetised for Mr. Shepard to be controlled to play both organ and piano. With the aid of Mrs. Walker's guides and the great invisible *maestri*, this was accomplished. The lights were turned down, and Mr. Shepard became controlled. With one foot on the pedal of the piano and the other on that of the organ, he played a magnificent symphony in two movements, the harmony and time corresponding on both instruments. This manifestation is new to Mr. Shepard, and is one of the most wonderful that has ever been given through him. The music performed on the organ and piano had a grand effect, and was executed in the most brilliant style, with rapid allegro movements, principally in minor keys. The first movement opened in C minor, with modulations that would confound a professor of the Beethoven school, or put in motion all the musical bumps of a student of Wagner. Such is the formation of Mr. Shepard's fingers that in the execution of long passages, or

in complicated chords and octave runs, his hand is made to move as though it had the strength of four instead of one. Octaves are played with the same velocity as scales, and the left hand seems to rival the right in rapidity of motion.

Mrs. Walker now became entranced, and one of her guides spoke in a beautiful voice to many present, giving some fine tests. The friends who were present will not soon forget the outpouring of love and good-will from Mrs. Walker's lips while under this beautiful influence.

We hope this is not the last *r union* that American mediums will have together. Such a one is long to be remembered in London, and brings with it a ray of light and love which will enliven many to the good cause of truth and progression.

SEANCE AT BARKING ROAD, CANNING TOWN.

On Sunday evening last a seance was held at the above place, at which were several mediums. The sitters were entertained with visits from some of their departed friends, relations, and strangers, in the shape of table-tilting. A few raps were heard on the table. The mediums are just developing, consequently the raps were few and not very distinct, but were also felt on the face of one of the sitters, from a mother long since gathered to the spirit-world. One of our spirit-friends who came through the table was an Italian lady, of good position in Paris, and she gave us to understand that she had something to tell us, but that she would do it through a trance-medium by a spirit-friend, and Captain Gilford spoke through the trance-medium, Mr. Wortley; and his statement was that the lady was warned by a spirit, as she was driving through a wood, that death was near. A short time after the war broke out the Italian lady was obliged to flee France, and she embarked in a small vessel, from France for the north part of England, commanded by Captain Gilford, and on the passage the vessel and all hands were lost, and he repeatedly wished us to look to our newspapers. An interesting scene was also described by the same trance-medium. As far as can be recollected, it was a dark night, in a foreign country—all fields, and he watched two figures, with long cloaks, walking by the side of a river; he followed for some considerable distance, until the figures came to a lock across the river, over which they passed, and when on the other side they were lost from view. After some time the medium saw them hurrying towards a lonely farmhouse, and when they arrived close to the house the figures stopped, and after some time a lantern was lit, and one of them looked through the window, but evidently could not see anyone. One of them went round the house and procured a rope and threw it over the roof of the house, when the other figure went to the other side of the house and pulled the first one up to the window. The medium then went on to describe how the window was broken, and the person got into the room and went up to the bed where a woman was sleeping. The woman was suffocated with chloroform, and the supposed robber searched about until some papers were found, which were destroyed. The person then descended from the window, and the medium came to consciousness. Several other interesting manifestations were eagerly listened to, and the circle broke up. I might have gone into a further description, but refrain from taking up too much of your room.—Yours respectfully,

Barking-road, Canning Town.

H. J. H.

THE ZOUAVE JACOB.

To the Editor of the Medium and Daybreak.

Sir,—I shall be greatly obliged if you will kindly insert this letter in your paper at your earliest convenience, in order that a mistaken idea respecting the charges or fees of the "Zouave Jacob" may be at once removed from the minds of your readers. He is not yet able either to speak or read English; and upon calling to see him yesterday, I found that it was entirely without his knowledge that the statement was made in the Medium for September 23 (No. 25), that his fixed charges were from one guinea to half a guinea for each patient. As a refugee, he is of course no longer in circumstances to allow him to refuse remuneration as he has so long done. He devotes his time daily to the exercise of his great gift of healing. From two o'clock till six in the afternoon, and also in the morning about eleven o'clock, he is ready to receive patients; and he will also go and see those who cannot come to him. But it is his desire that each one benefited should only give according to his means. From the very poor he will receive nothing; but none need keep away because they cannot give a regular fee, as he will take as low as two shillings—or, where the power and the will exist, is, of course, glad to receive the higher sums due from such. He is now in a very convenient situation, having removed to 38, Somerset Street, Portman Square. There is an interpreter in the house, if needed; but as he requires to ask no questions, but on the contrary desires perfect passivity and silence whilst the healing power is being given forth, conversation with him, although pleasant, is not a necessity. He has but few instructions to give. He usually insists upon the patient entirely giving up the use of medicines; and in Paris he used to urge upon many the desirability of taking the "vin ordinaire" in place of tea, coffee, or stronger drinks. But his book, "L'Hygi ne Naturelle," may be purchased for a small sum, and it is written in such easy French that a slight knowledge of the language would enable anyone to learn all that is necessary for them respecting his ideas of nourishment, &c. He does not pretend to have the power to heal all kinds of illnesses, or effect miraculously sudden cures. Some may go, and feel no change whatever, but I firmly believe that few will go without receiving such an influx of vitality as will give them new life, and thereby the power of resisting or overcoming any latent malady that is troubling them. He has had, like Dr. Newton, innumerable cases of cure of paralysis, where the sudden return of power to the helpless limbs is most marvellous to the witnesses; but many forms of illness, like my own, may be cured at once; and as the prostration of the body can only be (in such cases) removed by the gradual building up of the lost strength, which must be a work of time, the cure is more gradual and less striking, but equally wonderful. Many who cannot receive the belief of the spirit-power of healing would receive as much benefit if they would go to him as a "mediumist." But I will not further intrude upon your space, as I hope, by sending you these few lines only, you will find room the more

speedily to bring the fact before the public, that the sad trials attendant upon the life of a refugee have not changed the entirely disinterested character of the "Zouave Jacob."—Yours, &c., F. J. T.

October 25, 1870.

ORGANISATION.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I understand that there is a desire felt by many that we as Spiritualists should organise ourselves into a distinctive body; and as I am deeply interested in all matters relating to Spiritualism, I have reduced to writing a few thoughts I have formed upon the subject. I find these three questions come uppermost—Is organisation possible? is it desirable? is it necessary? and the answers elicited are as varied as the temperaments of the listeners. From my own point of view, I think the questions may be answered both ways—Yes and No. I would say most vehemently No, if it was to be that the minds and actions of its members were to be limited by any sentimental conceptions as to right and wrong; for what right has any individual to say, "Thus far and no farther?" Any combination formed on such a basis will fall and bury its builders beneath it in a mass of confusion, and high above the sounds of the catastrophe will arise the cry, Why is this? On the other hand, an organisation founded on the immutable principles of nature must live and endure for ever, and on such basis alone can a lasting organisation be effected, and only from such source can Spiritualists effect any useful end by means of combination. I will explain what I mean by organisation in harmony with the principles of nature. Take, for instance, the vegetable world; see how numerous and diverse are its products, yet how harmoniously is this diversity unfolded. The distinctive peculiarities of each flower, shrub, and tree unfold without let or hindrance, each and all drawing sustenance from nature's bounteous bosom. How like is man to the vegetable world! Here we see an intellect like unto the giant oak; there we see one that, like the violet, does unseen acts of kindness and blushes to find it fame. How pleasing to the eye is the girth and foliage of our forest king, yet how grateful are we for the delicious perfume of the modest violet! If we organise, then, let us learn the way from nature, for there we see beauty, harmony, and usefulness in diversity. I am sure our better selves point to the necessity of allowing all to express their thoughts freely, and draw nigh unto God the fountain after their own method; in short, to advance ourselves and to set an example to the world, we must agree to disagree, without any feelings of strife or envy. Such, sir, is the substance of my thoughts. If you insert them, you will confer a favour upon yours fraternally,

Oct. 25, 1870.

J. J. Morse, Medium.

Mr. H. E. RUSSELL, of Kingston-on-Thames, in forwarding an inspirational poem—"Beauty"—states that the phenomena at Mr. Champernowne's circle continue to be of the same extraordinary kind as hitherto. The spirits promise that they will be yet more wonderful.

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